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CAMERON BLOCK.

LETTERS TO THE EDITOR.

The Salvation Army.

WHY I LEFT INDIA.

SIR,—There have been several reports in circulation as to the cause of my leaving the Salvation Army work in India, and wishing to set a few false opinions on the matter, I have written the following explanation, hoping you may give it a place in your paper.

During the last summer a contingent of Salvation Army officers from England and India, namely, Colonel and Mrs. Dowdle (English); Major and Mrs. Dowdle (Hindoo), visited Canada, travelling the Provinces of Nova Scotia, New Brunswick, P. E. Island, Quebec and Ontario. About the first of September last he held a series of meetings in Charlottetown. While in this place Commissioner Coombs, the leader of the party, announced that I (then a captain in charge of the S. A. work in Toronto, N. S.), had been drafted for the Indian field; and with the party of Hindoos there, would, in a short time, sail for that far off land. As I had once been a citizen and a member of the army in Charlottetown, in his appeal for money he urged this as a strong reason why they should, without hesitations, pay my passage out to that country. The result was large collections taken up at each appeal.

They then came to Summerside, and re- turning the large audience attracted by the presence of their town, and going to India, used this as another means of reaching the pockets of the people.

It is especially to those who contributed towards paying my passage that I write these lines.

In reply to the question as to why I went to India and returned after only after a five months' sojourn in the country, I answer:

The representative of India (Musa Bhai) said: India was under deep conviction of sin, and wanted to be pointed to the Saviour. Through the churches had been working among the people for about one hundred years, in this they had been a failure; and, if they had not been a hindrance, certainly little or nothing was done to bring about the salvation of his countrymen.

That the Salvation Army was the only hope of India. That, through adopting the wearing of the native dress, eating native food, and living like the people, Commissioner Tucker with five others, seven years ago, saw three thousand heathens profess conversion in the short space of six months and that the Army had been increasing more rapidly each successive year since then, till it had pushed itself to the head of all other missionary societies in the country. As he made no statement of the number of members in the Army in India, we were lead to believe that there must be at least a quarter of a million, representing every caste among the Hindoos.

What did we find in India?

That the Army does not reach all castes there, and that Musa Bhai was not a high-caste Tamil, as he called himself in Canada, but one of the lowest grade in the Madras Presidency. Mutha-Barantun, also, who was announced as a Zenana lady, proved to be a born Christian, and had left the church of her parents for the Army. That other missionary societies were a failure, and the Army the only success, is a glaring falsehood. For instance, the Methodist Episcopal Church, in one district, showed, as a result of last year's work, "five thousand conversions in heathenism," while the Army's work only shows thirteen hundred members, which is not equal to one convert, per year, for each worker, while we were led to believe the average would be at least one thousand. Also, on examination it is found that the majority in the Army are those who have long ago, through the teachings of other churches, lost all belief in the doctrine of Brahma or Buddha, or were led over from other missions by the drums and music of the Army.

I have seen the work of the different missionary societies in Baroda, Poona, Surat, Lanowli, Umerkhandi and the many missions among the Brahmans, Juns and Mohammedans of Bombay. In one Presbyterian school I visited in the city of Surat, some six hundred were daily being taught the word of God, and all the others were in a very prosperous condition. Seeing this was a great surprise to me, and completely upset the story that everything but the Army was a failure.

Wearing the native dress, eating native food, etc., instead of being, as we were told, a means of bringing the Hindoo nearer Christianity, is an incentive in the opposite direction. The Brahmin considers his dress, wearing caste, marks on the forehead, shaving the head, etc., part of his religion; and adopting these customs, as the Salvation Army has done, he will tell you, is to admit his god's system, better than the Christian's. For them a dress in a half nude fashion has a very demoralizing effect, as has been proved in the case of several officers at present in the ranks in India. Trying to live like natives has no drawing power to bring them into closer union with the people, for let an Englishman do what he will he is looked upon as such, a great deal more than we would a Hindoo in Canada.

It was also a great saving of money, we were told, to live like natives. In this respect they are indeed "penny wise and pound foolish," for while much may be saved by the dress and eating poor food, ten times such saving is spent in extra sickness arising therefrom. For instance, I have known thirteen officers to be sick in Bombay city alone at one time. Also, nine of the Canadians were very ill, four of whom had to be sent to the hospital since their arrival.

Musa Bhai's great praise of the self-sacrificing of Commissioner and Mrs. Tucker (formerly Miss Booth) is not in harmony with facts; for while all officers going to and from, and in India, travel steerage, or

the poorest passage to be had, they take saloon or first-class berths, and their way of living in Bombay is on the same lines. One of the things I have heard cause much discontent among the field officers in Bombay was the order, issued by the Commissioners, commanding all officers, after their meeting were over, to be in attendance at the Sunday night meetings led by themselves. Most of these poor officers were fully five miles distant from the place of said meetings, and being forbidden to pay their fare on the horse cars, were compelled to walk the round trip (10 miles) on their bare feet, while the Commissioners had a special cab before and after each meeting to drive them one half mile to and from their residence.

About two hundred and fifty officers from abroad were sent to India; but little more than half that number were remaining at the time of our arrival, and during the following five months 15 more left the ranks, not counting the many who died through exposure and the lack of proper food. The food of most field officers, in sickness as well as health, is currie and rice in the morning, the same at noon, and dry bread and water at night. Being myself one of the headquarters staff, also gave me the knowledge that much better food is used by them than those in the field work.

But, some may ask, "Was there not about \$10,000 collected for the work in India? and ought this not to insure a better state of affairs?" 'Tis true it should, if it reached India; but, though it left Canada, it got no farther than London, Eng. Not one cent of it was ever received in India; so the second in command (Chief Secretary Major Lampard) informed me!

Unlike other missions, the Army takes people with very poor educations, gives them one or two lessons (sometimes none at all) in the language of the people they are to work amongst, then they are sent to teach the natives. As well might a German or an Italian, knowing but one or two words of English, try to teach in one of the schools of Charlottetown. Such is the Army's mode of evangelizing India; and is it any wonder if, through this alone, they make an almost complete failure?

Of their converts—one is asked, "Who is the great head of the Salvation Army?" The answer, from Army teaching, is, "God in Heaven, General Booth in England, and Commissioner Tucker in India." God guides the General, and he in turn gives the inspired instruction to the whole organization throughout the world.

Not believing in baptism, the followers they get will be Christians (? who do not believe in the words of their Leader, who gave his apostles (first S. A. officers, converts are told) the command to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In Canada this is not so bad, as most all their converts have been baptized or know the Word of God; but there they never hear from them of Baptism; and if they ever read a Bible the chances are it is General Booth's mutilated one which is fixed up to suit Salvationists.

In conclusion, I might say, the reason why Canadians do not hear of the true state of affairs in that far-off land, is because, before leaving Canada, Commissioner Coombs warned us not to send any discouraging reports of the Army in that country.

Not being able to conscientiously work in an organization which sanctioned these and many more such errors; and the leader of which has unlimited power over subordinates, I resigned.

Hoping this will set aside any further dispute, I remain,

Yours, &c.,
ERNEST H. GOFF.

Summerside, Aug. 1, 1889.

Golden Grains.

He reaches success first who oils his wheels with civility.

People should always make the most of fine weather when it comes, because there cannot be too much of it.

Every man is the architect of his own fortune. And it is lucky for most of us that there is no building inspector around.

Fame is nothing more than the enjoyment of being abused to your face now, and being praised behind your back some hundred years hence.

There are two things needed in these days; first, for rich men to find out how poor men live; and, second, for poor men to know how the rich men work.

It is a great deal better to live a holy life than to talk about it. Lighthouses do not ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

Only the few favored by fortune can scale the rock of fame; but there is plenty of other work to be done by the multitude, as good and true in its own way if not so enduring.

Of all charities mere money giving is the least; sympathy, kind words, gentle judgments, a friendly pressure of weary hands, an encouraging smile, will frequently outweigh a mint of coins.

In England young men speak of their father as "the governor," "pater," "the overseer," &c. In America they say "dad," "the boss," or "the old man." In heathen countries they say "father," but they are a long way behind the age.

Old age has its privileges. It is a blessed thing to grow old and be respected, and honored and humored. The very old and the very young are the light and the hope of the world. The dignity and wisdom of age and the innocence of childhood are the best features of life.

DIED.

At Little Harbor, Lot 46, on the 17th July last, Mr. James Sutherland, Senr., an old and respected resident of that place, aged 88 years. May his soul rest in peace.
(Herald please copy.)

Telegraphic Odds and Ends.

A BUDGET OF GENERAL NEWS FROM ALL PARTS OF THE WORLD.

LONDON, July 31.—Wm. O'Brien, M.P., has applied for a new trial in his libel suit against Lord Salisbury for slander.

ATHENS, July 31.—Cretan Mussulmans having burnt over 100 houses in a village near Canea, the insurgent leaders have appealed to Greece for assistance.

YOKOHAMA, July 30.—Thirty persons were killed and 80 injured by the recent earthquake on the island of Kiu-siu.

QUEBEC, July 31.—When Cure Labelle was appointed deputy minister of agriculture by Mercier it was thought to be a great move on the part of the ministry, as the rev. gentleman was much esteemed throughout the province. Since then the government have been trading on the priest's popularity, and now Archbishop Fabre, of Montreal, has ordered Rev. Fr. Labelle to abandon his position and go back to his parish.

ROME, July 31.—The diocese of Kingston, Canada, has been created a new province and detached from the jurisdiction of the Archbishop of Toronto. The province will be divided into three dioceses. The bishops of two of these dioceses and the Bishop of Peterborough will be suffragans to the Bishop of Kingston. The decree making these changes states it is due to the notable progress of Catholicism in Kingston.

MONTREAL, July 31.—The following is a special cable to the Gazette from London: "The probable change of the mail contract from the Allen to the Orient Line is attracting much attention in Ireland, and Justin McCarthy intends to raise a question in the House of Commons especially with relation to Irish intercourse with Canada, which he alleges will be cut off to a considerable extent by the new service calling at a French port, together with French export bounties, will give French manufacturers in Canadian markets an unfair advantage over British manufacturers, who have to export goods from Glasgow and Liverpool by unsubsidized steamers and without the other advantages.

LONDON, July 29.—The anonymous article on the Papacy in the Contemporary Review for August, creates a decided sensation here. The writer throws a flood of light upon the purpose of the recent secret consistory at Rome, regarding which speculation has been rampant, and his statements on this point are equally sensational. He asserts that the Pope at this consistory declared to the Cardinals that he had received an autograph letter from Emperor Francis Joseph of Austria, offering him an asylum in case it should become necessary for Austria to notify Italy that the latter's forcible seizure of the papal palaces was regarded by Austria as a *casus belli*. The *Pall Mall Gazette* to-day comments upon this article at length, referring to the writer's evident conviction that an English-speaking Pope must be elected to succeed Leo XIII. The *Gazette* says: "If either Cardinal Gibbons or Cardinal Manning is elected the church will be in a position to make a gallant attempt to reconquer the world, but the leadership of mankind is beyond the realm of an Italian pre-occupied with grievances over the Italian domain."

MONTREAL, July 31.—One of the sailors of the bark Thomas E. Marshall was struck suddenly blind last evening, shortly after the arrival of the vessel in port, and the captain had him immediately conveyed to the Notre Dame hospital. During the course of the evening several other sailors on board complained of dizziness in the head, but they considered it was due to over-exertion during the day, and that they would sleep it off. This morning the captain was informed that some more of the men had lost their sight, and on hastening to the forecastle he found four of the hands, named Frederick Norfeld, A. Mulguffloff, E. Manfough and C. Lenerson, in a great state of excitement, and pleading to be taken to a physician. They were hurried off to the Notre Dame hospital, and owing to the good treatment received to-day they are recovering their sight slowly. The case is a remarkable one and cannot be accounted for, though one theory of the physicians is that as the ship has just come from the Philippine Islands the sudden change from the excessive heat to a colder climate would cause a blindness for some days. Again, eating an over-quantity of salt pork might account for it, but the captain claims that they did not use very much.

Orwell Notes.

The farmers in this locality are almost through with their hay—although the weather has been very unfavorable.

Mr. Donald McDonald has erected a very handsome house, the workmanship of which was carried on by Mr. D. A. Martin, is deserving of great credit.

Some of our young ladies have just been visiting for a few weeks.

Our school is progressing favorably under the able management of Mr. Chas. Gillis, although he has some very obnoxious scholars.

TALE-BEARER.

Orwell, Aug. 1, 1889.

FINISH YOUR WORK.—Always finish work that you begin. One thing finished is worth a hundred half done. The completion of an undertaking yields more pleasure and profit than dozens of plans. The man who is always planning and scheming is rarely, if ever, successful. He often furnishes ideas for others, who go persistently to work and finish what his ideas suggested. "That was my idea—my plan," we frequently hear some one say; but the man who carried it out was the one who benefitted himself and others. Do not begin what you cannot finish. What you undertake to do, do, and reap the reward of your own ideas and skill.