

# The Evening Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, OCTOBER 1, 1875.

Editor and Proprietor.  
Whole No. 1132.

75 Cases & Bales  
**NEW GOODS.**  
FOR  
SPRING and SUMMER.

**THOMAS LOGAN,**  
FREDERICTON,  
is now showing a large and well assorted Stock of  
**Dry Goods,**

consisting of  
**DRESS GOODS**  
In Alpaca, Silks, Silk Mixtures, Melanges, &c.  
**BLACK AND WHITE STRIPED SILKS,**  
**DRESS LINENS,**  
with trimmings to match.  
**STRIPED and PLAIN BLACK GRENADES.**

**Jennapines,**  
**DRESS MUSLINS,**  
**MOURNING GOODS,**  
of every description.

**PAISLEY and SUMMER SHAWLS.**  
Latest novelties in

**Collars and Cuffs,**  
**RUFFLES and TRILLINGS,**  
LADIES', MEN', and BOYS'

**STRAW HATS,**  
PARASOLS and UMBRELLAS,

**GLOVES and HOSIERY,**  
RIBBONS and LACEDS,

**PRINTS and CAMBRICS,**  
GREY and WHITE COTTONS,

**PARKS' COTTON WARPS,**  
LACE CURTAINS and LAMBBREQUINS.

**CARPETING**  
AND  
**OIL CLOTHS,**  
and every description of

**DRY GOODS.**  
THOMAS LOGAN.  
Fredericton, June 11, 1875.

READERS OF THE "INTELLIGENCER"  
WILL PLEASE BEAR IN MIND THAT

WHEN they visit FREDERICTON, they should not fail to call into the

**ALBION HOUSE,**  
AND SEE THE GRAND DISPLAY

OF NEW, RICH, and BEAUTIFUL

**DRY GOODS,**  
IMPORTED DIRECT BY

**MILLER & EDGECOMBE**  
FOR THEIR SPRING & SUMMER TRADE.

THEY HAVE NOW COMPLETED THEIR STOCK  
AND OPENED FOR INSPECTION.

**92 Packages**  
OF STAPLE and FANCY DRY GOODS,

COMPRISING ALL THE NOVELTIES OF THE  
SEASON IN

**BLACK SILKS,** Hats, Flowers,  
**Colored Silks,** Feathers, Ribbons,  
**DRESS GOODS,** SILK SCARFS,  
**SHAWLS,** Prints, Cambrics,  
**Mantles,** BRILLIANTS,  
**PARASOLS, and UMBRELLAS, &c.**

OUR STOCK OF STAPLE GOODS  
IN

**Grey & White Cottons,**  
TICKINGS, SHEETINGS,

**Osnaburgs,**  
TOWELS, TABLE LINENS, &c.,  
ARE ALL SPLENDID VALUE.

**INSPECTION INVITED.**  
MILLER & EDGECOMBE.  
Fredericton, June 4, 1875.

## The Intelligencer.

### WOMAN'S POSITION IN JAPAN.

Japanese Sovereigns.—The Mikado—Noble Women—  
Freedom—Buddhism—No Hope of Immortality—  
Woman's Degradation—Absence of Piety—Power of the  
Husband—Social Laws—Editors at Reform.

BY PROF. WM. E. GRIFFITH,  
Late of the Imperial College, Tokio.

One hundred and twenty-three sovereigns

have filled the throne of Japan since the first

Mikado, Jimmu Tennō, first began to reign

in the year 660, B.C. Of these, seven have

been females. Seven empresses have from

the dragon throne eyed the destinies of the

children of the Land of True Morning.

The regalia of the nameless family of the

Mikados—nameless because the dynasty

never changes, and hence no name is given

to distinguish the Mikados from ordinary

mortals—are a sword, mirror, and jewel-  
cane.

These three "divinely bestowed precious

things" are the palladia of Japanese sov-  
ereignty. The custodian of these has ever

been a virgin priestess.

At last are enshrined the titular divinities

of the country. Here especially dwells the

"august-spirit substitute," a sacred mirror,

symbol of the sun; and to the Japanese the

shekinah of Amaterasu Mikami, goddess

of the sun, and chief of the heavenly gods.

Over these temples and holy treasures a vir-  
gin priestess presides.

In literature, art, poetry, song, the names

of women are among the most brilliant of

the long roll of fame and honor on whose

pages the Japanese, at least, have placed the

fadeless chapter of renown. Their memory

is still kept green by recitation, quotation,

reading, and inscription on screen, roll, me-  
morial-stone, wall, fan, cup, and those ex-  
quisite works of art that delight even alien

admirers on this side the Pacific.

In the records of the Japanese glory, valor

fortitude in affliction, greatness in the hour of

death, filial devotion, wisely affection, in all

the straits of life when codes of honor, mor-  
als, and religion are tested in the person of

their protectors, the literature of history and

romance, the every-day routine of fact, teem

with instances of

WOMAN'S POWER and WILLINGNESS

to share whatever of pain or sorrow is ap-  
pointed to men. In the annals of persecu-  
tion, in the red roll of martyrs, no names are

brighter, no faces gleam more peacefully

amid the flames, or on the pyre of rice-straw, or

on the precipice edge, or in the open grave

about to be filled up, than the faces of the

Christian Japanese women in the seventeenth

century. Such is the position of women in

Japan in the past. What is it in the home

and family? The women of no nation excel

the Japanese in that innate love of the beau-  
tiful, and of order, neatness, household adorn-  
ment, and grace, and the minutiae of dress,

and etiquette as prescribed by our

standard. In motherly affection, tenderness,

anxiety patience, and long suffering, the Ja-  
panese women need fear no comparison with

the women of any land.

So far of herself. The American reader

must remember that I have not formed these

opinions by a hasty glimpse of life at the

seaports of Japan, but after several years of

residence in an interior city and in the cap-  
ital. Further, I am pointing the average Ja-  
panese woman in the average woman in

other lands. I am stating the position of

woman in her relation to man and society in

Japan. In relation to all other Asiatic na-  
tions I am inclined to believe that Japan, in

respect and honor to women, is the leader of

them all.

The American resident of India, Burma,

or China, coming to Japan, is surprised and

pleased to find the Japanese accord to their

women so large a measure of respect and

considerate care. No woman's feet are ever

bound, and among the middle and lower

classes she is almost as much at liberty to

walk and visit as in our own land. An

amount of social freedom prevails among

women in Japan that could hardly be

expected in a country at once Asiatic, idola-  
trous and despotic. No American reader

can accuse me of partial eulogy of the Ja-  
panese after including them within the pale

enclosed by the three adjectives just penned,  
"Asiatic, idolatrous, and despotic,"—the edu-  
cated, the enlightened, the rising men of Ja-  
pan loathe the words. The writer who ap-  
plies these stinging epithets to them will re-  
ceive anything but thanks. They are even no

like to be called Asiatics, they despise idola-  
try (Buddhism), they are even now emerg-  
ing from despotism to constitutional

monarchy and representative government.

Nevertheless, I have written it, and it ex-  
plains

WOMAN'S POSITION and CHARACTER

in Japan, and brings us to the standing point

where we may note the shadows in the pic-  
ture.

All need dwell upon the prevalent belief

that licentiousness is the first and character-  
istic trait in their character, nor upon the

idea that ordinary chastity is not to be

known in Japan, for I do not believe that

such is the case. The ideal of spiritual

piety as taught by Christ, of the sin of de-  
filment without reference to anything phy-  
sical or external, the commission of sin by

the mere thought or looking upon to lust, is

not unknown in Japan, for I do not believe that

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be more than ever sensible of some of his fail-  
ings, still usually aware that he understands

many things better than he did in his youth.

He can theorize about preaching and the pas-  
toral care, much more wisely than then; and

he may actually exhibit better sermons than

in the days of his youth. Aware of this, he

may forget that the grace and beauty, and

eloquence of youth, are matters that people

will make great account of; and these, with

his diminished attractions, the aged minister

can not now supply. It is but natural, that

in these circumstances, the venerable minis-  
ter should count his people unreasonably for

wishing a change; and doubtless, parishes

are often unreasonable. But I don't see how

we can help it; and, therefore, I think the re-  
sult, which one made, is quite applicable

here.

"Resolved, that I will not fret at what I

can help, and that I will not fret at what I

can not help."

And it must be confessed, too, that minis-  
ters may, sometimes, display a degree of

weakness in the principle upon which they

hold on, in holding on, when it is evident the

people wish them to hold off. They are, un-  
doubtedly, in some instances, less fitted for

continued service than they suppose. Others

can judge better about that than they them-  
selves can. One is reminded, by such in-  
stances, of Gil Blas and the Archbishop.

The Archbishop engaged Gil Blas in his service,

and pointed out to him his special duty, in

some such sort as this: "I have acquired

some reputation by my house and my chair-  
man, as a preacher, to outlast my popu-  
larity." Aware, evidently, of the foible of

ministers just spoken of, he went on to say:

"As soon as you perceive the least faltering,

any diminution of power, in a homily of

mine, or in the least of my sermons, I shall

know that I am losing my popularity, and

the fact." Gil accepted the post, but indis-  
creetly, in his honest zeal, took occasion to

commence his duty forthwith, if I remember,

and suggested that the last homily of the

Archbishop was somewhat inferior to pre-  
ceding ones. The Archbishop was astonished