

Religious Intelligencer.

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J. P. M.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

VOL. XXXV.—No. 28.

FREDERICTON, N. B., JULY 11, 1888.

WHOLE No. 1794

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Civilization And Its Shadow.

An advanced civilization is not a pure and unmixed good all round. It is pleasing in the extreme to see the indications of advancement. The eye dwells with satisfaction on the rise of palatial residences, with all the equipments and adornments that science and art can suggest. The handsome equipages, some of them models of good taste and others examples of ostentatious display, speak in a general way of abundant material prosperity. Costly living, lavish entertainments, and the vast sums expended on pleasure and luxury are phenomena of the time. This sunshine is, however, attended by shadows of ever-increasing density, suggesting to the observant that if existing prosperity is all right, it is not in every case following the right direction. It is far from apparent that in every instance it is an unmitigated blessing. In the vast populations of our great cities, especially the great centres of the world's commerce, why are the extremes of poverty and wealth so great? Is it to be taken for granted that ever-increasing areas of such cities as London and New York are to be left to extreme degradation, suffering and crime? Are civilization and abject squalor, like the Siamese twins, inseparable? Is civilization doomed to be forever pursued by an inevitable and relentless barbarism? A Christless civilization is by the nature of the case a doomed civilization. This is a fact that all past history attests. Material prosperity based mainly on selfishness has in it the elements of its own decay. Greek, Roman and Byzantine splendour fell by the weight of their inherent corruption. The eternal laws of the Governor of this universe are not subject to the modifications of time or geographical position. Ancient and modern civilizations are alike amenable to Him who rules over all. The nation that will not serve God shall perish.

What hideous disclosures of degradation and suffering in the East of London have just been made. The bitter cry raised a few years ago was shrill and piercing enough to attract general attention, and prompt to remedial efforts. These have been utterly inadequate to cope with even a fringe of the existing distress, and a still more startling state of affairs is now being brought to light. The condition of many of these dwellers in East London is rapidly sinking from bad to worse. With many work is scarce, and with most wages are wretchedly low. As a result their condition is no more enviable than was that of the slaves in the Southern States before the American war. In some respects the condition of the sable slaves was pleasant in comparison. The industrial conditions existing in East London would seem impossible in a Christian land. Had they been detailed by uncredited observers their narratives would have been set down to the wild imagination of an ingenious romance. The victims of the "sweating" system have told their almost incredible tales before a committee of the British House of Lords. They have been subjected to the sarching cross-examination of skilful experts, and the sad facts remain that there are brother men and sister women toiling sixteen and eighteen hours out of the twenty-four for a pittance that can not long keep body and soul together, living on scantiest possible supplies of food among filth and squalor supposedly impossible. What can such miserable kennels in which these incessant toilers pass day and night be but breeding places of foul disease and deadly immorality? These terrible recitals before the House of Lords' Committee have been confirmed and amplified by the enterprising and painstaking commissioners appointed by the British Weekly, who have done much to draw attention to the moral and material dangers that abound in the British metropolis. The plain, straight forward, unexaggerated story of these commissioners is sufficient to dispel the dream that existence is a happy and joyous thing for a very large number of London citizens. That such awful misery should exist to the extent it does is simply appalling.

Much of the misery is no doubt due to vice and crime, to intemperance and improvidence. That such is the case is painfully true. The gin palace is to all appearance the most prosperous institution in East London, and adds its large quotas to the prevailing distress. When this is admitted all is not accounted for. If there have been startling disclosures of crime and suffering in the East of London, have there not also been astounding revelations of what is only too common amid the stately surroundings of the west? The conditions of existence to which thousands in East London are condemned without hope of escape while life lasts are neither Christian nor human. They cannot go on forever. If the gigantic evils are not wisely and firmly confronted and abated they will lead to consequences at which many will stand aghast.

For the abatement of these evils the cure must be radical and thorough. Half-way measures, and what is called rose-pink philanthropy will be worse than useless. Emigration is proposed, and under proper conditions might afford some relief. This, however, would only be a burden on people who were in no wise responsible for the wrongs and miseries of these sufferers in the battle of life. The remedy and responsibility both primarily belong where the evils abound. The Gospel of Jesus Christ is the one sole remedy for the cure of heathenism whether in East London or West Africa. The Gospel, not in theory, but practically applied, the good news of God alone can still the bitter cry of the suffering and the degraded. But what have we in prosperous Canada to do with the evils incident to dense populations where bread is dear and flesh and blood so cheap? Much! Prevention is better than cure. Let there be no corner of the land, no congested portions of towns and cities where the light and preserving power of the Gospel do not penetrate.—*Can. Presbyterian.*

Sonnambulism.

Rev. Dr. Buckley in the July Century contributes an article under the title of "Dreams, Nightmare, and Sonnambulism," from which we quote the following: "Sonnambulism, in its simplest form, is seen when persons talk in their sleep. They are plainly asleep and dreaming; yet the connection ordinarily broken, between the physical organs and the images passing through the mind is retained or resumed, in whole or in part. It is very common for children to talk more or less in their sleep; also many persons who do not usually do so are liable to mutter if they have over-eaten, or are feverish or otherwise ill. Slight movements are very frequent. Many who do not fancy that they have ever exhibited the germs of sonnambulism groan, cry out, whisper, move the hand, or foot, or head, plainly in connection with ideas passing through the mind. From these innocent manifestations of no importance sonnambulism reaches frightful intensity and almost inconceivable complications. Sonnambulists in this country have recently perpetrated murders, have even killed their own children; they have carried furniture out of houses, wound up clocks, ignited conflagrations. A carpenter not long since arose in the night, went into his shop, and began to file a saw; but the noise of the operation awoke him. The extraordinary feats of sonnambulists in ascending to roofs of houses threading dangerous places, and doing many other things

which they could not have done while awake have often been described, and in many cases made the subject of close investigation. Formerly it was believed by many that if they were not awakened they would in process of time return to their beds, and that there would not be any danger of serious accident happening to them. This has long been proved false. Many have fallen out of windows and been killed; and though some have skirted the brink of danger safely, the number of accidents to sleeping persons is great.

Essays have been written by sonnambulists. A young lady, troubled and anxious about a prize for which she was to compete, involving the writing of an essay, arose from her bed in sleep and wrote a paper upon a subject upon which she had not intended to write when awake, and this essay secured for her the prize. The same person, later in life while asleep selected an obnoxious paper from among several documents, put it in a cup, and set fire to it. She was entirely unaware of the transaction in the morning.

Intellectual work has sometimes been done in ordinary dreams not attended by sonnambulism. The composition of the "Kubla Khan" by Coleridge while asleep and of the "Devil's Sonata," by Tartini, are paralleled in a small way frequently. Public speakers often dream out discourses; and there is a clergyman now residing in the western part of New York State who, many years ago, dreamed that he preached a powerful sermon upon a certain topic, and delivered that identical discourse the following Sunday with great effect. But such compositions are not sonnambulistic unless accompanied by some outward action at the time.

Dr. Walter Smith and the 'Shakers.'

In a recent letter, Dr. Walter Smith, of Edinburgh, describes a visit he paid to a 'Shaker' village in America. The village, he says, consists of three homes, of which he visited the central one, called the Church Home, most of those members have grown up from childhood in the community. These are reckoned the most reliable, having never known anything of the outer world. The home is described as having a pleasant comfortable look, and is surrounded with an infirmary, a wooden church, and wooden barns, and other offices. Dr. Smith was struck with the wonderful quietness of the place. There are twenty-five sisters in it and ten brothers, besides about twenty children, yet not a sound was heard. The twenty-five milch cows and their calves were as silent as the other tenants. On calling at the 'office' Dr. Smith was received by a 'bright little sister' arrayed in a clean print frock and a cap of white net. From her he gathered that the community is not in a very prosperous state. There were few converts joining them from the world, and the children—orphans and others—whom they brought up and educated, had rarely any vocation to remain beyond their sixteenth year. The boys especially took themselves off about that time, but the girls sometimes remained, 'having more religion than their brothers.' They had two ministers—one a brother another a sister—and also two elders, who managed their general business. The ministers generally guided their devotions in church, and addressed them on Sunday, but any of the fraternity might be moved by the Spirit to do so also, and of course, would obey the Spirit; but they did not speak nor shake unless the Spirit came upon them. Dr. Smith asked the sister what resources they had for education and amusement during the long winter nights. He was informed that they had 'three large encyclopedias,' but also noticed on the bookshelves several biographies, and even a copy of the 'Arabian Nights.' As to amusements they had music, and the young people could dance, and when the 'blizzard' lately raised a huge snow wreath they dug into it and made a large room in it, which they 'fixed up' with evergreens, and lighted with wax candles, and then took in chairs, and 'drank hot lemonade.' Dr. Smith paid a visit to the graveyard, which he describes as a quaint, pathetic spot, 'abutting on a large orchard, and white with rows of little marble headstones about two feet square, each exactly the same as its neighbour, as if to

symbolise the equality which all find there, just a simple upright slab, with the name of the dead brother or sister, their age, and the date of their death.'

The 'Peculiar People.'

The London Daily News gives a summary of a lecture by F. D. Mocatta on the Jews of the world. Whatever may be said against them, the Jews, as a people, are a subject of peculiar interest. Their tenacity, energy, shrewdness, clannishness, racial peculiarities, strongly marked features, and their ability to compete successfully with any and every people on the earth, and the fact that they are scattered through every nation, present them from so many points of view, that they cannot be overlooked in any discussion, commercial, professional, ethnological, or religious.

In Great Britain and Ireland there are about one hundred thousand Jews, of whom seven tenths are in London. In the British Colonies there are less than twenty thousand. In Paris there are 40,000 and 30,000 in the rest of France. There are 600,000 Jews in Germany, and 500,000 in America. In the northern coasts of Africa and in Abyssinia there are many, and 50,000 in Persia. It is said that they can be found in every State in South America. In Poland they are very numerous. Those in the Holy Land are not in a very happy condition. While the Turkish Government tolerates them, it does not now favor immigration into Palestine, a circumstance attributed to fear of the inroad of European ideas. Of those who are there, many are devoted to Hebrew studies, while the rest eke out a miserable livelihood by small industries, aided by money sent from various countries, which is doled out to them in small sums.—*N. Y. Advocate.*

A High License Catechism.

Q. What is license, whether high or low?
A. It is a law which for a stipulated sum authorizes the rum-seller to manufacture drunkards.
Q. What raw material does the rum-seller use in such manufacture?
A. Boys.
Q. Whose boys?
A. Anybody's boys, your neighbor's—and your own?
Q. What benefit is to be derived from a high license law?
A. It will elevate the business.
Q. What business?
A. The business of making drunkards.
Q. How does it propose to do this?
A. By shutting up the dead-falls and rendering the palace saloons more attractive.
Q. What is the difference between a dead-fall and a palace saloon?
A. A palace saloon is where the boys take their first lessons in crime; the dead-fall is where they graduate.
Q. Who are in favor of high license laws?
A. All the far-seeing rum-sellers, the whiskey politicians, and a great many "strong temperance men" (Y), some editors, and some permanent whiskey-and-water temperance men.
Q. Who are opposed to it?
A. The cranky prohibitionists.
Q. What is the difference between a prohibitionist and a high licensist?
A. High licensists believe in putting whiskey into a boy through a \$1,000 funnel, and then putting the boy into the gutter; the prohibitionists believe in putting whiskey into the gutter, and saving the boy.—*New Republic.*

Lieutenant-Governor Schultz.

That Doctor Schultz should become Lieutenant-Governor of Manitoba will seem to many people like a good ending to a sort of romance. Doctor Schultz was one of the most prominent characters in the drama of the first Riel rebellion, and was, perhaps, more hated by Riel than was any other of those who opposed his designs. He is of Danish descent, being the son of the late William Schultz, of Amherstburg, in Ontario, where he was born on the first day of January, 1840. He graduated in arts at Oberlin College, Ohio, and in medicine at Victoria University, Cobourg. After graduating he went to Winnipeg, or, as it was then called, Fort Garry, where he carried on mercantile pursuits in addition to practising his profession. In 1868 he married Miss Agnes Campbell Farquharson, of Georgetown, Ontario. Doctor Schultz was an ardent Canadian, and when Canada bought the North-West Territories from the Hudson's Bay Company in 1869 he greatly rejoiced. In that year, when Riel opposed the transfer to Canada of the Territories and formed his Provisional Government, Doctor Schultz, like other Canadian residents in the North-West, was very indignant. Having by force of character acquired prominence and influence in the North-West, Doctor Schultz became at once a natural leader of the Canadian party which opposed Riel. With Sir Donald Smith and many others Doctor Schultz was imprisoned by the half-breed leader in 1869, then released for a short time, and again imprisoned early in 1870. Doctor Schultz was confined in a room by himself, and it was feared that it was the intention of Riel to put him to death. He determined to escape, and in this he was aided by his noble and devoted wife who had managed to keep up communication with the prisoners from without the walls of Fort Garry. She made preparations outside the fort and Dr. Schultz with a gimlet and knife managed to open the windows of his prison house, let himself down by strips cut from a buffalo robe, and under cover of a blizzard scaled the walls of the fort. Outside were the horse and cutter arranged for by his wife, and a few hours later he had reached the Scotch settlement of Kildonan and was in safety. All through the subsequent troubles Doctor Schultz took a leading part but he was hampered by Riel's evident determination to destroy his life on the first opportunity. At last, after the murder of Scott, in order to secure his own safety, he walked on snowshoes in the middle of the winter from Fort Garry to Duluth, about five hundred miles. Had he not possessed a magnificent physique such a feat would have been impossible. He was appointed a member of the council for the North-West Territories in 1872. In 1873 he was returned by Lisgar to the Dominion Parliament, and was re-elected at succeeding general elections. In 1882 he was appointed a Senator. He has been prominently connected with many railway and land company corporations, and with North-West affairs generally.—*Montreal Witness.*

Change Of Creed.

ROMAN CATHOLIC PRELATE ADMITTED INTO THE EPISCOPAL CHURCH IN NEW YORK.

A New York despatch says: Mgr. Bouland was yesterday admitted into the Episcopal church the formal ceremonies being held at Grace church, in the presence of Bishop Potter. Mgr. Bouland declared his faith in the Episcopal doctrines, and gave his reasons for leaving the Catholic church. There is some talk of making him the first bishop of the Gallican church, in which event he will go to Paris.

Monsignor Antoine Bouland is a native of France, and 40 years of age. He was educated in Paris at the University of France, and was for several years the protegee of cardinal de Lavigier. He first came to the United States in 1875, and was named a canon of St. Michael the Archangel in 1881. In 1882 he was appointed general president of the Society of the Advocates of St. Peter in North America, and the same year was made a member of the Academy of the Arcades in Rome. Mgr. Bouland was further an honorary canon of the Metropolitan church at Rouen, a commander of the order of the Holy Sepulchre, and private chamberlain to his holiness Leo XIII. He had lately been entrusted with the general direction of Peter's Pence in North America. For some years past Mgr. Bouland has had charge of the parish of Central Fall, R. I.

In his letter to the pope, Monsignor Bouland says he takes this step because he can no longer believe in the doctrines of the syllabus, and the dogmas proclaimed at the last council of the vatican. Besides, he can no longer admit the pretensions of the Ultramontanes, who wish to exercise absolute authority not only in religious affairs, but also in matters of a scientific, philosophical and social character. Mgr. Bouland concludes by saying that he enters the Episcopal communion as being more in harmony with his convictions.

Hope for the Hindu Widow.

The recent re-marriage of a virgin widow in Bombay, India, is an event of great significance and promise, especially, because both bride and bridegroom belonged to the Brahman caste, and because of the appeal which was made by contracting parties to the Shasters, as sanctioning the act. The bride's father declared that he had examined the Shasters for himself, and was prepared to take the consequences of the act. Many native gentlemen of influence were present, and looked approvingly upon the ceremony. Surely the world moves, and even the Hindu widow may smile through her tears.—*Helping Hand.*

Concerning Women.

—Ada Augusta Draper has left \$25,000 to the New England Hospital for women and children, and an equal sum to Boston Methodist University. The *Woman's Journal* says: "This is a good example. It is far better for a woman to divide her wealth between a woman's hospital and a co-educational university than to bequeath it to some college which does not admit girls."

—The young woman who took the degree of bachelor of arts the other day at Columbia College is the first of her sex to receive that honor from Columbia in all the 134 years of the existence of the institution. The graduating class numbered ninety-seven young men and only this one young woman. She must have felt a little lonesome at times during her college career, but now that she has ceased to be a spinster, and become a bachelor, she ought to be happy.

—Mrs. Crawford, the Paris correspondent of the London News, is the most noted English woman in journalism. Besides sending her daily telegrams to the News by special wire, she writes for the *Pall Mall Gazette*, contributes several columns a week to *London Truth*, and writes weekly correspondence for American newspapers.

—Mrs. Garfield has an income of \$25,000, \$5000 of which comes from the U. S. government in the shape of a pension. General Garfield's estate netted the widow about \$40,000, and in addition she received \$25,000 insurance on his life. Congress gave her \$40,000, and the popular subscription raised just after Garfield's death amounted to \$312,000.

—Rev. Ida C. Bolton recently opened the Iowa Senate with prayer. This is said to be the first instance of such an office being performed by a woman.

—Mrs. Patti Lyle Collins is employed by the government at Washington as a reader of "blind handwriting" in the Dead-letter Office. She is an expert at this business, and is paid a good salary. She claims to read every known language except Russian and Chinese. One thousand letters a day usually pass through her hands, but she only deals with the addresses.

Among Exchanges.

WHY DISTURBED.

Only as we are inclined to look to another as in some sense our superior, are we disturbed by his unjust criticism of ourselves or of our motives. If we really thought we were on a plane above him, we could look down with pity, or complacency, on his mistaken view of us and our course. "Remember," says philosophic Epictetus, "that it is not he that gives abuse or blows who affronts; but the view we take of these things as insulting." Let us be cautious therefore how we exhibit a sense of our infirmity by our overquickness to take personal offence unworthily.—*S. S. Times.*

MISSIONARY SERMON.

Each pastor should preach a missionary sermon every month. It need not be a direct appeal for funds, but may simply present thoughts which will be suggested by such texts as "He first findeth his own brother, Simon," "My heart's desire and prayer to God for Israel is that they might be saved." "I am a debtor both to the Jews and the Greeks." It should be constantly instilled into the mind of the professing Christian that he should do something towards building up the kingdom of Christ.—*Christian Intelligencer.*