

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

HUMAN SACRIFICE.—A case of human sacrifice is reported from Nagpore, India. The account of the shocking occurrence says that a boy of sixteen was offered to the gods, in accordance with a superstition that human sacrifices cause a bountiful harvest. It is stated that the boy's head was severed from the body, and offered to a goddess, while the trunk of the body was offered to a god. The case is under investigation of the police, and fears are expressed that this horrible custom is prevalent in the Central Provinces.

CANDID.—The rector of an Irish parish had been absent a Sunday. On his return he naturally asked his clerk how the Sabbath service had been conducted and how he liked his substitute. "Well, sir," was the unequivocal reply, "saving your honor, not very well; he was a little to pline for me. I like a preacher as jumbles the reason, and confounds the judgment, and of all the born preachers I've heard there's none comes up to your Reverence for that!"

A CATHOLIC CITY.—The *Independent* authority for the statement that New York is one of the strongest Catholic cities in the world. It has 75 parish churches, 40 chapels, 300 priests, 300 Brothers, 2,000 religious women, 40,000 pupils in its colleges, academies and parochial schools, and 15,000 poor or sick or orphaned cared for in its homes, hospitals, and asylums. Full \$30,000,000 are invested in Catholic churches and institutions, and there are 800,000 Catholics within the city limits.

NOT OVERCROWDED.—The last bulletin of the American Geographical Society quotes M. Ganeval as showing that the world is not yet overcrowded. Allowing five acres to each inhabitant, the finds that Europe has room for an additional population of 115,000,000, Africa for 1,335,000,000, Asia for 1,402,000,000, Oceania for 515,000,000 and America for 2,000,000,000. The frozen regions of Asia and Europe are deducted from the available space, but Arctic America is somewhat hastily assumed to be fit for cultivation.

ALMOST MIRACULOUS.—The Methodist Recorder says:

Another illness is gone. Brooklyn has a Catholic church that has just escaped being another Lourdes. A spring mysteriously broke out in a little grass plot in front of the Church. The water was taken by some of the faithful and it was pronounced to have miraculous curative properties. Its fame was rapidly spread, and rheumatic invalids came, drank, and threw away their crutches. An old toper drank, and declared that it took away his appetite for liquor. The cures it effected were remarkable. But, just as its fame began to be settled, a plumber came along, dug down a little way, exposed a break in a water supply pipe a foot in length, closed it up, and the sacred well became one of the things that are not.

It is almost a pity that such a beautiful delusion should be destroyed. A fountain of pure, sparkling water, bubbling up from the greenward, is a miracle of beauty anywhere. If one old toper could be restored to sanity by it, perhaps a hundred might.

WOMAN'S RIGHTS IN FRANCE.—Last year a conference of lawyers in France gave judgement that a husband has the right to control his wife's correspondence, and to open and read her letters. A similar case has been brought up for decision, and again the verdict has gone against the wife. The question this time was whether a woman may publish a book or have a dramatic work performed without her husband's consent. The lawyers have decided that she may not. The French law had never provided for such a case; but the Civil Code commands a woman to obey her husband in all things, and also provides that a woman may not enter into any contract without her husband's authorization; and of course no literary work could be published, or play performed, without some contract being made with the publisher or theatrical manager. Hence the decision is given as above.

Woman's Work for Woman.—In its July number, makes an earnest plea for twelve unmarried women to go as missionaries to various points where they are greatly needed.

Worship of the Dervishes in Cairo, Egypt.

While in Cairo we attended a morning service at the "Temple of the Dervishes." The temple, or building, is a most unpretentious looking edifice, nothing whatever indicating a place of worship.

It is built in circular form, and consists of one vast room, the center of this room (or auditorium) being separated from the visitors by a low, open railing extending around the inclosure about twenty feet from the surrounding walls. In this space the visitors stand during the ceremonies. But in the entire temple there is not a chair or table, book or bench, seen; the only visible object being an elegant oriental mat spread upon the floor near the rail opposite the gate of entrance.

In a few moments after our arrival the high-priest entered the inclosure, directing his steps to the mat, and kneeling upon it, kissed it most fervently, then prayed (apparently) in the most devout manner to the mat, alternating his devotions in bowing, kissing, and praying, with eyes fixed upon it. These devotions of the priest lasted about fifteen minutes before the members of the sect began to assemble, each on entering bowing devoutly to the mat before taking his seat on the floor in close proximity to the surrounding rail, the audience having a clear and unobstructed view of all the ceremonies. There were no females to be seen among the worshippers, the men varying in age from 18 to 70 years.

Seated in a balcony built on the wall (opposite the entrance) were the musicians, who poured forth the most weird and unearthly music, when, at a certain strain (which proved the signal for the devotees to rise), they all rose, and, removing their wide-spreading mantle from their shoulders, folded it carefully, and put it on the spot they had occupied, thus revealing their peculiar dress, which consisted of wide, loose trousers, over which they wore a thickly pleated skirt, confined at the waist, but reaching to the neck, with open sleeves. On their heads they put a close-fitting felt hat, without a particle of brim, from twelve to fourteen inches in height.

At another strain in the music the whole number commenced gradually to whirl around with outstretched arms, increasing in the rapidity of movement with such force that their skirts stood out from their waist like a large open Japanese umbrella, yet strange to say, the movements of every one were so gracefully skillful, they never touched each other, neither did their extended arms come in contact. Continuing these exercises for twenty-five or thirty minutes (without a moment's cessation), one after another becoming weary, walked to their seats, not forgetting in passing, however, to offer their accustomed devotion to the mat.

After the necessary rest of ten minutes, the music again resounded through the temple, when all instantly arose, and with the accelerated strains of the music commenced whirling with even greater rapidity than before. And it was a matter of great surprise to all the visitors to find the oldest men held out (apparently with less fatigue) longer in this laborious exercise than the younger members, doubtless owing to their longer experience in this whirling worship. It was not only a comical but wonderful sight to witness such rapidity of movement, when the beholder could scarcely distinguish one skirt from another, or to which body the outstretched arm belonged.

When the second part of the services closed, the worshippers (after bowing to the mat) repaired to their seats, and made ready to follow the priest when he left the temple. We had the best opportunity to look into the faces of the men as they passed in front of us, and I must say it was a surprise to find many among them whose faces not only indicated refinement, but marked intelligence, and certainly the worshippers were most devout in manner. One singular fact was, that not one word had been spoken during the entire services, and none of them appeared to notice the large number of visitors present, being so rapt in devotion, with their eyes uplifted. On inquiry, I learned the dervishes at Cairo belonged to the best families in Egypt, and were all much respected by the inhabitants. Their sect dates back to the Pharaohs. —*Cor. Chris. Advocate.*

Love Blasted by Smoke.

The Anti-Tobacco League are bound to acknowledge the resolute virtue of a young lady who has shown herself a heroine in their cause. Even the risks of martyrdom, after a sort, were powerless to move her from fidelity to their principle. In order to maintain it she overcame the strongest passion of a woman's nature. More than that, she consciously exposed herself as a mark for the galling shafts of obloquy and derision. She is a Glasgow maiden, who had a suitor betwixt whom and herself an attachment which seemed to be sincere long prevailed. Both are fairly circumstanced in life. Both, as their letters show, are well-educated and intelligent. Their reciprocal affection gave auspicious promise of leading to their union in happy wedlock. No impediment to this marriage of true hearts was discernible or could be imagined. The blight came from cigar smoke. The young man is a teetotaler; and his sweetheart was proud of it. After accepting him she thought it would be easy to get him also to abstain from tobacco. She obtained a pledge that he would do so; but this caused the little rift within the lute that slowly widened. They misunderstood each other in respect of the action and the assent that passed between them. Either these were not identical from the first, or different interpretations came to be superinduced upon them. She assumed that he had given his word to abjure tobacco as religiously and completely as to abjure spirituous liquors. He pleaded that his vow amounted to no more than that he would not smoke in her company out of consideration for her family and, 'regard for the purity and sweetness of her kisses.' Smoke elsewhere he did, and she soon came to know it; how it was bootless to inquire too curiously. The discovery led to remonstrance. Remonstrance failed to induce amendment. At length she wrote: 'You seem to put my happiness on a level with a cigar. You must choose. This is final.' Alas! he was neither ashamed or compunctious, but stubbornly wilful. Instead of at once throwing away his cheroot that he might devote himself to fan the smouldering raptures of his former tenderness he waxed 'hoity 'toity,' making indignant answer: 'There is a little too much coercion in your letter, and I won't be coerced.' This paved the way, not to a wedding, but to a lawsuit. The whiffer had to defend a suit for compensation on the score of having broken his promise to marry. He did it with success, though not without severe censure. The Scottish County Court Judge dismissed the action, refusing costs to either party. He pronounces the case pitiful and distressing, though he rebukes with austerity the conduct of the swain, especially because of his protracted practice of deception. He finds against the plaintiff, however, on the score that her condition was not a precedent to her engagement, so that its violation could not be pleaded as a bar to its fulfilment. For her comfort he adds that in all probability had the nuptials been celebrated the breach would have taken place when she would have had no choice but to endure what she so dislikes. The story illustrates how true it is that they most jealous care cannot always avoid pitfalls. —*London Christian World.*

The Nun Of Kenmare.

The New York daily papers have been publishing statements about M. Frances Clare known as the Nun of Kenmare. Of her and her case the *Independent* says: She is a woman now in advancing years, who belonged to a wealthy and aristocratic English family, and became a convert, as a young woman, to the Roman Catholic Church. She went into a convent, proved herself exceedingly active and gifted with her pen, wrote many books of religion, such as a life of St. Patrick and a history of the developments at Knock, and at last was appointed by the Pope the head of a new order of Nuns, the Sisters of Peace, whose duty it is to care for poor girls. She has one or two convents in England, and one in Jersey City, which has been very useful by means of its summer home for working-girls in Englewood, N. J. She has also been a devoted and very independent friend of the Irish cause. The first report was that

she had left the Catholic Church, and certain stories to her discredit were published, which seemed to emanate from ecclesiastical sources. They were entirely without foundation, or have their basis, if we can judge from Mother Clare's indignant letter to the papers in the fact that, with her years and feeble health, she has felt it her duty to resign her position as Mother Superior. But her letter shows also clearly that she has felt keenly the bitterness of ecclesiastical tyranny. Thus she speaks of "false and treacherous dealings on the part of certain ecclesiastics," and threatens to publish the facts. She has given to the Church all her private property and all the profit of her books. After referring to the founders of religious orders in the Church, who have been persecuted while they lived and canonized after their death, she concludes as follows:

"I can now only live by the labor of my pen, and if that fails, I may end my days on Blackwell's Island. If I do, I shall die with clean hands and a clear record, and thank God that I have been persecuted for working for the poor, and also, that I have been the means of saving one poor Sister from ending her days there, where she was sent by the heartlessness of an ecclesiastic, whom I believe to be the cause of these persistent calumnies about myself and who well knows that they are false. Certainly, it does not increase one's love for a Church to find that wilful calumnies are persistently circulated by its clergy about a helpless woman, and that these ecclesiastics have been asked again and again to read the documents that would refute them, and have refused to do so. The sooner they become at least 'converted Catholics' the better."

Edicts Against Tobacco.

The Czar, Michael Fedorowitch, seeing his capital destroyed by a fire due to the carelessness of a man who was smoking, forbade the use of tobacco in his kingdom under penalty of death. The Sultan Amurath IV., of Turkey commenced by condemning every Mussulman accused of smoking to receive twenty strokes with a stick on the sole of his foot; at the next offence the guilty person was deprived of his nose. "Pope Urban VIII. issued a bull of excommunication against all those who smoked." Queen Elizabeth, of England, forbade snuff to be taken in church, and authorized the sextons to seize and keep all snuff-boxes seen in the hands of offenders. "In March of last year, 1887, the Sultan of Morocco put to death several smokers, and destroyed all the tobacco he could find, while he merely flogged the snufflers."

Archdeacon Farrar on the Drink Curse.

Archdeacon Farrar, in a late article on "The Drink Curse," writes: It involves the innocent as well as the guilty in the sulphurous blast of destruction. It spreads in concentric circles of ever-widening misery, devastating the life of families, blighting the peace of homes, making horrible the childhood of countless little ones, annihilating the happiness of that holy matrimony which still survives to us from the wreck of Paradise, and which Christ beautified and adorned with His presence, and first miracle which He wrought in Cana of Galilee. Multiply each of these instances by hundreds of thousands, and once more you may arrive at some faint estimate of some fraction of the extent of human life which is ravaged by the diffusiveness and perpetuity of this master-curse of drink.

"And it spares none! Men of all ranks and professions have some time or other come to me in the last stage of destitution and wretchedness, whom drink had dragged down as with a hand of fire from the positions of high and of sacred usefulness. 'Through drink,' said Father Mathew, 'I have seen the stars of heaven fall, and the cedars of Lebanon brought low.' It is not only the vile and the animal which is craving for drink attracts, and the power of drink subdues, and the power of drink subdues, men of fine imagination, men of splendid genius, men of unrivalled attainments, men of noble birth and delicate sensibilities, have again and again fallen victims to it. Think of Alexander the Great dying as a fool dieth, in the midst of his career. Think of Prince Charles Edward, and how he, who had kindled chivalrous affection of so many hearts, became the despised, broken idol. Think of the passionate remorse, the agonizing self-reproach of men like Robert Burns and Hartley Coleridge."

"Ah! deeper, deeper! That so august a spirit, shrouded so fair, Should from the starry sea in of its peers Decline to quench so pure a brilliancy In hell's sick spume. Ah me, the deeper dole!"

"Among others whom I have seen thus cast down by the devil have been not a few clergymen. Once they were full of hope in the thought of honorable, useful, and consecrated lives; now

they herd in the vilest dens of the wretched and the criminal, and have gone down step by step into the lowest abyss of misery. One such figure stands mentally before me now. He has disgusted his friends, he has alienated his family, he has lost his living, he has destroyed his usefulness. He was once a scholar and a gentleman. If you would seek him now, it must be in slums and lodging-houses, where the glittering wave of modern civilization leaves its useless and congested scums. And such cases, too, must be multiplied by tens of thousands. Drink is the worst obstacle to the spread of Christ's kingdom. It defaces the page of history and retards the progress of the world."

"Be Mighty Sure."

'Be mighty sure with your proofs, Bob,' said a hard looking old soak to the man who had assured him that there was no hell; 'Be mighty sure with your proofs, Bob, for there are a great many of us who are depending on ye.'

'Yes, I believe,' said one man, 'that everybody will be saved; but I'd give that yoke of oxen if I knew it was so.'

'I believe every word of it,' said a grasping miser to one who had been prophesying smooth things to the people, 'but I'll give you \$1000 if you will prove it sure and no mistake.'

Men are right glad to pay their money, but they want to be sure they get what they pay for. Is it not better to make the matter sure to-day, by turning to the Lord, and seeking and finding salvation through him? —*The Armory.*

Big and Little Heads.

'Seven' being the average size of a man's head as measured by his hat, says a London exchange, 'it appears that out of fourteen distinguished personages, two (Lord Chelmsford and Dean Stanley) were below, while other two (Lord Beaconsfield and the Prince of Wales) were exactly up to the average. Of the others, Dickens, Selborne and Bright required 7 1-8, Earl Russell 7 1-4, Lord Macaulay, Gladstone, and Thackeray 7 3-8, Louis Philippe 7 3-4, and the Archbishop of York 8 full. Of twenty-three distinguished men whose actual brain-weights are known, four, including the late Prof. Hughes Bennett and Hermann (the philologist) were distinctly below the average, showing that a well constituted brain of small dimensions may be capable of doing much better work than many a larger organ, whose internal constitution is, from one cause or other, defective.'

Teach the Boys About It.

At home and at school the boys should be taught the natural effect of alcohol upon the processes of human life; first, they should be taught that it can add nothing whatever to the vital forces or to the vital tissues—that, it never enters into the elements of structure; second, that it disturbs the operation of the brain, and that the mind can get no help from it that is to be relied upon; third, that alcohol inflames the baser passions, and debases the feelings; fourth, that an appetite for drink is certainly formed in those that use it, which destroys the health, injures the character, and in millions of instances becomes ruinous to fortunes, and to all the high interests of the soul; fifth, that crime and pauperism are directly caused by alcohol. So long as \$2,000,000 are daily spent for drink in England, and \$2,000,000 per day in the United States, leaving little else to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, the boys should understand the facts about alcohol, and be able to act upon them.

A REST DAY.—Legislation has been begun both in France and Germany intended to secure to workingmen one day in each week for rest. France has just enacted a law compelling factories to give their employes one day in each week, leaving each proprietor to determine what day it shall be. It will be, of course, to the advantage of all manufacturers, to observe the same day, and it is hardly possible that any other day than Sunday could be agreed upon. The German laws on the subject specify Sunday as the holiday, and a newly proposed law requires employes Sunday for rest, while merchants and shop-keepers must allow their clerks at least every other Sunday. There is no Sabbatarianism in

this, nor a disposition to regulate the religion of the people, but simply a recognition of the wisdom and necessity of Christian practice. —*Christian Standard.*

Concerning Women.

—Miss Willard's book for girls—"How to Win"—is receiving the highest encomiums from the press of Denmark and will probably be translated into the language of that country.

—Miss Frances Wetmore has been appointed government physician for the island of Hilo. "Dr. Fanny," as she is called, has a large practice, and is very popular among all classes. She makes her visits on horseback, and is ready to answer any call, night or day, in fair weather or foul.

—Miss Ramsay, the prize scholar at Cambridge, England, who surpassed all the young men of her year, is about to marry Dr. Butler, the master of Trinity College. Dr. Butler is fifty-five and Miss Ramsay about twenty-two.

—Miss Ida M. Van Etten has founded and organized a Working Woman's Society in New York, the object of which is to keep up the price of women's wages, to protect the women and children in shops, and to look after the interests of the workers generally. The membership fees are twenty-five cents a month, and members when they are too ill to work are paid five dollars a week out of the accumulated fees.

—A novel restaurant has been opened at Sixth Avenue and Fifty-ninth St., New York, under the title of the woman's co-operative restaurant. It is run by the Woman's New York Club and Co-operative Exchange. It was started by a Mrs. Pike, once a well-to-do woman, under the patronage of a number of wealthy ladies. It has been in operation only a few weeks. The success of her scheme has been demonstrated, and it is already self-supporting. Although it is carried on by and for women, there are "reserved seats for men."

—Wood-carving is the newest feminine fad. Brass-hammering is going out, wood-carving is coming in. The passion for carved hall and dining-room furniture and for wood overmantels has something to do with starting the craze. The tools are easily handled also, and require little muscular strength, only a quick eye, an artistic feeling, and a steady hand. There are several classes in wood-carving, and many ladies are taking private lessons.

Among Exchanges.

THEY KNOW.

The brother who 'sours' because somebody else got the place he wanted may not know what ails him, but his brethren do. —*Nashville Advocate.*

TIME TO BE.

When liquor-dealers begin to make candy-drops with liquor in them as bait to catch the children, and push their wares as tonics for the sick and for infants, it is about time for everybody to become fanatics. Isn't it? —*The Voice.*

DEFICIENT IN BOTH.

He who discusses theory more than he seeks experience is quite likely to be deficient. — *Wesleyan Methodist.*

ONE TO NINE.

We recently saw two men mending a water-pipe, while a score of idlers stood around in idle curiosity to criticize the work done and to complain of hard times. We were reminded of a church of two hundred members, in which twenty do practically all the work while the others find fault with the course of religious affairs, or bemoan the low estate of Christianity. One to work and nine to complain is about the proportion. —*Central Baptist.*

REPEALING PROHIBITION.

Mother: 'You, Isaiah, didn't I tell you not to go outen dat gate?' Isaiah: 'I didn't.' Mother: Den ho you come playin' in de street when I tole you not to go outen de gate?' Isaiah: 'I climbed ober de fence.'

Moral: The mother, finding that prohibition did not prohibit, should have repealed the law and turned the boy out on the street. This, at least, is the conclusion we would reach by applying the current anti-prohibition logic to the case—*Cumberland Presbyterian.*

KEEP THY TONGUE.

How easy it is for one to say a thing from which he can never fully recover himself as long as he lives! He may be sorry and ask and receive the pardon of men, but in their estimation he is never afterward the same man he was before. 'Keep thy heart with all diligence,' and tongue, too. —*The Southeastern.*