

Religious Intelligencer.

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

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March Renewals.

Several hundreds of subscriptions expire during this month. We are expecting that they will all be renewed, and hope the renewals will be as prompt as possible.

Our friends can help us very much by renewing promptly.

NOTES AND COMMENTS.

HIS PAY. The President of France receives \$240,000 a year—that is to say, \$120,000 as a salary, \$60,000 for keeping up his official state, and \$60,000 for travelling expenses. This money is paid in monthly instalments of \$20,000, and, according to M. Grevy's experience, it is insufficient.

It seems that \$60,000 a year will not pay the travelling expenses of the President, because in every town where he spent a single day he would be expected to make such numerous and generous gifts to hospitals, charities and other local institutions, that a visit to half a dozen towns would exhaust his year's allowance.

TRAMPS AT AUCTION. The town of Milan, in Missouri, has just established a market quotation for tramps. C. C. Bradley was found guilty in the village court of vagrancy, whereupon he was put up at auction, and sold for the next six months to the highest bidder. Thirty-five cents was the price he brought.

MORMONS IN NOVA SCOTIA. The Presbyterian Witness says there is a Mormon Church in Nova Scotia. It seems incredible; but it is true. The church is in the district of Rawdon, Hants county. The building is very small, and the members number but a dozen or so. They are "Latter Day Saints," and say "Mormon" is but a nickname. They are not a growing church. On the contrary, they are likely to die out before long. Some sections of Hants and Kings counties have been astonishingly productive of heresies.

THE ONLY ONE. It is stated that the King of Norway and Sweden is the only crowned head in Europe who refused to send congratulations to the Pope on his sacerdotal jubilee. According to the census of 1880, there were only 810 Catholics in Sweden, and a proportionately small number in Norway.

A DISTINGUISHED WOMAN. The Milwaukee Sentinel recalls the career of Maria Mitchell as "one to be proud of." She is now, at seventy, Professor of Astronomy in Vassar College, has received the degree of LL. D. from three institutions, and is honored by the world of science both in America and in Europe. The Sentinel remarks, "She would have been a noble character under any conditions, but there is little doubt that the foresight of her father in giving bent to her mind is responsible for much of her success." Her father gave this bent by buying her a telescope and other astronomical instruments to prevent "her absorption in fashionable society," and now she stands well to the front of the world's greatest astronomers. Yet there are colleges that are barred against all Maria Mitchells!

BOTH GUILTY. An old Greek philosopher said that "tale-bearers and tale-hearers ought both to be hanged—the former by the tongue, the latter by the ears."

Volapuk.

BY REV. T. CORWIN WATKINS.

The fact that more than a million people are engaged in the study of a language which has been in existence less than a decade, justifies its classification among the practical questions of present interest.

The language was invented by Soham Martin Schleyer, a Roman Catholic priest of Constance in Baden, in 1879, after twenty years of preliminary study, during which time he acquired proficiency in fifty languages. The whole plan of the new speech came to him one night as he lay in bed. His purpose was to invent a language that could be readily comprehended and used by all nations, especially for commercial purposes.

What does the word mean? Vol means "world," puk means "speech," and a is a possessive ending. The word Volapuk, therefore, signifies "World's Speech" or, freely rendered, "The Universal Language." How is the word pronounced? The o has the long sound, as in tone; the a has the Italian sound as in father; the u has the French pronunciation as in plume. The consonants in this word are the same as in English.

The alphabet consists of twenty-seven letters—eight vowels and nineteen consonants. The last three vowels are formed by placing a diacritical over a, o, and u, making new letters of them, with sounds of their own. This being understood, it can be said, without any qualification, that each letter has but one sound, and is never silent. There are no diphthongs, diagraphs, or double consonants. Each syllable is long, and the accent is always in the last. The Roman letters are used in printing, and the English in writing. There is no article, either definite or indefinite.

The noun has four cases—nominative, possessive, dative and objective—inflected as follows:—

Buk the book,
Buka of the book,
Buki to (or for) the book,
Buki the book (objective).

The plural is formed in all words by adding s, as Buds, Bukas, Bukes, Bukis. The personal pronouns are op (I), ol (thou), and om (he). The verb is conjugated by affixing the personal pronouns to the verb-stem:—

Vobol I work,
Vobol thou workest,
Vobom he works.

The feminine is expressed by of, and the neuter by os. The tenses are formed by prefixing vowels as follows:—

Vobol I work,
Vobob I worked,
Evobob I have worked
Iobob I had worked,
Ovobob I shall work,
Uvobob I shall have worked.

The passive voice is indicated by prefixing the letter p in all tenses, except the present, where pa is used. The imperative mood is formed by adding od, the subjunctive by attaching to the indicative forms the syllable -la, preceded by a hyphen and unaccented, as Vobol-la (I may work).

The construction is very easy, and is as follows:—

1. Subject and its qualifiers.
2. Predicate and its qualifiers.
3. Object and its qualifiers.

For the sake of emphasis the qualifiers may be placed before the word qualified, in which case the qualifiers of the noun are inflected.

The language is a marvel of simplicity, and seems well adapted to international communication. Observe the following characteristics, each essential to a universal language: The orthography is absolutely phonetic; every letter always has the same sound; there are no diphthongs or double consonants; the meaning of the word never depends on the tone, accent, quantity of the vowels, nor rising or falling inflections of the voice; and, lastly, about one thousand of the words are common, with slight variations, to the English, French, Italian and Spanish languages, and these words form the basis of the Volapuk.

The language is not euphonic, will not admit of any play upon words, has not a large vocabulary, and, therefore, can never be used effectively for rhetorical purposes. It was not intended that it should supplant any existing language, but simply, as stated above, afford an easy means of international communication.

Some one may ask why one of the existing languages should not be adopted for this purpose. In the first place, each nation, in the spirit of patriotism, and thinking its own language the best, would contend for the honor, and, failing to receive it, would reluctantly yield it to another. In the second place, no natural language can be easily acquired, for it must, of necessity, be idiomatic and full of exceptions. To be easily learned a language must be mechanically constructed. The Volapuk is thus constructed, and a well-disciplined mind can master its elementary principles in a few hours.

A Volapuk grammar, in English, has been published in Milwaukee, and is for sale by Earl Schoenhof, 144 Tremont St., Boston.—Zion's Herald.

A Negro Preacher.

AND THE LICENSE HE RECEIVED THROUGH SECRETARY JONATHAN O'DELL.

Rev. Dr. Saunders, in the Halifax Herald, has the following sketch of a negro who preached in this province nearly a century ago:—

David George must have the first notice. He was born in Virginia in 1742. He fled from his master's lash. Being pursued he went through the Carolinas to Georgia and took refuge among the Creek Indians and entered into the service of their king. The son of his master pursued him to this asylum and took him; but he escaped out of his hands and threw himself upon the mercy of another Indian tribe and became servant to King Jack. After a little he was surrendered to a man by the name of Gaulfin. About this time he became religious and began to preach. When the English evacuated Charleston he was among a large number brought to Halifax. He and his family landed before Xmas, and remained till the next June. He then got leave to go to Shelburne to preach. He went in the employment of General Patterson. At Shelburne he assembled the colored people in the woods and preached to them. People came from far and near to hear him. They met in a wood valley. The white people opposed him. One man, however, whom he knew in Savannah, gave George leave to build on his lot. He made a "smart" hut. Governor Parr took his wife and children to him and gave him six months' provisions. He baptized a large number and organized a church. Some of them were white people. Disbanded soldiers overturned his house, beat him and he took refuge in a swamp. This man had the true apostolic spirit. When in Fredericton he obtained from the governor a license to preach. Here it is:—"Secretary's office, Fredericton, 17 July, 1792. I do hereby certify that David George, a free negro man, has permission from his excellency the lieutenant governor to instruct the black people in the knowledge, and exhort them to the practice of the Christian religion. Jno. O'Dell, secretary." He left Liverpool, N. S., for Sierra Leone, and afterwards visited England. He mentions Mr. Benaja Collins, of Liverpool, who was kind to him, and often heard him preach. When leaving for his long voyage, Mr. Collins supplied him with funds.

Tetotalism in Russia.

One of the leading journals of Russia, the St. Petersburg 'Zeitung' has a remarkable article in advocacy of the abandonment of intoxicants, with citations from a powerful pamphlet by Dr. Bunge, a native Russian. From an English translation by Joseph Malus we quote the following telling words:—

"So to-day, during the fast, we make use of the favorable opportunity it affords us for a little preaching upon this wide-spread source of misery; preaching whose aim is to revive the crusade against our national enemy—an enemy which has been often preached about and assailed, with insignificant results, and has never been overthrown. We know of certain ideas in relation to movements which are not unheard of in public, but we do not at this moment join in that war-cry which has been so often heard that we are weary of it, 'The German is the foe!'—a cry which the great Skoboleff once raised with a powerful voice, and which his petty imitators are so frequently repeating in public and through the press. No, we are brought to the conviction that Russia's great foe is not the German. It is alcohol which is the dangerous foe to Russia and to the Russian nation—an enervating, depraving, consuming foe, and one fatal to the best powers of our people.

We take the field then against spirits, against alcohol in all its forms; and we find weapons for this struggle in an excellent pamphlet of Dr. Bunge, who is professor of physiological chemistry at Basle, and is a countryman of ours from Dorpat.

"Professor Bunge first of all views alcohol from the physiological standpoint. He shows that in the broader sense alcohol is no means of nourishment; that the warmth arising from the combustion of alcohol in the system of a drinker gives no living force, for the increase of warmth on the one hand is neutral-

ized by the increased departure of warmth on the other hand. The thermometer proves that alcohol lessens the temperature of the body. All the effects of brandy, which are usually regarded as mere stimulation, are really symptoms of both physical and mental paralysis under the guise of serenity and vivacity of mind. The beginning of this brain-palsy at once shows itself in hasty gesticulations which are accompanied by an increased pulse and quicker beating of the heart. Under the influence of intoxicants the man talks aimlessly; he gesticulates, he waxes hot, and thus accelerates the beating of the heart. The feeling of weariness, which so often occasions the desire for alcohol, is also paralysis."

The paper then goes on to declare more fully its settled campaign of hostility to the traffic and use of alcoholic liquors. The utterance is significant of a grand onward step in a country where temperance doctrines have heretofore had scarcely a foothold or a hearing. The verdict of travelers in Russia bears out the sweeping assertions of this journal as to the fearful ravages of its toxicants among all classes there. May this voice, crying in the wilderness, awaken many an echo! What if Tolstoi should write a novel that would work for the slaves of alcohol in that land what 'Uncle Tom's Cabin' did in this country!

SIGMA.

The Law's Inequality.

Rev. Hugh Price Hughes, in a recent sermon, shows up an iniquity of English law, with some striking illustrations:—

The one deadly charge I have to bring against the law of England to-day is this, that crimes against the person are regarded as almost trivial in comparison with crimes against property. . . . As the Northern farmer in Tompkinson's well-known poem, heard his horse as it trotted along, always saying, "Property, property, property!" so you find the same sound running through the English law from beginning to end. . . . Let me just contrast to you for a few minutes one or two cases. The extracts I read are taken from the third edition of a book called 'Social Wreckage,' written by Mr. Peek, and published by Isbister. . . . A man named O'Neill, who was charged in one of our London courts with kicking his step-daughter—his treatment of her resulting in the partial paralysis of one leg—was sentenced to four months' imprisonment. On the other hand, Eliza Ralph, who pleaded guilty at the Middlesex Sessions to stealing a sheet and some other articles, was sentenced, not to four months' imprisonment, but to seven years' penal servitude. That is the difference in the value of a little girl of fifteen and of a sheet. . . . Again, a man was charged with throwing his wife down a flight of twenty-four stairs, and was fined 20s. or ten days' hard labor, while a decent-looking woman, described as a seamstress, who stole some cotton, was sentenced to six months' hard labor, without the option of a fine. Two men who were charged with killing a person, from whom they had received no provocation, were sentenced to twelve months' hard labor. At the Surrey Sessions, a man who killed nobody, but received half-a-crown, knowing it to be stolen, was sentenced, not to twelve months, but to fourteen years' penal servitude. So it appears that it is fourteen times as dreadful to receive a stolen half-crown as to kill a man who has not provoked you. Just one other illustration. Richard Manning was convicted at Southwark of cruelly ill-treating his wife immediately after she had been delivered of a child. She, to the danger of her life, crawled along the floor of her room and got on to the stairs to escape from him. This man was sentenced to four months' hard labor. About the same time a man was brought before another court, charged with stealing five silver spoons. The man Manning, who, under dreadful circumstances, nearly killed his wife, was sentenced to four months' hard labor, while the man who stole the five silver spoons was sent to penal servitude for seven years.

Now the inevitable result of this diabolical inequality in the law is to produce the kind of savagery which is encouraged by the men who call Sullivan a fine fellow. "The rank is but the guinea stamp." We must defend men, women, and

children at all hazard. . . . The teaching of the New Testament is that man as man is immeasurably greater than rank and wealth can ever make him. We have a great responsibility in this matter. . . . If we wish our country to be great, there is no better way in which we can secure its true greatness than by seeing that the law of England, in the better days that are coming, shall give the same absolute protection to the poorest child in the land that it gives to the Queen herself.

Strange Predictions.

"The mantle of Dr. Cumming" says *St. James' Gazette*, "has fallen upon a certain 'Rev. M. Baxter,' who is discoursing in an Edinburgh circus on 'coming great events.' The Reverend gentleman starts with the 'greatest European war ever known, involving all the nations of Europe, to begin in 1888-9, and to end in 1891 with the defeat of Germany.' He follows up with the announcement that 'Britain is to lose Ireland and India (and perhaps also the Highlands) in 1891; The 'perhaps' will interest the crofters in the in the Lowes. Next we have 'Lord Wolsey's prediction, to be found true within the next nine years, that a French army landing on the south coast can not be prevented from capturing London.' It is evident that our country is to come off badly in 1891, when as our prophet tell us, 'Britain is to lose its present independence and become one of the ten kingdoms of a confederacy under France's leadership—the ten-horned leviathan and the ten-toed image in Daniel.' Among the lesser horrors are 'Britain's desolation in 1897 by red republican crusading armies from Europe, and the Scarlet Woman to be seated as the Established State Church, and the massacre of Protestants.' In 1894, according to this cheerful seer, 'Napoleon the anti-christ will arise asking of a small part of Greece or Turkey, and then become emperor of the ten kingdoms while Napoleon's image, from 1897 to 1901, will be set up and worshipped in every city, town and village of Britain and the rest of the ten kingdoms, and tens of thousands of people will be beheaded for refusing to worship his statue. Greatest wonder of all will be the 'translation of 144,000 living Christians to heaven without dying, in March, 1896.' To hear all this there is no special charge, only there is a 'collection on entering.'"

Pulpit And Pew.

For the Pulpit:—

"We have known instances in which preachers—and sometimes those who were not preachers—would, at the sight of wretchedness, under a generous impulse, give away all they had, and leave their creditors to wait, and their families to suffer. It was rather an excess of virtue than a leaning to dishonesty. And we have known other instances in which preachers' lives were about perfect, except in this one particular. They were pure, pious, humane, industrious, devoted to their work, and powerful in their ministrations; but if they saw anything they wanted, they would purchase it on credit, trusting, like Micawber, that something would turn up to enable them to pay for it. No one that knew them would charge them with deliberate dishonesty. They were men who, in spite of this infirmity, retained the confidence and love of those who knew them thoroughly, and whose lives, even under this burden, were crowned with usefulness. It has to be said that some admirable preachers are fools—hopeless fools—in this particular. In view of an incurable infirmity, the church should place them under guardians, to manage their business affairs. If this can not be done, they should leave the ministry, not under the guilt of intentional dishonesty, but because they are incompetent to manage their own affairs and necessarily cause the way of truth to be evil spoken of."—*Christian Standard*.

For the Pews:—

"Churches need to be a great deal more careful to insist that the preachers they employ shall be without reproach. Men who have no reputation at home should not be tolerated abroad. The churches of one region should not ignore the sentiment and action of churches in another region; nor should any church in which a preacher has membership against whom there are

serious complaints, allow his case to pass without investigation, and suffer him to impose himself on churches abroad without warning and protest. A church is grievously unfaithful that allows a preacher's reputation to be clouded, when their faithful action would relieve him, or allows a guilty man to impose himself on other communities, when their faithful action would condemn him. Nor, when a church does act faithfully in such a case, has any other church a right to ignore or despise its action—certainly not without due investigation. These irregularities reduce church discipline to a farce, and greatly depreciate the purity and dignity of the Christian ministry."—*Christian Standard*.

MISSIONARIES.—General Lew Wallace, author of "Ben Hur," says: "I have often been asked, 'What of the missionaries of the East? Are they true? and do they serve their Master?' And I have always been a swift witness to say, and I say it now, solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. I personally know many men and women, and the names of Dr. and Mrs. Riggs, the names of Wood, Bliss, Pettibone, Herrick, Dwight, and others spring up in my memory most vividly. Their work is of that kind which will in future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us."

The Deadly Cigarette.

A Louisville, Ky., telegram of recent date mentions that a young German, twenty-eight years of age, was lately found by a jury of the Circuit Court in that city to be of unsound mind, and that his mental malady, according to the testimony of Drs. J. M. Kinn and Charles Sauter, was caused by excessive cigarette-smoking. He was in the habit of smoking about forty a day. There seemed to be an entire breaking down of the system as well as loss of brain power, and he looked worn and emaciated. His idiotic condition was obviously occasioned by the slow tobacco-poisoning. There is no doubt that multitudes who are not thus reduced to idiocy or insanity are greatly injured by the tobacco habit.—*Nat. Temp. Advocate*.

Among Exchanges.

HIS CHIEF NEED.

Anxious Father: I wish you would tell me what to do with my boy; he is wilful, disobedient, and surly; I dress him down with a horsewhip a dozen times a week, and sometimes lock him in the coal-house for half a day to discipline him, but it does no good; he comes out as defiant as ever; what does such a boy as that need? Rev. Mr. Surplice (decidedly). He needs a change of fathers.—*Chicago Tribune*.

MAKING MERRY.

We note that some of our daily contemporaries are making merry over the reported conversion of Sir John A. Macdonald, and attributing to sinister motives his attendance at revival services. These are things of character too sacred even for the press or politicians, and which ought by common consent, to escape the sneers and the jests which invade every realm; among them the relation of a soul to its God stands prominent. Sir John A. Macdonald and the humblest in the land have equally to go alone before the bar of the Almighty, and when the consciousness of soon setting out upon this journey gives rise to earnestness on the part of any soul, we submit that the spectacle of merry making thereat is not edifying.—*Canada Baptist*.

PURE SPEECH.

Purity of mind in the use of words ought to be a permanent characteristic of every man. Frivolous words corrupting words, filthy words, slanderous words lying words, angry words and profane words should dwell on no man's lips. They are especially out of place on Christian lips. Any one who will carefully read the Bible in regard to the use of words cannot fail to observe the frequency and earnestness with which that book exhorts us to speak properly in the moral sense. Purity of heart and purity of language are naturally allied.—*Independent*.