

Religious Intelligencer.

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

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NOTES AND GLEANINGS

A CURIOUS THEORY.—A writer in the *North Western Railroader* advances a new and curious theory for the increasing prevalence of floods and rainstorms. He says there are over 30,000 locomotives in use in North America, and estimates that from them alone over 53,000,000,000 cubic yards of vapor are sent into the atmosphere every day. "Quite enough," he says, "to produce a good rainfall every twenty-four hours." Estimating the number of other non-condensing engines in use as eight times the number of locomotives, the total vapor thus sent into the air every week in this country amounts to more than 470,000,000,000 cubic yards.

LARGE ENROLLMENT.—In the London Board Schools there are Bands of Hope, Temperance organizations, which have now enrolled 111,000 boys and 32,000 girls.

ROYAL EXTRAVAGANCE.—To celebrate his marriage the young Emperor of China spent money in a most recklessly extravagant way. An account of it says: The mandarins of Peking were furnished with wives to the value of \$150,000; the parents of the bride received a gift of a million tael dollars, with a "cunshaw" of silks and satins worth three-quarters of a million more. The mere bunting and floor-coverings for the bride to walk on cost \$750,000, and the palace was decorated at an expense of \$3,500,000—so says the *Sin Ye Bo*, a Canton paper. And yet thousands of the subjects of Kwong Suey are dying of starvation, and collections are being taken in civilized countries for their relief! Strange—and yet not strange! It has been the custom for centuries for the ruling classes in China and other heathen countries to coin money out of the very life blood of the people and to be indifferent to their sufferings.

CRAVING NOTORIETY.—There can be no doubt that the craving for notoriety and the desire to make a sensation and be talked about, which is one of the outgrowths of the condition of modern life, is capable of developing into a dangerous form of acute mania. An instance of this occurred the other day in England. A girl who had resolved to die with her lover announced beforehand that they intended to do something sensational, and regretted that she would not be able to hear the news-boys shouting the news of the occurrence, and witness the faces of the people who came to the door of the compartment. A more depressing story has not recently come to light.

A WORTHY UTTERANCE.—Phillips Brooks expressed himself in a manner worthy a man so able and large-hearted when he says: "Never shall my hand or voice be lifted against so-called temperance fanatics. If ever a cause justified fanaticism, the temperance cause does. To me there is nothing more disgusting, or more disheartening to the cause of humanity, than the selfish, ease-loving, luxurious man, indulging in dissipation and denouncing temperance fanaticism."

THE SMITHS.—In a recent speech, a his Stockwell Orphanage, Mr. Spurgeon introducing a Mr. Smith, referred to the somewhat large Smith family in a happy way. He said "the Smiths are a most respectable family, said to be of Shemite extraction. The story went that while the Temple was in course of erection at Jerusalem, Solomon gave the work-people a holiday, but certain of the artisans would not allow the smiths to dine with them. On the next day when a number of tools were brought in to be sharpened the smiths objected. 'No, if we are not good enough to dine with you, we will not sharpen your tools.' So it happened that Solomon had to get up another dinner for the smiths on their

own account, and since then they had the most respectable family in the world.

TYPE-WRITING.—The *New York Sun* says the biggest type-writing business in the country is run by a woman, Miss Mary F. Seymour, who employs twenty type-writers constantly on a yearly salary, besides from five to fifty others on piece-work, and also runs a school of stenography and type-writing that has turned out many hundred graduates, and an employment bureau that has found situations for them and several other type-writers and stenographers.

THE COLOURED PEOPLE.—Hon. Fred. Douglas, who is probably the most intellectual coloured man in the United States, has made a tour of the South. In a speech in Georgia he answered a question as to whether he was satisfied with the progress of his race since emancipation by saying:

"I am amazed that it should be so great. The truth is, no people were ever emancipated under more unfavorable circumstances than the colored people of the South. When 20,000,000 Russian serfs were emancipated they were given three acres each and supplied. But my people were simply turned loose, not emancipated and set up to live like free men, but turned loose to starve miserably. They were not freed in times of peace and good feeling, and by regular course of law, but their shackles were burst from them violently by war, and they were set adrift to shift for themselves among their former masters, who were naturally sore over defeat. The wonder to me is that they managed to live at all; but they have lived, multiplied and progressed in all things which go to make up substantial greatness. My heart is welled into gratitude when I travel among them and see them so prosperous and happy."

In another address he spoke these frank and sensible words to the colored people:

"It will not do to claim for ourselves equality with the whites in everything. Nothing is gained by claiming for ourselves more than of right belongs to us. It is no use for us, because we can smoke cigars and block the sidewalk so that the white men cannot pass, for us to claim equality. Let us assume that those people are superior to us, but that originally, fundamentally and prospectively we are the equal of any people."

A NEW WAY.—The *Chicago Tribune* is responsible for the statement that Rev. Mr. Hale, a Baptist pastor in Louisville, has inaugurated this new fashion in his church collections. He announces before the services the amount he desires gathered in, and if the collection falls short he summarily dismisses the congregation without sermon or Benediction.

RUM AND CRIME.—No fair-minded people have any longer any doubt about the intimate relations between the rum-traffic and crime. The *Western Recorder* gives the following facts bearing on the question:

"M. Maranbet examined 3,000 criminals to learn what proportion of them were drunkards. He found, of those sentenced for being vagabonds, 79 per cent. were drunkards; while of those sentenced as thieves 71 per cent., and of those condemned for personal assault 88 per cent., were drunkards. In the face of such figures, which are but samples, respectable men will still oppose all efforts to suppress the drunkard factories which curse the land."

The Delusions of Spiritualism.

Zion's Herald had an inquiry from a minister, asking for critical data and information with which to controvert the delusions of Spiritualism. Fortunately, with the inquiry there came to hand the *Popular Science Monthly* for April. The first article in this month is by Prof. Joseph Jastrow, on "The Psychology of Spiritualism." This paper is remarkable as an exposure of most of the "manifestations" connected with Spiritualism.

For the benefit of many of our readers, we transcribe a couple of paragraphs:

"This commission began with an entire willingness to accept any conclusions warranted by facts; and their chairman, Dr. H. H. Furness, confessed to a leaning in favor of the substantial truth of Spiritualism." They have examined many of the most famous mediums, and the manifestations that have contributed most to their fame. Their verdict, individually and collectively, is the same regarding every medium with whom they saw anything noteworthy—gross, intentional fraud throughout. The accumulative force of this conclusion can only be appreciated by a reading of the report itself."

The eminent professor closes his

critical *expose* with these practical words:

"A system that aims to instruct men with regard to beliefs appealing most earnestly and deeply to the human heart, appears in the light of scientific investigation as an empty, tottering framework, held together by the grossest frauds, covered over with the most vulgar sham, and embellished with the meanest kind of deception. Let each one understand that under the shelter of Spiritualism men and women in all our large cities are daily and hourly preying upon the credulity of simple-minded folk, and obtaining money by means for which the law provides the jail. Let him know that there is now abundant evidence to make the term 'medium' synonymous with impostor."

More Of The Jesuits.

BY REV. R. F. BURNS, D.D.

But now let us follow this out through the various parts of the second section of the declogue as we have already done under the first.

FAMILY RELATIONS.

The fifth commandment has respect to the duties of children to parents, while there is also indirectly implied the reciprocal duties of parents to children. With respect to the relation of parents to children Bonaparte says, "A mother is guiltless who wishes the death of her daughters when by reason of their deformity or poverty she cannot marry them to her heart's desire."

Infanticide in certain cases directly commanded. With respect to the relation of children to parents which is mainly involved, what is the species of honour which Jesuits inculcate? Something worse than that of which under the blight of Hinduism the banks of the Ganges were wont to be the scene. There is no harm in a child acting the part of a Judas to a parent if he be in the least suspected of heresy, or sending a bullet through his brain, if only property thereby is likely to fall into his hands. Hearken to Father Fagundes, "It is lawful for a son to rejoice at the murder of his parent committed by himself in a state of drunkenness on account of the great riches thence acquired by inheritance." Hearken to Tambourin, "If you desire the death of your father with a proviso the answer is plain, you may do it lawfully. And what proviso is deemed sufficient to warrant such an unnatural crime? 'I desire the death of my father, not as an evil to him, but as a good or cause of good to myself, viz., because by such I shall succeed to his estate.'"

Once more it is announced, "Christian and Catholic sons may accuse their fathers of the crime of heresy, if they wish to turn them from the earth, although they know that their parents may be burnt with fire and put to death for it."

Is it reasonable or right to give public support to a body of men, who invade the domestic circle and make a man's foes those of his own household?

JESUITS ON KILLING.

This reference to parricide is partially anticipating what may be said under the sixth commandment. Murder in a great variety of forms is directly sanctioned and encouraged by the Jesuits. "It is a question [says James Grotter] in the schools whether it is lawful to kill an innocent person." To which he answers in the most unambiguous manner, "That the Jesuits in this question incline to the affirmative rather than to the negative their writings sufficiently show." Does a priest ruthlessly rob a wife of her virtue? Then, according to the Jesuit Henriquez, he is at perfect liberty to kill the husband if he is at all likely to be brought into trouble for it.

Does a criminal at the bar take it into his head that the judge is prejudiced, or that the witnesses are likely to go against him? Then, according to Filiutius and Fagundes, he may kill them all.

Is a man put under the ban of the Pope? La Croix declares, "He may be killed wherever he is found." Does a sovereign incur sentence of excommunication (as is the case with our beloved Queen virtually once every year), his subjects are no longer obliged to obey him, and according to Mariana he "may be killed by open force and arms; but it is prudent to use frauds and stratagems, because it may be done with less public and private danger. Hence it is lawful to take away his life by every possible art." So little is life regarded that in the opinion of Henriquez, Azor, and others quoted by the great Escobar, if a person receives a slap in the face or a box on the ear, he may kill the aggressor with the utmost impunity. The celebrated moral theologian, Molina, goes the length of affirming (and in this Escobar agrees with him) that "a man may be killed quite regularly for the value of a crown piece." A false sense of honour is strongly inculcated. If that in the slightest degree is supposed to be tarnished there is no excess to which a man may not run in seeking revenge. (See p. 34-5, and Pascal p. 157—on duelling.)

There is one unfortunate class to whom no quarter is given—we refer to those named heretics. "It is a glorious thing [writes John Mariana] to exterminate this pestilent and mischievous race from the community of men." He again insists, when alluding to

heretical princes, "To put them to death is not only lawful, but a laudable and glorious action." Francis Suarez in commenting on the beautiful words of Jesus, "Feed my sheep," informs us that one of the meanings the Prince of Peace intended to convey was this, "Destroy, proscribe, depose heretic kings who will not be corrected and who are injurious to their subjects in things which concern the Catholic faith."

We cannot be safe in the society of individuals holding such principles. It is policy alone which prevents their being put in force. Had they only the upper hand we would "stand in jeopardy every hour."

IMPUNITY.

On an exhibition of the contrary of Jesuitism to the seventh commandment we cannot with propriety fully enter in the present paper. To penetrate into the mysteries of the confessional would be to reveal a festering mass of moral putrefaction, the inhaling of whose pestilential miasma would be highly injurious to the soul's health. "Like a blighting frost upon the early bud, so are the questionings of the confessor upon the warm sympathies of youth; these sympathies become dwarfed and stunted. Dreadful images of crime are mixed up with the earliest associations and amusements of the person, which not unfrequently in after years ripen into deeds of guilt. How the heath and confessional can exist together it is impossible to conceive. How can there possibly be a free interchange of genuine trustful sentiment and feeling between the different members of the family when all feel that there, in the midst of them, sits one, though invisible, seeing and hearing all that is said and done? for all must be told over in the confessional. In the breast of the wife the husband knows there is a secret place which even he dare not enter, and to which none but the priest with his curious and loathsome questionings has access. The same dark shadow comes between brother and sister, and the mutual and trustful confidence of their childhood years is blighted for ever. The father can mark day by day the dark stains of the confessional deepening on his daughter's soul, clouding the sunshine of her face, and restraining the free current of her talk."

Well has it been styled "the slaughter-house of conscience." Could we expect purity of mind or morals on the part of those who preside over it and who squeeze the very blood and marrow in the elixir of life out of man's noblest part. As the distinguished Kirwan when once visiting Rome, stood in the Sistine Chapel, and gazed on twenty cardinals dressed in full canonicals, an Italian whispered in his ear, "It is amazing to me how these men keep up the form of devotion in the presence of one another. Some of them are the greatest debauchees in Rome. I have mingled with them, I have heard wicked and loose young men talk in my day, but the most lewd conversation I ever heard in my life was from these men."

But we must not tarry any longer beside a moral abyss whose "very brink is thickly fringed all round with pollution." It is "a shame even to speak of those things which are done of them in secret." And as for many of their writings, it is no exaggeration to affirm that those of Reynolds, Dumas and George Sand are pure in comparison.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Miss LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

They are Worth Saving.

BY REV. ERNEST G. WESLEY.

They are worth saving! But workers how few. Millions are dying. Your efforts renew. Hark to the cry which now comes o'er the sea, Hark to the heart cry from India to thee! Sore pressed by the foe yet "holding the field!" Sore pressed by the foe—but think not to yield! How strong is their faith. How brave is their stand, "Three millions for Jesus! His is the land!" "They are worth saving,"—these millions so dear; Toilers are leaving, for toilers must rest! Loud is the summons, O Christian, to thee, Clear is the message Christ sendeth for thee! Give of thy wealth to the cause of thy Lord—Even thyself to thy Master adored. Hasten to help them—the ranks must be filled; Enter his vineyard—the soil must be tilled.

"They are worth saving,"—these millions unblest; Moments are flying; night draweth so near!

Loved ones so weary your burden now bear— Hearfelt their anguish, their pleading, their prayer! India for Jesus, how great is her need "India for Jesus." Go bearing His seed! Heed not her heart cry for daylight is dim; Heed now thy Master, O speed thou for Him!

"He shall have dominion also from sea to sea, and from the river even unto the ends of the earth."—Psalms 71-8.

The Santals.

BY MRS. JULIA P. BURKHOLDER.

The Santals doubtless belong to the aborigines of India. We find them today, after many wanderings here and there, sometimes living in peace and prosperity, with kings and institutions of their own, at other times subjects of more peaceful rulers,—but never losing their religion, or abandoning the customs, superstitions, worship, languages, or tribal organization peculiar to them as a people.

They number over a million, and live scattered all along in the various native States, on the frontier of Lower Bengal, from within a few miles of the sea on the south to the Rajmahal hills in Behar on the north.

The Santals were originally divided into twelve tribes and each tribe into twelve families, without any distinctions of caste except that persons of the same tribal family and name would not inter-marry.

Their language is quite distinct from all others in Bengal, and has a fulness and beauty far surpassing surrounding tongues and dialects.—The Rev. A. Campbell writing of it says: "It is not a language in the decrepitude of old age, and which may be expected in a few years to become extinct; but one that is still full of life and vigor, and dear to the hearts of a million of people, who cherish it as the almost only remaining heritage of a once glorious existence."

The tribal organization of the Santals are quite extensive and important; and any matter of general interest is communicated in an incredibly short space of time to those living many miles away. Their clannishness is a hindrance at times to any general plan of work that it may be advisable to adopt for their good; so much so that unless a tribe is unanimous, individuals will not take any responsibility. When a tribe has expressed its opinion in regard to anything, or any course of action, that opinion is carried out, without any regard to what may come to individuals.

The Santals are proverbially a truthful people, when compared with their neighbours. They have among them a proverb that says, "When a Santal says no he means no," and this indeed I have found only too true in my labour of ten years among them. You urge a Santal to adopt a new course of life, or enter a new work, and if, after thinking it over he says no, then you might as well try to move a mountain. I have in mind the story of a young man living at Bhipore whom certain parties tried to persuade to leave his jungle home and work, and remove to a town near by and take up other work. Inducements of all kind were held out to him, and when all failed, it was thought that money might make him change his mind; but the reply came after every interrogation, No.

It meant no with him. Just so have I found it in other matters. Nothing will induce a Santal to change his mind if he has once calmly and deliberately said no. The Santals are not idol worshippers, but worship the sun as the great being from whom comes all blessings. They are a superstitious people, and attribute prosperity or poverty to the favour or enmity of some powerful spirit, hence nothing that befalls them is attributed to natural causes. In their worship for gaining the favour of the spirits by appeasing their wrath, they sacrifice fowls or pigs, or both. There is one spirit more revered than all others, who is the guardian of the household; and in every ideal Santal house there is one small room set apart for calling upon him. Into this room no female of the family is allowed to enter who has been married into another family; with her marriage goes all claim to entering this sacred place of her father's household. In supplicating this deity, they use a native

liquor which is sprinkled on the floor just before calling upon him. Then follows the offering of the fowls, chiefly with the prayer "Receive, O great Lord; I give to thee."

(to be continued)

Of the 12,000,000 people of Mexico 8,000,000 are pure blooded Indians and their is no translation of the Bible in any one of their languages.

Australia.

Lord Carnarvon gives in the *Nineteenth Century* a very racy account of Australia in 1888. He visited what our friend, Rev. George Sutherland, calls the radiant continent, and spent some time studying its history, its resources, its institutions, and its men. Australia is advancing with unequalled rapidity in wealth and material greatness. "Her lot is one of extraordinary prosperity, and for a while at least the increase of her population only means the development of her vast resources and the augmentation of her material wealth."—Lord Carnarvon was particularly delighted with Tasmania, for which he predicts a fine future. The Australians still have distinct tariffs for each colony.—Already there is an undue rush of people to the head, which must bring trouble and sorrow and pauperism." It seems that Australia still has forests. Gum trees 300 feet high and more, rear their gigantic boles in solemn grandeur. The forests are being rapidly destroyed, which is a great pity. The writer fears that Germany will take a large share of Australian trade from England. Schools are free in some of the colonies, and for the most part secular; but there is a tendency to secure more religious instruction in the schools. The "unwearying and systematic polity of the R. C. Church attracts the admiration of the writer. He has advanced ideas of the importance of the colonies to the Empire as a whole, and to the three kingdoms in particular. He urges the statesmen of England to travel, and to see the distant regions of the Empire, the young nations rising so rapidly to greatness and wealth. In Australia we witness in the life time of a single generation, a whole continent brought out of the wilderness and taking rank in the family of nations. "It is a startling outburst of vigor and enterprise, and has in it as much of the romance of true history as the winning of battles and the making of kingdoms."

Notable.

First jury 970.
Pins made 1450.
Needles used 1545.
First cast iron 1544.
Matches made 1829.
Surnames used 1162.
First newspaper 1494.
Coal used as fuel 1834.
Lead pencils used 1594.
Window glass used 694.
First gold coin B. C. 206.
Tobacco introduced 1826.
First steam railroad 1830.
First postage stamps 1840.
Kerosene introduced 1826.
First illuminating gas 1792.
Electric light invented 1847.
Iron found in America 1815.
First insurance, marine, 533.
First wheeled carriages 1595.
First American express 1821.
Musical notes introduced 1338.
Latin ceased to be spoken 580.
Bible translated into Saxon 537.
Photographs first produced 1802.
Old testament finished B. C. 430.
Emancipation proclamation 1362.
Paper made by Chinese B. C. 220.
Bible translated into English 1534.

Among Exchanges.

EASIER.

"Know your own business" is a good rule; but many find it easier to know the business of others than to learn their own.—*Register*.

DON'T APOLOGIZE.

Do not apologize for appearing in the pulpit to preach. If you ought not to be there to preach do not go there. If you ought to be there to preach, then do so the best way you can; but do not begin with a dose of apologies.—*Rel. Telescope*.

ROOM FOR IMPROVEMENT.

The world is growing wiser and presumably better, but it is not either wise enough or good enough to pay a woman man's wages for doing a man's work.—*The Democrat*.

DON'T BE FOOLISH.

"The children of this world are wiser in their own generation than the children of light," but it is not necessary for Christians and churches to act foolishly in order to make good their claim to be true disciples.—*Advocate*.

"GENEROUS."

People who are not generous in anything else are sometimes very generous with their prayers. They will pray lustily for the conversion of the heathen, but contribute very lightly when the box comes round; and such people are found in all sects.—*Inquirer*.