

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

CASTES.—Missionaries frequently tell of caste and what a hindrance it is to christian work in India. The Countess of Jersey, writing in the *Nineteenth Century* of "The Hindu at Home," says that "caste is partly a religious and partly a social arrangement. A Hindu told me that if he were to eat with a fellow religionist of another caste he would have committed a social offence; if with a Christian or Mohammedan it would be a breach of religious law." The complications of caste are endless, and "if you stepped into the cooking-place of the most wretched Brahmin beggar you would contaminate all his provisions." Yet caste is advantageous to the British masters, for, says the Countess, "so long as it exists it must do much to prevent any universal combination against British rule."

THE TEMPORAL POWER.—The people of Italy, themselves Catholics, have decided—says the *Christian Standard*—against a restoration of the Pope's Temporal Power. The Archbishop of Naples "does not meddle in politics," which means, according to Mr. Gladstone, "that he has a strong Italian feeling." Many other priests have this "feeling." "I have before me," says Gladstone, "an excellent tract by a South Italian priest, which, while perfectly dutiful to the Pope in a religious sense, entreats him once for all to condemn and denounce 'the unnatural marriage of the cross and the sword.'" Even "before the new state of things had arrived a body of ten thousand Italian clergy had declared against the Temporal Power." This spirit is "widely spread" among the clergy, and "in the community at large appeared to be universal." Yet "the claim to a temporal dominion, in Rome and we know not how far beyond, is steadily maintained," and while it is "a question in which no foreign power can rightfully interfere," "there is in most European countries a party which maintains, strange as it may appear, the right of Roman Catholics as such to determine by what government a portion of the Italian people shall be ruled."

RUSSIAN EXILES.—"Scratch a Russian," says an old proverb, "and you will find a Tartar." There is a great deal of Tartar yet in the Czar's government, especially in its dealings with political prisoners. Mr. George Kennan, who has thrown so much light upon Siberian prisons, describes in *The Century*, a visit to the mines of Kara, across Lake Baikal, five thousand miles from St. Petersburg. These mines are worked for the private benefit of the Czar, and yield about 3,600lb. of gold per annum. There are ten prisons, occupied by convict miners, many of them political offenders, whose sentences of death the Czar has commuted. The prisons, in their sickening foulness, cannot be described by us; suffice it to say that a fearful proportion of the convicts fall victims to all the diseases bred of filth.

All that the convicts have to lie on are miserable mattresses of a patchwork of old rags. By a bitter irony, texts of Scripture containing the invitations and promises of Christ are nailed on the walls, for the men who have toiled ten or twelve hours a day in the mines to study, if they can see them in the gloom, as they lie exhausted on a hard plank, breathing an air rank with horrible odours. After a period of prison, those who behave well are allowed to live in little huts of their own, to which the mud huts of Ireland are palaces. The Court of Czar is one of the most splendid in Europe. But that 3,600lb. of gold reaches the autocrat's hands in a manner that should make him loathe its very sight. It is charitable to suppose that the Czar does not know what is done in his name at the mines of Kara.

A Stern Indictment.

The presiding judge of one of the Chicago courts recently said to an "Inter-Ocean" interviewer:

"You may ransack the pigeon-holes

all over the city and country, and look over such annual reports as are made up; but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also the criminal courts, the county jail, a great portion of Joliet, the long murder trials, the coroner's office, the morgue, the poor-house, the reform schools, the mad-house. Go anywhere you please, and you will find almost invariably that whiskey is at the root of the evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth of the boon companions of drink. Of all the prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, 95 per cent. are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations! Full 90 per cent. of them came through drink and dissipation. Go into the divorce courts; fully 90 per cent. of the divorces come about through drink, or drink and adultery together. Of the insane or demented cases disposed of here in the court every Thursday, a moderate estimate is that of 90 per cent. are alcohol and its effects. I saw estimated the other day that there were 10,000 destitute boys in Chicago, who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out thieves, and the girls and mothers generally resort to the slums. The sand-bagger, murderers and thugs generally of to-day who are prosecuted in the police courts and the criminal courts, are the sons of men who fell victim to drink. The percentage in this case is fully 95 per cent.

"I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak. 'This saloon,' 'that saloon,' 'the other saloon,'—saloons, saloons, saloons,—figure constantly universally in the anarchist trial. Conspirators met in saloon; dynamite was discussed in saloons; bombs were distributed over saloons; armed revolutionists were drilled above, under or in the rear of saloons; treason made assignation in saloons and, time and again, witnesses say, 'we went to such and such a saloon for wine and beer.' There is not a country under the sun, in which lurks so much treason, revolution and murderous treaty as in our saloon of the United States, and notably in the large cities. These saloon-pests harbour thieves, thugs, house-breakers, anarchists, robbers, and murderer. Nine-tenths of the law-breaking in America are hatched in saloons, and the admitted fact is palliated by axiom that saloons are headquarters for town, city and even national gerrymandering. The liquor counter is the scaffold on which a half hundred beautiful, vital American things are assassinated, and on which scores of horrid, public plagues are glorified."

More Of The Jesuits.

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

WE COME TO THE LAST COUNT.

What is known as the Edict of Nantes, was passed by Henry the Great, towards the close of the sixteenth century. It granted toleration to the Protestants of France. "Never was an edict, law, or treaty more solemnly ratified, more irrevocably established, more repeatedly confirmed; nor one whereof policy, duty and gratitude, could have more ensured the execution; yet never was one more scandalously or absolutely violated. It was the result of three years' negotiation between the commissioners of the king, and the deputies of the Protestants—was the termination of forty years' wars and troubles—was merited by the highest services, sealed by the highest authority, registered in all the parliaments and courts of Henry the Great, was declared in the Preamble to be irrevocable and perpetual."

But in 1685, the edict was revoked through the influence of the famous Jesuit professor, Father Latellier. In affixing his signature he cried out: "Now lettest Thou thy servant depart in peace, for mine eyes have seen Thy

salvation." Heavy fines were laid upon those who did not adorn their houses on saints' days, and heavy blows if they did not kneel when a Romish procession passed along the streets. They were not allowed to be doctors, booksellers, printers, or grocers. No apprentice could be taught a trade in their shops. If they were heard to sing hymns in public or private, they were sent to prison; their psalm book was publicly burned, and the Bible was taken out of their houses. Their places of worship were broken into and destroyed; their ministers were sent out of the land, or shut up in jail. The sick could only be attended by Romish priests; and the bodies of those who died were often torn out of their graves and left to be devoured by wolves and vultures." Hundreds of thousands fled the country, the most intelligent and industrious—the bone and sinew of the inhabitants. They found refuge principally in dear old fatherland, which then, as always, proved "a comfort to the afflicted, a help to the oppressed." They proved a great boon to the land of their adoption. Spitalfields and St. Giles in the Fields, still retain many of their descendants—among whom fall to be ranked such noble names as Romilly and Labouchere. France has never recovered from the two black acts—the St. Bartholemew massacre, and the revocation of the "Edict of Nantes." Verily there is a God. Not in vain do the souls of the "noble army of martyrs" beneath the altar cry, "How long O Lord, holy and true, wilt thou not avenge our blood?" He who claims "vengeance is mine, I will repay," has power and will yet pour out his "vials of wrath" on that land.

UNITY AND VARIETY.

In looking at the Church of Rome, the thoughtful observer cannot fail to be struck with the blending of unity with variety in her conformation. There is an unmistakable oneness in the object she contemplates, while there is at the same time the utmost diversity in the resources she employs. Acting on the principle, "This one thing I do," she thinks that every species of instrumentality may be legitimately wielded, in order that that one thing may be attained. In every conceivable way does she suit herself to corrupt human nature, and carry out the convenient doctrine of being all things to all men. She has talents the most versatile, and consciences the most flexible of any corporation, civil or ecclesiastical, in the universe. She provides convents for the ascetic and the mystic, carnivals for the gay, missions for the enthusiastic, penances for the man suffering from remorse, sisterhoods of mercy for the benevolent crusades, for the chivalrous, secret missions for the man whose genius lies in intrigue; the Inquisition with its racks and screws for the man who combines detestation of heresy, with the love of wealth and pleasure, purgatory to awe the refractory and frighten the vulgar, and a subtle theology for the casuist and dialectician." "To him who would scourge himself into godliness [says the eloquent Channing] it offers a whip; or him who would starve himself into spirituality, it provides the mendicant convents of St. Francis; for the anchorite, it prepares the death-like silence of La Trappe; to the passionate young woman, it presents the raptures of St. Theresa; and the marriage of St. Catharine with her Saviour; for the restless pilgrim whose piety needs greater variety than the cell of the monk, it offers shrines, tombs, relics, and other holy places in Christian lands, and above all, the holy sepulchre near Calvary. When in Rome, the traveller sees by the side of the purple-lacqued Cardinal, the beggar friar. When under the arches of St. Peter he sees a coarsely draped monk holding forth to a ragged crowd; or when beneath a Franciscan Church, adorned with the most precious works of art, he meets a charnel house, where the bones of the dead brethren are built into walls between which the living walk to read their mortality, he is amazed if he give himself reflection at the infinite variety of machinery which Catholicism has brought to bear on the human mind."

The most opposite qualities meet in her. For convenience sake, she can assume the most opposite forms. For example, forty years ago, we find her the seeming friend of freedom. The world awoke, as if from a dream, to discover St. Peter's chair occupied by one who spouted democratic ideas, who vindicated the claims of constitutional government, and who held out, after a millenium of misrule, to his enthusiastic worshippers the prospect of a new era. It was indeed a new thing under the sun to have a patriot in the person of a Pope—to have patriotic songs awaking responsive echoes in the heart of the holy Father, and to have trees of liberty planted under his paternal benediction, beneath the very shadow of St. Peter's. But the glittering vision turned out a mere mirage dexterously contrived to deceive those whose souls panted after the sweet and refreshing waters. It was a hollow sham got up to gull a people who were bent on bursting their bonds, on asserting their manhood and restoring the glory that was wont to encircle the name of Rome. The times demanded such a demonstration. The thrones of tyranny tottered. The foundations of long established dynasties were being upheaved. The popular element was

in the ascendant. True to the accommodating policy of his system, the Pope, when he could not breast the tide of reform, suffered himself to be born along on its bosom; when he could not put the drag on the wheels of the revolutionary car, he mounted into the driver's seat and grasped the reins. He would regulate when he could not restrain. It was, however, a second edition of Pheaton in the chariot of Sol. He soon found the seat too hot for him, and was only too glad to make off for Gaeta, disguised in the liver of a postilion.

In the day of his distress, his eyes turned wistfully towards those accomplished men who had before proved themselves friends in need. The Jesuits stepped in to prop up the vacant chair, and to help the old exile back to it. Ever since they have been, even more truly than the soldiers of France, his faithful bodyguard. In every court and cabinet of Continental Europe, they swarm. Princes are puppets in their hands. With characteristic cunning have they been working.

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.]

She Hath Done What She Could.

BY MRS. S. BELLE FOLAND.

In years gone by, when he who came to save us,
Sat with the Pharisee and shared his meat
A woman came, one who had deeply sinned
And knelt with bitter weeping at his feet.

With her sad tears she bathed his sacred feet
Then wiped them with her wealth of flowing hair
Kissed them with love and then with careful hands
Anointed them with ointment sweet and rare.

And he the gentle Nazarene, in kind return
For these her loving deeds, then gently said,
"Woman, thy sins are all forgiven thee."
Thy faith hath saved! Blessings on thy head."

"She hath done what she could,"—in later years
By living fountains and in desert place,
Or seated next the palms, to heathen children
Telling the story of a Saviour's grace—

Telling how Christ had died for our uplifting
Giving his life upon the cruel Cross;
How they had come to teach the sacred story,
Striving like Paul, "to count all things but loss."

For this great cause, the world's complete redemption,
And to the Master's order of command,
"Go ye to all the world and preach the gospel
To every creature, in each far off land."

And he hath blessed an hundredfold the harvest
Of little seeds, by wayside sowers cast,
For thousands now have learned to love and serve him
Hoping to dwell with Him in heaven at last.

"She hath done what she could," by simple story
Through earnest labor, or the widow's mite;
And though not all may serve in foreign missions
Yet each may pray for more of Gospel Light.

The Islands of the Sea.

BY MRS. CORA W. HAYES.

"And I, if I be lifted up will draw all men unto me." To-day more rapidly than ever before, men are being drawn tenderly, with cords of love, to him of whom the prophet said: "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Eighteen hundred years the isles have waited for his law, till now, the blessed time has come when they are owning him as the one true God. We have only to be faithful to our Lord's command, to preach his Gospel to every creature, and we will see the fulfilment of the promise that "the earth shall be full of the glory of God as the waters cover the sea."

Of Madagascar we are warned not to set too high a standard for a people who, seventy years ago, were given over to lust; but when we read of the wonderful workings of the Spirit in

the darkened hearts of this nation, we cannot but exclaim, "What hath God wrought! He only doeth wondrous things!"

Madagascar is situated in the Indian Ocean, and mission work was first begun here in 1817, but although from the beginning many accepted the truth, opposition was so intense and persecution so terrible that the missionaries were withdrawn. The converts, however, stood nobly the test of their faith, many of them suffering cruel deaths for Christ's sake. It was not until 1861, under the rule of the "pure and saintly" Christian, Queen Ranavalona II, that Christianity had full liberty. Since then progress has been steady, and there are extensive missions on the island.

The present Queen, Ranavalona III, and her officers are "models of purity," and Madagascar, with its 5,000 native preachers, 150,000 church members, and 1,500,000 nominal Christians, may well be called the missionary miracle of the nineteenth century.

Scarcely less can be said of the Fiji Islands, the beautiful group of two hundred islands in the Pacific whose inhabitants were cannibals of the most depraved kind, practicing infanticide, polygamy, and other barbarous customs. Fifty years ago, England sent out missionaries to re-enforce two who were already at work there, but the number never exceeded thirteen. So gladly and in such numbers did the natives receive Christ, that now the work is largely carried on by their own agents. At present there are nine white missionaries and three thousand native teachers. Cannibalism and other cruel customs are extinct. When the recent Jubilee was held "there was not an avowed heathen left."

New Guinea, once notorious for its cannibalism, is welcoming the Gospel of Christ. A change is rapidly coming over this island.

In New Zealand great numbers are simultaneously coming to the Saviour, and native preachers are supported by their home people.

In Borneo mission work was begun in 1833, under the American Board. Owing to great opposition, these missionaries were withdrawn, and progress here has been slow. In South Borneo the Rhenish mission has 4,000 members in its churches.

In Samoa, where mission work was first begun in 1833, great progress in Christianity has been made. Heathenism is a thing of the past. Of the West India Islands, Cuba is hopeful ground, ripe for missionary labor, and with Hayti, blessed by the Gospel, welcomes well-directed efforts. Nearly all the native Hawaiians are Christians. Seventy years ago, they were degraded heathen who strangled or burnt alive two thirds of the infant population. Eight mission ships each a combination of church, chapel, temperance hall and dispensary, are now cruising the North Sea."

"What more shall I say for the time would fail me to tell" of great and good work which is being done in many other islands.

"The morning light is breaking
The darkness disappears."

Concerning Women.

—A young woman named Guiseppina Curtin has been made Professor of Pathology at the University of Bologna.

—Two young women, having taken the course at a medical college, have bought out and are conducting a drug store in Albany, N. Y.

—The Order of the King's Daughters, which has just held its meeting in New York city, has grown so rapidly since the four years of its existence that it now has nearly 100,000 members, mostly young women, who are devoted to works of charity and religion.

—In Holland an unmarried woman always takes the right arm of her escort and the married women the left. At a church wedding the bride enters the edifice on the right arm of the groom, and goes out on the left side of her husband.

—The "Woman's Fruit Preserving Union," of South Pasadena, Cal., is a new enterprise, founded and conducted by Miss Hinman and Miss Amos. They attend to the business themselves, selecting the best of fruit and putting it up with the purest of sugar, in glass jars, so that it will keep perfectly in any climate.

—The twenty-two missionary societies in the United States managed women, and whose support comes from women, support 751 missionaries. Last year they contributed \$1,038,233, and since their organization have contributed \$10,336,124.

—Mrs. Emma J. Preble, of Gardiner, Me., upon the death of her husband, seven years ago, assumed the management of his business, that of a marble and granite cutter, and her trade has steadily increased ever since. She now has in her employ eight men on marble and granite work. She employs no agents, but gives her personal attention to the business.

—There are five well-governed cities in Kansas—they have women for mayors. But the mayoralty is not the only office which Kansas women are filling acceptably. There are at least a dozen women who are county superintendents of schools, and several hundred more are serving terms as school directors. Twenty-five are members of city councils, three are serving as police justices, and several others hold the office of city clerk or treasurer.

—A woman living near West Seneca, N. Y., has a well-cultivated flower-farm of seventeen acres, with four green-houses. She sometimes clears two thousand dollars a year from the sales of her flowers and plants. She says floriculture is a good business for women.

—Miss Caroline King, a young artist of Boston, recently gave an unusual proof of principle. She was earning a fair income, but was anxious to make enough in addition to enable her to visit Paris in the interest of her art studies. A New York firm were so pleased with her work that they sent on a man to make a contract with her for a series of designs representing the various industries of women. The arrangements were made; and Miss King received an order for \$300, which would enable her to take the coveted Paris trip. Then it occurred to her to ask for what purpose her designs were wanted. Being informed that they were to be used to decorate cigarette packages, Miss King felt that she could not conscientiously furnish them. She gave up the three-hundred-dollar order, and with it her European trip.

—A Washington correspondent says that there are many hundreds of women in the departments in Washington whose lives have been full of sorrow and affliction, in consequence, in most cases, of the War. It will be a long time yet before the scars of that awful struggle shall have disappeared from human sight and feeling. "I will mention merely as a fact of personal interest that among those who have for many years been in Government employment here are the widow of the Confederate General Pickett, who led the famous charge on Cemetery Ridge, at Gettysburg, and a daughter of Jackson, landlord of the hotel at Alexandria, who shot Col. Ellsworth, and was himself immediately thrust through and killed by the avenging bayonet of Private Brownell.

WHY IS IT?—The large number of children wearing spectacles whom one meets in the streets and parks of this city frequently suggests to the *New York Tribune* the inquiry: Is the average eyesight of Young America deteriorating, or is the wisdom of caring for the eye becoming more apparent to the average American parent? Certainly the trade in spectacles has grown amazingly in the last few years, said a Broadway oculist the other day, and parents pay more attention to sore or weary eyes from their children than they used to. In my youth people thought it all nonsense to put spectacles on their children, and little was known, comparatively, of the proper methods of grading the glasses to the eye. Now the science is in a high state of development, and probably as many parents put glasses on their children as a mere preventive of damage to the sight as for actual present necessity. And yet, on the other hand, one cannot walk in the parks and streets without seeing hundreds of babies in perambulators wheeled by careless nurses who allow the sun to stream in the faces of their little charges, heedless of the serious results which must follow. One sees the hapless babies turning and twisting their necks in an endeavor to rest their tired orbs from the pitiless glare, all to no purpose. The better class of perambulators have shades, it is true, but nurses seldom bother to adjust them at an angle where they do any good.