

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

A NEW RELIGIOUS SECT has sprung up in Toungu, Burmah. It is a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. The initiatory rite is a handful of rice from the hand of Koh Pai Sah, for which 30rs. is required from a man, 20rs. from a woman, and 15rs. from a child. The new disciples keep the Christian Sabbath and abstain from strong drink. The adherents number several thousands.

THE WINE BUSINESS of California has been so much overdone that many vineyards are likely to be dug up. Very good.

AN OCEAN STEAMSHIP is a great institution. The passengers by the Royal Mail Steamer Umbria on a recent voyage from Liverpool to New York consumed the following: 9,500 lbs. of beef, 4,000 lbs. of mutton, 900 lbs. of lamb, 255 lbs. of veal, 150 lbs. of pork, 140 lbs. of pickled legs of pork, 600 lbs. of corned tongue, 700 lbs. of corned beef, 2,000 lbs. of fresh fish, 20 lbs. of calves' feet, 18 lbs. of calves' heads, 450 fowls, 240 spring chickens, 120 ducks, 50 turkeys, 50 geese, 600 squabs, 300 tins of sardines, 300 plover, 175 lbs. of sausages, 1,200 lbs. of ham, 500 lbs. of bacon, 10,000 eggs, 2,000 quarts of milk, 700 lbs. of butter, 410 lbs. of coffee, 87 lbs. of tea, 900 lbs. of sugar, 100 lbs. rice, 200 lbs. of barley, 100 jars of jam and jelly, 50 bottles of pickles, 60 bottles of sauces, 20 barrels of apples, 13 boxes of lemons, 18 boxes of oranges, 6 tons of potatoes, 24 barrels of flour.

LORD LORNE has been offered a Colonial Governorship. But his wife, the Princess Louise, is not in good health, and does not like to go far away, and cannot bring herself to consent to his going without her.

CHINESE WOMEN, even, are entering the field of reform. Some very prominent in China have, it is said, formed a society to agitate against the bandaging of the feet of Chinese girls. It is quite appropriately named the "Society of Heavenly Feet."

LONDON is a great city in every way—in population, in goodness and badness, in wealth and poverty. The first census of the city was taken in 1801, and showed a population of 880,000. Forty years later the city contained 1,870,000 souls, and at this date the number of inhabitants is placed at 4,351,738. The people of London boast that, large as it has become, it is nevertheless, one of the healthiest places in the world, showing an annual death rate of only about 16 in 1000. But if the facts stated recently in the *Mail and Express*, of New York, are reliable, London is not so free from poverty as disease. According to that authority there are 900,000 persons in the city who are in receipt of pauper relief in some form. If the municipal authorities of this great metropolis should devote attention and effort as systematically and intelligently to the improvement of the financial condition of the people as they do to the sanitary condition of the city, the startling record of 20 per cent. of her citizens in indigent circumstances would soon be changed.

NATHANIEL CHASE, a famous "Millenarist," has just died in Andover, Mass., at the age of 89. For nearly a half century he had been expecting the world to come to an end. He was evidently very sincere, though greatly mistaken, for on one occasion he gave away several thousand dollars worth of property, more than once donned an ascension robe, in anticipation of the "second coming."

THE COURT OF ITALY and the Pope, says the *Inquirer*, will soon find it hard to live in the same city. There is a conflict between them which cannot end until the Pontiff surrenders all ideas of civil power, and contents himself with being at the head of a religious system. Every sensible man can see that. The Pope as a temporal prince is played out, and his demands and pretensions, claims and assumptions are simply ridiculous. The reported attempt to blow up the Vatican indicates the hostility of the people of Rome to the old man, who is objectionable only as the head of a tyrannical hierarchy.

High License.

Dr. Talmage hits a good many nails on the head, and certainly so in the following plea for high license:

"Now let us have a high license for theft. Get ready your excise commissioners. We will have \$5,000 or \$10,000 high license for theft. We must somehow put down these small criminals who are stealing door-mats and postage stamps, and chocolate-drops. For high license we will give to a few men all the privilege of running off with \$20,000 of the Bank, of watering the stock in a railroad company, taking \$250,000 at one clip. Now, I shall have this license very high, say \$10,000 for theft, and in that way we shall put an end to all these sneak-thieves, and two-penny scoundrels, and wharf-rats, and all hail to the million dollar rascals! You will never put down theft in this country until you give a few people for high license all the privilege for stealing. Then there is the evil of blasphemy. Let us for a high license—say \$10,000—gather a hundred men in these cities, men of the hottest tempers, and the fiercest tongue, and the most spiteful against God and decency. Having gathered this precious group to do all the blasphemy of the country at high license, give them full sweep, and then let us extinguish all these small swearers, who always swear on a small scale, and who never get beyond "By George" or "My Stars!" or "Darn it!" Extirpation of small swearers. You will never put down blasphemy in this country except by high license. And the sin of murder! Why, your law against it is a failure. Murder on Long Island, murder in Illinois, murder in Pennsylvania,—murder all over. It is almost impossible to convict one of the desperadoes. He proves an *Alibi* right away. Or he did it under emotional insanity. Court-house full of sympathisers, and when he is cleared the crowd follow him down the street thinking he ought to be sent to Congress! Your law against murder is a failure! Now, we have got to stop these clumsy assassins who kill people with ear-hooks and Paris green and dull knives, and having a high license, say \$10,000 or \$20,000, give to a few men the privilege of genteelly and skillfully and gracefully putting their victims out of their worldly misfortunes. You will never stop murder in this country until you put a high license upon it, and let a few men do all the killing. But, my dear friends, all irony aside, you see that if rum-selling is right, we ought to have the right; and if it is wrong, \$5,000,000 paid down in hard cash for one license ought to produce no immunity."

Religion as a Preventive of Insanity.

We sometimes hear particular cases of insanity ascribed to the influence of prolonged religious excitement. One of the objections often urged against what has become known as emotional religion is its tendency to induce various forms of serious mental disease. But religion in the higher and better sense can never be reproached with such results. Indeed, we have scientific evidence that its tendency is directly the other way.

The report of a committee of the Philadelphia Society for Organising Charity, from which we find an extract in the new *American Psychological Journal* contains some suggestive observations on this subject:

"In looking over the records of the supposed causes of insanity contained in our hospital reports, how many there are which would not have been there had an absolutely healthy religious life been led by the sufferers. Not to mention those notorious immoral, intemperance, sensuality and the like, how many others there are which would not throw off their balance minds habitually trained to accept all the occurrences of life as the rightful discipline of an all-wise and loving Father. Loss of property, loss of friends, disappointed love, all the anxieties and perplexities of life, if accepted as they should be, instead of weakening the mind, would strengthen it to meet new trials and disappointments."

Of course, such an influence can be exerted by none but a thoroughly wholesome religion; such religion for example as that which inspires Charles Kingsley's best books. Mawkish sentimentality will not keep people out of lunatic asylums. Neither will sensational outbursts of religious feeling. But a steady and abiding faith in a Power above us, all-wise and beneficent, has made it possible for many a

man and many a woman to endure that which otherwise would have driven them mad.

Here is a practical, common-sense argument, having a scientific basis in favor of a rational religious training for the young. The simple trust in God of which we speak can be inculcated without reference to any particular form of doctrine. Even in these days of agnosticism, it is readily learned by children, and every child who learns it is strengthened for the conflict of life. He is less likely in manhood to give way to those passions which disorder the mind and destroy the reason.—*Etc.*

The Island Of Crete

The insurrection on the island of Crete is attracting the attention of the Powers. Just what the difficulty is in Crete the meagre dispatches received in this country have not stated. We learn from our foreign exchanges, however, that the trouble is one of long standing. The population of Crete is predominantly Christian. There are only 40,000 Mussulmans out of a population of some 200,000. Twice since Crete was handed back to the Turks, in 1840, there have been insurrections similar to the one now in progress. In 1866 the Cretans nearly secured their independence. They had to content themselves however, with a kind of home rule, acknowledging Turkey as their sovereign. The same trouble as before has arisen again. The Christian population, the far more numerous and far more wealthy than the Mussulmans is, nevertheless, deprived of all the essentials of authority by the Turkish Government. This is the basis of the insurrection and places Turkey in a difficult position. If it proceeds to subdue the insurgents by force of arms, it will most certainly excite the hostility of Greece and possibly of Russia, but if it trusts simply to the commission which has recently been appointed, it will have to yield to the demands of the insurgents. The island of Crete is naturally a Greek island, and it would be to the interest certainly of the Cretans if the island should come under Greek domination. Greece has gone so far as to issue a circular note to the Powers asking that they intervene to restore order in Crete, and recommending that a Christian Governor, with a mixed Christian and Moslem Council elected by the people, shall constitute the Cretan Government after the present troubles are over. A despatch from Berlin announces that England, Germany, Italy and Austria answered the note within forty-eight hours, but it neglects to state what their answers were. Another despatch says that France will take the subject of the note into consideration, but that Austria declines to do so. In Constantinople it is intimated by some that Crete is not worth the keeping to Turkey, and that the island should be sold to the highest bidder. Perhaps Greece will bid something for it. If so, this would be the happiest outcome of the present insurrection.—*Independent.*

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.]

The Liquor Traffic in Africa.

The curse which the liquor traffic is inflicting upon Africa was the subject of a recent debate in the English House of Lords. The Duke of Westminster and others gave distressing accounts of the condition of things on the African coast. The *Liverpool Mercury* thus summarizes the debate: "The European settlements, instead of being centres of civilization and light and moral healthfulness, were spoken of as being rather cancerous sores, thrusting their roots deeper and deeper into the land, spreading disease and death. The cause of all this is the immense importation constantly going on, of cheap spirits, especially gin, and in some districts of rum. The natives are said to become completely demoralized when these fiery and poisonous compounds are brought within their reach. Every production of their country is brought to the traders to be exchanged for them, and instead of bales of merchandise, kegs of spirits are taken into the interior, to be the fruitful cause of poverty and misery of every kind. The appeals made to the Government to do its utmost to check the traffic were based on trade considerations as well as humanitarian ideas. It was stated that the demand for cotton goods and other products of civilization begins to decline when gin is introduced and commerce

enterprises to languish. In replying on behalf of the Government Lord Knutsford admitted the serious character of the evils complained of, and detailed the steps that have been taken to remedy them in Basutoland and Bechuanaland. The laws in those districts affecting the sale of drinks to natives are of a very stringent character; but great difficulty is experienced in enforcing them, while in Zululand beneficial effects have already been produced. On the West Coast however the state of things is very bad. Only portions of the coast are under control of the British Government, and to forbid the importation of spirits would merely result in the trade being transferred to districts where other Powers have settlements. Only concerted action could be effectual and this would be difficult, is not impossible, of attainment. In conclusion, Lord Knutsford assured the Duke of Westminster that the appeal he had made would not be in vain, but that all possible steps should be taken to lessen the terrible evils which are desolating large portions of Africa through the drink traffic, which some speakers described as causing more misery than the slave trade."—*Helper.*

What One Woman Began.

In 1858 a German lady began a good work helping Berlin Dieust-Madchen—kitchen girls—whose deplorable condition, morally even more than physically, had long weighed upon her heart. The life of these Madchen is worse than most slaves, for the slaves had at least plenty of fresh air, while the "Hanging Boden" in which these girls must sleep, is generally not high studded enough for them to stand upright, opens into a kitchen, and can be reached only by a portable steps. Many German kitchens are not provided even with a chair. From early morning till late at night, they work incessantly, and have only one Sunday evening to themselves every two weeks. Their food is portioned out to them and they dare not ask for more. From six to ten marks (\$1.50 to \$2.50) a month is all they are paid, though at Xmas presents of clothing are given and "Triak-Geld" (drinking money) is expected for every service done to strangers or visitors. It is strange that their one free evening should be spent in the only places open to them with their mere pittance—low theatres or beer saloons.

The housekeepers of the city—yes even the mothers!—are often indifferent, even callous, about the morals of their servants. "Oh, yes," I have heard many say, "they all lie and they all steal and not one in a thousand has been a mother at some time or other. They are hopelessly impure, but what can be done about it?" An American lady replied to such a remark, "Pay them better wages, give them a proper place to sleep in, treat them like human beings not machines and see!"

There are of course exceptions, there are honest and pure Madchen, and there are human and kind mistresses; but it was the down-trodden hardened class of girls whom Frans Doesche determined to help to better living. She invited several to her house; five came. The number fluctuated, increasing after a few months, till it was found necessary to add seven to entertain them, and then not one girl came! The reason for this sudden dispersion, and in many cases absolute refusal to come again, was because they felt themselves looked down upon by one of the ladies who talked with them.

So little interest at this time was shown that many ladies urged Frans Doesche to give it up as hopeless—the girls were certainly too hardened to be reached by their efforts. "No!" said the brave woman, "Not if after a year's trial we have not reached the heart of a single girl, and induced her to lead a better life, then, and not till then will we talk about giving up." At the end of the year, however, sixty girls attended regularly.

No hall could be secured for this work, and so in different parts of the city, under Frans Doesche's guidance, ladies opened their homes for similar gatherings, until now in Berlin alone, there are thirty-three "Sunday Unions for Young Madchen." One woman has been a constant attendant for the entire thirty years. Another has

come regularly for twenty. At first they only tried to interest the girls, so they would come again; but gradually the girls began to desire to do something themselves, so that now, after the reading of Scripture and prayer, the girls recite Bible verses, hymns and poems, singing, is of course a great help, but so little idea of time had they at first that the blind violinist who gave his services broke his bow beating the tack! tack! tack! upon the table.

Everything has been done on the small scale, "for no large money have we had" said the old lady in her pretty broken English, "but each of us whose heart in the work was has all possible done." Ten people of means have been interested. Many ladies are so selfish, they say, when told of the improved moral condition of the girls, and how eager they are to help other girls. "It does not help the servant-girl question in the least, for if a Madchen is really changed she is sure to become a Deaconess, and give all her time to doing good, so you see we are not in the least benefitted."

Had you heard the white-haired old lady with her sweet, love voice, and seen the motherly face light up as she modestly told in simplest language, of this work, you, too, would have thanked God that this woman had so loved her fellow-creatures that she had planted her grain of mustard seed. The work begun with but five girls, has grown and spread throughout Germany, 110 branches existing outside of Berlin.

London, Paris, and Vienna are included in the list of these Unions; and last summer in Stockholm, Sweden, Fran Loesche had the happiness of attending a meeting where two hundred Madchen were present.

Even America has felt the influence of this noble woman's work. Years ago a very forward, vain Madchen ("a very harsh girl," Fran Loesche phrased it) attended the meetings. When she had pieces to speak, she borrowed dress, mantle, hat and jewelry from different girls, and then insisted on going forward where she could be seen by all. Suddenly she stopped coming and no trace of her could be found.

Fifteen years afterward, a letter came from one of our Western States,—she was married, had a good home on a farm, and a very kind husband. She wrote: "I use the lessons now that I learned at the Union so many years ago. I have never forgotten them. And we have an organ, and my five children and husband sing with me the very hymns and songs I learned with you. God bless you for the good you've brought into my life."

Do You Know one?

Some years ago a woman traveled from one end of the land to the other, telling mothers how to bring up their children. After a while the secret leaked out that she not only never had been a mother herself, but was a child-hater. That her family consisted of a husband and a little dog with a blue ribbon around its neck. Last winter we spent a Sabbath with a hard-working minister who told us he had a "local preacher" in his parish who never came near his meetings, even in the midst of a revival, but who could drive ten miles to lead a prayer-meeting. There is not an editor in the country but is "bored" daily by letters and in person with gratuitous advice how to run a paper successfully. The same is true in the experience of ministers. So many people who do not even maintain family worship at home, can tell a minister all about preaching. If you will keep your eyes open, you will see these self-seeking, and self-appreciated persons everywhere. If there is anything done to suit them, or as they would do it, you may set it down as one of the modern seven wonders.—*Zion's Watchman.*

ELECTRICITY.—The President of the National Electric Light Association, in an address at a recent Convention, said that during the last six months the number of arc lamps in use in the United States has increased from 219,924 to 237,017, and incandescent lights from 2,504,490 to 2,704,768. At present there are 109 street railroads, with 575 miles of track, operated by electricity on which 936 motor cars are used. The financial importance of electrical industries can be estimated when it is considered that \$275,000,000 is invested in it in that country.

A CITY MISSIONARY, on her way to visit a poor family, where a sick child was dying for lack of sufficient nourishment, was detained at a crossing by a blockade of carriages. On the seat of one elegant turnout, by the seat of my lady, sat a pug dog, a string of silver bells around his neck, gold bangles on his paws, and over his sleek coat, daintily embroidered blanket, whose pockets bulged with lumps of sugar. How much some children miss by not being born pet dogs, dryly remarked the missionary, threading her way among the vehicles.—*Congregationalist.*

PROF. DRUMMOND, at the World's Conference on Missions, while referring to Africa as a mission field, asked the question: "Is it right to go on against what seems a providential barrier against a European missionary living there at all?"

We should earnestly deprecate the abandonment of destitute fields because they are regarded as unhealthy. If the element of personal risk is to be considered, why not enlarge the scope of the risk and take in not only health, but all exposures to life and liberty? How soon, under the operation of such a principle, would missionaries begin to decline to go anywhere unless assured of immunity from all personal danger.

Nothing is sublimer in missionary biography than the devotion of men and women who, for Christ's sake and that of perishing souls, have dared climate, cannibalism, persecution, poison and death. Where would have been the 30,000 living Karens, and the other 20,000 now asleep in Jesus, had Judson retired before Burmese fever and persecuting intolerance? How about Krapf in Africa, and David Livingstone, forty times scorched in the furnace of African fever, how about Mrs. Grant in Persia, and the devoted Modder, Pliny Fiske, Dr. Bushnell, Coleridge, Patterson and Harrington, Dober at St. Thomas, and the splendid heroism of the Moravian lepers!—*Missionary Review of the World.*

MISSIONARIES IN PERSIA.—The Shah, says an English paper, has astonished the managers of missionary societies by saying to the Archbishop of Canterbury that he is the most tolerant of sovereigns. Personally, that is no doubt very true. But a Christian traveller may not enter a mosque in Ispahan, nor is he permitted on any pretext whatever to enter one of the most famous mosques of Persia. In no part of the world are the emissaries of the British missionary societies more rigidly excluded from offering their ministrations to the great body of the people, and as a general rule their labors are confined to the Armenians in Persia, a few of whom they win over from the Armenian form of Christianity to their own, and whose children they educate, with the result that many emigrate to India.

Among Exchanges.

HEART VS. BRAIN.

The brain-women never interest us like the heart-women.—*O W Holmes.*

COULD SUPPLY THEM.

A clergyman on a recent sultry afternoon paused in his sermon, and said: "I saw an advertisement last week for five hundred sleepers for a railroad. I think I could supply at least fifty, and recommend them as tried and sound."

IT PAYS.

We will venture the opinion without fear of contradiction, that no one ever yet took a religious paper, and paid for and read it carefully every week in the year, who was poorer on account of his investment at the end of the year. The right use of a religious paper will always pay. Do not try to do without it.—*The Free Baptist.*

THE CHURCH TREASURER.

The church treasurer is not an ecclesiastical officer in the sense of receiving the laying on of hands; but he nevertheless may be ordained for his work. Judas, the first church treasurer, turned out bad; but he is not a fair type of the apostles of the bag. A consecrated, wise, and vigilant church treasurer may save the minister a load of financial trouble and responsibility, and contribute greatly, in a silent way, to the prosperity of Zion.—*Chris. Register.*

SHE WOULDN'T TALK.

"Yes," said old Mrs. Loosetongue, "I know when it's best to keep still about certain things, and running round talking 'bout my neighbours is something I won't do. There's enough I could tell if I wanted to, but I won't. If folks want to know that that stuckup Mrs. Lofty has an own brother in state-prison, they can find it out from somebody besides me. I ain't a talkin' person, I ain't."—*Detroit Free Press.*