

# Religious Intelligencer.

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

VOL. XXXVI.—No. 23.

FREDERICTON, N. B., JUNE 12, 1889.

WHOLE No. 1841

## REMIT NOW.

The first week in May, statements of account were sent from this office to subscribers in arrears.

We have now to thank those who have so readily responded with payments. They have helped us and the work in which we are engaged.

There remain, however, several hundreds from whom we have not yet heard.

From them all we are expecting to hear at once. To so reasonable a request, kindly made, there should be an immediate response with the necessary remittance.

Our friends cannot do us a greater favour just now than to forward their payments.

Let us hear from you all without further delay. We are expecting. Do not disappoint us.

## NOTES AND GLEANINGS

**THE ONLY ONE.**—Thibet is the only known country on earth not open to missions. It has an area of 750,000 square miles. The greatest length from east to west is 1500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. One monastery has in it about 5000 Buddhist priests, and there are more than 60,000 of them in the country. The country is tributary to China. It is virgin soil for missions.

**RELIGIOUS TEACHING.**—In Belgium religious teaching is usually given at the commencement or at the end of school hours, but children are excused if parents request it. In Austria the religious teaching is under the supervision of the church; in Bavaria it is a part of the curriculum, and is given by the parish priest. In Holland the school house may be used by the priests only outside of school hours. In Hungary arrangements are made for every denomination to provide some religious instruction in the schools. In Norway the Lutheran religion is taught. In Prussia religious instruction is compulsory. In Saxony the master teaches the Protestant religion, the priest also teaching, where the pupils are Catholics. Religion is taught in Sweden, but pupils are excused upon the request of parents. In Wurtemberg one-third of the school time is given to religious instruction.

**WATCHED.**—The Independent tells that one of the most skillful engravers in the United States does his work in Brooklyn under Police surveillance. He counterfeited Government securities while employed by the Treasury Department. He escaped imprisonment by turning State's evidence. His accomplices are still in jail, and altho he is free he can never escape the watchful eye of the police. Once suspected, an engraver is ever after a marked man.

**THE SALVATION ARMY.**—English papers say that a former officer of the Salvation Army is about urging suit against Gen. Booth. The ex-officer claims to be in possession of certain facts which will prove very damaging to the management of the Army, and the proposed action, it is said, will bring them to light. The fact that legal proceedings have been instituted ought not to be considered sufficient evidence that there is something wrong in General Booth or his associates.

## About The Theatre.

Dr. Cuyler being asked what he thought of the theatre, answers thus in the *New York Mail and Express*: "You must take the average stage as it is, and not as you would like to have it. It is an institution which, if you patronize, you become morally responsible for, as much as if you were to patronize a public library, or a public drinking saloon. As an institution it habitually unsexes a woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all, that if you saw your own sister in such a plight, you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. If the daughter of Herodias dances to

please you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading, before God, of your accountability for the theatre if you habitually support it. Another peril of the theatre arises from the fascination which it too often engenders. Like wine-drinking, it becomes an appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time. Other and purer recreations become tame and insipid. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water. It is not recreation, but stimulation, and a very dangerous sort of stimulation, too, that you will be after when you become enslaved by the fascination of the stage. My young friends, be assured that no sagacious employer ever chooses a clerk or accountant, or other employee, the sooner because he is a theatre-goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church members can go into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has ever helped many souls toward heaven. I know that it has sent thousands to perdition. Now that I have, in a kind and candid plainness of speech, pointed out some of the inevitable perils of the playhouse, do you feel like taking the risk?"

## The Royal Mint.

A correspondent of a London paper who recently spent a half day in the Royal Mint, describes his tour of inspection in this simple and interesting way: "The first place to which I was taken was the office, in which stood gigantic scales for the weighing of the bullion which is brought in at the window of the office. In the great safe adjoining I saw large piles of silver in wedges or ingots, and also smaller ones of gold. No room in all the world contains as much wealth as there is sometimes piled up here, for on more than one occasion it has held as much as six millions of money. The silver ingots each weigh 1,000 oz. Passing from the office we came in due course to the silver melting house in which the silver was melted in enormous plumbago crucibles, which when I saw them were fiery red and burning hot. Each crucible, and there were a good many of them, held 3,000 ozs. of silver, and a very magnificent sight it was, as well as a fearful one, to see the molten liquid shining metal pouring into the small vats that were placed beneath. Here they cool, and when drawn out are in the shape of flat bars and ready to be formed into half-crowns. The gold melting was in abeyance whilst I was there, but it almost exactly resembles that which I have just described. Then I went to the grinding room, where I saw the mills for grinding out the ashes from the crucibles. The dust so obtained is washed, the metal is abstracted, passed through a sieve, placed in bins, and sold by contract to the smelters, who make what they can out of their bargain. In the rolling mill room the bars of silver removed from the melting room are passed between six pairs of rollers till they are pressed to the thickness of half-crowns. Known technically after this operation as 'tillets' they are brought into the drag and cutting-out room to have their ends flattened. This operation having been successfully carried through, they are passed into the hands of the trier, who punches a piece out of each fillet and weighs it in a standard scale, and then sends them to a machine to be cut out in the shape in which they come into our possession; they are marked around, and the edge is raised round the coin, although properly speaking they are not dignified by the name of coin until they have been stamped. When I was in this department I saw half-crowns being manufactured by one machine at the rate of 900 a minute. They are now at this period a very curious dull bronze color. They are then conveyed in great quantities, as blanks, to use the technical term to the annealing room, where they are put into trays or crucibles and exposed to great heat beneath a furnace. They are, after this process, taken into the blanching room,

whence they emerge oxydised, only to be plunged into acid baths, to be drawn out with a beautiful frosted silver appearance. Having been dried in beechwood sawdust, they are conveyed in bags to the coining room, where fifteen presses are hard at work placing upon their little blank faces the image and superscription of the Queen's Majesty. One of these newly stamped coins was shown me, and to my great surprise I saw that it was a Jubilee coin. 'Why,' I exclaimed to my guide, much amazed, 'I thought that this coinage had been discontinued,' whereat he laughed heartily. 'Certainly not,' he replied; that is a foolish popular delusion. One man I heard of has made a large sum of money through the very self-same error—no less than £3,000—simply by selling these coins as rarities. You will soon see nothing else.' I was much surprised.

After this I found myself in the weighing room, where each coin is weighed and tested in a beautiful little machine that is so exact that it turns to the 100th part of a grain. Daily there are 400,000 coins weighed here. Each coin drops into a box below; the too heavy and too light are sent back to the melting-pot; the good ones go straight to the Bank or to the colonies. Private persons can have gold coined here for them. The die-sinking room was more interesting to see than easy to describe. I spent quite an hour in the little museum, and I regret I can tell my readers so little of all I saw, but time and space forbid. A Cromwell farthing, 'for charity and change,' was as interesting to look at as its inscription was sharp and alliterative. On the Simon Petition Crown, I saw a long petition cleverly engraved on the very rim. A large lump of fused metal with false coins stuck in it told a tale of coiners disturbed by police. Very noticeable were the silver ingots recently discovered and which date back to the time of Alfred the Great.

## More Of The Jesuits.

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

PRACTICES OF THE ORDER.

La Chaise was the confessor at the court of the celebrated Louis XIV. He yielded not to Cotton in those peculiar arts which raised him so high in the estimate of Henry. "He knew how to irritate or calm the consciences of his penitents always with a view to his own interests, and though a fierce persecutor of every party opposed to his own, he always spoke of them with great moderation." He was the instigator of some of the bloodiest deeds that stain the page of history, and yet all the while he could utter the softest words and wear the blandest smiles. He could kiss with the utmost show of friendship, and be ready the next moment with Judas to betray, or with Joab, to kill. Princes of the blood could not rival him in grandeur. He lived in a palace built and beautified by Louis—where nature and art vied with each other to pour the costliest treasures into his lap. He rode in a splendid carriage drawn by six magnificent chargers, gaily caparisoned. He had in his gift all the benefices of all the bishoprics in the kingdom. He resembled Wolsey in his palmy days, with more policy than pride. And yet beneath that refined and eminently plausible exterior was concealed a heart, every imagination or thought of which was only evil, and that continually—a heart which was the repository of most revolting crimes—a heart which breathed out threatenings and slaughter against the disciples of the Lord. Every day there issued from his secret office warrants for the arrest of any of whose soundness in the Romish faith the slightest suspicions were entertained. Thousands of the innocent Huguenots were mowed down at his orders. And by one fell swoop he drove from the country nearly half a million of its most industrious inhabitants.

## FATHER LETELLIER.

Father Letellier had all the cruelty of La Chaise, with less refinement. "He was ardent and inflexible in his enmities, reserved, mysterious and cunning in his dark projects, concealing always the violence of his passions under a cold and impassive exterior." La Chaise had left little to be done in the way of rooting out heretics without the pale of the Church. It was

therefore left to Letellier to attend to those within. The venomous shafts directed against the Jesuits by the unerring hand of Pascal still festered in the wounds they had been instrumental in inflicting. That wonderful man, with his intrepid associates, had gone to the land where the wicked cease from troubling. But this amiable confessor felt that it was his duty to convert into a monument of vengeance the spot they had immortalized. A detachment of his myrmidons is dispatched to Port Royal. Its extensive establishments are levelled with the dust. The delicacy and defencelessness of womanhood form no shield against the assaults of the ruthless plunderers. Even the tombs of the departed heroes are invaded. The beautifully-carved monuments are defaced. The bones of those men who had exposed the iniquities of Jesuitism are thrown to the dogs. And Father Letellier, in his lordly halls, congratulates himself on having exterminated a nest of hornets, and slaked his thirst for vengeance.

## THE INQUISITION.

When speaking of the cruelty which was practised by the Jesuits under the garb of religion, we cannot lose sight of the fact that they ranked amongst the principal directors of that infernal machine, the Inquisition. The Inquisition—model most complete of perfect wickedness. Where deeds were done—Deeds! let them ne'er be named, and sat and planned Deliberately and with most musing pains How, to extremest thrill of agony The flesh and blood and souls of holy men, Her victims, night be wrought; and when she saw New tortures of her labouring fancy born, She leaped for joy, and made great haste to try Their force, well pleased to hear a deeper groan.

—Pollock.

It does not fall within our province to give a history of this diabolical engine. We may merely state that it was first erected in Spain in 1480 by the famous St. Dominic during the reign of Ferdinand and Isabella. During the first four years of its existence, 6,000 were burned alive, and vast multitudes besides were subjected to the most exquisite forms of torture. It was first directed against the Jews and Mohammedans, but it was not long before heretics came within its fatal range. The Jesuits obtained an early lodgment in Spain and in 1555 the charge of the Inquisition was transferred almost entirely from the Dominicans to them. They were not slow to avail themselves of this important advantage. Even the holy Xavier petitioned his General to have the privilege of erecting the Inquisition on the shores of India, that he and his comrades may gain over by force those whom he failed to gain over by flattery and fraud. To thread our way through the dungeons of the Inquisition would be as revolting as to dive into the recesses of the confessional. (Let us remember that it still exists—that we have every reason to believe the Jesuits are still its leading managers, and that, had they only the power, they would be only too happy to make us its victims.)

Nor can we forget that religion has been made by the Jesuits a cloak for covetousness as well as for cruelty. You recollect the special instructions given them in their notorious, "code" to dun widows, and stick close by the deathbeds of the wealthy.

Ulric Fugger belonged to one of the largest commercial firms in Germany. Though Chamberlain to Paul III., he became a convert to Protestantism. He left a large sum of money, which undeniably was designed by him to be appropriated to Protestant purposes. Feller, a Jesuit father, informs us that it fell into their hands, and was employed in the erection of their splendid college at Augsburg. He evidently gloats over it as a beautiful specimen of a pious fraud. In 1639 there was a famine in Malta. Five thousand sacks of corn were stored up in the Jesuit granaries. They came as paupers to the Grand Master on the island, and begged for help—a dexterous decoy to divert him from the sent, and so prevent their being compelled to dispose of the grain at a lower figure than they expected.

Think of the poor Maltese pining with hunger, and these "jolly beggars," not merely shutting up their bowels of compassion toward them, but devouring

the very food which should have rightfully gone to their support. They would enter into any profession or trade in which there was the least likelihood of money being earned. In America they acted as slave owners and farmers. In the West Indies they owned extensive estates and immense manufactories. In China they were money-lenders, and it never gave the slightest uneasiness to their conscience to charge even cent. per cent. in the shape of interest.

In Europe they gave themselves to banking, and thought it not inconsistent with their sacred calling to be apothecaries and confectioners.

"Only imagine [exclaims Cundrett] 20,000 traders dispersed over the world from Japan to Brazil, from the Cape of Good Hope to the North, all correspondents of each other, all blindly subjected to one individual, and working for him alone; conducting 200 missions, which are so many factories; 612 colleges, which are so many depots, and then let us form an idea of the produce of a commerce so vast in extent."

## 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.]

## Women of Corea.

The two first ladies who have ventured abroad from the Hermit Kingdom are now in Washington. They are the wives of the Secretaries of the Korean Embassy.

How strong has been the influence exerted by the civilization of the west upon this strange Hermit nation, when two of their women could so venture into a foreign country, can best be understood by a glance at their past social customs. Nothing could be more dreary and hopeless says Eliza Ruhmah Seidmore, than the social condition of the women of Corea. They cannot be said to occupy any position at all, and are regarded as of the least importance in the family order and arrangements. The subjection of women has reached the extreme point in Korea, and their seclusion is strictly enforced after the seventh year, except those of the low and poorest classes, who cannot help being seen while they work or carry burdens on the streets or roads. Even these poor creatures try to cover their faces at sight of a man, although they are not as lovely as our Indian squaws.

Their costume is no aid to comeliness. Like the men, the common dress of Korean women is white cotton, or of the lustrous grass cloth, woven of the fibre of a wild nettle that grows on the peninsula as well as in China. White is really the color of mourning; but from the fact that the whole nation is ordered into mourning garb when a king dies, the practical minds of a few centuries ago voted to stay in mourning and be ready for untoward events rather than make the change from blue to white clothes so often. Their costume consisting of baggy trousers, long petticoat, and short jacket has nothing to recommend it on the score of beauty or grace of outline and color is the one redeeming point. The full petticoat is gathered to a band, but even the poorest women make their skirts a half-yard too long, after the fashion of the palace ladies, and then gather and tie them up in bulky folds around the waist.

The Korean stocking is of white cloth thickly waded with cotton, and the quantity of padding for each stocking is regulated by law. A well-woven straw sandal protects the foot in ordinary times, but in rainy and wintry weather they wear the regular wooden sabot of Holland, but raised by two pieces of wood under the foot and heel, that relate it closely to the Japanese rain clog, and curiously combine the two.

Often the women wear full petticoats of pale blue and green cloth, and their short jackets of green, blue or pink give good solid touches of color to the costume. When walking in the street they throw a green coat over their heads, and hold it, it closely down so as to conceal everything but their eyes. They never put those coats on properly as they are supposed to be the coats of

their soldier husbands, and the wives have them ready to hand over at the instant of a call of war. Very often the green coat is folded and laid on the top of the head as a pad or cushion for the heavy bundle, jar or basket they may be carrying there. Little girls wear the same costume in miniature but the whole wealth of the color box is spent on their clothes, and their bright pink, blue and green gowns are surpassed by coats made up of strips of different colored cloths sewed together. While the beauty of some of the children suggest the possibility of beauty among the women no one's experience proves it.

Indoors the hair dressing proves to be quite a simple affair, the abundant black hair being parted and smoothly drawn back into a knot at the nape of the neck, and caught with a thick silver or gold pin. Some of the women seen in the queen's suite at the palace wear enormous chignons of false hair, of ten and twenty pounds, but this is headress of rank and for state ceremony. At the same time their petticoats were distended by hoops that exceed the "tilters" of so many years ago. The queen wears the same dress as other Korean women, only that it is made of silk and fine materials, and the jacket and broad girdle is handsomely embroidered. On very rare occasions she has given audience to foreign ladies, and she has discharged all the astrologers and wizards in her suite, and employs a woman physician who recently went out from America.

The Korean women, unlike good children, are heard if not seen at night, and in the stillness succeeding the curfew bell of Seoul one hears them lifting their voices in quivering camp meeting wails, and singing the most doleful songs. The white cotton clothes of the people are washed by the women who pound them with stones in some dirty pool or water course, and they are ironed or given their silken gloss by being wound tightly on wooden rollers and pounded with wooden sticks by the hour. Two women sit on the ground facing each other with the roller between them, and play a regular and lively tune with their drumstick.

The women's great holiday comes in June, when for a whole twenty-four hours they are privileged to roam the city with uncovered faces, and visit all the public places. Men are supposed to modestly withdraw or only peep through their fingers at the thousands of women that swarm the street on this lady's day.

**NOTICE.**—The Annual Meeting of the W. F. M. S. of the First District will (D. V.) be held at the time and place of holding the District Meeting. Societies will please report to me at least, two days before the Annual Meeting.

NINA O. BLOODSWORTH, Cor. Sec.

A CORRESPONDENT of the "United Presbyterian" relates an incident of a Baptist woman whose husband became a drunkard, and when the fact was known to the people with whom she worshiped they neglected her. They refused to associate with her because she was the wife of a drunkard. Her trouble at home and the treatment she received from the congregation drove her to the verge of suicide. One Sunday evening she proposed to go to church, and her husband offered to accompany her. It had been a long time since they went together to the house of God, and they took a back seat. After the sermon the new minister came back and spoke to them, inquired their names, and invited them to come again. This kind word saved the husband from his cups and the wife from despair. Persons who meet with financial or domestic misfortune are exceedingly sensitive. They often think themselves slighted when no slight was intended. But Christian people are not always sufficiently careful to seek out such and show them kindness. It is not always easy to visit those who have been overtaken with trouble. It is difficult to know just what to say to them. To speak of their misfortune may wound rather than console them. But a kind word from a kind heart and kind treatment will seldom miss the mark. It is a wonderful art, born of grace alone, which enables one to "weep with those that weep, and rejoice with those that do rejoice."