

Religious Intelligencer.

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

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NOTES AND GLEANINGS

MILLIONS.—The Americans who go to the Paris Exposition this summer are expected to spend at least \$10,000,000. The most of it will be wasted. But they think they must give the impression that they are rich.

HIS SUCCESSOR.—Father Damien's successor in the leper island of Molokai is to be Father Couratli, like Father Damien, a Belgian. A German priest will also share his toils and dangers. There are some nuns already at Molokai and a young Roman Catholic lady, Miss Flavin, it will be remembered, left Liverpool a short time since to devote her life to the heroic work of succouring the lepers of Molokai. Work has been carried on among lepers by the English and German Moravians for more than half-a-century. It was commenced among the Hottentots by a missionary and his English wife in 1818, and has extended to Robben Island and Jerusalem. Four Moravians are now consecrating their lives to this service.

PRESS GOSSIP.—Referring to the freedom with which persons and purely personal affairs are dealt with in the many papers, the N. Y. Advocate says that "Press gossip often wounds the feelings of people in many ways, especially in referring to sickness. No one likes to be held up as an invalid, especially as subject to a loathsome or possible hereditary malady. A man's health is often as important to him as business credit is to a merchant. Set afloat a rumor that a solvent concern is in peril, and it may be the cause of its failure. Start a rumor that a man is sick, and it may irreparably injure him. The instance that suggests this note is the wide-spread declaration that a very prominent and popular citizen of this State has just had a cancer removed. Only a limited number knew that he had such an affliction. If necessary to make any announcement at all, it would have been sufficient to say that his many friends will be glad to hear of his entire recovery or improved condition. Similar statements are sent to this paper, but we generally suppress them unless the case is hopeless.

BEECHER'S CHURCH.—The number of permanent worshippers at Henry Ward Beecher's church has not perceptibly lessened under the pastorate of Dr. Lyman Abbott, though the crowd of strangers no longer fills the aisle seats. The average attendance at the prayer meetings is increasing, and ranges from two to three hundred. The attendance at the three Sunday-schools has not fallen off, and now averages between 1,500 and 2,000; forty-four scholars united with the church at the last communion. The church membership has slightly increased since Mr. Beecher's death. The two missions formerly supported out of the pew rents are now carried on by the church. New forms of activity are being initiated.

ENGLAND AND WALES.—There are two hundred religious denominations in England and Wales, and they have about 47,000 places of worship. The sitting accommodation is for between fifteen and sixteen millions of persons. The ministers number 38,000, church and chapel officials 180,000, and communicants rather more than 3,000,000. The annual cost of the various efforts for the reformation of the people is £16,000,000.

Rum and Missions.

While Christians are sending the Gospel to Africa, the un-Christian traders of the civilized world are sending liquor to ruin the people. Our neighbors in New England are largely responsible for this crime against humanity. The *Belfast Missionary Magazine* says that 94 per cent. of all the rum manufactured in America for Africa is made within five miles of the Boston State-house, one firm having a contract to furnish three thousand gallons of rum daily for Africa for seven years. This is a terrible score for one American city. There is an amount of moral responsibility in it

from which a whole nation might justly shrink. Seven such years will complete the ruin of tens of thousands. And here is an item which will match the above. The amount of liquor registered on the vessels which stopped at Madeira during one week while on their way to western and southern Africa was as follows:

960,000 cases of gin; 24,000 butts of rum; 30,000 cases of brandy; 28,000 cases of Irish whisky; 800,000 demijohns of rum; 36,000 barrels of rum; 30,000 cases of old tom; 15,000 barrels of absinthe; 40,000 cases of vermouth.

Figures these which may well make us shudder! This rum enterprise is certainly more ruinous than even the old-time slave trade. Our faithful contemporary, *The Church*, says:

All the wild carnivora of the forest, all the crocodiles and venomous serpents, all the scorpions and other insects of deadly sting which could be found in a whole district of Equatorial Africa, could not equal the harm done by this one whisky-distilling Massachusetts house. Three thousand gallons of poisoned liquor per diem give the impression of an inhuman and even satanic capacity. It not only destroys the Africans, body and soul, but it makes a moral wreck of the men on board the whisky trading ships, for the very atmosphere of such a ship, literally and figuratively, is steeped in rum. The adulterants who mix the water and fusel oil at the other end of the line, as well as the distillery employees here at home, all come under the same deadly influence, and it would be instructive to know whether the distillers themselves are not, as in so many similar cases, on the high road to destruction. The whole thing from beginning to end is a clean sweep of moral and physical ruin. "There is death in the pot," and death all along the line—death here in time, and death for evermore. To counteract the influence of this one New England firm, to equal this terrible score with influences that are benign, would require, as we estimate the case, at least a hundred missionaries. Where are the men? The contract runs for seven years. Three thousand gallons of whisky per day! Who will sustain a missionary for seven years? "Who will come up to the help of the Lord against the mighty?"

"Smoker's Heart."

This is a disease said by physicians to be caused by excessive tobacco-smoking. Edwin Booth, the actor, who was recently reported to be struck with paralysis at Rochester, New York, is now believed to have been a victim to this disease. His case is by no means the first that has occurred. While not generally so designated, it is believed by high medical authority that many of the supposed cases of death from paralysis or heart-disease are really caused by excessive smoking, which, it is alleged, affects the action of the heart and disturbs the circulation. "The pulse will intermit—not with any regularity—sometimes one beat in four, sometimes one in ten, sometimes two or three at a time, and then comes trouble. The brain, missing its regular pulsations of blood, wavers, the heart flutters, and then follows a temporary collapse." These are given as the symptoms of "smoker's heart."

A habit that tends to such results surely ought to be abandoned. We have known cases where physicians have advised the entire giving up of the tobacco-habit in order that such threatened results might be averted. The use of tobacco is especially dangerous to the young, and it is gratifying that several of the state legislatures have recently passed laws prohibiting the sale of tobacco in any form to minors.

It is well known that tobacco contains nicotine, a deadly poison, and that only rare cases have been found in which its use has not been more or less injurious. To take it into the system is beyond all question an abuse of the body; and whether its use results in a premature death or not, it often weakens and always defiles the body, and is not infrequently a serious impediment to usefulness.

The tobacco-habit, when once formed, becomes largely a heart-trouble. Though the reason pronounces it useless and dangerous, still it is continued. A certain cure for this kind of a heart is the total abandonment of the use of tobacco.—*Telegraph*.

Leprosy and its Cure.

The death of Father Damien at the leper settlement of Hawaii reminds us that the horrible disease which we are accustomed to associate with far-away times and places, is yet a thing of today and of many countries. Persons who ought to know, say that there is always leprosy in New York, and some declare that it is increasing. It is nearly always true, however, that the victims here have been exposed to contagion in foreign travel, and otherwise it is believed to be the developing of an inherited taint. A case of this sort recently appeared in Illinois, when it

was thought that the sufferer must be the victim of leprosy ancestry in Norway, although the plague had lain dormant for several generations. We have a leper settlement of our own, however, which gets very little attention. It is among creoles who live in the swamps of lower Bayou Lafourche, in Louisiana, and their condition is said to be truly horrible, although not much gets into print about them. A good many cases appear at New Orleans nearly all among whites of other than English blood, and are treated in common with other skin diseases at the hospitals. The horror of the thing, however, gives the unfortunate practical isolation there, as in most places. It is said that leprosy can be cured sometimes if taken early; but however that may be, it is apparently true that only with seclusion can the disease be stamped out. The best experiment yet made is the Norwegian one. The plague became very serious in Norway; a comprehensive system of isolation was adopted, and in fourteen years the number of known cases was reduced from 2,863 to 1,582, a decrease of forty-five per cent. Improved methods of living and general care very likely contributed to this remarkable result, but still the figures are pretty conclusive as to the value of isolation, the talk of some doctors to the effect that the disease is not contagious to the contrary notwithstanding. Father Damien's own case goes to show the result of exposure to the disease, and it is to be remembered that it gained its fearful headway in Hawaii among people who did not regard it with the loathing which to us seems natural, but associated and married with but very little regard to it.—*New York Press*.

More Of The Jesuits.

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

We must not, however, anticipate. Our province hitherto has been expository, it is now historical. We have been discussing the principles of the Jesuits. We have now to describe their practices.

There are two ways by which we may judge of a tree. We may peel off its bark and penetrate into the interior. Or we may examine its branches and see what they produce. And so of a system. We may remove its outer coating, and lay bare what is beneath and within. But the most easy and effectual method after all is to come to the infallible standard "By their fruits ye shall know them." We cannot expect a corrupt tree to bring forth good fruit. As little can we expect when the principles of the Jesuits are so bad as we have found them to be, that their practices should be otherwise. It would be absurd to look for grapes from thorns, or figs from thistles.

On the present occasion, we shall view the practices of the Jesuits only in two aspects, a religious, and a political.

I. Viewed religiously, the Jesuits appear before us in the double character of missionaries and confessors. In nothing do they glory more than in their missionary achievements. Romanists, in general, point to the field of Jesuit missions as that in which the noblest triumphs of their Church have been won. Examine them closely, and what do they amount to? Absolutely nothing worthy of the name. They are not for a moment to be brought into comparison with those peaceful triumphs which tracked the footsteps of the illiterate Galileans and encircled Christianity with a halo of glory during the primitive period of her history. Glowing pictures have been drawn of the self-denying labours of Xaveir, and the conversions he was instrumental in accomplishing. Sentimental stories have been told of the model government in Paraguay, and the happiness and prosperity the simple minded natives enjoyed under Jesuit rule. Xavier has been held up as another Paul, and Paraguay as an earthly Paradise. But when an appeal is made to the tribunal of impartial history, a different verdict is given. We cheerfully admit the indomitable energy and amazing powers of endurance evinced by the heroic Francis. But in the 800 odd baptisms which crowd the twelve years of his missionary life, we discover nothing but the bodily service which profiteth little. A few drops of water are sprinkled on the face, a piece of useless wood or string of beads suspended round the neck. Certain mechanical forms are gone through, but on the hearts and habits of the converts no change is wrought. And as for the sunny region in the South, which has been always pointed to as the pet spot on the Jesuit missions, we must acknowledge that the face of the country, and the circumstances of the people were partially improved; but then on the other hand, every ray of light was studiously excluded, and every spark of liberty crushed beneath the heel of the most absolute court and ecclesiastical despotism that ever existed. Xavier being the person, and Paraguay the

place that stood highest in the annals of Jesuit missionary enterprise, we may form some idea of those standing lower in the scale.

While as missionaries, the Jesuits were busy with the "poor heathen" abroad, as confessors, they were no less so in courts and cabinets at home. In taking this view of them, we must again declare that it is by no means our intention to reveal those hidden practices by which they gained such power over their crouching penitents and so grievously polluted their professedly sacred character. We shall altogether pass by those things which were done of them in secret, of which it would be a shame even to speak. Easy would it be to lift the veil of "putrifying sores" that would startle the most abandoned, but we would be bidding defiance to decency and entering into a morbid appetite. We glance merely at the outward appearance. The confessors were really the most influential members of the order. They were instructed to pay special attention to those in the higher walks of life. In an age when feudalism had not altogether lost its iron hold, it was felt that to gain the prince was the most effectual mode of gaining the people.

"Princes and persons of distinction everywhere, must by all means be so managed that we may have their ear, and that will easily secure their hearts, by which way of proceeding all persons will become our creatures. In directing the consciences of great men, it must be observed that our confessors are to follow the opinions of those who allow the greater latitude, in opposition to that of other religious orders, that their penitents being allured by the prospect of such freedom, may readily relinquish them, and wholly depend upon our direction and council. Finally, let all with such artfulness gain the ascendancy over princes, noblemen, and the magistrates of every place, that they may be ready at our beck, even to sacrifice their nearest relations and most intimate friends, when we say it is for our interest and advantage." Most exactly did the practices of the father confessors agree with the principles embodied in the above instructions. Out of the extensive catalogue, take three as a specimen: Fathers Cotton, La Chaise, and Latellier. Father Cotton figured at the court of the famous King Henry of Navarre. He was his favourite confessor, and at one time exercised unlimited influence over him, so much so, that it was quizzically said he had "Cotton in his ears." Cotton was a thorough specimen of the finished Jesuit. He combined the captivating arts and winning affability of the courtier with the shrewd tactics and far reaching aims of the subtle statesman. Most dexterously did he gloss over the peculiar dogmas of his Order, to render them palatable to his lord. The following dialogue took place one day. It gives a very fair idea of the ease wherewith the confessor got over difficulties and smoothed a pathway to the confidence of his victim. "Would you reveal the confession of a man who resolved to assassinate me," asked Henry. "No," was the skillfully constructed reply, "but I would put my body between him and you." "Could the Pope excommunicate and dispossess a king of France," was Henry's next question. "Ah! the king is the eldest son of the Church, and he will never do anything to oblige the Pope to proceed to that extremity," was the confessor's adroit evasion. "But are you not of the same opinion with your General, who attributes that power to the Pope?" How exquisitely accommodating is the velvet lipped Cotton.

"Our General [says he] follows the opinions of Rome where he is, and we, those of France, where we are." And yet it was not long till with the connivance of this polite and plausible man, the unsuspecting Henry fell beneath the blade of the assassin.

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.]

Hinduism and its Effect on Woman.

I once heard a dear missionary describe a heathen wedding. She said that after the usual preliminary ceremonies of rice eating had been completed, the door was opened into an inner room, wherein the farthest corner crouched the little frightened bride of seven years. Around the door just opened, crowded the men, holding lights above their heads to enable them to see the face of the tiny bride, and pouring out as they looked upon her, words too vile and low even to be thought of. It was part of the bridal ceremony that the poor child should thus be insulted, and as the missionary sat a silent, agonized witness of the scene, with her hands clenched in anger and with tears streaming down her cheeks, one of the household looking at her curiously said, "Why do

you cry, teacher? Do they not do so in your country?"

What does not that simple question, "Do they not do so in your country?" tell of the condition of heathen women? What corruption and degradation are shown in the fact that at a ceremony which ought to be one of purity and love, woman not only expect it but find in the absence of it only cause for wonderment.

Woman holds in every country the position which is granted her by the religion of the people. If then we would know the causes of the degradation of heathen women, we must seek to know the principals of religion which govern them. A nation's creed is in a measure the outgrowth of the character of its people, but on the other hand, religion is a great agent in moulding and forming the opinions of any nation. If a country's girls are pure and lofty, there will be found in its men and women pure minds and high ideals of character, and if we find a corrupt, degraded people, we need not look far to discover that their religion is lacking in virtuous principals. For if the gods to whom they look for help, to whom they pray, and who they believe look down upon them in wrath as well as pleasure are partial and unjust in these decisions, regardless of the welfare of man; if these are the beings whom a nation reverences, what wonder if immorality is stamped upon that people, and purity is a word of which they have never heard.

Hinduism, one of the great religions of the world, and one which holds sway of the spiritual destiny of nearly the whole of India, numbers its followers by many millions. You will ask; "What is Hinduism? What are its guiding principals and what its influence?" In the first place, Hinduism as it exists today is very far removed from the Hinduism of three thousand years ago. Hinduism has gradually become changed, and modern Hinduism is degrading and oppressive.

In this religion, besides innumerable lesser divinities, there are three chief gods Brahma the creating principal, Vishnu, the preserving or redeeming principal; and Siva with his consort Kali the cruel one and the one to be appeased. Sacrifice has always had its place in Hinduism. By sacrifice sins could be forgiven and assurance of future good obtained. The heathen devotee will lie on pointed nails, repose himself naked to the fearful heat of the sun, bury himself to the neck in the earth, throw himself on pointed knives, torture his body by incisions and mutilations, and bind himself in every possible position of agony. Originally sacrifice was the foundation of their religion, but by degrees another standard has been established, namely, that of faith in some special divinity. Modern Hinduism declares that "no attention to the forms of religion, or to the rules of morality are of the slightest avail, without the all important sentiment of faith." And thus the Hindu makes his faith a covering and atonement for any wickedness.

Transmigration too is a feature of their belief, every good Hindu thinking that he must be born 84,000,000 times. There are supposed to be centuries of woe between their births, and every faithful follower of Hinduism works and lives and hopes for the great boon of being absorbed into the self-existent God.

These are but a few of the chief beliefs but enough for us to ask ourselves, what is the effect upon the Indian people and especially upon her women?

First there is no such thing known to a heathen woman as a home. How could there be, when the first requisite of a home—purity and love—are entirely omitted in their creed? The very gods do not abide by the laws of virtue, and can man do more than his gods? Should you object to the thought of a god being sinful, you would be told that "sinful acts do not defile such mighty beings," as if to commit sin were not in itself the defilement. There is hardly a crime that is not encouraged by the example of heathen divinity.

Again, where cruelty and murder are required to appease the gods, can we expect to find love and tenderness toward man? On the other hand it is expressly stated that if a man love his wife and die with that thought in his mind, his fate will be to be born the next time as a woman. To be born a

woman in the next world is the worst punishment which can be inflicted on a man, for under the Hindu faith, a woman has no soul, and can hope for nothing higher in the next world than to be born a man. He honors the gods by bathing in the Ganges. She by washing his feet every morning, and then after drinking a part of the water thus used, bathing in the remainder. In every way her life is only valued through and for her husband to whom she is an abject slave, and when her husband dies, all hope for this life or the life to come is taken from her.

The condition of Hindu woman is low in the extreme, and as long as they remain thus enslaved the people of India will never be elevated. "A nation never rises above its women." Upon their condition and beliefs depends the destiny of every nation, and upon India's wives and mothers rests the future of her millions. When Hindu women learn that they too have souls, that they too have minds and hearts to be cultivated and uplifted, the light of progress and growth will dawn upon India. In the words of Carlyle. "What changes are wrought, not by time, but in time. Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die; unnoticed to day, it will be found flourishing as a banyan grove after a thousand years." And in the words of a yet higher one. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

C. H. in Miss. Link.

JAPAN.—The *Japan Mail*, of Yokohama, in a series of articles on the rising generation in Japan, says that the young reformers agree that there must be a new moral system for Japan and that it must harmonize with the spirit and aim of modern civilization; but they are divided on the question whether it shall be the Christian system of morality or that which is based on science and philosophy. The *Mail* goes on to say:

"That in recent years a wonderful change has taken place in our attitude toward Christianity is now a well-known fact, and need not be dwelt upon here. Only, however, within the last two or three years, or, in other words, since the awakening of the rising generation, has the new creed become a vital element of the nation's civilized life. Its influence is now felt through the rising generation, not only by reason of the fast increasing number of young converts, but also, and perhaps to a greater extent, by means of the creation of a powerful literature thoroughly imbued with Christian spirit."

The *Christian Register* sees—not a new thing, it is rather an old grievance, but it is well to "hit it again," as it does with well-directed aim:

"There are churches in every denomination that need to be built up. They were gathered, perhaps, around the personality of some strong man, who has been transferred to some other field, or whose changes have reduced the attendance and the revenue. In such circumstances, the church very naturally seeks for a popular minister; and in three cases out of four, it proposes to throw the whole burden on his shoulders. If there is anything that is surprising and discouraging, it is the coolness with which some churches will call a minister, and then stand by with arms folded to see him accomplish his deliverance. There are a few such examples of miraculous energy. There are Samsons to-day as in days of yore, but there are not a great many of them in the pulpit. And not even a Samson could draw a stalled church out of a mire of debt, with an inert congregation sitting in the wagon when they ought to be tugging at the wheels."

A Lesson in Articulation.

George Riddle, writing in *Youth's Companion* on the subject of Elocution, gives this helpful little lesson in articulation. Try it.

Separate the words of a sentence into syllables, and shape the lips to suit the sounds you are uttering. Try the following paragraph very slowly, both aloud and in a whisper, and when you practice in a whisper, imagine you are addressing a slightly deaf person in your room who must be made to hear what you have to say, but your big brother and sister in the next room must not hear you.

Don't—yo—know—that—I—am—in—the—hab—'it—of—drop—ing—my—fi—nal—'s—and—of—run—ing—my—words—in—to—each—oth—er! My—big—broth—er—who—has—lived—in—Eng—land—says—doncherknow. My—teach—er—says—that—I—do—not—sound—my—con—so—nants—clear—ly. I—must—cor—rect—my—faults. I—shall—not—mind—if—the—boys—and—girls—do—laugh—at—me. Aft—ter—pa—tient—prac—tise—I shall—laugh—at—them,—and—then—my—big—sis—ter—will—not—call—me—an—af—fect—ed—lit—tle—ped—ant.