

# Religious Intelligencer.

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

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## FIFTY CE TS.

The INTELLIGENCER will be sent to new subscribers till Jan. 1st next for 50 cents.

## NOTES AND GLEANINGS.

**THE DRUNKARD.**—The Drunkards are a very rigid people concerning some things. It is reported that at a recent general meeting in Virginia it was decided to be wrong for any of these members attending a meeting of another denomination, to rise when Christians are invited to stand up. A queer decision, this. It would seem that it could hardly be wrong for a Drunkard to confess himself a Christian anywhere. It was decided, with better reason, that ministers must not use tobacco.

**COME TO AN END.**—A club of old maids in Berlin has, it is said, just come to an untimely end. The society was started in 1880, with nearly thirty members, each of whom agreed to pay a fine of 1000 marks (\$50) if she were weak enough to marry. At first the Spinsters kept to their colors; but little by little they married off, till now only one is left single, and she inherits the fines, amounting to \$1400. She will give half the money to a hospital and retain the remainder.

**A GOOD WORK.**—An editor of the New York Times, Mr. Joseph Pulitzer, has donated \$15,000 to assist boys in the public schools of New York City in getting college educations. Each boy selected will receive \$250, and twelve boys will be thus assisted each year until sixty have entered college. This provides for the operation of the plan for five years. If it proves in every way satisfactory, Mr. Pulitzer may continue it longer.

**A PROHIBITION.**—The latest prohibition is about horse's tails. Public opinion in Massachusetts has been so aroused against the fashion of docking horses' tails, that a law has been passed by the Legislature making it a crime punishable by imprisonment or a fine of not less than \$100. And yet the same state regards it no crime to sell rum to the debauching and ruin of ten thousands of its citizens!

**ELECTRIC TRANSPORTATION.**—The Advocate says that a Mr. Weems, of Baltimore, has invented an electric system for the transportation of newspapers, letters, and light freight across the country with astonishing rapidity. It is claimed that the mails will be carried in a night between New York and Omaha by this new system. The inventor promises to deliver the morning papers by his electro-automatic arrangement almost as promptly as news can be transmitted by telegraph. These electrical and mechanical appliances have been patented, and subjected to experiments by which the inventor has convinced many observers of the utility of the system, and arrangements are now being made for building an extended road over which it will be operated.

**A GREAT SHIP CANAL.**—Within four years, says the Independent, it is likely that the ship-canal connecting Manchester, England, with the sea will be an accomplished fact. The canal will be thirty feet wide at the bottom where narrowest, and will have a minimum depth of twenty-five feet. The excavations were commenced about mid-summer of last year, and are carried at once in the nine sections into which the work is divided. The contract has been taken by a responsible firm of engineers for \$2,750,000; but the company has at its disposition a capital of \$8,000, with permission to raise it to \$9,000,000, so that it will be able to face any unforeseen accident. The execution of this canal will make Manchester, geographically, the nearest port to seven millions of people, and cannot fail to prove, directly or indirectly, injurious to the interests of Liverpool, which has hitherto reigned supreme as a port upon the western shore of England.

**A GOOD PRIEST.**—Bishop Phelan, who went to Johnston after the disaster there, relates the following incident, illustrating the character of one of the local priests:

"Father Davin was trying to prevent a Hungarian from robbing dead bodies of jewelry or money. The fellow turned upon him and kicked him. It was some time before we knew that Father Davin was hurt. At last we noticed it from his walk. I demanded to know how he had been hurt. He told me, 'Wasthere no one with you?' 'Yes, a crowd was not far away.' Why didn't you call upon them?' Because they would have hung the man; and I didn't want him hung only for kicking me."

## The Jesuits.

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

In the melancholy re-action which succeeded the short-lived Revolution of 1848 we mark the effect. There is hardly one in the lengthened catalogue of black acts which since then have disgraced the Statute Books of Continental States which does not claim a Jesuit parentage. For a little it seemed as if the foundations of the Temple of Liberty were firmly laid, and its goodly walls were rising to heaven from the vale below. But suddenly the Jesuits, those sappers in the Papal army, sprung a secret mine, and we have now to mourn over its ruins. The Jesuits threw themselves into the van in the educational movement, and have ever evinced a deep interest in the training of the young.

We give them all due credit for the skill with which their efforts were conducted and the success which in many instances resulted from them, but this cannot blind us to the fact which all history proves, that selfishness was at the bottom of the entire movement; that it was commenced and carried out on the principle of self-defence, and not from any sincere desire to plant on the soil of the youthful mind either the Tree of Knowledge or the Tree of Life. As in 1848 there was a longing for liberty, so three centuries previously there was a longing for light, a longing—the natural consequence of the invention of printing and the labours of the Reformers. Mind, released from the leading strings wherewith for centuries it had been hemmed in, walked forth erect in its own native majesty, and scorned either priestly or regal dictation. After such a lengthened period of famine it craved nutritious aliment. This craving naturally produced alarm in those who had hitherto acted on the principle when it asked bread of giving it a stone.

They felt that as mind was now universally astir, the old system would not suit. Their ingenuity was therefore taxed in order to discover new tactics. They wished for a plan whereby this craving might be appeased, and at the same time their own interests not be endangered. In this emergency the Jesuits were found as serviceable, as after the lapse of 300 years they have proved themselves to be. Standing in the capital of Spain, Loyola declared "The human mind is awakened. If its energy is not extinguished all eyes will be opened; and an alliance will be formed incompatible with the ancient subjection. Men will search for rights of which they are now ignorant." Then writing to his Holiness he adopts this arrogant and ambitious style: "Your ancient props no longer suffice. I offer you new support. You must have a fresh army, which will cover you with the arms of heaven and earth. Adopt my well-instructed auxiliaries. Light makes war upon you. We will carry intelligence to some, darken knowledge in others and direct in all." Hence by the Papal Bull of 1540, they are specially appointed to "instruct boys in Christianity." Hence, in one of their oaths of office, they are solemnly pledged to "peculiar care in the education of boys according to the manner expressed in the apostolic letters in the constitution of said Society." In this respect they have been certainly faithful to their vow. Their zeal as teachers yields not to that we have already seen them displaying in the delicate post of confessors to the mighty and noble, or in the difficult one of missionaries to the heathen.

## THEIR EDUCATIONAL EFFORTS.

As Spain was the spot in which the Order was cradled, it was but meet that it and the sister country of Portugal should receive the first attention. A university, known as the Complutensian, had been founded by the famous Cardinal Ximenes in 1499, and thence had issued in 1514 the splendid Biblical Polyglott. In 1541 the Jesuits became incorporated with it. Soon its twenty-four colleges became entirely subject to their sway. Four years afterwards similar institutions sprang up in Gardia and Valladolid and Burgos and Salamanca. The last soon became the most approved of all the Spanish Jesuit institutions. It still exists, and recently had no fewer than sixty professors, though the students bore a miserably small proportion. In both these countries the Jesuits had almost everything their own way. Their system, therefore, bore its legitimate fruits. Melchior Cano, a distinguished Dominican friar, publicly charged them with practising the most abominable mysteries, and with adopting a secular dress to conceal their villany. Writing in 1560 to the Confessor of Charles V., he explains in terms almost prophetic, "Would to God that it should not happen to me as the fable relates of Cassandra, whose predictions were not

believed till after the capture and burning of Troy. If the members of the Society continue as they have begun, God grant that the time will not come when kings will wish to resist them and will find no means of doing so."

To silence the clamouring of this worthy man the Jesuits got him sent off as a bishop to the Canary Islands, while they for a time pursued their nefarious schemes unmolested. So obnoxious, however, did they become, that after the lapse of two centuries these countries, which were the first to open their arms to receive them, were the first to drive them out with the character of Ishmael cleaving to them, and the mark of Cain on their brow. The Spanish King in pronouncing sentence upon them, declared "that if he had any cause of self-reproach, it was for having been too lenient to so dangerous a body," and added, "I have learned to know them too well." If we be indifferent at the present crisis we are likely to do the same.

In 1542 Venice was visited by Lainy, the second general of the Order. A college rose at Padua. Soon, on points of jurisdiction, a collision took place between the Pope and the Venetian Republic. The Jesuits, as in duty bound, sided with the former. And now commenced a series of plots and counter-plots, which issued in their formal expulsion in 1606.

They were accused by the spirited Venetians of inciting the Holy Father against them—of causing breaches in families—and of screwing out, through means of the confessional, domestic and State secrets—a faithful narrative of which was regularly transmitted to Rome. While the Venetian dispute was pending, the Jesuits found a lodgment in Genoa. They made a strong effort to establish academies. The Genoese magistrates having discovered that they had been guilty of gross embezzlement, and that they were at the root of sundry conspiracies, unanimously petitioned the Pope to have them withdrawn. Paul V., irritated at what he counted an insolent demand, identified himself entirely with the Jesuit interests, and insisted on their being retained. The magistrates, afraid to face the fire of Papal anathema, consented, on condition that the Jesuits should not for the future interfere with politics.

## A Great Woman.

The death of Maria Mitchell, on Friday last in Lynn, Mass., though not unexpected among her intimate friends, came to the public with a sudden shock. She leaves behind her a name which can be compared only with that of Mary Somerville. Her mother's family were Quakers, Folger by name. She was born at Nantucket where her father built an observatory on the top of his bank and employed both his daughters to assist him in astronomical work. She studied with Charles Pierce and taught in his school at Nantucket until, when eighteen years old, she became librarian of the Athenaeum where she remained twenty years, giving every spare moment to the study of the heavens. She soon proved to possess remarkable powers as an explorer and observer, especially of nebulae, comets, and, after her appointment at Vassar, of the sun's spots and the satellites of Jupiter. It was while she had only her very modest apparatus at Nantucket and before she received the superior telescope which was given to her by the "women of America," at the instigation of Elizabeth Peabody, that she made the grand discovery of a new comet, and won the King of Denmark's gold medal and a copper medal struck by the Republic of San Marino. From this time on her light was no longer hidden. She was employed on "The American Nautical Almanack" from its foundation. Previous to her appointment as Professor of Astronomy at Vassar she had visited the principal European observatories and had been received with distinguished attention among scientific men at the head of whom stood Humbolt, at Berlin, Leverrier, in Paris, and Sir George B. Airy, Astronomer Royal of England. What we have supposed to be the happiest and most congenial period of her life began with her appointment in 1865 as the astronomical professor at Vassar and director of the observatory. For three years her father was with her, but after his death she worked on alone until 1888, when intimation of failing strength prompted her to resign. She was but seventy years old and the trustees took no further action on the proposition than to grant her a long leave of absence. The hoped for improvement did not come and last Friday morning she expired within a few weeks of the end of her seventy-first year full of honors. She held the well-earned degree of L. L. D. from Dartmouth in 1862 and Columbia in 1887. She was the first woman elect-

ed to the American Academy of Arts and Sciences. She was a member of numerous other scientific societies and President of the American Association for the Advancement of Woman. Her writings were mostly scientific, though we remember a small volume containing just enough poems on Nantucket subjects to give a new illustration of the oft remarked connection between mathematical genius and literary imagination.—Independent.

## The Crown.

Fifty one years ago on the 28th of June, 1838, the crown of these realms was placed upon the head of Queen Victoria. On the morning of that memorable day the sky was overcast for a time, and between 7 and 8 rain fell. The procession, which a vast multitude had gathered to see, would have been shorn of half its splendor and attraction if the weather were unfavorable. Happily the sky cleared, and the sun shone forth brightly before the procession left Buckingham Palace at 10 o'clock. The beauty of the day was one of the charms of a spectacle which had not been equalled since the entrance into London of the allied sovereigns in 1814. An incident occurred before the end of the ceremony in Westminster Abbey which, in the days of antiquity, would have been hailed as a good omen and which, in fact, has proved emblematic of the brilliancy of a reign that is not only one of the longest but is one of the most memorable in our history. After the royal robe had been thrown over her Majesty's shoulders, after the orb had been placed in her hand, and the ring upon her finger, after the Holy Bible had been presented to her and the Arch-bishop of Canterbury had pronounced a solemn blessing, then to the words of a reporter, "A gleam of sunshine, which now broke through the south great rose window lighted right on her Majesty's crown, which sparkled like a galaxy, and lent still more dazzling brilliancy to the scene."

There are men still living who were present not only at the coronation of the Queen but at that of her two predecessors of the throne. Yet the vast majority of the people have no acquaintance with such a ceremony now except at second hand, and it is our fervent hope that many years may elapse before another coronation takes place in Westminster Abbey. When the Queen was crowned there were some old men whose memories might stretch back to the time when George III. ascended the throne, yet there were many more to whom such an event as a coronation was not extraordinary, and who had been present at that of George IV., seventeen years, and at that of William IV., seven years before. With the exception of the coronation of George III., no event of the kind was more noteworthy than that of her Majesty since the succession to the crown of these realms was settled by act of Parliament in the House of Brunswick.—London Times.

## 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 ninth annual session of the W. F. M. Society of second District convened at Knowlesville June 29th. The President being absent Mrs. C. T. Phillips occupied the chair. After devotional exercises the minutes of last meeting were read and approved. The visiting committees then brought in their reports. Some of these sisters have done efficient work. Mrs. Holmes and Turner have visited, Brookville, Charleston and Renoxford, collecting for missions and doing what they could in other ways. Mrs. C. T. Phillips, Mrs. C. Vanwart and Mrs. H. Hart have also done excellent work in the churches which they have visited. Three societies have been organized. One at Third Tier, one at Seventh Tier, and one at Waterville. In each of the places meetings have been held, and a deeper interest awakened. It is to be regretted that more work of this kind could not be done. These societies have been earnestly requested to sustain their monthly concert meetings as much better work can be done by this means. The officers remain the same with but few changes in the Vice Presidents. A public union missionary meeting was held in the evening which was large and interesting.

After a short but excellent sermon by Rev. J. J. Barnes the report of the W. F. M. Society of this district was read. A reading by Mrs. C. Holmes, "The Hindu widows prayer," showing the great suffering and oppression of this class comprising 21 millions. Rev. C. T. Phillips and Dr. McLeod followed in glowing terms with regard

to the kind and extent of women's work. On Monday morning another interesting mission meeting was held. Mrs. C. T. Phillips presided. At its opening a number of sisters engaged in prayer, for our missionaries in the foreign field. After the adoption of the Sec. Treas. report, and request for its publication. The subject of literature was taken up, and it was unanimously resolved that whereas we highly appreciate the INTELLIGENCER for its moral and religious worth that we therefore do all we can to increase its circulation. Reference was also made to the publication of a periodical exclusively devoted to the work of the W. F. M. Society; it being ascertained that but very few missionary papers were taken by our societies, and also that we need to be better informed with regard to the missionary fields and work, therefore it was on motion unanimously resolved that we suggest that the Parent Society take up this matter with a view to publishing a paper to supply this existing need. The Vice-Presidents were also requested to take up the work of organizing mission bands. The routine of business being despatched, Mrs. Phillips proceeded to organize a Mission Band. The officers were chosen from the children, Miss Ella F. Spinney being chosen guardian. This band had been collected by Sister Gayton about nine months ago. They commenced with thirteen; they now number forty-one. These sisters are doing good work by instilling an interest in mission work in the minds of these children. We hope to hear from them through the columns of the INTELLIGENCER. They were addressed impressively by Rev. C. T. Phillips, Dr. McLeod and A. McNich. During these meetings, Mrs. C. T. Phillips illustrated the fact that the greater interest that is taken, and the more that is done in foreign work, the greater will be the capacity for home work, and the greater will be the prosperity of the home churches.

Thus closed one of the most interesting and largely attended sessions of this Society, which we have ever attended.

MRS. RICH. ALEXANDER,  
Sec. Treas.

Farmerstown, C. Co., July 10, '88.

N. B.—Report of money received will appear next week.

## Where Some Words Come From.

**Panic.**—A sudden and unaccountable terror. From the God of Pan, who was supposed to appear suddenly to travelers.

**Pheton.**—A kind of carriage. From Phethon, Son of Appolo, who received permission to drive for one day the chariot of the sun.

**Quixotic.**—Fond of utterly impracticable designs. From Don Quixote, the hero of the national Spanish romance by Cervantes. Don Quixote is made to tilt at wind-mills, proclaim and make war against whole nations by himself, and to do many other chivalrous and absurd things.

**Stentorian.**—Very loud and strong. Stentor, whom Homer describes as the loudest voiced man in the Greek army.

**Tantalize.**—To tease with impossible hope. From Tantalus, Lydian king, consigned to hades, where cold water and tempting food were always in sight but ever evaded his grasp.

**Tawdry.**—Shabby, a term often applied to cheap finery. From an English fete called St. Audrey's fair, where clothes, etc., were sold.

**Mausoleum.**—A splendidly built tomb. From Mausoleus, king of Caria, in Asia Minor, to whom his widow erected a gorgeous burial chamber.

**LEGAL TENDER.**—A gentleman went to the stamp window of the post-office in a neighboring city, and called for one hundred one-cent stamps, tendering in payment one hundred one-cent pieces. "Those are not legal tender in any such amounts," growled the stamp clerk. "I refuse to accept them." "You do, eh?" answered the gentleman. "Well, give me one stamp," at the same time shoving out a penny. The stamp was forthcoming. "Now give me a stamp." He got it. "Another stamp. Now another." "See here," said the clerk, "how many stamps do you want? You are keeping twenty people waiting." "Oh, I always keep within the law," responded the gentleman.

nan. "Another stamp, please. Pennies are not legal tender in large amounts. Another stamp." And he shoved out his pennies, and purchased stamps one at a time till he got his hundred. But the clerk was cured. Pennies are legal tender at his window in barrel lots.—Washington Post.

## What it Costs to Smoke.

Last year the losses by reported fires in the United States reached a total of \$120,000,000, or an average monthly loss of \$10,000,000. This is regarded as an enormous waste, and is largely due to incendiary and carelessness. How to reduce the amount so lost is a matter of constant study. Legislatures, local government, and insurance companies make regulations and exercise the greatest care to prevent fires. And yet the loss they occasion is about \$60,000,000 per annum less than the amount paid by the consumers for cigars, and \$86,500,000 less than the total cost of tobacco consumed in smoke. Last year tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth \$30 per 1,000, or one that retails at five cents. On that basis there annually goes up in smoke \$180,000,000, or \$15,000,000 every month, half a million dollars every day. In addition, boys waste on cigarettes \$6,500,000, and those who prefer a pipe a further sum of \$20,000,000. How many smoke? If we deduct from the total population as non-smokers all children under fifteen, constituting forty per cent. of the total population of 60,000,000, it leaves 36,000,000 of whom one-half are females. Deducting these, gives a male population about the age of fifteen, of 18,000,000. If six out of every ten males above the age of fifteen smoke, it means that 10,800,000 persons consume 3,510,898,488 cigars, or an average per smoker of 325 cigars per annum. This is less than one cigar a day. The average smoker, however, is not apt to be contented with a daily allowance of one cigar, demanding at least two. If the latter basis is the nearer correct, the army of cigar-smokers would be 4,909,449, being eight per cent. of the total population above the age of fifteen. Whatever the number of smokers, it is a moderate estimate to place the cost of smoking to the people of the United States at \$206,500,000. If the cost of chewing tobacco is added, the total expenditure for tobacco reaches \$256,500,000; that is, a sum that represents a per capita tax of \$3.44 per annum.—American Grocer.

**THE RELIGIOUS PAPER.**—No one who loves the truth and is consecrated to Christ can afford to do without his religious paper because of hard times. Why not stop some of the unnecessary expenses? One had better stop the use of tobacco, stop drinking coffee or tea, rather than put his family on short allowance or deprive them of the needed religious literature. We confess that it sounds rather bad to us for anyone to order his paper stopped for the pitiful sum of three cents per week. One had better economize a little in dress or something else, rather than do without a religious paper. If one is actually too poor to take a religious paper let the matter be laid before the church so that they may aid him to have a good paper in his family.

## Among Exchanges.

### SOURING WORK.

The fault-finder has his function, but to spend a whole life in that sort of work would sour the spirit of a seraph. —Nash. Advocate.

### GETS AFFRONTED.

An idle man always thinks he has a right to be affronted if a busy man does not devote to him just as much time as he himself has leisure to waste. —Phil. Standard.

### A SMALL CHURCH.

A small church is never so little as when it is controlled and led in any department by small-minded men and men of narrow hearts. We want large hearted following.—Telescope.

### THE PRAYER MEETING.

It is easier to kill a live prayer-meeting than to revive a dead one. The pastor can kill a prayer-meeting by announcing all sorts of entertainments from the pulpit and never announcing it, by absents himself needlessly and frequently, and by neglecting to make special preparation for it, by talking too much himself, and neglecting to cultivate and take advantage of the gifts of others. Laymen and well-meaning women may kill the prayer-meeting; but they will not be suffered to do it if the pastor has the wisdom to direct and the courage to deal with intractable spirits. A prayer-meeting must be well led and guided with a firm hand, behind which there is a tender and true heart, or it will drift to destruction.—N. Y. Advocate.