

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

There is in Florence, Italy a Boy's Industrial Home, a very rare institution on the continent. It is designed to do much the same kind of work as Dr. Barnardo's Homes are doing in England. The founder is Dr. G. Comandi, who in early life became a convert to the Reformed religion, and thereafter threw himself into philanthropic work. The Home usually contains about seventy-five boys, waifs and strays rescued from the streets after the manner of Dr. Barnardo. They are educated and taught a variety of useful trades. The Home is partly self-supporting, but is mainly dependent on the voluntary contributions of visitors to Florence who become interested in the work.

New York has a new Prison Law. One feature of it is a provision for the payment of wages to convicts not to exceed ten per cent. of the earnings of the prison in which they are confined. Money thus accumulated by prisoners may be assigned to dependent relatives during their term of confinement. Certain fines and deductions are imposed according to the behaviour and standing of the prisoner, and the fine money thus accumulated goes to a fund for aiding discharged convicts. The balance on the final discharge of the prisoner is paid to him. This system, with some modifications has been in operation for some years in the Eastern Penitentiary, Philadelphia, where prisoners are allowed, after completing their task for the State, to work over time. A prisoner may thus be able to afford substantial help to his needy family during his imprisonment. It was from these accumulated earnings that the prisoners of the Eastern Penitentiary subscribed over five hundred dollars for the Johnstown sufferers.

After the recent great fire in Seattle Wash. Territory, temporary prohibition reigned for several days. It worked so well that a petition was presented, signed by more than a thousand leading citizens, asking that all saloons in the city be kept closed for three months in the interest of rapid rebuilding. Try three times three months, and the great new city will be strong enough not to return to the miserable rumshop devastation.

It is not at all surprising that the Pope's health is somewhat precarious. When men pass fourscore years they are expected to show signs of decay.

That ancient game known as "Blind-man's buff" is, it seems to be henceforth included among the deadly sins, for Bausshire Kirk session has brought its minister to book for indulging in the joys of that pastime. It appears, however, that the sinfulness of the act consisted in the fact that the minister was the only male in the company, and therefore, it is to be hoped, may still be played provided the sexes are kept religiously separate, and the minister to be kept out of it. Another kirk session in the same enlightened county has forbidden its minister to indulge in the luxury of golf.

It is in contemplation to lay a Postal tube between Dover and Calais. The plan is to suspend two tubes of about a yard each in diameter by means of steel cables across the channel, forty yards above the level of the sea. The steel cables will be fixed to pillars at distances of about 800 yards, and in each tube a little railway will run with cars capable of carrying 450 pounds in weight. No parcel of greater weight than this will be taken, and the cost is estimated at the modest figure of \$5,000,000.

The minister of Education in Italy has issued a decree that no clergyman in that country can be an inspector or director of a State school. This is based upon a recent law to the effect that the local control of schools should be in the hands of heads of families, who would naturally take a deep in-

terest in their welfare. Of course the leading object is to cut the schools loose from clerical oversight and influence.

Gambling in a church is a thing that few would advocate or excuse, but incredible as it may seem, gambling is annually carried on, says an English paper, at the parish church (Episcopal) of St. Ives. It seems that some two centuries ago an eccentric person left in trust to the vicar and churchwardens an orchard, the rent of which was to be devoted to the purchase of Bibles. So far, so good. But the pious benefactor further provided that the Bibles should be raffled for with dice in the church, and this extraordinary ceremony was duly carried out on Whit Tuesday last. After a shortened form of evening prayer, the vicar delivered an address, telling those present that they must look upon what was to take place reverently. He was sorry they had to observe the custom in a place sanctified to the service of God; but it had been observed for 200 years. With this very lame excuse the proceedings began.

A table covered with a white cloth was brought forward, and some half-dozen boys and girls came up as their names were called and threw the dice which were provided for the occasion. Three throws each was the rule, and those who threw the highest numbers won the Bibles. The ceremony closed with a hymn and the Benediction. It is almost superfluous to comment upon a proceeding so disgraceful to the Church. It is worthy of notice that this same gentleman who tolerates the use of dice in his church is reported to have also introduced into it auricular confession!

Money And Monarchy.

It would be a great mistake to assume that the popular objection to any renewal of the system of doles and dowries to members of the reigning family depends upon the amount of money voted. It is true, of course, that HER MAJESTY is generally believed to have saved a considerable amount of money; such an amount, indeed, as to be amply sufficient for all future needs of her extensive family. But whether that be so or not, there is another and a far more important issue raised by the unfortunate proposal of the Government. That issue concerns nothing less than the nature of the bond between crown and people. The throne is a venerable institution, and surrounded by a halo of romance. But even the throne cannot escape the touch of modern ideas. Indeed it is simply because British sovereigns have known how to recognise the inevitable, that the monarchy is at the present moment perhaps the strongest in the world. Now amongst other modifications of the old romance of kingship, inevitably consequent on modern ideas, is the change in our conception of the duty incumbent upon us to support the monarchy with becoming dignity. That duty is acknowledged as heartily as ever, but its sanctions are entirely different from what they were in the days of our grandfathers. The notion of divine right lingered on long after it had been emptied of all meaning by Acts of Parliament. Even in this present century, the monarchy was regarded as holding the same relation to the country at large which a squire holds to the parish that he owns. Nay, it was held to be even a more sacred relationship. Monarchy was considered not as a matter of mere expediency, but as prescribed by the law of nature and the law of God. The accident of birth imposed the duty of obedience to royal commands just as it imposed the duty of obedience to parents. But it is notorious that popular feeling on this subject has changed very rapidly during the present generation. We do not now consider monarchy as divinely prescribed. We maintain it because we think that on the whole it has advantages over an elective chief magistracy. But practically the Monarch has become simply the hereditary President of the Commonwealth. A President is worthy of his hire; and a hereditary President takes more money because of the old associations of royalty. Still the Monarch has come to be regarded as an official paid for the discharge of certain great duties. In the same way the Heir-apparent, when of an age to undertake public functions, has come

to be regarded in the light of a Vice-president who is occasionally called upon to supply the place of the President. For the discharge of such duties the Heir-apparent may well expect to receive reasonable pay. But no such reason can be given for paying any other members of the Royal Family.

It is possible there may be those amongst our readers who, while unable to deny the substantial truth of these remarks, may yet think that we put the matter somewhat baldly. We do so of set purpose; because if the present cordial relations between the Monarch and the people are to be maintained, we must recognize facts; and facts never are recognized so long as they can be blurred with the glamour of romance. Mr. Picton was perfectly accurate in telling the House of Commons that there is absolutely no subject which so stirs the indignation of the masses of the people as recurrent proposals for grants of money to those members of the Royal Family who have done nothing to earn them. It may very well be that the masses attach disproportionate importance to the subject. But we believe it is not merely the amount of money that disturbs them. What they protest against is the monarchical superstition which they know to be utterly dead. This feeling has to be recognized; for if it is ignored, and if passion is added to irritation, the time may speedily come when republicanism, instead of being a matter of abstract speculation, will be the cause of an agitation which will shake all our institutions to their base. We do not want such an agitation. We should be very well as we are, if our rulers would only be reasonable, and recognise that this is the nineteenth century. Why should unofficial members of the Royal Family have access to the public purse? The answer usually made is that we must surround the crown with becoming dignity, and that it would never do for the Royal children to be poor. The rejoinder is that a monarch who is well paid can easily provide a reasonable subsistence for all his children, and that, if more than a reasonable subsistence is demanded, this arises from a mistaken notion of what constitutes real dignity. The time has gone by when the Royal Family could vie in display and extravagance with the successful lords of the market or the factory. The social change ought to be distinctly recognized; and we should get into the habit of respecting our Monarch's children for what they are in themselves, and not for the clothes they wear, or the carriages they ride in. If such a change is impossible, all we can say is that in another generation, monarchy will be impossible.

While thankfully recognising that in many respects the present reign has been favourably distinguished from all others, we yet cannot blind ourselves to the manifest danger attendant on the existence of a caste who are supposed to deserve public support in luxury only because they have been good enough to be born. After all has been said about the bazaars, stone-layings, dock openings, hospital inaugurations, and other rites which exhibit that enthusiasm of humanity for which the Royal Family is celebrated, it nevertheless remains true that the forms of amusement favoured by this isolated caste exert a great influence upon a world of parasites around it, and that influence is by no means always for the best. The dangers of idleness are always great, and when idleness is endowed by wealth they are greater than ever. There is much force in the invectives of Socialists against the mischiefs wrought by irresponsible idlers, who know not what to do with their time or money. We cannot look with favour upon any attempt to increase the number of this class at the public expense.—*London World.*

Bishop Ireland On Prohibition.

At the Annual Convention of the Minnesota Catholic Abstinence Union, held last month, Bishop John Ireland, who has been one of the strongest advocates of high license in that State, delivered an able and eloquent address, in which he said:

We thought we meant business years ago in this warfare, but I hope God will forgive us for our weakness, for we went into the battle-field without sufficient resolution. We labored under the fatal mistake that we could argue out the question with the liquor-

sellers. We imagined there were some power in moral suasion; that when we showed them the evil of their ways they would abandon the traffic. We have seen there is no hope of improving in any shape or form the liquor traffic.

There is nothing now to be done but to wipe it out completely. I have lost too much time striving in the past to repair the fearful evils wrought by the liquor-traffic. I have lost too much time in speaking of total abstinence in hall and pulpit to men who while listening were with me, but who out in the street would be invited by the saloon-keeper to come and take a drink and forget their good resolutions. Well, some of us are growing old, and do not intend to be throwing away our time in arguing with people who will not be converted, and I for one am going to go in with terrific earnestness in the future in this war against liquor in all shapes. I mean business this time.

Now in order to succeed, I wish to enroll every man. We Catholics will unite with our fellow-citizens of all classes and all denominations to do away with that terrible shame, sin, and disgrace of the saloon. All those who violate the law and disgrace us go into the saloon first, and would we be patriots, would we be Americans, if we did not turn round and meet with our whole strength the spring of crime, the accursed saloon?

So come and say to your friends that you have enlisted for war, but meaning business this time, clean out the whole institution of dram-selling. We are blessed in every way. There is not in the world a country equal to our own, and what we have to fear is intemperance, the one curse in our country or city.

The Lady Doctors Of India.

In India lady doctors are now familiar to us, and although at first they may have been somewhat ridiculed by those who could not appreciate their value, they are fast making their presence felt for good in almost every corner of the land. So far as the native women of this country are concerned, it is gratifying to note that their success in all branches of college education is progressing to the entire satisfaction of their professors. Not only have they proved themselves to be generally well fitted for the arduous duties attendant on medical studies, but they have, in some cases, succeeded beyond all ordinary expectation. Bombay, Madras, the North-West Provinces, and the Punjab, all return flattering reports on the subject, and when we say that a class of female students can average over 700 marks out of 1,000 in a surgical examination, as we hear has recently been the case, little can be said against their power of skill or aptitude for gaining knowledge in one of the most important branches of the medical profession. Indeed, it appears not unlikely that women in India may prove themselves by no means inferior to men in most branches of the practice of medicine if the progress made by native females in hospital work may be taken into criterion. In many cases they have proved themselves superior to male students in college examinations, and in no way behind them in application, power of reasoning, and resource. The fact that much of their success is due to the great interest taken in their studies by their lecturers and professors is not without a certain special significance.—*Overland Mail.*

The Telephone In 1664.

How rare it is to discover anything that is entirely new is freshly exemplified to us in what Robert Hooke wrote about what has become the telephone, as far back as 1664, or two hundred and twenty-four years ago. He said: "And as glasses have highly promoted our seeing, so it is not improbable but that there may be found many mechanical inventions to improve our other senses of hearing, smelling, tasting, touching. 'Tis not impossible to hear a whisper a furlong's distance, 't having been already done; and perhaps the nature of the thing would not make it more impossible, though that furlong should be multiplied. And though some famous authors have affirmed it impossible to hear through the thinnest plate of Mucovy glass, yet I know a way by which it is easy enough to hear through a wall a yard thick. It has not yet been examined how far acoustics may be improved, nor what other ways there may be of quickening our hearing or conveying through other bodies than the air, for that is not the only medium. I can assure the reader that I have, by the help of distended wire, propagated the sound to very considerable distance

in an instant, with as seemingly quick a motion as that of light; at least, incomparably swifter than that which at the same time was propagated through the air, and this not only in a straight line or direct, but in one bended in many angles."—*Popular Science Monthly.*

On Paying the Preacher.

A correspondent of the *Advance* makes some very suggestive suggestions on this subject that have more than a local interest. In some churches the trustees have charge of all the temporalities, securing money for the pastor, paying all bills, etc. In our church this duty falls upon stewards and other officers especially appointed for that purpose. In large churches the writer in the *Advance* says, all bills are usually paid promptly to pastor and others. "But," he adds, "in the smaller churches I believe these matters are too often attended to with inexcusable slowness and inefficiency. The monthly or quarterly payment is not prompt nor is it complete. Payments are made from week to week, from month to month, or from time to time as convenience allows. The minister knows not when he will receive his money, nor how much. Such a condition is bad; it is distressing. It is bad for the church; it gives the church an evil name in the community; it is bad for the minister, preventing him from paying his debts, keeping him upon the tenter-hooks of semi-beggary." The writer then continues: "One minister whom I know had his salary so overdue last Christmas, and was in consequence so put for money, that presents which his wife had made for friends could not be sent; funds were wanting to pay express charges. Another minister, with whom I have the joy of having fellowship, called one night at the grocery store and asked for a bag of flour. The store was kept by a trustee of the church which he was serving as pastor. The pastor's salary was overdue more than one hundred dollars; but the grocer-trustee refused to let him have the flour, except on the payment of cash. Well, trustees, these things ought not to be. Pay your minister his dues when they are due, even if you have to hire the money."

WOMEN DOCTORS.—It is said that many successful women physicians have entered upon their medical careers in direct consequence of one or the other of two reasons—a family affliction or a desire to benefit physically their own sex. One case is that of a young married woman in Brooklyn, who lost a young daughter, and had a feeling of dissatisfaction regarding the course of treatment pursued by the different physicians whom she had called in to attend the child. This feeling, added to grief, became so strong that an absorbing occupation seemed the only thing that would relieve her mind, and she took up the study of medicine. She is now in this city studying hard at an up-town college. Another case is that of an unmarried woman, about twenty five years old, who, feeling the need of some more serious and absorbing occupation than the quiet New England town in which she lived could offer her, left her luxurious home to become a pupil in a Western medical college that has a high reputation. This young woman was born in India and passed the first few years of her life there, and intends returning to her native land to practice her profession among the native Indian women. Dozens of women are physicians, not so much for the fame or money that they may coin as from love of the profession and a desire to have an object in life and at the same time to do good to some one else, which Thackeray says is the life of most good women.

GOOD HINTS.—In a New York church the following "Hints for Church Attendants" on printed slips are scattered among the pews: "1. Prepare for divine service in your closet, not at your toilet. 2. Be early at church, and occupy the moments before service with meditation and prayer. 3. Consider the sermon, as a message to you from God, not as an effort of man. 4. Pray before, during, and after the service for the minister and your fellow-worshippers. 5. In God's house, all should be 'kindly affectioned one to another with brotherly love, in honor preferring one another.' Greet cordially those around you; welcome strangers into your pews; but let all be done reverently, and for the glory of God. 6. Give according to your means. If you spend money for dress and luxuries, do not stint your offering for God's house. Always begin to economize with self first and with God last. 7. Carry your religion into your daily life."

"HIGH LICENSE" is the rum-seller's big gun. Plenty of "temperance" people man and shoot it for him.

A WONDERFUL MACHINE.—In 1866, Mr. Wm. Webb of London, England, invented a machine which is composed of exquisitely graduated wheels, running a tiny diamond point at the end of an almost equally tiny arm, whereby he was able to write upon glass the whole of the Lord's Prayer within a space which measured the two hundred and ninety-fourth of an inch in breadth, or about the measurement of a dot over the letter "i" in common print. With that machine, Mr. Webb, or any one else who understood operating it, could write the whole 3,566,480 letters of the Old and new Testaments eight times over in the space of one inch square. When this wonderful microscopic writing was enlarged by photography, every letter and point were perfect and could be plainly seen and read with ease.—*Philadelphia Item.*

A PAPER HOUSE.—Atlanta, Ga., has a paper house. No wood, brick, iron, or other material, is used about the building. It is a neat little store, painted sky-blue and was erected by a Frenchman, who is agent for the paper it is constructed. The weatherboarding, the roof, and the floorings are all made of thick, compressed paper boards, impervious to water, and as durable as wood.

MOHAMMEDANISM is as aggressive today as it ever was, and in India the Hindus are stirred up by it to great fury. Foreign dispatches say that if British authority were withdrawn the whole country would be involved in a religious war.

THE WORST KIND.—The worst kind of a church-member is that one who is always out of sorts with his pastor. A small hornet can spoil a good-sized camp-meeting, and a disgruntled church-member can overthrow the work of a church.

STEPHEN NKOLYO, the nephew of the king of the Free State of the Congo, is a student at the Wayland Seminary in Washington. He is translating the Bible into the Congo tongue.

Among Exchanges.

QUITE FIT.—Old Lady:—"My dear, do you really think you are fit to become a minister's wife?" "Yes, indeed. I don't mind being talked about."—*New York Weekly.*

WASTED LIVES.—Many men spend all their time trying to get something to do that they are unable to do, and are unwilling to do what they can. The Church abounds with them. They are starving all over the country, and they belong to the impedimenta of the mighty arm of human progress.—*N. Y. Advocate.*

BE CAREFUL HOW YOU DO IT.—When you are roused to preach more positively and aggressively, let your positiveness and aggressiveness be in the increased force of your solemn conviction, rather than in the use of denunciatory forms of speech. To be more faithful is not to be more abusive.—*Nashville Adv.*

HORSE RACING.—Horse racing for money has apologists. "It improves the breed of the animals." The low foreheads, flat heads, hoggish faces of the horde of black-legs we saw in the rotunda of the Maxwell House, Nashville, would show that as the horse goes up the man goes down. It appears, therefore, that while the races improve the breed of horses they damage the breed of men.—*Southern Advocate.*

HASTY ACTION.—A person in a passion very frequently jumps at conclusions so suddenly as to jump his head off, as they say, and the following well illustrates: "I say, Neighbor Snobs, if you don't keep your hens out of my garden, I will shoot them." "Very well, Doolittle, shoot away; only, if you kill any of my hens throw them into my yard." Crack went the fowling-piece, morning after morning, and fat hens were pitched into Neighbor Snobs's yard. They cooked well. After a fortnight or so, Doolittle discovered that Snobs never had any hens, and that he had been shooting his own, which broke out of his own coop.

WHY HE SHRAWK.—Some old stories will bear to be retold. Here is one which helped digestion at the last meeting of the New York Congregational Club, related of a "crusty old hank out West." This man, it is said, refused to give his wife money to attend the missionary meeting. The same day, being caught out in a rainstorm, he crawled for shelter into the hollow of a tree. As the tree was of the kind of wood that swells when soaked, he presently found himself pinched, and in imminent danger of being squeezed to death. Alarmed for his life he naturally took to thinking of his sins, and especially of how he had refused his wife's request for money that morning. This last item in the inventory of his sins made him feel so mean and little that he crawled out of the hole with astonishing ease. Inquire.