

# Religious Intelligencer.

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

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WHOLE No. 1884

## TO WHOM IT MAY CONCERN.

The many subscribers who have been prompt to renew their subscriptions for 1890 have our hearty thanks.

There remain several hundreds from whom we have not yet heard. We assume that they are intending to renew, but have delayed doing so thinking it makes no difference.

To all these we wish to say that we need their payments at the earliest possible date. We trust they will not delay longer. They can help us very much by at once forwarding their subscriptions. Before the end of this month we should receive hundreds of subscriptions. Kindly send them along at once.

## NOTES AND COMMENTS.

DR. DAWSON BURNS, of London, an authority in things pertaining to the temperance cause, says that in the United Kingdom the drink expenditure of 1889 was as £7 10s for alcohol to £1 for Christianity.

WHATEVER drawbacks there may be in the advancement of the negro, the following from a Texas paper shows that, in its state of freedom, this long oppressed race is making rapid progress toward a civilization it never before enjoyed: "The Texas negroes, according to statistics at the recent Waco convention, now own about a million acres of land, and pay taxes on \$20,000,000 of property. They have 2,000 churches, as many Sunday-schools and benevolent associations, 10 high schools, 2,500 common schools, 3,000 teachers, and 125,000 children at school. They number 23 doctors, 25 lawyers, 100 merchants, 'hundreds' of farmers and stockmen, and 'several' inventors. They have also 15 newspapers edited by men of their own race.

AN AUTHORITY makes the statement that more than sixty per cent of the divorces in the United States are granted for cruelty, drunkenness and neglect to provide.

THAT THERE is great distress in South Dakota is not now pretended to be denied. Careful investigation has been made, and the facts are announced, and relief is solicited. The N. Y. Advocate says: Large quantities of provisions and other supplies are being sent from various parts of the country, but until a crop shall have matured next fall the destitution will continue. The railroad from Lake City, Minn., and doubtless from other points, carries supplies free of charge. The Governor of South Dakota, with a duly appointed commission, is now soliciting seed for farmers and feed for horses in the various cities within reach. Mr. D. H. Lynde, bearing vouchers from all the county officers, and representing a Relief Committee for the northern part of his county, says that nineteen out of fifty one counties must have aid. When he left home to solicit aid from neighboring States there were many families in the township which he represents who had scarcely sufficient bread for three weeks.

THE REPORT of the Inspector of Penitentiaries in Canada shows the number of convicts in the year ended June 1889 to have been—at Kingston 554, St. Vincent de Paul 332, Dorchester 162, Manitoba 66, British Columbia 91. Total, June 30th, 1889, 1,195; total, June 30th, 1888, 1,094; increase, 1889, 101. In 1889, 434 were received and 333 discharged, against 360 received and 425 discharged the previous year. Although the increase is notable, the percentage of convicts to the population is small. The uniform of brown, yellow, black and white is to be abandoned as demoralizing and tending to stamp out manhood and self respect. It is intended to have three grades of prison uniforms, commencing with the second grade for all convicts, the other two grades to answer for the purpose of promotion or degradation.

TO ONE of the many who are all the time trying to make it appear that the farmers have a much harder time now than they used to, the editor of the Interior, who was brought up on a farm, has this to say:

But as a matter of fact we know that the farmer is better off than he was fifty years ago, because we were there. The hand that writes this held the plough-handle at twenty-five cents a day and board—chopped cord-wood at sixty cents a cord, cut, split and put up; wheat with the hand sickle, threshed it with the flail; slept on a tick woven in the house and filled with straw, on a bedstead made with a common axe and auger—no other tools. And we were not 'poor folks' either—we were well-to-do farmers—the whole seed, breed, and generation on both sides there were ten families, and every family had a good big farm. Now we do not know of any farmers who live as poorly as the farmers of those days did. Farmers now do not begin to work as hard as we used to have to—and they have four times the luxuries.

To which a Canadian editor adds: The plain, unvarnished fact is that the typical farmer's family spends at least ten times as much money now as they did fifty years ago and enjoy more than ten times as much comfort. They have a perfect right to do so but why blame Providence and the country? You cannot eat your cake and have it.

A CHINA paper estimates that 750,000 people die every year in China by fire and flood, but it is not satisfied. "The fit is," it remarks with cold-blooded cynicism, "the great need of China the sudden removal of two or three million inhabitants to make elbowroom for those who are left."

A TRAGEDY took place lately in Ron, which, says the "Canadian Presbyterian," reminds one of the strange stories of the past. As three bishops were entering the palace of the Propaganda one evening, they were stopped by an agent of the police, and the youngest invited to accompany him to prison. The Prince Tour d'Auvergne, a prelate of his Holiness, turned out to be an adventurer who had escaped from justice in France, and imposed himself on these venerable bishops as one of themselves. The night in prison he committed suicide, and was found strangled by the pale cord of his episcopal robe.

RUINED BY PROHIBITION," is what so would be regarded very wise people of Maine. The kind of ruin the Prohibitory Law causes is very well illustrated by this fact concerning one of towns:

eden probably enjoys the distinction of being the only Maine town, there, where the people do not have to pay taxes. No tax is to be assessed, the being a surplus on hand which town voted to use to defray its expenses. Such "ruin" would be enjoyed by great many places.

SCOTCH Roman Catholic priest writes this to a London paper: "A dispensation is granted by the Pope for a mixed marriage, until Protestant party, as well as the Catholic, has given written promise that children of the marriage shall be brought up Catholic. This promise, set on a printed form, is forwarded to the Bishop and laid up for public inspection, if need arise."

THE "Morning Star," those who insist that the seventh day should be the Sabbath the following commended. Chaplain Crawford of the United States navy was on a voyage to Samoa. When the ship crossed the so-called "Sunday line," 1889, a day was added to the regular day. Arriving at Samoa he held that the missionaries, in their zeal for Christian work, had forgotten to change when they crossed the line a year before, and so were kept the Christian Sabbath on what was Saturday on board the ship. Chaplain Crawford preached to them on Sabbath, and the next day they could board the ship to hear him on Sabbath. This continued for three days, during which time, between ship and the shore, they had two Christmas days, two New Year's days and six Sabbaths.

## Canadian Patriotism.

Two times in national history when seems peculiarly appropriate to seize the forces of national union particularly is it necessary the case of a young country, with the convictions of patriotic racial differences and political disputes may tend to weaken. If traditions of national life are to be kept, it is necessary that they should be stronger than the tendencies

to disruption produced by opposing prejudices and opinions. This is a plain truth which needs no demonstration. But how can we make such aspirations stronger? That is the problem for Canadians to solve, and it seems to need solution at the present juncture of affairs more than ever before. It is not our intention to refer to the issues of party politics; but it is the duty of every Canadian journalist worthy of the name to lay stress just now upon whatever elements of hope and concord we possess. If we are to be a nation at all, we must have faith and stand firm? Faith in himself is necessary to the success of the individual, and faith in our future is necessary to national progress.

We have great natural resources, a policy which fosters democratic strength and growth, freedom of religious conviction, and the vigor of a national youth seeks development on honorable and progressive lines. It is not to be denied that disadvantages may be set over against these advantages; but are they, or ought they to be, sufficient to hinder the growth of Canadian patriotism? We have two races of different origin and language, though by no means divided in loyalty to Canadian unity. It would be hard to name a modern nation which has not in some degree met and surmounted the difficulty of race fusion. History certainly does not show that racial differences are an insuperable obstacle in the building-up of a strong patriotic feeling. Switzerland, a most brilliant star in the constellation of patriotic states is to-day far from unity in race and language.

There may be temporary drawbacks, yet we are progressing at a very rapid rate, nor is the racial feeling of to-day as strong as it has been in former periods of our history. There is not, among the assumed elements of disruption, any institution or prejudice which has not already existed long enough to prove its effect against national unity, if such has been its tendency. We must remember also that throughout times of danger which have marked our past, alacrity and steadfastness in the national defence were given alike to the French and English-speaking soldiers of Canada. A patriotism which is firm during the perils of a hostile invasion can safely stand much tension from differences on conviction which are freely open to the moderating influence of discussion. It is neither right nor wise to impute unchanging bitterness to the beliefs and opinions of different sections of the community; but it is the charity of patriotism to blend them in the larger hope and faith which unite us as Canadians. We venture to say there is no wide response in this country to promptings against its national integrity. At the same time it is well to guard ourselves against the abuse of patriotism. To stigmatize as traitorous the opinions of those who honestly differ from received views on public questions is not proof of patriotic feeling in those who denounce. The love of country is a sentiment which tyrants and demagogues have often played with for selfish ends. But genuine lovers of their country are liberal in opinion, willing to credit the views of their opponents with the honesty which marks their own. They alone are the true patriots of Canada, who live useful and industrious lives, and who make the country the better for their having lived in it.—The Guardian.

## 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 LUDY J. FULLERTON, CARLETON, ST. JOHN.]

## Some Hindu Superstitions.

BY REV. A. B. BOYER, B. A.

(Concluded.)

Flying of vultures in a circle is the sign of death. Death follows the wailing of a dog or jackal in the day time or the cawing of a crow at midnight. Death is the result of a dog's leaping on the thatch of a house or digging a hole inside it. A vulture causes death to one or more of the inmates of a house by alighting on it. To dream of horses, buffaloes, or a burning house is a sign of speedy death. To plant a

cocoon tree, a fan palm, betel, bamboo, ginger, sugar cane, jack fruit, is sure to cause death unless the ancestors of the one who plants them had planted them also. If the dish in which medicine is being mixed should be broken during the process of mixing, the patient for whom it was intended must die. A man who mistakes the smell of the smoke from a lamp wick for burning cloth is sure to die within six months. A man dies if he is scared at his own shadow, or builds a house with a crooked corner or suddenly falls asleep and reclines on the person sitting near him. A child must not be complimented on how well he looks, it is an omen of death. A firefly, if it flies in the lamp, causes not only its own death but of the inmates of the house as well. I have seen even native Christians drive out a firefly which had come in the house in the evening, for fear that it might get into the lamp.

The changes of the moon and the eclipses have very interesting explanations. The sun and the moon are both said to be serpents who are always in a quarrel with each other on account of some feud of their ancestors. When the moon waxes she is said to be gaining in the warfare, and when she wanes she is said to be losing. During an eclipse of the moon they say the sun swallows her, and during an eclipse of the sun she takes vengeance by swallowing him in return. A mother who dies in child-bed is changed into a devil. A mother who dies and leaves a nursing child is also changed into a devil, but of another kind. She comes around at night to hold the child in her lap and keep it warm. As this is a cause of great fear to the living relatives they throw a stick out at her grave and she is supposed to accept this instead of her child and be satisfied.

A devil can do nothing with a person who is not afraid. A devil will always rob a man of a fish if he carries it in the night; unless, indeed, the fish is salted. Devils do not relish salt fish. I might speak of the various kinds of devils, their ways of taking possession and the methods used to cast them out. It would take all night to read a paper containing full accounts of all the absurd superstitions of the natives of this country.

An explanation of the cause of these superstitions would be very difficult to give. Some, I take it, are pure Brahmanical frauds made for purposes of extortion. Some are doubtless the result of the laws of association. What is more natural than to associate vultures with death? The people daily see these horrid birds picking to pieces the body of some man or beast. The howling of a dog too—is it not somewhat like the wail of a Hindu mourner? Nothing is more natural than that one should call up the other.

Among other causes may be mentioned fear, ignorance, respect for the unknown, love of the marvellous, and that peculiar tendency which the human mind everywhere has to notice positives and disregard negatives. Suppose a dozen men are cursed by a Brahman. If one of these men should happen to die soon after, his death is attributed to the curse, but it is forgotten that the other eleven have lived in spite of it.

But those superstitions, part and parcel, as they seem to be, of the native mind, are being eradicated by the power of the Gospel. It is one of the sacred responsibilities devolving upon the Christian Church in this country to replace this blind faith in absurd superstitions with the sublime truths of the Bible.

May grace be given to those who have the work in charge to do it faithfully and well!

\*This paper was read before the Mission Literary Society at Balasore, India, Jan. 13th, 1890.

## Temperance Notes.

—The reason some men can't make both ends meet is because they are too busily engaged in making one end drink.

—Lord Salisbury has such an extreme aversion to tobacco that even his own sons do not venture to smoke in his presence.

—The first prosecution in Camden, N. J., for violation of the State law prohibiting the selling of cigarettes to minors took place recently, when a tobaccoist named Friedler was arrested, and held in \$300 bail for trial, on complaint of Mr. George W. Rich, for selling cigarettes to his sons, aged respectively eight and twelve years.

—A priest in Quebec was fined \$200 the other day for using undue influence to prevent one of his parishioners from getting a license to sell liquor. That is one kind of priestly influence that many Protestants would not seriously object to. The priest has appealed and we hope his appeal will be successful.

—Mr. Simmons, governor of Canterbury Prison, says: "The number of prisoners who have been committed to the prison with which I have been connected during the last ten years amounts to twenty-two thousand. From the experience I have had, I calculate that from ninety to ninety-two per cent. of all crimes are committed through taking intoxicating drinks, in a direct or indirect manner."

—Another liquor tragedy took place in Philadelphia on Thursday last. Michael Taney, an industrious young man, was murdered by his drunken brother, Dominick, in the presence of their mother. Dominick left his home in the morning in a bad humor, and returned about ten o'clock the worse for liquor and began abusing his mother. The brother interfered in his defence, when Dominick snatched a knife from the table, and plunged it into his brother's breast. He sank to the floor and died in a few moments. Whoever reads the papers thoughtfully sees a solemn procession of such tragedies passing before him, sustaining with their eloquent testimony the arraignment of the liquor traffic. But for the greed of some heartless saloon-keeper, this mother would not have been thus bereaved of both her sons in one day.

POST OFFICE REFORM.—In Canada the Post Office department has been developed with much energy and skill and not without appreciation of the public requirements. Still it seems to us that there is room for advance. The city delivery rate of two cents on drop letters is a move in the wrong direction. We should like a reversion to the previous one cent rate. Then, it does not seem wise or business like to have the 3 cent rate in Canada while the United States rate is so much lower. Our rate of postage ought to be as low as that of the United States—Free delivery might with great advantage be extended to all towns and villages, and even rural districts that are tolerably thickly settled. Post offices might be few and far between, and the carrier, the honest postman, might carry letters and papers all along the country side delivering them with speed and safety. In small towns the cost would not be proportionately much larger than in cities. In the United States it is proposed to establish free delivery in every town of 3000 people and upwards. We hope in Canada an effort will be made to establish universal delivery of postal matter except in thinly settled communities where the cost would be too great.—The telegraphic system should be closely associated if not identified with the postal system. English experience ought to encourage us to move in this direction.—Pres. Witness.

## Among Exchanges.

### A REVIVAL CHURCH.

A live church is a revival church. Every prayer-meeting should be possessed of a revival spirit.—Telegraph.

### THE TRUE TYPE.

The type of Christian we desire most to see is the absolutely unselfish individual.—Zion's Herald.

### HARD WORK.

Some frozen members of the church, trying to get up a revival, are like the little fellow, who, springing from his bed one bitter cold night, tried to kindle a fire by blowing at a streak of moonshine.—Standard (Phil).

### LAY IT ASIDE.

Someone has said that every man will greatly overestimate his contributions for missions and kindred causes unless he keeps an accurate account of his donations. There is no better corrective of this misconception than the laying aside of what one conceives to be the Lord's share of his income. Then the money is always ready and, in most cases, there will be found an unexpended amount in the treasury.—Chris. Inquirer.

### BRILLIANT FAILURES.

Brilliant sermons are not so much needed as effective sermons. An eminent French surgeon boasted that he had performed a certain wonderful feat of surgery one hundred and sixty times; but when questioned as to how many he had saved out of this large number of patients he frankly confessed that he had lost them all, but still insisted that the operation was very brilliant. Many sermons are called very brilliant which are utterly barren of spiritual fruits. It is said that Joseph Benson once preached a sermon in the open air at Cornwall, England, under which five hundred persons were converted and united with the church. "Covet earnestly the best gifts."—Ch. Advocate.

## Literary Notes.

In the April St. Nicholas on "Six Years in the Wilds of Central Africa," is so told as to vividly present the lights and shadows of the explorer's life. Both young and old readers will find what they are seeking: the former facts and adventures; and the latter, information as to Stanley's methods and achievements. A new serial by "Lady Jane," deals with Southern life and character. "The Ballad of King Henry of Castile" is a rhymed story from old Spanish history, and tells how a young king humiliated the nobles who were making free with his revenues. A novel and attractive paper is "How to Use a Pair of Chopsticks." Other contributions are: "The Chinese Giant," the first of several simple geological papers in installments of "Crowded Out of Crofield," and "The Bunny Stories," natural history papers and pictures without stint.

The Century for April is remarkable for the variety of its contents. Three timely articles are "The Latest Siberian Tragedy," by George Kennan, in which is given a new account of the outrage at Yakutsk; "Suggestions for the Next World's Fair," and "The Slave-Trade in the Congo Basin," by one of Stanley's pioneer officers. There are three short stories, giving altogether much variety in subject matter and treatment. "In the Fur-Seal Islands," Alaska, is interesting. An article in the series of Present-Day Papers is "A Programme for Labor Reform." In Topics of the Time are "Longer Terms and Less Rotation," "The People," and "Loyalty in Employment." It is a good number.

The Missionary Review of the World for April has a rich table of contents. "The Christian Dawn in Korea" is a graphic sketch of that country as the rays of Christianity fell upon it. "Life Among the Karens in Burmah," is vivid and interesting. Dr. Pierson's Letter, descriptive of his work abroad, is replete with interest. The brief paper on Utah ("Babylon is Falling") is encouraging. Dr. Happer, shows that there are still vast unoccupied territories besides Tibet waiting for the missionary. "The Missionary Intelligence" is of unusual interest, and so is the "Correspondence." The Editorial Notes are full and varied, and the Monthly Bulletin gives the latest news from the entire field of missions.

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.00 per year, in clubs of ten, \$1.50. Specimen numbers, 20 cents.

JUDGE BOTSFORD died in Moncton on Sunday of injuries received in a fall Saturday evening. The particulars of the fatal accident are thus given in the daily papers:

Judge Botsford had fallen out of a second story window in Steven's Block, Main street, occupied by the Moncton club. He and several others had been in the building during the afternoon, and about six o'clock he left the room in which they were, saying he was going home. What followed can best be described by an eye witness on the street. He says that he was going up Main street in search of the Queen Hotel, and was looking up in the window and saw the judge putting on his overcoat in the front room, at the same time edging towards the window. When the judge reached the window he only had one sleeve of his coat on and appeared to stagger as in a dead faint and crashed through the glass, falling to the ground, a distance of 15 feet, turning a complete somersault on the way down and alighting on his back. The sound when the body struck the sidewalk was very loud and he uttered a groan and became unconscious. It was thought at first that he was dead, and after he was taken to Dr. McCully's office he showed signs of life. He became conscious, and lived till near noon Sunday.

Judge Botsford was 77 years old, and had been in public life a good many years, for a number of late years being County Court judge.

OF MINISTERS.—Rev Mr. Sae. (Congregationalist) St John has resigned. He intends to visit Europe and the Holy Land. The degree of D. D. was conferred on Rev. Mr. Blair (Presbyterian) of Barneys River, N. S., by the Montreal Presbyterian College last week. Mr. Logan city missionary, Halifax, died suddenly last Thursday.

WEDDALLS.—Traffic was impeded in front of Weddall's dry good store frequently on Thursday by the crowds attracted by the original decorations in the show windows. The space of one broad window was filled with a full rigged ship loaded with Easter goods for Mr. Weddall's customers. From the peak of the main-mast to the deck and from stern to stern every rope was covered with gay ribbons, fancy colored gloves, and pocket handkerchiefs.