

Religious Intelligencer.

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

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WHOLE No. 1918

NOTES AND COMMENTS.

Now! Statements of account have recently been sent to a large number of subscribers, with request for immediate payment. They were sent because they had to be. They need and ought to have attention at once. Will those who have received them kindly do themselves and us the justice of responding now to the call for payments? Do it by the next mail after reading this, if possible.

EX EMPEROR, DOM PEDRO, during a recent visit to Queen Victoria, assured her that he had no intention of seeking restoration to the throne of Brazil, and that the republic which had been established would be the permanent form of government.

A WEALTHY ENGLISHMAN, reports, has bought a large tract of land on the Mount of Olives in order to prevent the erection of tourists' hotels and gravity roads on the sacred hill.

THE GERMAN EMPEROR always travels with a suite of secretaries and telegraphers, and business is transacted just as if he were in Berlin, and his first care is to establish direct telephonic communication either with the capital or the nearest point to it.

IN PERU a colporteur of the American Bible Society has been cast into prison for circulating Bibles. When last heard from he had been lying in jail two months awaiting trial. It was his expectation when he last wrote that he would be sentenced shortly to four months or a year's imprisonment. The only crime of which he was guilty, so far as the American Bible Society has learned, was that of selling Bibles. It seems incredible that such a case should occur in any of the South American countries.

A COLONY of one thousand Greeks has lately settled in New York city. They are chiefly peddlers, bootblacks and barbers. Many other Greeks are expected to come to America at once.

THE MORALS of British soldiers are reported as greatly improved in late years. Many of the military prisons, that used to be fully occupied, have been closed because there is no use for them. Lord Wolsley attributes the marked improvement chiefly to these things, (1) the increasing education among the people from whom the army recruits are gathered, and (2) the recent successful efforts to convert the barracks into a home and to render the soldier-life an agreeable one by shortening the term of service, by looking after his personal comfort, and by so treating him that it is for his interest to do his duty, and that when he is honorably discharged he will carry away with him pleasant reminiscences.

ALARMING REPORTS of the state of the country are being received by the Russian authorities. The prisons are crowded with suspects, chiefly young men of the educated classes. Disaffection is spreading everywhere. Insurrection is rife, and there have been conflicts in many places between the peasantry and soldiers.

THE WEALTH of the church of England, as ascertained by a recent revenue report to Parliament, may be thus summarized: The income of the ecclesiastical commissioners is about \$5,750,000, nearly one-fourth of which is derived from tithes. The Welsh tithes field about \$20,000. The gross annual values of benefices for twenty-one counties is \$10,000,000, which is distributed among 6,600 clergymen, giving them an average of a little over \$1,500 a year. There are parsonages, however, and other items to be added, which bring up the annual average to about \$2,000 a year from endowments alone. Of the \$10,000,000, three-fourths are derived from tithes.

THE LOUISIANA LOTTERY managers, prohibited from the use of the mails, have been discovered in an attempt to bribe Post Office employees. The U. S. Post Master General is dealing with the matter with a strong hand.

How like rumsellers these lottery funders are. The law is against them, but, knowing that some men are purchasable, they buy lawyers, officials whomsoever they can to help them evade and thwart the law. But in

spite of all they must be crushed, and they will be.

AN OLD CRADLE is that of the German royal family. The Emperor, his brothers and sisters, his children and all his Hohenzollern ancestors born since 1722, have been successively rocked in the same family cradle of that illustrious house, or enthroned thereon during the court procession which adds splendor to each royal christening. The ancient couch is a clumsy structure of old oak, richly carved, round whose four sides is cut, in large Roman characters, the text, "He hath given his angels charge over thee, that they keep thee in all thy ways."

THE VICEROY OF INDIA has dismissed from the position of Superintendent of Police in the Punjab, Mr. W. M. Drysdale, a nephew of the late Dr. Duff, for the offence of proclaiming the gospel after office hours. He is dismissed without compensation or pension. The Bombay Guardian says:

The decision of the Viceroy in Council, dated September 19, 1890, the official copy of which we have forwarded to England, distinctly states the fact that it is for preaching in public that Mr. Drysdale has been discharged. Meanwhile, with the full knowledge of the Viceroy and his Council, there are numbers of officials *sinning in public* with impunity.

The Opium Trade in India.

Canon Wilberforce has been delivering eloquent addresses throughout the north of England on the Indian Opium Trade. According to him, the British Government is responsible for a serious hindrance to the progress of Christianity in "that vast congeries of nations which we call India." It is one of the complaints of the missionaries that their work is partly nullified by the inconsistent attitude in which they are placed by the Government's course, and by the aroused prejudices and criticism of the more influential natives. The vernacular press is now keenly alive to the religious and political changes which are in progress in India; and a portion of it is vigorously defending the decaying system of Mohammedanism and Brahminism. While it is compelled to admit the superior claims of Christianity, it points with scorn to a Christian government which raises a part of its revenue from opium. What makes this trade particularly unjustifiable is the fact that the amount which would be lost by doing away with this tax could easily be raised in some other way. Such is the opinion of the leading men in the Indian Congress movement—a movement which represents what is most aspiring and progressive in the political life of India. Besides, there is a growing dislike of the opium trade which cannot be disregarded much longer. It is a menace, politically as well as religiously, to the confidence which exists between the governing and the subject population. Canon Wilberforce says that "if the Indian Government would acknowledge that they were wrong, and sweep away the poppy and prohibit its growth, there would be such a wave of missionary success that there would not be room to receive the souls that would come in." This is the utterance of one who has long and deeply studied the question, and has held converse with those best qualified to speak of the condition and prospects of India. At the same time, a memorial signed by most of the missionaries in China as well as in India makes a similar declaration, and holds forth a warning in the event of its being disregarded. It is of course hard to dislodge an iniquitous policy which has wealth, government patronage and selfish interests to sustain it; but it is much harder to bear the consequences of such a policy continued too long. The highest interests of India and the self-respect of England combine to demand a change.—Guardian.

Bishop Taylor on Stanley.

Missionary Bishop Wm. Taylor, whose work in Africa is known everywhere, speaking in Boston the other day, commended Stanley and his work in warm terms. He said: "Stanley is not a missionary, as was Dr. Livingstone, but his influence upon Africa is hardly less beneficial than that of the early explorer. She blacks are ready almost to worship any white man who may come among them, but the majority of African explorers quickly take advantage of their position, and soon the admiration of the native changes. Immorality and cruelty go side by side, and the natural depravity of the black is increased through the example of the white man, whom he feels bound to imitate. In sharp contrast with the former type of explorer stands Stanley, who has been as thoroughly upright in his dealings with the blacks as was Livingstone. All the slanders which have been circulated against him can be at once set aside as false, for from blacks, who have accompanied him on his journey, and through whose territory Stanley has made his way, there comes nothing but accounts of the most honorable of treatment. Having met Mr. Stanley personally, I can commend him and the work he has done in Africa in the heartiest manner."

A Hindu Revival.

The missionaries of the English Baptist Society in Delhi have been greatly distressed over the progress of a wave of fanaticism in that district, under the pressure of which many professed Christians have been swept away. It seems that at the beginning of the year a fakir appeared, who professed to immure himself forty days and forty nights in a tomb. When he came forth, the wondering people brought him their offerings. He promised to form a new sect,—and that the Chamars, a people of low caste who adhered to him, he would put a step higher in the social scale. His principal requirement was, "Don't eat beef or with beef-eaters." At first he said any who would observe this requirement might adhere to their other customs, and that the Christians might remain Christians if they liked. Some of the Christians yielded to his persuasions, but later he added another command not to associate with Christians who would not join his sect. This introduced the greatest confusion in the church, and, in connection with the fierce persecution which followed, led to the falling away of fifty-seven out of seventy-four Chamars Christians resident in Delhi. But the pretensions of this fakir were exposed, and his disciples have begun to distrust him, and those who joined him during the great pressure, seeing the evil of their course, are seeking forgiveness and restoration. The incident illustrates the weakness of many of the converts in India and the need of constant watchfulness lest some sudden revival of heathenism should temporarily turn them aside from the truth.

Temperance Work Facts.

A BITTER CUP.—The great Turgenieff characterized alcohol as the "bitter cup after the drinking of which there is no redemption and no resur rection."

PROHIBITION PAPERS.—There are about 200 papers in the United States advocating prohibition, and their combined circulation is about 600,000.

COFFEE HOUSES.—Between fifty and sixty coffee houses are now open in New York city, where tea, coffee and temperance drinks, with food, are sold at moderate prices.

A GOOD PLACE.—The St. Andrews jail is being rapidly filled with Scott Act offenders.—Sun.

There is no more fitting place than the jail, except it be the Penitentiary, for persistent violators of the law.

FINED.—Last week Daniel Holland paid a \$50 Scott Act fine, making \$150 in all collected this month. Several cases are pending.—Moncton Times.

John McKeever of Charlottetown on Tuesday the 25th confessed to a breach of the Canada temperance act and was fined \$50 or one month in jail.

WRONG INSPIRATION.—The temperance views of a man who makes it a practice to drink even in moderation, are not worth one cent a mile. They have the wrong kind of inspiration to start with, even if they do originate with a spirit.

RUM DID IT.—Jeremiah Sullivan, in Providence, R. I., beat his wife to death last week. He and his mother and the murdered woman had been drunk for several days.

Rumselling is a fine business, and rumsellers are fine men!

THE QUEBEC LEGISLATURE.—The bar in the Quebec Legislature building has been closed, and it is said there is a marked improvement in the condition of certain members and others who have been frequenters of the bar.

"KNIT OUT."—The temperance women of Moore's Hill, Indiana, a small town which never had a liquor saloon until very recently, adopted a novel method to get rid of it. They visited it in relays, taking their knitting with them, and simply sat there,

knitting for dear life and saying nothing. In a town where everybody knew everybody else, customers did not feel like frequenting a saloon thus occupied, and so the ladies had it all to themselves until the dealer confessed himself "knit out" and shut up shop.

ONTARIO.—The Ontario branch of the Prohibitory Alliance will hold its annual meeting in Toronto on Thursday and Friday of next week. The principal business of the Convention will centre in the discussion of the following questions:

The question of immediate and general organization to secure as largely as possible the benefits of municipal prohibition, the question of applying to the Ontario Legislature at its approaching session for still further measures of prohibitory legislation, and the question of definite and aggressive political action at the forthcoming general elections for the Dominion Parliament.

KINGS CO.—The rum men of Kings Co., have succeeded in getting a temporary stop put to the proceedings against them. Inspector Weyman had some cases against Sussex rumsellers. Sale was proved. But before judgment was given, an order was obtained stopping proceedings, and calling on Mr. Weyman to show by what authority he exercises the power of Inspector.

Rum men are always unscrupulous fighters, and they seem never to have any difficulty in getting lawyers and courts to help them.

HIGH LICENSE.—Says the "Nat. Temp. Advocate":

With many who do not think all around the subject one of the strongest, as it is one of the most delusive, arguments in favor of high license is the claim made for it that it is a great aid to municipal finances and is, therefore, a great help to the taxpayer. The experience of Clarinda, Iowa, demonstrates that it is prohibition and not license, which is most valuable as a factor of municipal finance. In Clarinda the year before prohibition, there were five saloons paying a license of \$500 each. Besides this a tax of one penny was called for to pay the running expenses of the town. At the end of the year the town was in debt, but the next year after the saloon was outlawed, a one-half per cent tax paid the running expenses of the town and left a surplus in the treasury. The brewer, distiller, and liquor-seller are enriched by liquor-selling. Everybody else, including the tax payer, however high the license fee, is impoverished thereby.

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, CHARLETON, ST. JOHN.]

Girl-Life in India.

On the day of her marriage, the East Indian girl is put into a palanquin, shut up tight, and carried to her husband's house. Hitherto she has been the spoiled pet of her mother; now she is to be the little slave of her mother-in-law, upon whom she is to wait, whose commands she is implicitly to obey, and who teaches her what she is to do to please her husband—what dishes he likes best, and how to cook them.

If the mother-in-law is kind, she will let the girl go home occasionally to visit her mother. Of her husband she sees little or nothing. She is of no more account to him than a little cat or dog would be. There is seldom or never any love between them; and no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he never takes his wife's part.

Her husband sends to her daily the portion of food that is to be cooked for her, himself, and the children. When it is prepared, she places it on one large brass platter, and it is sent to her husband's room. He eats what he wishes, and then the platter is sent back with what is left for her and her children. They sit together on the ground and eat the remainder, having neither knives, forks, nor spoons.

While she is young she is never allowed to go anywhere. The little girls are married as young as three years of age; and, should the boy to whom such a child is married die the next day, she is called a widow, and is from henceforth doomed to perpetual widowhood; she can never marry again. As a widow she must never

wear any jewelry, never dress her hair, never sleep on a bed—nothing but a piece of matting spread on the hard brick floor, and sometimes, in fact, not even that between her and the cold bricks; and, no matter how cold the night might be, she must have no other covering than the thin garment she has worn in the day.

She must eat but one meal a day, and that of the coarsest kind of food, and once in two weeks she must fast twenty-four hours; then not a bit of food nor a drop of water or medicine must pass her lips, not even if she were dying. She must never sit down nor speak in the presence of her mother-in-law, unless commanded to do so.

Her food must be cooked and eaten apart from the other women's. She is a disgraced and degraded woman, she may never even look on at any of the marriage ceremonies or festivals. It would be an evil omen for her to do so.

She may have been a high-caste Brahminic woman, but on her becoming a widow, any, even the lowest, servants may order her to do what they do not like to do. No woman in the house must ever speak one word of love or pity to her, for it is supposed that if a woman shows the slightest commiseration to a widow she will immediately become a widow herself.

Rose Pink.

BY D. F. SMITH.

The other day the April number of the *Helper* found its way to our Indian home and among other articles, one headed "Rose Pink" struck my eye. It seemed a little peculiar and I began to read, and as I read grew interested, and more and more interested until at last I found tears rolling thick and fast down my cheeks. Whether the tears were caused by the article, or by the memories it called up, I do not know; perhaps both.

The missionary is human, and it is humanity that makes the "whole world kin." My dear friends, I want to tell you that often in my own experience as a missionary, and it has been rather a long one, my heart has been stirred with emotions that have brought both smiles and tears. Why do the tears come when we are glad? Through this "Rose Pink" ministry.

When the home boxes are opened, and the precious articles that loving hands have packed are taken out, one by one, we are, oh, so glad, of everything that can help us in the work. By and by we find something "so nice, so pretty," and read the label, for "Dear Mrs." or "Miss," as the case may be, or perhaps the name by which we were called so long ago, with a "God bless you," "Your old friend," "Loving remembrances," etc.

Another instance: The morning may be dark, rainy, and almost insufferably close. You leave your bedroom after a night of tossing. It was too hot to sleep. Things look rather dismal all round. Perhaps this very morning the step of the postman is heard on the veranda, and the foreign mail is put into your hands. Opening a letter, the handwriting of which you may or may not recognize, you read, "I want to do something more for India than I have been doing. Can you give me a school to support, or a child in the orphanage to care for and educate?" Most likely this is just what you need, and a burden is lifted off your shoulders. You thank God, and the dark morning suddenly grows brighter. You read on, and presently find words of loving personal sympathy, a scrap from a paper containing news of a mutual friend, an extract from a Bible reading, or from a sermon to which the writer has just listened, or may be a new book, and then you know that you are personally remembered. Two wants have been supplied, and you go about your work singing in your heart, if you cannot with your lips, and thanking God that in your exile you are not forgotten.

THE HORRIBLE MARRIAGE LAWS of India, says the "India Social Reformer," have an illustration in an incident which lately took place in one of the largest centers of educational activity. A marriage was arranged between a lawyer suffering with white leprosy nearly all over the body, aged about twenty-three years, and an educated young girl of twelve years. The girl was bargained for two hun-

dred cash, in which noble work the court officers and a few lawyers seem to have acquitted themselves most zealously. The girl was purposely kept in ignorance of the disease of her purchasing husband, and she knew it only when she met her future lord at the marriage service. She merely looked up with tearful eyes to her father and submitted to her lot with a resignation characteristic of the Hindu maiden. *The Reformer* asks, "How is this different from slavery?"

Phenomenal Results.

In the front rank of the mammoth weekly papers of this continent stands the FAMILY HERALD and WEEKLY STAR of Montreal. Its success is in a sense phenomenal. It is a proof that the people appreciate merit. For years the FAMILY HERALD and WEEKLY STAR has been improving the organization, spending each year more money to secure the best editors, the best contributors, and the best reading generally. The result is the production of a paper of great reliability, vastly interesting, and exceedingly valuable to every family. Its cheapness, only one dollar a year, is accounted for by the fact that it has an enormous circulation, a world-wide circulation. It is expensive work securing those elements that combine to make a great paper, but the marvelous success of the FAMILY HERALD and WEEKLY STAR, Montreal, demonstrates the wisdom of having only the best. In the truest sense the FAMILY HERALD is a household necessity.

A RUSSIAN EXILE.—An escaped Russian exile has arrived in London, after eleven years in Siberia. When first arrested he was a young student of noble family in the Moscow University. He was put into solitary confinement for seven months without knowing the reason. He was then turned loose only to fall under suspicion again, and after three and a half years of solitary confinement was acquitted. In 1874 he was arrested for the third time and, after years of solitary confinement again, was sent to Siberia, whence he escaped by way of the Pacific, Japan and Canada. His story reads like a horrid romance, but seems to bear the marks of truth, and he confirms the accounts given by George Kennan of the horrors of Russian prisons and Siberian exile.—Ch. Standard.

ARCHBISHOP CORRIGAN blessed a bell at Perkskill. The ceremony consisted of anointing it with oil, baptizing it with water, and purifying it with incense. This will neither make its tones sweeter, prevent it from cracking, nor produce any other effect whatever, but it is a relic of ancient superstitions.

Among Exchanges.

ABOUT DRESSING.

Under-dressing is worse than over-dressing. It is not decent. How it can be tolerated in church circles is a standing mystery. Why a respectable woman (!), a would-be lady (!), a professing Christian (!) should have the slightest disposition needlessly to expose her person in a crowded room is a problem that none have yet risen to explain, but that many practically solve on the wrong side. Is there not enough decent public opinion, even in church circles, to frown it down, and banish it forever? Surely, no preacher should ever smile upon it.—Phil. Chris. Standard.

BAD READING.

Guard against the effect upon your own heart of reading a book or newspaper, whatever its pretensions to piety, which is continually harping upon the defects of the church, the shortcomings of the ministry, and the unsatisfactory utterances of trustworthy Christian men. There is a better way of promoting true religion than by manifesting a censorious, fault-finding, narrow, crabbed spirit.—Mich. Advocate.

A CHURCH LOTTERY.

The Anti-Lottery Law recently enacted by Congress may yet prove a great blessing to certain churches. A Roman Catholic church in Indiana held a fair week before last, at which a lottery distribution took place. Daily papers in Fort Wayne published lists of the lucky ticket-holders, and the postmaster refused to allow them to be sent through the mails. The entire edition was thrown out and returned to the publishers. A church lottery is no better than any other lottery, and deserves no mercy. The fact that the money realized is to be appropriated to relieve the needy or advance the cause of morality and religion only makes the matter worse. No good cause needs the support which immoral practices can furnish.—N. Y. Advocate.