

# Religious Intelligencer.

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

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WHOLE No. 1877

## THIS MONTH!

Many hundreds of renewal subscriptions are now due, or past due. We have no doubt that our friends are intending to forward them. We hope they will not delay longer. We need the money now! Send it now, please.

## NOTES AND GLEANINGS.

IT IS RELATED of a minister going to a new appointment, to the support of which a distiller was the chief contributor, was cautioned not to say anything about temperance, lest the support should be withdrawn. He began his sermon: "I have been requested to say nothing about whisky, for fear of offending the distiller. Any church which depends upon a distillery, the sooner it is laid the better." Amen!

FUNERAL customs in Brazil are somewhat curious. For instance, if the funeral be of a young, unmarried lady, the coffin, hearse and the liveries of the driver must be bright scarlet, the four white horses drawing the hearse must be covered with scarlet nets, and scarlet plumes must deck the horses' heads. No women go to the ceremonies. The mother or the widow must not exhibit her grief in public.

HAVE YOU PAID for your paper? If not, please attend to that duty at once. The subscription is a trifle to you, but the non-payment of a number such sums may greatly perplex a publisher.

THE SUPREME COURT of California has decided that colored children cannot be excluded from the public schools of that State on account of their color.

M. GELUSSEFF the Asiatic traveler, writes the *Nova Vremya*, of St. Petersburg, regarding the increasing aggressiveness of the Chinese authorities on the northern frontier toward all Russian projects and operations on the Amoor River. This was the subject discussed in the council held there by the Czar on Tuesday of last week. China's military position was discussed by the council, which counted the Chinese army at 1,200,000 men. The Chinese Government has given, however, its assent to the construction of the line of railway from Kerin, in Manchuria, on the Sungari River, a tributary of the Amoor, to Pekin. The line was planned on the great Russian scheme of Eastern Siberian railways.

THE JEWISH emigration to Jerusalem in 1886-89 reached 20,000. More than half the citizens are Jews. Commerce begins to flourish; industries are developing; and the whole country is said to be changing for the better.

STANLEY has admiration for the Scotch character. In one of his letters, speaking of Scotch missionaries, he says:

"These missionary societies certainly contrive to produce extraordinary men. A propos of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay—real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or the other, physically, mentally, or morally—of that we may rest assured—but it is because they have been more educated in one thing than all others. That one thing is Duty. These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught, among other things, what duty is, what it means; not to yield to anything but strict duty. Thus, Moffat can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderick that he will do his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out to each other the good news of 'Peace and good-will to men.'"

INTERMARRIAGE between the English and Russian royal families has not allayed the Russian jealousy of Britain.

The *Nova Vremya*, of St. Petersburg, advocates a general continental policy, the purpose of which shall be to impose every possible impediment to the extension of British dominion in Africa, and to favor the advance there of German schemes of colonization. It presents the subject from the point of view of its double advantage to Russia, first, as Germany would become a counterpoise to British power in the Eastern world, and as German emigration to Africa would open an easy outlet for the superfluous population that now swarms into Western Russia, and is regarded as a very undesirable addition to the population, and a detriment and danger to Russia.

A WESTERN NEWSPAPER refused a request to publish the ten commandments, under the plea that some of the subscribers would regard them as aimed at them and would stop the paper.

THE SCHOOL REGISTERS of England and Wales have now upon them the names of 4,687,000 children, and the average attendance last year was nearly four millions. Great improvement has been made in the last quarter century.

ACCORDING to the "London Christian" certain parts of the African coast are "peopled by brutalized human beings whose punishment seems to be a never-ending thirst for drink." Intoxicating liquors find their way wherever other traffic goes. The fiends who hunt down the natives of Africa, burn their villages, and carry them away into slavery are condemned by the whole civilized world, and the great powers of Europe combine to put an end to their inhuman cruelty. But those who introduce intoxicating drinks among these already degraded people and drag them still lower down are permitted to go unpunished and unhindered. The rum-trade, whether in Africa or America, is not one whit better than the slave trade.

INSANITY is said to be on the increase in the United States. In New York alone there has been an increase from 9,537 in 1880, to 15,482 in 1889. The ratio of increase has been 62 per cent. while the ratio of increase in population has been only 18 per cent.

THE EDITOR of the *Topeka, Kan. Commonwealth*, who has been twenty-five years in charge of the paper, and who was a strong anti-prohibitionist, was recently interviewed by one of the great eastern which defend the saloons, it being expected that he would declare and prove the failure of prohibition in Kansas. This is what he said: "I fought prohibition for years. It was adopted in spite of my best efforts, and I have now seen it work. Let me tell you, Kansas will never go back to the open saloon. If the question were resubmitted to-day prohibition would have a majority of 50,000 votes. The Eastern people talk about prohibition not prohibiting. It doesn't. If I want a drink in Topeka I can get it. But the saloon has gone. I have a grandson growing up who has never seen a saloon. Isn't that a good thing? The saloon and the crowd of ward workers are no longer a political power. That alone is worth all prohibition has cost. Thousands of men who fought the measure the hardest have been converted as I have been. There isn't the possibility of a repeal of the law."

NEXT!

## The Negro Problem.

The negro question in the South was not settled by the war. The slaves were made free, but their rights as free citizens have ever since been the subject of much dispute. Difficulties are constantly arising, and the negro is subjected to many hardships and much injustice.

Two cases will illustrate the treatment given the negro and those who seek to help him, in the South. A few weeks ago a coloured carpenter in a Mississippi town, started for work in the morning. He carried with him neither weapons nor workman's tools. He was met only a few rods from his door by a white man, who had also started for his days employment, which was that of an overseer for a gang of street laborers. He accosted the Negro and asked the time of day. The Negro took out his watch and said,

"It is five minutes to six; you are late." The white man replied, "You're a liar." Just then the city clock struck six, and the Negro turned around and without anger said, "Who is the liar now?" Upon that the white man drew his revolver and shot him twice, killing him almost immediately. It was near several houses and the whole encounter was witnessed by many people. The murderer was admitted to bail, it being a case, so it was said, of emotional insanity. He is at large; and no one thinks the murder will ever be investigated. This is said to be the fifth Negro which this man has shot.

The other is the case of a white minister (Methodist) and his wife who preached to the coloured people, taught their children and in other ways sought to improve their moral and material condition. Rev. Mr. Joiner is 65 years old, and has been a preacher in the South several years. When the Conference, of which he was a member, was divided on the colour line, he felt that the negroes were not yet ready for independent work, and so stayed with them to help them. He has received much abuse, and his life has been threatened, for no other reason than that he wished and laboured to improve the condition of the once enslaved race. His house has been stoned, pistols fired, and threatening letters received. As he did not stop his preaching, nor his wife her school, one night a small mob of masked men broke into their house and shot at them in their bed, wounding them both. Mrs. Joiner, aged fifty-eight, jumped from the bed, and drove them out with a chair. But the community sympathized with the mob and excused their act, and the Joiners were compelled to leave the country. Mr. Joiner, being a British subject, appealed for protection to the British Minister at Washington, who can do nothing for him.

Such things, in some form, are going on all through the South. But in spite of all, the coloured people are moving steadily forward.

The proposition to settle the trouble by shipping the negroes to some other country, is foolish. It cannot be done. As the "Register" says, "The time to turn the negro back to Africa was when the first slave-ship sailed up the James. It is too late now. It would be just as practicable and just as sensible to expatriate the white population of the South as to exile the negroes; and it is very curious to have such positions seriously advocated by politicians and editors, as if they contained an element of statesmanship. The negro was introduced into the country against his will; and now it would be against his will to leave it."

On this point, Rev. J. C. Price, a coloured man, President of a coloured College in North Carolina, and one of the foremost orators of his race, in a recent speech expressed himself thus:

"This sunny Southland, where lie the bleaching bones of my fathers, is dear to me, and I, too, feel 'to the manor born.' This soil is consecrated by the labor, the tears and the prayers of my ancestors. Talk about Ethiopia, talk of Africa, but I believe that God intends the negro race to work out here in the South the highest status he has ever attained. If anybody wants to go to Mexico, or Kansas, or anywhere else, let him pack his trunk and go of his own free will. Let Congress appropriate if it wants. I will respectfully ask it to take back my part. When Congress legislates the black man back to Africa, it would be just as wise to legislate the white man back to Europe. When one goes, the other ought to go too."

The thing to do is to see that colored people have all the rights of citizenship accorded them, the same as to their white fellow-citizens. The whites need not associate intimately with the blacks if they do not want to, but they ought to give them fair play in the life struggle. The laws of the country and community, in their enactment and enforcement, should know no difference on account of colour. A coloured preacher, not very well educated but possessing a good deal of common sense, puts the case thus:

Now my judgement is that when de Souf comes to de 'clusion dat dere ain't no niggers in dis country, dat ebberbody is white 'fore de law, de race question will take to de woods. Long's law one law for de whites an' anoder law for de blacks we sin't goin' to hev no peace. But ef you can

'suade de Souf to use de same hammer to brake de head ob a white rascal as it uses to brake de head ob a black scoundrel den you'se got dis yere problem by de horns.

It is worthy of note in this connection that it is not so many years ago that a feeling of prejudice quite as strong as now prevails in the South, was felt in the North, and was sometimes expressed in cruel ways. The death, the other day, of Mrs. Prudence Crandall Philleo, revives the story of what she endured from unreasoning prejudice against the coloured people. When a young woman her home was in Canterbury, Conn. She was anxious to do good, and knowing the neglected condition of the coloured people she announced her readiness to receive coloured girls as pupils. Immediately a storm of ill-feeling arose against her. She was remonstrated with, but persisting in her benevolent intention, she became the victim of a boycott that eventually drove her out of town. The story of the boycott is told by the *Independent*. The boycotters went to the village grocer and commanded him no longer to sell his molasses, ginger or saleratus to Miss Crandall. They told the butcher not to sell her meat, and the poor man who worked in the garden not to handle her spade. They scared the doctor and made him believe that if he sold his calomel and jalap to Miss Crandall he would have no use for his medicines elsewhere. Even the good old minister of the town trembled with agitation. He had a valuable salary of \$400, and if he took sides with Miss Crandall and her negroes he would very likely have to go for his bread and butter to another parish. Not satisfied with this, the boycotters entered her dwelling, destroyed her furniture and wrecked the whole premises. And this was not enough. They went to the Legislature and had a law passed by the great State of Connecticut that nobody in the State should teach non-resident negroes. The poor woman had not a friend left in the town and was really in danger of starvation, if not of her life. Her pupils were compelled to leave her, and at length she was forced to do as she was bid and "clear out of Canterbury."

A few years ago, when the young lady so badly treated was an old lady, widowed and poor, the State of Conn., which fifty years before had passed a law prohibiting the christian work she sought to do, gave her a small pension. It was a tardy recompense for the wrongs she had suffered. But it indicated a changed sentiment. Fifty years from now, it may be hoped, a better change will have come over the South.

## 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.]

Mrs. Agnes M. George.

(IN MEMORIAM.)

Another brave, true life has been sacrificed for our God-given work in India. Agnes M. daughter of Edwin E. and Jane B. Hagget, was born July 21, 1859, and educated in Bath, Maine. Though about the age of fourteen she publicly confessed Christ as her Saviour, yet deeply feeling her inability to attain unto the ideal of Christian character she ever placed before herself, she refrained from uniting with the church for some years.

June 30, 1881 she married Rev. F. D. George, and went as a bride to Laconia. Here as pastor's wife she served faithfully the people, and by her quiet gentleness endeared many a true heart to her, and made radiant her husband's home with her faithful womanly power. A daughter Vivian Agnes was there born to them. At the next pastorate in Georgiaville, R. I. she found many warm friends.

When in 1884 her husband felt called to go to our needy work in India, she was true to her words spoken before marriage, "I will go with you wherever your work calls you if it be to India." So when asked if she was called to go to India she replied "If my husband is called then I must be

also." And heroically she went forward though in her humility, feeling deeply her unfitness. Life and work in India, though undertaken first as a duty, soon became a thing of interest and love to her. Outside of her home cares and the boarding of several of the missionaries, her chief work was the over-sight of the Midnapore Industrial School, begun soon after her arrival in India. She persisted in this work when she could hardly walk to the school-house. What she undertook to do there as everywhere was faithfully done. When, after two years, broken down physically by the severe climate, the development of valvular disease of the heart showed she could not work in India, and the only hope of life was in a return to America, she felt very badly to think of giving up the work to which she had become so attached. After an absence of three and a half years, she returned to her native land in April, 1888, in safety, though twice on the way sinking very low. But the best medical help of New England never brought back the former health. And last November in Hampton, N. H., where the patient invalid by her gentle ways had won the love of many new friends, the weary one, worn by increased weakness and suffering, began to look beyond, into that heavenly home. With the word *home* on her lips at the last, she found her release on Thanksgiving morning.

"Some may give their treasure, others may give of their years of earthly service, she gave all—her life. I remember her firm fresh youth, as when a young woman she came and went, before wedlock called her to the service of minister's bride; and then when India's demands were on husband, I saw the calm true courage of the woman as she declared her willingness to follow him to that land of suffering. She is now in that brighter field. That lives such as have been spent for India, makes the work there inexpressibly dear. Not many years she spent, yet God only can measure the results. May He make her work thrice fruitful. May His grace and the people's prayers doubly comfort husband and daughter."—*Helper*.

## BALASORE NOTES.

Half of our delightful cold season has gone. We are all well and all at home at last. Mrs. Smith returned last month after an absence of four months. Miss Hooper came back this week with improved health and Dr. Nellie Phillips and her mother have just returned from a trip to Calcutta. Our houses smell of paint and varnish, and pleasant odours come from the cookhouses. Next week our Yearly Meeting commences. We have been looking forward to it the whole year. We hope to welcome new comrades and must sorrowfully bid farewell to old ones. Mr. and Mrs. Coldren leave for America as soon as Conference is over. They go in sorrow. They have only lately lost two little ones and one very suddenly.

Mrs. Coldren was at Balasore on a visit with two little ones. They came to spend the day with us. Little Minnie, aged two and a half, played about all day having however a little malarial fever. In the evening she was taken with a convulsion and died before morning. Shortly after Mrs. C. returned home the other was taken. Out of four children born here, only one is left them.

The Bible women have just brought in their monthly report. A number of women whom they visit have this year refused to take part in the Hindoo festivals. They say, they now know better and will not fast nor worship the gods. The Bible women are shortly to have an examination on their Bible lessons of the last few months. They are anxious to do well and one of them says she has studied so hard that she has become ill. There is not a commentary and scarcely a help of any kind printed in Orissa. They are obliged to search the Bible for the information desired and it is doing them inestimable good.

C. I. BOYER.

5th Jan. 1890.

IN 38 DAYS.—The President of the Canada Pacific Railway believes that a few years hence a journey around the world can be made in 38 days. This will be when the great transatlantic railroad across Russia is complete.

## The Analysis of a Cigarette.

Good Health presents the following result of an analysis of a cigarette, made by a physician: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes." The State should prohibit the making and vending of poisonous cigarettes, as well as poisonous alcoholic beverages, and from kindred reasons.

A CARTRIDGE has been invented, which, when filled with oil and discharged, will pacify the roughest sea. The receptacle is of ordinary cartridge size; but it is made of heavy paper, and weighted at the further end with a small piece of lead. It is fitted in an ordinary cartridge shell, and fastened to it by means of cotton shreds. The cartridge is put into a breech-loader and the trigger is pulled. The cotton connecting the cartridge is ignited by the powder. It is burned, and the cartridge, filled with oil, is sent spinning over the waves. Then at any point the navigator may wish, the cartridge because of the lead at its head, will sink into the waves. By means of these cartridges, a path an eighth of a mile broad can be made through the heaviest of seas.

CHOLERA.—The disquieting report that an epidemic of cholera is raging in Mesopotamia, to which the British Consul and his two children have fallen victims, gives unusual interest to the alleged finding of a specific for that terrible scourge. If the reports given in the Indian papers on recent experiments with a drug called *salol* are not over sanguine, such a drug has been secured. It is true that the medical world has frequently in the past been elated by similar announcements, only to be disappointed when the so-called nostrum has been tested under ordinary conditions; but the present alleged discovery has an aspect of greater hopefulness than marked previous ones.

## Among Exchanges.

### A SUCCESSFUL PASTOR.

He is the most successful pastor who has learned that his church is not merely "a field to work in, but a force to work with." Many churches are more like hospitals than armies. In some, the commissary department is the most important.—*Home Journal*.

### SURPRISED.

It often happens this way, much to the surprise and disappointment of some persons, who, for reasons satisfactory to themselves, stop taking a good paper. "What! Ain't that paper busted up yet? Why, I quit takin' it fifteen years ago."—*The Standard*.

### WHAT PART OF HEAVEN?

A little child once asked his mother the question, "Mother, what part of heaven do people go to who are good, but not agreeable?"—*Telescope*.

### "UNSETTLED."

"Can you tell me what kind of weather we may expect next month?" wrote a farmer to the editor of his country paper.

The editor replied: "It is my belief that the weather next month will be very like your subscription bill." The farmer wondered for an hour what the editor was driving at, when he thought of the word "unsettled." He made a remittance.

### WHY?

A propos of the fact that the annual meeting of the Bible Society is shortly to be held in this city, it may be worth mentioning that at the meeting recently held in Halifax, which was in a Presbyterian church, Bishop Courtney attended and seconded one of the resolutions. This has caused some persons to enquire why the Bishops and clergymen of the Anglican communion are always conspicuous for their absence from similar meetings in this city.—*Fredericton Herald*.

### A BLESSING.

A religious paper is a constant blessing to a home. No family should be without one.—*Pittsburg Adv.*

### A BAD HABIT.

No persons are justified in frequently visiting other people's houses, keeping them up till late hours, turning their quietude into a bedlam, injuring their health by wearing them out, breaking up all family order and discipline, and wearing out their own welcome.—*Chris. Standard*.

### VERY REFRESHING.

Money is not essential to happiness, but there is an indefinable something about a bank account that at times is very refreshing.—*The Epoch*.