

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

EUROPEAN NATIONS are expressing their intention to be well represented in the World's Fair at Chicago in '93. The British Government has appropriated \$125,000 for the expenses of the Royal Commission to have the management of the British exhibit.

THE INDIAN POPULATION of Canada is about 120,000. Of these about 30,000 are under Protestant Christian instruction.

THERE CAN NOW be no doubt that the coming winter will be one of great scarcity in enormous districts of European Russia, and of awful famine in certain more circumscribed parts, unless the Government are active in devising and carrying out remedial measures. The Local Government Boards have commenced collecting statistics as to the failure of the harvest, and are sending to St. Petersburg plans for relieving the present and future distress, and it is hoped that pressure will be brought to bear on the authorities to act with promptitude and liberality.

IT IS NOW five years since M. Pasteur announced his discovery for averting the horrors of hydrophobia. The benefits of his discovery have been fully demonstrated. An official statement of the cases treated at his institute in Paris last year shows that the number of patients was 1546, and of these only five died—the failure of the remedy in these five cases being due to lateness of application.

FOUR-TENTHS of the United States territory, not including Alaska, is unproductive.

THE PHYSICIANS in attendance at the recent executions by electricity in New York, have officially certified that in each case unconsciousness was produced instantaneously by the closure of the circuit, was complete, and proceeded without interruption until the heart's action had entirely ceased and death had certainly resulted. The physicians also certified to the completeness of the arrangements, and to the demonstration given of the rapidity and painlessness of this method of inflicting the death penalty.

THE DEBT of the Argentine Republic is \$150 per capita, and nine men in ten are penniless.

THE CENSUS of ILLITERACY in Europe and America is as follows: Roumania, Russia and Servia, 80 per cent. of the population are unable to read or write; Spain, 48; Hungary, 43; Australia, 30; Ireland, 21; France and Belgium, each 15; England, 13; Holland, 10; United States (whites), 8; Scotland, 7; Switzerland, 2; German Empire, 1; in Sweden, Denmark, Bavaria, Baden and Wurttemberg there is not a single person over ten years of age unable to read and write.

IN A REPORT on influenza, by Dr. Parsons, England, one of the most curious facts relates to what is called 'strangers' cold,' an epidemic from which the little community living at St. Kilda in the broad waters of the North Atlantic, suffers every time a vessel from any other part of the world arrives. Indeed, so surely does the outbreak follow the arrival of a boat, that it is called by the islanders 'boat cough.' In other oceanic islands the same odd effects have been observed. In an island 480 miles east of New Zealand, a similar epidemic attacks both Europeans and Maoris on the arrival of a ship. So regular is the occurrence, that when murri-murri, as the cold is called, appears, the good folk are so sure that a ship is in the port that they ride straight off to the harbour 'to fetch their letters.' 'Strangers' cold' and influenza are remarkably alike in their symptoms. The cause of the former is attributed to the organisms of disease that people in populous lands carry about with them, and to which they themselves are inured. If that be so, whence comes our influenza?

THE CUSTOM of mortgaging a crop in advance to a storekeeper or bank is quite common in the South. In defence of this system it is said that "by means of it, a ragged laborer, not worth a dollar, takes a piece of land on shares, everything furnished, and gets advances from the stores sufficient

to maintain his family during the year. When the crop is sold he has not much left, but then he would not have had anything by working for wages, and the store-keeper has taken all the risk of failure. It is a system by which poor men work land on shares. The South is making progress, and the number of men who work their own land, and who are able to live without credit, will increase."

BOTH RUSSIAN and Turkish Armenia are, it is said, honeycombed with secret societies, which have as their object the liberation of their country from the galling presence of the Kurds. There is no doubt that arms, manufactured in Russia, are being sent across the frontier. The most favoured method of smuggling these arms is in petroleum barrels with double bottoms. Hundreds of young Armenians have crossed from Russian territory into the Maku district of Northern Persia and the Alashkert district of Turkey, and only await a safe opportunity to fall upon their hated enemies. The Russian authorities are carefully watching the development of events, and, in so far as they take an active part, endeavour to crush the warlike spirit of the Armenians, but the Persian Government, on the other hand, are said to offer them every encouragement.

The Masonic Grand Lodge of Ontario, which met in Toronto a few days ago, had before it a motion to prohibit the use of intoxicants at refreshment tables in connection with lodges. But it was defeated by 616 to 404.

IN DUMFRIES, Scotland, recently, five pounds damages was awarded against a woman charged with slandering another woman by a letter referring her to 1 Cor. 6. 10.

A New Christian Work.

The Industrial Christian Alliance is a newly incorporated society which proposes to do a much needed work amongst the unfortunate in New York city. It proposes to do in New York a work similar to that which Gen. Booth expects to do for outcast London.

The object of the founders of the Alliance is to help men and women who have become low and degraded through misfortune or vice, in such a way that, while being helped, their self-respect will be re-awakened. It is proposed to accomplish this by establishing industrial homes, at which all will be welcomed who show fair evidence of a desire to reform, and who are able and willing to work. Baths, food, lodgings, clothing, etc., will be furnished only in exchange for labor. For this purpose, homes will be established in which certain industries will be started, such as cobbling, repairing clothes, brush and broom making, working up of various kinds of refuse, printing office, wood and coal yards, a free labor bureau, etc.

The homes will be managed on the broadest principles, being entirely non-sectarian, and the inmates will be under no constraint, except that of leaving their evil habits, and of performing reasonable work for reasonable compensation. The Alliance accepts the Divine decree: "In the sweat of thy face shalt thou eat bread," and Paul's admonition: "If any would not work neither should he eat." It proposes from the outset to cultivate the spirit of independence in the objects of its care.

The homes will be in no sense permanent. It is desired that they shall be great filters, through which will constantly flow streams of men and women purified, and restored to self-respect and self-support. No one will be allowed to remain in the homes longer than about sixty days. It is believed that in this period, the reclaimable may be built up morally and physically, enabled to earn a complete outfit of clothing, and, in the case of mechanics, kits of tools, and, through the employment bureau, be restored to the ranks of regular labor.

It is expected the home for men will be in full swing by September first. The industrial home for women, and a mission will follow. These will be in adjoining buildings and will constitute the "Central Depot." It is hoped to have these three departments in operation before Christmas. Model industrial farms will be established within convenient distance of New

York, to which may be sent those who can be more greatly benefited by country life.

It is intended to make this work as nearly self-supporting as is consistent with the great aim of the Alliance, which is to make self-respecting and self-supporting men and women of those who are now a tax and a menace to society.

"Rescue work, however," Mr. Milbury said yesterday, reversing the old adage, "is but the ounce of cure. The Alliance intends to use the pound of prevention, by getting the children of the poorest into its day-nurseries and kindergartens, and Sunday Schools, and, finally, by establishing Christian industrial schools, where these children may learn how best to use their hands and brains in the stern struggle of life."

It is estimated that \$10,000 will start the first home, and the money for it has already been secured.

The scheme is largely the outgrowth of what is known as the Florence Mission work, which has accomplished much in the rescue of fallen women. The new work in behalf of women will be in charge of Mrs. Ressegine, youngest daughter of the late Robt. French, who has for five years been the active and successful missionary of the Florence Rescue work.

We notice also the name of another New Brunswicker—Mr. A. W. Milbury, prominent in the work. He is Secretary of the Alliance, and has had considerable experience in work among the classes sought to be reached.

Prohibition Prohibits.

FINED \$1300 or FOUR YEARS IN JAIL. The following interesting case occurred in Richmond, Quebec. We publish the *Royal Templar's* account of it:

In our last issue we referred to the G. T. R. buffet at Richmond station which had been maintained for years as a drinking place in spite of the Dunkin Act, and the fact that at last the Provincial Government had refused to continue special favors to the company. With the closing of the saloon came the peeping up of a drinking hole in an abandoned hotel near by. The Dohan Bros., managers of G. T. R. refreshment rooms, issued tickets and passwords to their old customers, which admitted them to the shebeen where liquor could be procured; the place was kept by a stranger.

The liquor traffic has been successfully destroyed in the town and county of Richmond by the well organized and vigorous efforts of the temperance people. The history of the law enforcement in this county has in it important lessons for the temperance people of Canada, indicating that the question of administration must be taken into account as an important factor in temperance reform.

Behind the shelter of the law the Dohans held out at the Richmond station, with the excuse that they only sold to travelers, but the refusal of the special Provincial privilege drove the traffic to its last gasp in the old American Hotel building, opposite the station. W. C. T. U. officers and friends determined to drive the enemy from this last foothold, and apprehending that the man in charge was but a dummy, who would skip as soon as he was served with a summons, they prevailed upon the judge to issue a warrant for arrest. No name could be given of the law-breaker, but he was described accurately, and a trusted officer made a successful arrest. The prisoner was lodged in Sherbrooke jail, but refused to divulge his name even to the judge.

One of the Dohans offered bail, but the judge staggered him by fixing the amount at \$1000. On the 8th the prisoner appeared for trial, and was defended by able counsel, who first questioned the right to arrest and detain in jail, but the judge declared that the peculiar circumstances warranted a departure from the usual custom. The first witness testified to getting a ticket from Dohan, which passed him into the shebeen where he purchased whiskey. The judge fined the prisoner \$50 or two months in jail. At Dohan's nod the prisoner coolly announced that he would pay the fine, but the judge advised him not to be in a hurry, as there was 26 charges against him. One after another they were settled with the same penalty, until the 17th case was reached, when the counsel threw up the sponge and the prisoner pleaded guilty to the remaining charges. The judge fined him \$1300 and expenses or four years and five months in jail. The impartiality of Judge Rioux and his evident determination to sustain and enforce the law, is worthy of special remark among so much judicial wobbling as we have experienced in liquor cases.

The news that another dummy was honoring the G. T. R. restaurateur's tickets at Richmond, brought High Constable Moe on the scene, but the new bar-tender took to his heels, and

after an exciting chase, was captured and lodged in Sherbrooke jail. The G. T. R. company cuts a bad figure in this affair.

The Dunkin Act is a local option law, in many respects like the C. T. Act, though not so strong. The successful prosecution of violators, as shown above, clearly demonstrates what can be done when the authorities are in earnest to uphold the law. If Judge Rioux, or some one like him, were in every place in this Province where the C. T. A. has been adopted, it would not take a month to clear all the rum-sellers out. The fault is not in any case with the law, but with the manner of its enforcement or non-enforcement, by the magistracy, policemen and constables. If they were as particular about it as they are about some things of infinitely less moment, it would be an easy matter to make an end of illegal rum-selling.

The Gospel in Spain.

Rev. J. E. Meakin, in the current *Missionary Review*, begins an account of evangelical work in Spain with the statement that the only vital difference between religious Spain of to-day and the religious Spain of three centuries ago is the lack of sufficient temporal power to carry out all it could wish. To those who know the history of the Inquisition, and the religious policy and temper which gave it birth, such a statement will appear to contain little promise of success in evangelism. In the case of Spain despair will be qualified, however, by the fact that it is only twenty years since Gospel preaching has been allowed there. At the present time the state of religious belief in that country presents a sharp division between Romanism and Atheism, and both parties are identified with political views. A large majority of the industrial classes have practically left the Roman Catholic Church. They have become identified with Republicanism which is increasing in Spain, and represents whatever elements of political discontent exist there. As the above mentioned writer says it is the history of France and Italy repeating itself. Acquainted with no religious system but their own, and unsatisfied with the measure of truth which it presents to them, large numbers have gone to the extreme of Atheism or religious indifference.

A condition like this invites the true Gospel, and the band of evangelical workers, though small in number and though in discouraging circumstances, is making steadily successful efforts to spread Protestantism. At present there are in the different provinces 114 preaching places, 89 pastors and evangelists, 9,194 attendants at divine worship, 3,442 communicants, 111 day schools, 80 Sunday schools, and 3,231 Sunday school children. At many of the mission stations and preaching places the persecuting spirit is met with, and the intolerant policy of Old Spain, which has reduced her to weakness and poverty, surrounds nearly all the efforts of evangelists. The country has only for a comparatively short time felt its first measure of political liberty, and the heaven of tolerance in religious matters has not had time to grow. The increased political enlightenment and privileges enjoyed by the people, which cannot fail in time to be intelligently taken advantage of, will greatly aid Protestant missionaries by securing them the legal right to preach and perform pastoral work. At present it is a struggle to gain the needed foothold, though it bids fair to be successful. Spain presents the most formidable obstacles to evangelical mission work; but human nature there, as elsewhere, needs a purer Gospel than the historic home of the Inquisition can supply. Christian philanthropists could hardly find a more fruitful field for the bestowal of their gifts. The aid given at this most exigent time could hardly fail to produce rich results in the near future.

THE NEW CURE for drunkenness, is now winning acceptance as an established medical remedy. Dr. Keeley, the discoverer, has an institute at Dwight, Illinois, and has thus far treated nine thousand patients for drunkenness or the opium habit. The Doctor's views as to the nature of dipsomania are clear and convincing. In his opinion the disease locates itself in the nerve centres, in the brain, the ganglia and

the spinal cord. The disease is nothing more or less than a change in the nerve tissue resulting from strong drink, and the remedy tends directly to restore the deteriorated tissue to its normal condition. This is claimed to be done most effectually by the bi-chloride of gold preparation which Dr. Keeley has discovered. There is an overwhelming mass of testimony in favor of the thoroughness and permanence of the cure.—*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 Lydia J. FULLERTON, CARLETON, ST. JOHN.]

Notice.

The Annual Meeting of Woman's F. M. A. Society will convene at Fair Haven, Deer Island, at 3 P. M., Saturday August 29th. It is hoped that the Secretaries of Local Societies will send in their reports before that date and that each society will be represented at the meeting.

L. J. FULLERTON, 7th. Dist. Sec.

Woman's Mission Society, First District.

Report of Woman's F. M. Society of First District held at Bunfrou. Meeting opened by the President, Sister Barker, who read an appropriate psalm, after which several of the sisters present joined in prayer. Feeling reference was made to our brother who gave his life to God, and the blessed work of converting India's sons and daughters.

The meeting was then declared opened for business. Some of our visiting sisters from second District gave us valuable assistance especially sisters Holmes and Rideout.

The following officers were then appointed. Mrs. Stephen Barker, President; Mrs. N. B. Milbery, Sec. Treas. The Vice Presidents chosen were: Mrs. J. J. Barnes, Wright Settlement; Mrs. Jas. Tweedie, Wicklow; Mrs. Richard Currie, Bunfrou; Mrs. E. M. Shaw, Bath; Mrs. Edward Kinney, Canaan; Mrs. F. Bloodworth, Lower Perth; Mrs. Jos. Wolverton, River de Chute; Mrs. Enoch Lovely, Perth Centre; Mrs. D. A. Jenkins, Long Island.

The receipts from the Societies heard from were as follow:

Bath\$ 6.50
Wicklow5.50
Lower Perth3.30
Long Island2.00
Bunfrou3.55
Collection at Evening Meeting3.17
Total\$24.02

There was also a public meeting in the evening in connection with that held by the brethren.

The meeting was opened by the President with a very appropriate speech. The report was read by Mrs. Jenkins who is a great worker in missions. The adoption was moved by Mrs. J. J. Barnes who made some very well chosen remarks. There was also a reading by Mrs. Holmes, and an eloquent speech by Mrs. A. Rideout. The remainder of the evening was occupied by the brethren.

Our society has hitherto lacked system, but from the earnestness and enthusiasm of the sisters at this meeting held at this time, we hope for greater results and systematic efforts, and if we cannot all enter the field as Missionaries we can contribute our time and means more fully for those who are already in the field, and share with them in the final "Well done."

P. F. M. MILBERY, Sec. Treas.

Religious Condition of Brittany.

Brittany is perhaps the most Roman Catholic country in the world. The Roman Catholic clergy reigned there for a long time absolute masters. Shrines abound, the most celebrated being that of Sainte Anne d' Auray, which is thronged every year by thousands of pilgrims. The Virgin Mary has her celebrated shrines at Lourdes and Salette, but is here somewhat set aside by the claims of her mother Sainte Anne, who is the patron saint of sailors.

In the seventeenth century Protestantism had made encouraging progress in Brittany, especially along the Loire.

The revocation of the Edict of Nantes swept away most of these churches, and the fishermen and sailors emigrated to England and Holland rather than deny their faith. Those who remained went over to Romanism, and when the last of the Protestants of the Pornic had abjured, there was raised an inclined cross—it is standing to-day—called the cross of the Huguenots. All trace of Protestantism had disappeared there. But times have greatly changed. Prejudice has in a measure disappeared, even in Brittany, and the gospel begins to regain some of its lost territory. Protestant churches have been established in six of its cities. One may say the ice is broken. Protestantism is everywhere received with sympathy. The gospel has produced fruit. Freethinkers have become fervent believers.

TRAMPS.—A gentleman, just returned from a trip through the Western States and the Canadian Northwest says that never in his life had he seen so many tramps as in the Tacoma and Seattle districts. "From the time he left Glenfords till he passed Tacoma tramps surrounded the dining car at every station, begging for money and food. At one station in particular, just before crossing the Columbia river, three tramps were hung up in effigy to a sign post, with a notice posted above them that any tramps found around the neighborhood would be treated in the manner represented."

One of the most remarkable developments of the last half century is that of a Babylonian and Assyrian literature. This literature, unearthed during the last thirty years, is on tablets, cylinders, statues, obelisks, slabs of marble, pieces of alabaster and colossal bulls, and in compass far exceeds the books of the New Testament. It consists of chronological lists records of the wars of the Babylonian and Assyrian kings, a history of the politics, mythology and geography of all the peoples of Western Asia, and documents of almost every conceivable character. These treasures have proven of incalculable value to Biblical students.

"I had slipped into a back seat of a very large African church at Columbus, S. C., one Sunday evening," says a writer in the *Christian Union*, "and was watching the kind of offeror when one of the deacons, with that tact which belongs to almost all the colored race, came and politely offered to carry up for me any contribution I cared to make. I handed him a 25 cent piece, and with inimitable composure he marched down the aisle carrying the beggarly coin so that everybody could see it. Suddenly he turned on his heel and came back more rapidly, hundreds of white spots flashing in the stratum of shade, like fireflies against a weedy fence, as the curious eyes of the crowd were turned to follow him. Arrived within speaking distance, the good man called out, in a whisper audible to half the congregation: 'Do you want any change?'"

Among Exchanges.

RATHER UNCERTAIN. "Is your husband a religious man?" "I'm not quite certain. When I hear him speak in the prayer-meeting, I think he is; when I hear him speaking at home, I think he isn't."—*Life*.

THE GOVERNMENT COMMISSION. Temperance people throughout Canada are solicitous in regard to the constitution of the proposed commission. We should have preferred a straight parliamentary vote on the question of Prohibition. But failing that, we can understand how under the guidance of Hon. Mr. Foster—for years one of the most able and eloquent advocates of the policy of prohibition for Canada, the House of Commons voted in favor of a Commission. Important economic issues are involved in the adoption of national prohibition. It is but right that those who must bear the brunt of governmental responsibility for such a measure should be in possession of the fullest available data for determining lines of action. But the personnel of the Commission must largely determine the character and ultimate value of its work.—*The Wesleyan*.

BORROWING TROUBLE. How prone we are to take our troubles in advance. Three weeks ago many feared that owing to the continued drought the coming harvest would be a failure. Almost everybody said that a short harvest would certainly bring commercial depression—perhaps a commercial panic. But the rain came, and came in abundance. And now everybody says there never was such growth, and that the harvest will be an average one—in some grains and some places above average. How hard it is, even for fairly good men, to trust the Almighty in regard to temporal things. No matter how many times God may have disappointed their fears and exceeded their hopes, their faith is as weak as ever. There is no petition that the average Christian should offer more frequently than "Lord increase our faith."—*Can. Presbyterian*.