

Religious Intelligencer.

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

VOL. XXXIX.—No. 35.

FREDERICTON N. B., AUGUST 31, 1892.

WHOLE No. 2007

NOTES AND GLEANINGS.

THE ENGLISH have installed a new king in Eastern Congo on the gold coast, Africa; have expelled the priests and priestesses, and put an end to human sacrifices and other bloodthirsty rites. The people are said to be jubilant over the changes thus effected, and the probability is that henceforth they will be happier and more prosperous than they have ever conceived it possible to be.

FOR SOME years past we have heard a good deal about the French invasion of Ontario. It has been asserted that Frenchmen are gradually becoming possessed of Ontario farms, and that the population of British origin is rapidly melting away before them in many places. The story is a very unlikely one. Men who have British blood in their veins are not much given to melting away before anybody. The census returns show that the French population of Ontario has actually decreased during the last ten years. If the present exodus continues it will decrease in Quebec also. In fact the exodus to the New England States is a cause of alarm to the authorities of the Roman Catholic Church, and steps have lately been taken to turn the tide towards Manitoba and the North-West. The state of the school question in Manitoba will prevent many from going there at present.—*Can. Pres.*

WITH CHOLERA raging in the ports of the Caspian, Black and Baltic Seas, it seems wonderful that it does not spread for these are the places whence it might most easily go forth. Nothing but the improved hygienic conditions protect civilized Europe. Russia is entirely at the mercy of the great scourge. There is no intelligent sanitary arrangement. Over one-half of those stricken by the plague have died. Russia needs to get civilized a little before she can protect herself against any of the ills incident to life.

A WRITER in *Blackwood's Magazine* asserts that the recent troubles between Protestants and Catholics in Uganda, which resulted in some severe fighting are chargeable directly to the Jesuits. He says also that the Jesuits are encouraging the slave trade and that formerly, if not now, they themselves were extensive slave traders. The Jesuits, all through the years have been found ever willing to sacrifice conscience and right to material gain. They are more worldly and political agents than emissaries of Christ.

IT IS NOW proposed by the people of Holland to drain the Zuyderzee and thus to add 750,000 acres to their country. This will increase the area of the country by ten per cent., will add much wealth and will give place for the crowded populations. The enterprise will cost something like one hundred million dollars. The saying "That beats the Dutch" must have arisen from the great energy of that people and the difficulty found in beating them. They certainly show indomitable pluck in this great undertaking, for it is one of the most gigantic enterprises the world has ever known.

IT IS REPORTED that Great Britain, Spain and Italy have arranged for the partition of Morocco. Whether this report be founded on facts or not, there is very little question but that the southern shore of the Mediterranean will again be brought under European rule. Such a result would be of undoubted benefit to that country. The civilizing influences of Europe would make very rapid the development of Northern Africa and would unquestionably soon convert it into one of the most prosperous regions of the Old World.

HERBERT SPENCER, the great scientist, speaks out very strongly sometimes. He said recently in reference to Russia's tyranny. "I condemn in the strongest manner all religious persecution, be it of Jews, or any sect of Christians, or adherents of other creeds." So he has "utter reprobation of the course pursued by Russia" in persecuting the Jews, and adds—as illustrating his "strongest manner"—of condemnation—"My hope is that the intensified despotism of late years, leading as it does to the accumulation of various explosive forces, will end in

a catastrophe which will break up into half-a-dozen kingdoms this great barbarian empire." It only takes one little letter at the front end of evolutionist to make something else out of it, you see.

ON AUGUST the 6th, Tennyson celebrated his eighty-third birthday, and he is in such good health that his friends hope to see him enjoy many more such days. Tennyson has not had to wait for posterity to honor him. He has been more widely popular than any poet of the age, and undoubtly his fame will go down through many ages.

THE FRENCH Government has done itself honour by conferring the decoration of the Legion of Honour upon Rev. Mr. McAll. For more than twenty years this devoted man has laboured in Paris for the elevation and evangelization of the masses. The Parisian police say that he no sooner opened a mission than drunkenness ceased. Such a man deserves to be honoured.

STARTLING NEWS is to hand from Central Africa, where the slave-trading Arabs are in revolt against the whites, and the gravest fears exist for the safety of all European expeditions and missions.

A SEVERE TEST has been made recently of the fitness of bicycles to be used in conveying dispatches long distances over difficult roads. Relays of riders conveyed a dispatch from General Miles in Chicago to General Howard in New York. Considering the condition of the roads the trial was declared eminently satisfactory. General Miles is reported as saying that cavalrymen could not have covered the distance in twice the time, and that the bicycle will supplant the horse in such service. Now, if somebody would bring it about that people could buy the machines at something less than ten times their cost, they might come into more general use and supplant the horse in other uses.

FRENCH CIVILIZATION is hardly keeping up with the age in some matters. A young lady, having undergone the required examinations, attempted to read her thesis for a legal degree. She had prepared a paper on "Professions accessible to women and the historical evolution of the economic position of women in society." The interruptions of the male students was such that she was forced to discontinue her reading. The young men are only following in the footsteps set by their barbarous seniors in the chamber of deputies, who have repeatedly refused to pass the legislation making duelling criminal. When will such relics of barbarism pass away?

When a Turk thinks of marrying he tells his mother. After consulting her husband, she goes on a journey of discovery to every house where there are eligible girls. When one of these has been selected, and the consent of her father has been obtained, the bridegroom's father sends his with a diamond ring to the bride, and when it is placed on her finger the matter is settled. A contract is then signed, the amount of money decided on that shall be given for the wife, and half of this is at once handed over to her father for her immediate use. The wedding dress of a Turkish lady is very elaborate. A gold embroidered gown, diamond waistband, as many diamonds as possible in her hair, and a gold-embroidered veil. Two bunches of gold wire, like long horse tails, are hung behind her ears, and strewn down the front of her dress. She is then taken in a carriage to her husband's house. Having entered, she is seated on a throne prepared for her, and awaits the arrival of her father-in-law. The band of diamonds is taken off her waist, and a new one put on by her husband. She then kisses the hands of her parents and his father, and the hem of her husband's coat, as a sign of subjection. Whether the young people set up housekeeping by themselves, or live with one or other of the parents, the bride has to wait on her husband when dressing, rise when he enters the room, and kiss his hand when he comes back from his daily occupation. She may not address him by name, nor leave the

Marrying in Turkey.

house without his permission, not even to visit a dying friend. She even cleans her husband's boots. Adalet, writing on 'Turkish Marriages,' in *The Nineteenth Century*, says, 'I have seen girls brought up in every kind of indulgence, and who have never been thwarted in their whole lives, bow down before the authority of their husbands, and obey him without a murmur.' A Turkish wife to be considered perfect must 'not only go through the whole course of reading, piano, painting, embroidery etc., but be able to do plain sewing, to cut out and make a dress in the last Parisian fashion, to cook, to sweep, to iron—in fact to learn every element of knowledge both useful and ornamental.' A wife, too, is only allowed to see those whom her husband permits, and if his brother be living with them, and the husband's sanction has not been given to their meeting, the poor woman has always to be hiding behind chairs and doors in the most undignified way. It is gratifying to be told by the inmate of a harem that, while husbands ask so much devotion and sacrifice from their wives, they rarely become tyrants. 'That all marriages should be happy is impossible,' writes Adalet in concluding her very interesting article, 'but seeing the strange manner in which we become acquainted with our future husbands, and all the chances that exist against our happiness, we have comparatively few failures in that line, and can be well proud of our wedded life.'

They are very thoughtful. Our Yearly Meeting in February was a mingled season of joy and sadness. We had one evening a thank service, and we found a great deal to be thankful for; but we could not remember the years before when our dear Bro. Boyer was with us and dear Mrs. Harry Bachelor and her little ones; and others that made that session a very enthusiastic and joyous one; and now because of sickness and death and ill health our numbers are so much reduced that God's own work seems crippled. It must be only seeming, for he is all wisdom and his work goes on whether it seems so to our eyes or not.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

Extracts From Private Letter From Balasore.

The appropriations were all right, and they come regularly, but we have a greater need than money just now; we must have more workers. The outlook for Balasore is anything but cheering if we count on human help. Nellie Phillips, who has the zenana work of the Woman's Board besides enough other work to keep one person busy, is now entitled to her vacation, being on her eleventh year of work; but she is waiting Hattie's return.

The Hindu girls' schools—the work of the Woman's Board—are in Mrs. Boyer's care; but she with her own children and the thirty or more orphanage boys, and outside work begun by Mr. Boyer which she is carrying on, has more than she can carry even if she hadn't the schools. Mrs. Griffin, with reduced strength from her long and severe illness, is trying to husband that and still do all that comes to her hand (which is no small amount) that she may at least finish out the ten years before a vacation is due.

I am awaiting Mrs. Smith's return, that I may go back to my work in Midnapore and vicinity, which is resting as a double burden on Miss Butts; or it may be necessary then for me to go home—I shall have been here ten years.

Now "our Father" knows all these circumstances and it is his work, and he must be preparing workers. Do you get any hints of his workings? There should be two women at least preparing to take these different places as they are vacated by those now filling them. May the Lord of the harvest "raise up and send forth laborers into his harvest."

Isn't this influenza, or la grippe, a most mysterious disease! Some one here has called it "a blast from the bottomless pit," and it does seem as though it was a breathing from somewhere that had enveloped the whole earth; and one seems to be so utterly powerless when once it clutches him! Surely no disease was ever so universally prevalent in all parts of the world. It has not been so fatal here as in the colder countries. No one has died from our Christian community, though quite a proportion of them were attacked. Several deaths have occurred among the Hindus round about. Miss Hooper, Mrs. Boyer and her children, had it; but the latter are nearly well. There seems to be a very good spirit among my girls, and I hope some four or five of them may be converted.

They are very thoughtful. Our Yearly Meeting in February was a mingled season of joy and sadness. We had one evening a thank service, and we found a great deal to be thankful for; but we could not remember the years before when our dear Bro. Boyer was with us and dear Mrs. Harry Bachelor and her little ones; and others that made that session a very enthusiastic and joyous one; and now because of sickness and death and ill health our numbers are so much reduced that God's own work seems crippled. It must be only seeming, for he is all wisdom and his work goes on whether it seems so to our eyes or not.

The Sabbath-school lesson of Feb. 7 was a great comfort to me. I had read it many times before, of course, but at the lesson time the one word, "It shall accomplish that which I please," seemed driven home to my heart with so much assurance of fulfilment that it has been a pillar ever since against which I may rest. God's pleasure in being accomplished in ways as unknown and hidden as the workings of "the rain that cometh down, and the snow from heaven, that returneth not thither, but watereth the earth and maketh it bring forth and bud."

I am getting on with this work better than at first. I have become somewhat accustomed to the various needs, and they do not seem so heavy; but it is a work in which one cannot slack up for a single day. I went with Miss Hooper to Calcutta; was gone just a week, going and returning on the steamer that makes weekly trips to Balasore. Mrs. Phillips stayed at the Orphanage while I was gone, and with Nellie's help kept everything straight. Mar. 27, 1892. L. C. COOMBS.

An Example of Courage.

In the Royal Academy of London, a few summers since, my attention was arrested by a newly-made life-sized statue, in sitting posture, of one who at once commanded my admiration as evidently a noble personality.

It proved to be the notable blind British statesman, Henry Fawcett, whose honorable career had recently closed. His biography is a narrative of unspasmodic pathos and heroism. Graduated from Cambridge University with brilliant prospects, his future was planned for an honorable career of public service. One bright September day his father and he, English fashion, went gunning. As a covey of birds arose his father suddenly fired. The son was within range. The fine, scattering bird-shot flew into his face, pierced both eyeballs, and he was instantly and forevermore blind. His physical pain was overshadowed by a ten-fold agony of disappointed hope. From a great multitude of friends came unnumbered messages of tender sympathy over his cruel fate and ended career. But on his couch of suffering in the darkened chamber his manhood rallied, and he there resolved that, God helping him, he would do his best, and move forward in his life plans. With the help of wife and friends reading aloud, he pursued his studies, and in high places of public service—till life closed—through an honorable career, served his country and generation, on the right side and at the front, in every good cause.

Said Canon Farrar in Westminster Abbey: "Henry Fawcett, the blind statesman of England, showed the world an example that will never be forgotten. By God's help, he from the very first faced his catastrophe with a fortitude that refused to succumb, and breasted undauntedly the blows of circumstance. Manfully and uncomplainingly he lived all his life as a man not blind. He walked with the same swinging stride; he fished in his native stream; he pulled the stroke oar in his college boat; he skated for miles along the frozen river; he lectured as a university professor; he rode fast in the streets of London, and addressed, without a tremor, tumultuous meetings; he took an active part as a politician and displayed high administrative ability as a member of government. Blind himself, he never missed an opportunity of helping the blind; and it was a touching proof of the love he had won by his kindness and sympathy that many clerks, telegraph boys and messengers, in whom he had been interested, sent wreaths and flowers to lay upon his tomb."—*R. R. Shippen, in Christian Register.*

Burial Reform.

This movement is rapidly gathering strength in English-speaking countries. In England there is a strong society formed with that object in view. We can find no valid objection against an immediate change in the expensive, and in some respects unbecoming, customs of mourning and burial. The idea of public display does not harmonize with deep, genuine grief. The parade of mourning emblems forms no adequate representation of the feelings of bereaved relatives, and no just tribute to the memorial of the dead. There are occasions, of course, in which the marked prominence of a deceased person naturally demands a public funeral and elaborate ceremonies; but we must distinguish between public and private function. The Burial Reform Society in England has made an exhaustive study of this subject and has shown the enormous expense of the present system. It has found also an earnest and widespread response to the appeal for a different state of things; but the chief obstacle is a deep rooted custom which has such cherished family associations entwined around it, and which shrinks from change as from sacrilege. Such a feeling has no reasonable foundation; and the relief and practical benefits which would flow from less elaborate and expensive funeral customs would soon outweigh all other considerations. Such courageous examples have been set, but departure from the present system have as yet been too few to have an appreciable result. There is much need felt for a sympathetic action of church bodies, so that the progress of opinion may be assisted. It is believed by some of the advocates of this reform that the taking of a resolute action by responsible religious bodies would very soon bring about the desired change. Public opinion is favorable for it.—*The Christian Guardian.*

Mars and its Moons.

The Providence Journal has an article on this subject. Mars when at its greatest distance is one hundred and forty-one millions of miles from the earth. Once in every fifteen years it reaches its nearest point to us, and will do so eight weeks hence, when it will be within thirty-five million miles. Mars is just one half the size of the earth; its surface is divided into continents and seas, having as much land as water; it has an atmosphere, clouds frequently concealing its face. Its seasons are about the same as here, though the waters are colder. It has two moons; one goes round Mars three times as fast as Mars; its turns, so it appears to rise in the west and set in the east, while the other rises in the east and sets in the west, and both can be seen in the heavens at the same time going opposite ways. Their diameter is about sixty miles each.

The Providence Journal calls attention to what is probably one of the most astonishing coincidences in the world. Dean Swift, a century before the moons of Mars were discovered, puts in the mouth of Gulliver these words of the astronomer of Laputa: "They have found two satellites which revolve about Mars, whereof the innermost is distant from the planet exactly three diameters of the planet; the former revolves in the space of ten hours, and the latter in twenty-one and a half hours." "In fact," says the Journal, "the latter moon is ten thousand miles from Mars, whereas—the diameter of the planet being four thousand miles—Gulliver's estimate would place it twelve thousand miles; for the outer moon he gives twenty thousand miles for the distance, which is really fifteen thousand miles." The inner moon revolves in seven and a half hours against Gulliver's ten, and the outer thirty hours against Gulliver's twenty-one and a half.

This, of course, was pure coincidence, for the moons were not discovered until 1877, when they were discovered at the Naval Observatory at Washington by Professor Asaph Hall.—*Christian Advocate.*

Among Exchanges.

LOTS LIKE HIM
"He is a rustler!" Yes, my son, I have seen thousands like him. "He gets over the ground." So do the leaves, my boy, and they rustle in going, but it is all noise, and it does not amount to anything. The human rustler makes a great noise; he can blow and he can brag, but somebody else, frequently his wife, does the work. The people who accomplish much have no time for theatrical parades. They stay in one place and keep pegging away. The folks who cover

the country with their talk, rush about tell how much they have done and what they are going to do—well, dead leaves will rustle when the winds blows through them.—*Rocky Mt. Advocate.*

MONEY DEFINED.

Money is an almost omnipresent commodity and yet judging from the use most people make of it, it would seem that they really do not know what it is. Sometime ago it is said a London paper offered a prize for the best definition of money. The prize was in due time awarded to Henry E. Bagge, of Sheffield, who defined it thus: "Money is an article which may be used as a universal passport to every place except heaven, and as an universal provider of everything except happiness." How true; and yet the wise use of money may greatly enhance our chances for admission to the beautiful and spacious mansions of the heavenly city.—*Reg.*

MAY GET DRUNK.

Attorney General Smith, of Indiana, recently gave an opinion in the case of one Frank Griffin, whose license to teach school was revoked by the school superintendent of Clay County for becoming intoxicated at a political meeting, to the effect that the county superintendent acted without the shadow of law, the School Board of the township being the sole judge of the teachers' qualifications to teach in the town school. If there are other drinking teachers employed in the schools of Indiana they will welcome this opinion of the Attorney-General to the effect that, with the consent of the local Board, they have the right as teachers to get drunk. We infer that the "legal school master" in Indiana is abroad.—*Ec.*

THEY MIGHT.

"The poor man's parlor" is what a liquor advocate calls the saloon. So it is. If it were not for the saloon, however, his wife and children also might have a parlor.—*Baltimore Methodist.*

HE NEEDS IT.

One of the best things about a vacation is that it may bring a broader sympathy with human life. We all tend to live in our own callings and to measure things and men by artificial standards of our class. It is good to see how other men think and feel. Ministers especially, inasmuch to themselves, come to substitute professional ideals for those of the gospel. A congregation may admire the fidelity of a minister who sticks to his post fifty-two Sundays in a year, but his preaching will probably lack the range and helpfulness it would have if he betook himself to new scenes and companionships for a few weeks in the summer.—*Watenman.*

INCONSISTENT.

It is claimed that the saloon keepers of Chicago favor Sunday closing of the Fair because if the business of Sunday is left to them without competing attractions they will make the larger profits. But it is certain that the friends and patrons of the saloons want the Fair open on Sunday as on other days and they are making desperate efforts to secure it.—*The Congregationalist.*

If liquor dealers favor Sabbath closing, how does it happen that those Senators and Congressmen who have spoken and voted for liquor selling at the Fair and elsewhere have also been most earnest for Sunday opening? Congress turns to comedy when the champions of rum advocate Sunday opening as a temperance measure.—*Chr. Statesman.*

TALMAGE AGAIN.

Dr. Talmage has been to Russia, seen the Czar and been entertained for a day or two in the imperial palaces. This perhaps is enough to turn his head. It seems to have done so, for he has eulogized things Russian in such unmeasured terms that the English religious journals are asking if he ever heard of the Stundists and Baptists of Russia, or of the Presbyterians and Molokans settled in Gerusi and a hundred other places—men professing the doctor's own faith, and yet because of this profession wearing their lives out in exile and in prison.—*Watchman.*

RIDICULOUS.

The United States is about to undertake an enterprise which borders upon the ludicrous were it not the outcome of a humiliating and disgraceful law. It is nothing less than the official photographing of all Chinamen in this country supposed to number something over 130,000. There are to be three copies taken—one to be deposited in the Federal archives, one to be held by the Internal Revenue collector, and one to be retained by the photographed person. The height, weight, age and name of each is to be taken, as also the color of the eyes. Then each Chinaman is to be registered in the collection district in which he resides, and the collector gives him a numbered and signed certificate. The name and number of the holder is to be written across the photograph in red ink. After all this process and the payment of one dollar, the Chinaman is to be lawfully entitled to remain in the United States, though he may have lived here for years and paid licenses and taxes to a large amount.—*Zions Herald.*