

Religious Intelligencer.

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

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WHOLE No 1980

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NOTES AND GLEANINGS.

CHOLERA is still raging in Northern Syria. Visitors are not allowed to go to Jerusalem from Damascus. It is feared that next summer will bring the dread disease into Jerusalem itself.

LAST YEAR the deaths registered in the United Kingdom were 587,666, and the births 913,836, giving an excess of 326,170 births. The birth rate in England and Wales rose by 1.2 per 1,000 over that of 1890, which was the lowest on record. Influenza is no doubt the explanation of the fact that the death rate, which for ten years had not succeeded 19.7 per 1,000, rose to 20.2.

THE YOUNG EMPEROR of China has begun to study English. It is extraordinary news and implies the beginning of a new era in the history of the Flowery Kingdom. We had not imagined that his advisers would do a thing which can mean nothing less than a desire that China should take her place among civilized nations and learn what the West has to teach it.

MANY THINGS, the N. Y. Advocate thinks, are adapted to arouse fear that the intellect of the present Emperor of Germany is unbalanced, or his emotional nature morbidly excited. Within a few years a crisis or persistent troubles or opposition may add another to the long list of confessedly insane monarchs. Many of his actions and speeches forcibly remind the student of history of his great-grandfather, George III., of England, whose eccentricities two or three times developed into insanity, and who was secluded on that account twenty of the sixty years that he reigned.

THE EMPRESS OF CHINA takes great interest in the working girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial palace in Peking, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed by court regulations to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.

LAST YEAR there were in London 2,892 fires. At these 207 lives were saved by the firemen; but 61 lives were lost, of which six were firemen. 103 other firemen were injured. The Fire Brigade numbers 706 men, with nine barge steam engines, and 47 on land, and nearly 100 manual engines. The hose is 35½ miles in length. Most fires are preventable. The annual report says of last year's fires that 266 were from lights carelessly thrown down, 206 from the upsetting of spirit lamps, 86 from explosion or other accidents with spirit-lamps, 62 from children playing with matches, and so on. No fewer than 450 malicious calls through the fire alarm posts sent the engines dashing needlessly through the streets.

IT IS REPORTED—so the Standard says—that contracts are being made between an Artificial Rainmaking Company in Kansas and certain farmers in the semi-arid regions of the West. One contract includes eight counties lying on both sides of the Colorado and Nebraska line, by which the Company will agree to produce rain in the counties named, on request of a committee of eight, consisting of one man from each county, four times during the months of April, May, June and July next. Each county agrees to pay the company \$75 for each rain produced on call. If the company fails to produce the rain they get nothing. We apprehend that somebody will find this pretty dry business, and possibly, somewhat stormy.

IN "Barry Lyndon," Thackeray graphically describes the brutal treatment of soldiers by officers in the Prussian Army in the time of "Great Frederick." A circular issued by Prince George of Saxony, commander

of a German army corps, shows that the old leaven is still at work. The circular was confidential, but has got into a Socialist paper. It enumerates various cases of barbarous discipline and stupid cruelty practised by officers commissioned and non-commissioned. Some officers have drilled men till they fainted of fatigue, and then flogged and kicked them for sinking. Sergeant Zwarp ordered a recruit to raise over his head and lower 500 times a can of boiling coffee, till the man's muscles gave way, and the coffee streamed over his face. An artillery sergeant had a man flogged and kicked so that his injuries resulted in a serious disease. Another repeatedly flogged one bombardier with his swordbelt, and several times had 150 blows given to him with the upper part of a riding boot; and another man was by the same officer made to present arms 1,889 times, until he fainted from exhaustion. Sergeant Pflug made his recruits chew their dirty socks, and others invented equally disgusting punishments. Prince George sternly forbids such practices in future, and says the officers mentioned have been degraded to the ranks and sent to prison.

CONNECTICUT had a case of kidnapping a few days ago. A man named Waterbury, employed two fellows to assist him in kidnapping a son of his cousin. A ransom of \$6,000 was demanded. But the boy was rescued without the payment of the money. Of this form of crime the *Christian Advocate* says:

Capital punishment would not be too severe in the sphere of retributive justice for such brutes. We are informed on good authority that one of the wealthiest men in Boston will not allow his children to go upon the street except when accompanied by a private policeman. Kidnapping has become quite common. That and the stealing of bodies of wealthy persons to be held for a ransom are developments which, with many other outrageous crimes against person and reputation, form black spots upon the sun of our modern civilization.

IF HALF THE STORY told by Sheikh Djemal Din be true, Persia is groaning under a brutal Reign of Terror. The Sheikh was a reformer who made himself the people's mouthpiece in begging the Shah to give effect to his firm promises of law, safety of life and property, and protection of wives and daughters against outrage. "Suddenly," says the Sheikh, in *The Contemporary Review*, "I am seized, imprisoned, banished: my friends are imprisoned, and tortured, without explanation, without trial." The Shah, he declares, is given up to drunkenness and debauchery, and an unscrupulous Vizier, the son of his cook, "is now the absolute disposer of the life and property of those who remain and have anything left." During these last years thousands have been compelled to flee the country. At Constantinople the Sheikh met Persians with delicate hands employed in the meanest capacity, such as water-carriers, street sweepers, and drovers. It will be found, on examination, he declares, that the number of emigrants out of Persia exceeds one-fifth of the total population. After each of the Shah's visits to Europe he has returned a greater tyrant. "Probably this may be more or less due to his arrogant estimation of his individual power and importance, based upon the flattering 'receptions' which he received in Europe." The people hate Europe, and have formed great misconceptions of it on this account.

THERE WAS RECENTLY HELD in Chicago a conference composed of representatives of the "People's Party," the "Prohibition Party," and the "National Reform Party," the object being to see if it were not practicable to unite the forces constituting these organizations into one political reform party. Quite a number of the representative men and women of these organizations were present, all of whom agreed that a union was desirable.

The conference was held, we understand, at the instance of Miss Willard. Of it the "Advance" says:

"A proposed basis of union was agreed upon by a large, though not quite unanimous, vote on these issues: A national greenback currency, no private or corporation banks of issue being allowed; governmental control and, if need be, governmental ownership of the means of transportation and communication; opposition to land speculation and alien ownership of land; suppression of the liquor traffic and municipal suffrage for women, with an educational qualification. That it will be found possible to make all the elemental reforms mix and mingle in such a way as to secure any large, coherent, and commanding following is gain by its alliances with the other schemes proposed is still less clear; but at all events there may be some real advantage in having the temperance cause brought into the closest possible association with every honest and earnest effort to better the condition of the people."

Mr. Spurgeon at Home.

It was my lot a few years ago—says a writer in the London Christian World—to visit Mr. Spurgeon, in the course of professional duty, at his beautiful home at Norwood, and the impression that I carried away with me was that he was one of the most genial of men. Marks of pain line his face, and he walked with difficulty, by reason of his rheumatism, but he was urbane throughout—a thoroughly good fellow, one would say. I felt I could understand the fascination he exerted over so many of his countrymen. He might be a great orator—one could almost detect that by the music in his voice and the play of his mouth even if one had not known it before—but I judged it was this inestimable quality of genial good-fellowship, as well as his greatness as a preacher and philanthropist, that had won him such widespread affection and regard. Theology, however, I avoided, and he made but few remarks to me about it, although it was near the time of the famous Down-Grade controversy. But he showed me his curious collection of caricatures and pictures and so forth of himself. He had them pasted into large books, and ringing his portable electric-bell his man-servant appeared, and in answer to his desire brought them for him and placed them on a chair and turned over the leaves, and pointed out various pictures to me. One of the first, if I remember aright, was a picture in which he appeared, for some reason, side by side with Lord Palmerston. The picture was striking, as showing that even in those early days he had attained such great celebrity as to warrant the artist in giving him such a place. Then later on he came almost side by side with Sarah Bernhardt. It may seem a curious conjunction—the greatest English preacher of this day and the French actress—but both were great celebrities, and instead of ruining the picture it was placed wholly in the book. Going back again for one moment to earlier years, there was a caricature of Mr. Spurgeon sliding down the rail of the public-stairs—to illustrate ridiculous story that he had actually done so to show the evils of backsliding! "At the very time," said Mr. Spurgeon, "that that was issued, my pulpit had no stairs!"

And so in the cloudy summer evening he turned over these pictorial records of a long and busy life, lived out in the full blaze of publicity, and while he looked at the pictures I must confess I looked as well at the great preacher. The rudest, vulgarst, most ill-natured caricature seemed to hurt him no more than does the proverbial water on the proverbial duck.

We were quite alone. Mrs. Spurgeon, who I regret to say was very unwell, was reclining in an adjoining room, where she could enjoy through a gap cut in the tree tops a sight of the beautiful Surrey Hills. Mr. Spurgeon took me into various rooms and showed me some of his treasures. Among these was a copy of one of his own sermons found among Livingstone's effects in Africa after his death, and sent to Mr. Spurgeon by Livingstone's daughter. The paper was stained with travel, but on it could be read still, "Very good.—D. L." Three glass-houses opened out from his smaller study, and in these he could gain fresh air—his great medicine—and change when the weather was bad. The room

I call the smaller study, and which was walled with books, opened out of the larger one, where he was wont to sit with his secretaries. One side of this large room seemed nearly all glass, and opened on to the beautiful grounds surrounding the house. These grounds sloped away soon from the window, for the house is situated on Beulah-hill, and the slope seemed to me covered with pleasant trees. Down there somewhere in the kitchen garden is a spa, from which the great preacher with his characteristic geniality and neighbourliness permitted the hydro-pathic establishment near by to draw; on his lawn he allowed the students of his college to play bowls. The house itself stands back from the road running over Beulah-hill to Streatham-common, and is approached by a drive adorned with trees and shrubs. It was characteristic of his desire for fresh air that over the front door and over his study door leading to the garden was a wire-work trellis which permitted the fresh breeze to sweep in constantly. He had, of course, numbers of books. Among them were several old herbals, in which he found many quaint illustrations. He had also a set of volumes in which were pasted and indexed newspaper extracts referring to himself. Of all his various institutions, I judged the Orphanage was his favourite. Was it not to gain strength for his annual festival last year that he went down into Essex, and caught the chill which has at length ended fatally? Down in Essex, where I paid a visit one day last autumn, near Kelyvedon, I heard that Mr. Spurgeon was regarded as a boy somewhat shy and reticent, if not, indeed, somewhat morose? As a matter of fact, no doubt he was drinking in everything he heard and saw, to be given forth again, however, with good interest when the time came. He was largely brought up by his grandfather, who was for fifty years Independent minister at Stambourne, and a shrewd, clever old man he appears to have been, whom local tradition regards as the origin—as far as wit and wisdom are concerned, at all events—of that famous personage, John Ploughman.

Hypnotism and Humberg.

Unusual attention has been attracted by "hypnotism" during the past year or two. It is an old business, known to Egyptians, Greeks, Persians, Hindoos. In many convents of the Greek Church it has been practised since the eleventh century. Hypnotism is akin to spiritualism, mesmerism, and similar "mysteries." An English physician, Earnest Hart, a life-long student of these phenomena, tells his "experience." He was able while yet a student, forty years ago to perform all the usual "wonders," putting persons into mesmeric sleep, controlling their actions, inducing them to do whatever he suggested. He could have done all the wonderful cures and told all the secrets, out of which Mesmer made a fortune in Paris. "In all these magnetic cures, faith cures, Perkins tractors and electric belts you must make haste to be cured while the fashion lasts; as the fashion fades they cease to cure."—There was nothing electrical or magnetic in the "Mesmer" performances. There is no "animal magnetism." There is "electric biology."—Dr. Hart proved this by careful experiment. He also proved that the will of the operator is not the efficient cause. Passes and gestures are also of no account. "I did not will them to sleep, but I allowed them to look at me, or at a silver spoon six inches in front of the eye, or at the tip of their own nose. The same results were attained."—Mesmer had mesmerized, eight thousand persons in Paris in one year. A disciple of his so mesmerized a tree that persons surrounding it, joining hands, and gazing intently at the tree, would fall asleep and get all the benefits for their rheumatism, neuralgia, and other ailments that were obtainable from Mesmer himself! Of course the "mesmerizing" was all imaginary. Dr. Hart tells how he told a young lady who had a very bad cough that he had mesmerized a candle. She looked at it and fell into a sleep which continued twelve hours. Next night at a large dinner party he sat opposite her. Presently she became drowsy and had to be led away from the table alleging that Dr. Hart had "mesmerized" her. She became so sensitive

that seeing Dr. Hart passing the Railway window she fell asleep. All this originated from a candle supposed by the lady to be "mesmerized." The will of the doctor, so long as he only exercised it inwardly had no effect whatever in promoting or preventing the mesmeric or hypnotic sleep. Dr. Hart concludes that "magnetic sleep," "faithtrance," "clairvoyance," etc., are quite independent of passes, or gestures, or will power, and has no relation to any fluid passing from the operator, or any influence he exercises. All that is wanted is the imagination of the subject, or to effect the physical condition by any one of a great number of contrivances. Horses can be hypnotized—as is very often done in Austria when they are being shod. Fowls and rabbits and other animals, even frogs and young alligators are capable of being affected this way,—not certainly by means of mental influences or by electric currents.

In the human subject of hypnotism the will is asleep, or partly asleep; and this state of sleep has come on while the thought has been in relation to the person, carrying on the experiment, and the suggestion which he makes or the directions he gives are carried out without the intervention of the will of the subject and more or less completely without his conscious knowledge. He becomes passive,—accepts any statements as to colors or odors; swallows petroleum with delight, and believes it champagne: takes salt for sugar and mustard for honey. When these things are done in public before great audiences they are usually arranged beforehand—persons being paid to act their part. Dr. Hart says that things more marvellous than are seen in exhibitions really happen under skilful treatment in hospitals, through the influence of suggestion upon person: hypnotized in the regular way. He denounces as sheer imposture the supposed powers of clairvoyance, the prediction of future events, and the insight into hidden things attributed to hypnotics and somnambulists.

In 1837 the French Academy by a skilled commission examined the marvels of blindfold subjects of magnetism, and found there was nothing in the business but fraud,—no second sight or knowledge. Dr. Burdon offered a reward of 3000 francs to anyone who would read one word without the use of his eyes. Six hypnotists and somnambulists tried all their tricks, and all failed. All was imposture and folly. When clairvoyants and spiritualists claimed in Great Britain that they could read hidden numbers, Sir James Simpson locked a five hundred pound note in a box and placed it in a bank and offered to make a present of it to any spiritualist or other "medium" who would tell the number of it. The note was never claimed. It is asserted, we do not know that it is true, that a hypnotic subject who has given his will over into bondage to another can through suggestion be put into the hypnotic state on a future day. "Next week at such a time you will be hypnotized and perform such and such an action—a theft—a deed of violence—and forget who suggested it to you. Cases of this sort have been heard of only in France, we believe, and they are of a very dubious character. Dr. Hart has no faith in "telepathy,"—the idea of feeling what is going on at a distance and coming somehow under its influence. The cold light of science is certainly very damaging to all these odd things—ghosts, witches, spiritists, telepathists, clairvoyance, and such like.—*Presbyterian Witness.*

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 Mrs. Jos. McLeod, Fredericton.]

Santipore Notes.

BY DR. NELLIE M. PHILLIPS.

We often mourn over the shortcomings of our native Christians, their selfishness and their lack of spirituality, but we get our bits of comfort now and again when, in contrast with some orthodox Hindu, we can realize the hole of the pit from whence our Christians were so lately digged.

Besides having lived in Santipore several years myself, every one about

knew father and mother so well that during my occasional visits many old acquaintances drop in, and in friendly conversation reveal facts which are often more interesting to me than creditable to the persons concerned.

The other day an old neighbor greeted me in a most cordial manner, and in the conversation which followed I learned that he was in great trouble. His eldest son, a deaf mute, had reached a marriageable age. Hindu rules required his father to find him a wife. The young man being below par, every father who was applied to for a daughter was quick to see the advantage and to determine to make the most of it. After various unsuccessful attempts the price of a wife was finally settled upon at 50 rupees, quite an exorbitant sum to be paid by a person in the circumstances of my friend.

"Surely," I said, "this is not purely a matter of sale. The father of the little wife surely does not intend to take the Rs. 50—and enjoy it himself. He will return it as a dowry to her!" and only takes this means of securing the money for her."

"Not a word of it. He means simply to sell his daughter where he can get the most for her and take the money himself. So far from giving her a dowry it is a part of the bargain that she is to be married without even the jewelry and extra wedding garments which are usually a bride's portion."

"You mean the father is so regardless of his child's happiness that he sells her to a deaf mute without her own consent purely to make money on her?"

"Exactly—but no one thinks anything of it among us."

We have a girls' school in a Hindu village near by. The teacher is quite discouraged because the large girls are dropping out. The rice crop has been poor for several successive years, and the farmers are in arrears on their rents. The Zemindar is pressing them for the money due him. Some of them have sold their cattle, and being still in danger of losing their land from want of the required sum, have now sold their little girls as child-wives to their more fortunate neighbors. It is very common to take the price of a daughter, and purchase with it a wife for a son.

Among the higher and more educated classes the price of a daughter is often used to educate the son. If he passes through college creditably, gets his "B. A.," and stands a good chance for a government position, the fortunate father makes well on his investment. Some Hindu who can afford to see his daughter well married offers a good round price for the "B. A.," as a son-in-law. The market prices of college men vary as they are "passed" or "plucked," and according to the government or other position they will be able to command.

In marrying one's children it is counted holiness to give, and take no price in return; and the gift of a daughter is as great an act of holiness as the digging of a tank, but it is not every Hindu who can afford it. The marriage business has many phases.

Woe to the Brahmin who has many daughters! His religion puts an absolute prohibition on his leaving them unmarried, and counts all the horrors of its "eighty-four hells" as insufficient to punish so unholy a father. If he has money he can find husbands. If he has not—sometimes the poor little creatures disappear as soon as they see this light, and no one, but those who understand, know that they were not still born.

On the other hand, the Brahmin who has sons is fortunate. The father may make well on his son in his youth. When the son is grown he takes the business into his own hands, and as polygamy is not prohibited, he may marry as often as he pleases, making as much as he can each time. Don't misunderstand me. Not all high caste Brahmins are so morally degraded, but their religion makes such behavior possible, and even fosters it. The daily papers have recently given frequent instances of such practices. I give one only by way of illustration:

A Brahmin, father of many young daughters,—six, I think, was the number,—in order to save himself and them from the penalties of their religion, sought to marry them all at once to an aged Brahmin who had agreed to marry the whole six for 300 rupees. "When the day for this unnatural wedding arrived, the covetous old Brahmin, seeing his advantage, refused to marry them without an increase, and persisted in his refusal till the amount was doubled. Whosoever the wives? Not the husband—he has rendered an equivalent for the money when he has rescued them from the perpetual disgrace of being left unmarried. They remain with their father, who supports them, and the husband wanders off, perhaps never to return, adding to his fortunes elsewhere.—*Missionary Helper.*