

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

THE WORLD'S FAIR, despite the protest of the nation's wisest and best, has been opened on the Sabbath. Sunday opening, on the second Sunday was a greater failure even than on the first. Only about 50,000 tickets were sold. There was no rush, as was expected by the Directory. The laboring masses, in whose interests the pretense was that the Fair was opened on Sunday, were not there. Nearly all the eastern State buildings (including Ohio and Indiana) were closed, as well as all the Government exhibits. It is claimed that at the rate of attendance on the two Sabbaths, it would require the receipts of eighty-three Sabbaths to pay back the \$2,500,000 donated by the United States Government.

ACCORDING to the press reports, the Spanish Infanta, Eulalie, to whom the whole United States is officially saluting, and whose expenses the religious people are helping to bear, not only attended the races in New York, but gambled with zest and judgment. The reports represent her as being welcomed by the sports and as being much at home among them; that she bet on a winning horse, etc. Those of the European royalty and nobility who are patrons of Sunday circuses, prize-fights and races, had better stay at home. There are enough demoralizing influences connected with the Fair without those of that class.

MR. GEORGE W. SMALLEY, the London correspondent of *The New York Tribune*, has been making a trip to Berlin and recording his experiences. One of them will, we are sure, be read with interest:

"The train was to stop fourteen minutes for luncheon, or, as they choose to consider it, for dinner. We sat down in a comfortable room, table clean, and food very good; luncheon served comfortably in courses and rapidly. But at the end of seven or eight minutes we were invited by the conscientious conductor, a punctilious official, equally polite and peremptory, to take our places in the train. Being asked for the bill, the polite head waiter remarked: 'You have had only half a dinner; you will pay half price.'"

THERE ARE RUMOURS, the "Inquirer" says, that the Italian Pope (Leo), and the American Pope (Satolli) do not quite agree as to the policy to be pursued in relation to the Romish Church in America. If we mistake not, the time will not be far distant when the Catholics of this country will wish Satolli back on the Roman Campagna. There never was a time when there was so much disposition on the part of the priests to think for themselves as now. The signal victory which Dr. McGlynn has achieved over his ecclesiastical superior is a striking illustration of progress. Without penance or confession he is taken back into the Church while his enemies stand aghast.

AT A RECENT meeting of the Salvation Army in Exeter Hall, London, presided over by Gen. Booth, it was reported that the organization had three thousand and seventy posts distributed through thirty-five countries; and in these posts 29,758 officers "reach about seven million people in some way with the gospel every week." In twenty-one different languages the Army publishes forty periodicals. It claims three thousand converts from heathenism in India last year. In the way of benevolent work, the Army maintains forty-nine Rescue Homes, twelve Prison Gate Homes, nineteen food depots, thirty-six shelters, twenty-four labor bureaux, eighteen factories and five farms. In addition there are ninety Slum Posts, with two "alum angels" at each. Whether we regard this Army as a tree which the Father hath not planted, or not, it has certainly taken root widely in the soil of humanity and made wonderful growth.

SPAIN HAS a population of 17,000,000 with an area a little larger than California. Its climate is delightful, and its natural resources were at one time unsurpassed by those of any other country. But to-day Spain is a pauper among the nations. For the last fifteen years its expenditures have exceeded its income by \$15,000,000 per year, and to-day its national debt is three times as great as the national

debt of the United States, while its population is only one fourth as numerous. The miseries of the people are very ignorant, poor, and heavily taxed. What is the cause? The people are ignorant because Roman Catholicism demands ignorance from its adherents. Being ignorant they are not in line with the wide-awake people of other nations and the consequence is that, while protestant England and Germany prosper and grow wealthy, Spain sinks into ruin. Ignorance and superstition cannot compete with enlightenment. And Spain's natural resources will never make her prosperous while Roman Catholicism and priest craft dominate affairs.

## Tyranny in Turkey.

Rev. F. E. Clark, D. D., the father of the Christian Endeavour Movement, has been travelling in Turkey. He writes of what he has seen, and the impressions received, in the *Independent*. We make extracts from a very interesting paper:

About the first of April last I started to make the long overland journey through the Cilician Gates, over the Taurus Mountains, and across the interminable elevated plateau of Asia Minor from Tarsus to Constantinople. The journey lasted three weeks, including a rest of four or five days with the hospitable missionary families of Caesarea, a city nearly midway between the Syrian coast of the Mediterranean and the Bosphorus.

There are no railways in this unprogressive corner of the world, except two or three little spurs which start at the coast and wander inland for a short distance, and most of the journey was performed in a spring wagon (one of the two or three in all the interior of Asia Minor) over the worst roads of which it is possible for the mind to conceive.

At night we stopped in Turkish khans, setting up our own beds on vermin-infested floors, while, under the same roof, and only a few feet away, were neighboring horses, braying asses, bellowing buffaloes and grunting camels. Two Sundays we spent with the families of native pastors of Protestant churches in large towns passed en route.

I speak of these matters to show that I have had somewhat unusual opportunities to see how the people live, move and have their being in this Sultan-cursed corner of the world.

From this near if somewhat superficial view of this last remnant of Ottoman territory, I have no hesitation in saying that, in my opinion, the Great Powers have every moral right to interfere, and to establish here a decent Government in the name of righteousness, liberty and civilization.

I am speaking simply for myself. I am not echoing the opinion of any missionaries, many of whom seem to me to be the best friends the Sultan and his Government have; for they teach the people submission, patience and respect for authority; and their skirts have been entirely clear of all complicity with the late embryonic rebellion. Many of them aver that nothing better is to be hoped for at present than the rule of the Turk; that the other nationalities inhabiting Asia Minor are less capable of bearing rule than the Moslem, and that corruption and misrule would be more rampant than ever should their schemes prevail. However that may be, it seems very plain to me that there is hope for Turkey from the great Christian Powers of Europe, and that from that direction alone can we expect relief, unless we are willing to await the slow process of Protestant missionary education, which in the course of the centuries will, we may hope, evolve a self-respecting, self-governing people.

But how about the hundreds of millions who, in the course of these waiting centuries, will be miserably ground down under the Moslem heel?

The charges against the wretched Government of this historic land are many and serious. One is not favorably disposed toward the rule of "the Sultan of Sultans" by having all his goods rummaged and every book confiscated, as were mine when first I stepped ashore on His Majesty's sacred soil.

The Sublime Porte is very particular about the reading matter of its sub-

jects. Very few books or newspapers are considered unobjectionable by this eagle-eyed Censor.

Some of these objections to current literature are silly and puerile enough. A text-book on chemistry was recently forbidden, because it contained the familiar formula "H<sub>2</sub>O," which was construed by the sapient Censor to mean Hamid II (the reigning Sultan), is nothing. A geographical text-book, which naturally contained allusions to "the union of rivers," was condemned because the Sultan does not wish his people to know anything about union or combination; while a treatise on natural history was forbidden translation because in its chapter on starfishes it was supposed to contain some occult allusion to the Sultan's palace—which is named "the Star."

It is well known that only a severely expurgated edition of our hymn books is allowed in Turkey; that all martial refrains and hymns of Christian courage, such as "Onward, Christian Soldier," etc., are forbidden, and that even the Bible is tampered with. An attempt was made to change the declaration that Jesus Christ came into the world to save sinners, into "Jesus Christ came into the world to save Christian sinners;" since Moslems could not be considered as included in the plan of salvation.

Some months ago a devoted Armenian Protestant pastor translated into Turkish the Constitution of the Society of Christian Endeavor, together with explanations concerning the work and directions for establishing societies. The little volume was put in type, the money was sent from America to pay for it, but the Government Censor utterly and preemptorily forbade its publication.

When reasoned with, and told that the society was simply a spiritual organization and that it had no political significance, the Censor replied that this made no difference; that the Government did not wish young people to meet together, was utterly opposed to their "organizing" for any purpose, and that the book could not for a moment be allowed.

In the long journey across Asia Minor, of which I have spoken, the I addressed many audiences of Armenians and Greeks, I could not use the words "society," "organization," "endeavor," "fellowship," "union," etc., without the risk of getting my interpreter, my audience and myself into an unspeakable Turkish dungeon. In almost every audience were Turkish spies ready to report any unhappy word to the authorities. It is needless to say that in all these addresses I took heed to my lips, and if I ever did make a slip in English my interpreter took pains not to repeat it in Turkish.

All such things, however, might be endured with equanimity, and may be dismissed as the silly regulations of a frightened paternal government which is always trembling for its life; but when it comes to absolute tyranny and outrageous oppression against the Christian subjects of the Sultan, it is time for other Christians to speak out.

Over and over again in this journey across the tablelands of Asia Minor my blood boiled within me as I learned of these acts of cruel tyranny.

In one village a poor heart-broken woman came to tell us that her husband, who was a Protestant preacher, had been seized by Turkish officials while on his way to his preaching station, and from that moment he had utterly disappeared. Three weary months of anxious, heart-sick watching had passed away and she had had no message. What his alleged offense was she had no idea. Whether he was dead or alive, in prison or in exile, she could not tell; and perhaps the mystery of his disappearance will never be solved.

The head of another household in which I called in the village of —, in old Galatia, had been seized six months before and cast into prison, from which he had not then been freed. His sole offense consisted in remarking, in the course of a private conversation, that the Sultan was bankrupt, a fact which is too well known to demand proof. This remark was overheard by some Turks, and, on their evidence, he was apprehended, and, without trial, committed to prison. Many years ago a schoolboy in one of

the Protestant schools of the empire wrote a sophomoric composition, which contained some aspirations for political and religious liberty. Fifteen years later, this composition, carelessly thrown into a trunk was found by Turkish officials who were ransacking the house, and its author, then grown to man's estate, the estate of an honored, useful and devout man, was arrested and thrown into prison, where he languished for two years. His sole offense was that long-forgotten, boyish effusion. It was with difficulty that he was released after two years of durance vile by the interposition, if I mistake not, of the English Ambassador.

These are only isolated instances of hundreds that might be cited; but they show the temper of this timid tyrant who sits on the throne of Othman.

It would take many forty-page numbers of this journal to tell of the indignities which are heaped upon Protestants and Catholics, Armenians and Greeks alike. They would have to tell of horrible highways for which the people are taxed, but which are never repaired; of other proposed roads for which money is raised every year, but which are never built; of taxes wrung out of groaning peasants, of poor debtors flung into prison and almost killed by tax collectors who have taken their last penny; of telegrams intercepted, of mails tampered with, of public meetings broken up, of harmless publications suspended, of millions of people being under a virtual reign of terror.

It is no excuse to say that the Turkish subjects are oppressed as heavily as the Christian. If that fact can be proved, which I very much doubt, it only shows the greater need of speedy reform.

No wonder that a long-suffering people broke out at length in the revolt which culminated in the abortive Armenian rebellion of last winter. To be sure, the revolt was unwise, ill-planned and fruitless. It resulted in strengthening the hands of the oppressor, and in tying more tightly the already shackled hands of the oppressed. It was a weak and sickly effort, which largely contented itself with posting threatening placards on the public buildings in Caesarea, Sivas, Marsovan and other places. It was deplored by all the missionaries and condemned by many of them. But who can wonder at this effort for freedom, weak and abortive as it was?

The Turkish Government, awed by the presence of foreign gunboats in the Bosphorus, and knowing that its only salvation lies in not tempting Christian nations to interfere with its affairs by any glaring acts of cruelty which will reach the ears of the world, has acted with more moderation and leniency than usual. Many of the political prisoners have been released; and I met scores of them going back from prison to their homes in Caesarea and Talar, and other places. But these concessions are simply wrung from a frightened and unwilling sovereign. They mean no change in policy, no openness to the sunlight of the nineteenth century of civilization.

The Sultan seems to have taken for his model his brother tyrant, the Czar of all the Russians. No one doubts that if it were possible he would crush out to-morrow every Protestant school and church and mission station in Turkey.

As it is he throws as many obstacles in the way of Christian work as he dares. It is with the greatest difficulty that a permit can ever be obtained for the building of a new school or church. Obstacle after obstacle is interposed by Government. Promise after promise is made only to be broken. It is always "to-morrow" with the Turkish authorities, but "to-morrow" never comes.

In Syria and in other parts of the Ottoman dominion fresh obstacles are continually being thrown in the way of missionary work, and many schools have been closed by Government interference. In some localities missionary labor must be abandoned altogether if this state of things continues much longer.

Is it not time for Christendom to unite in an emphatic protest?

## 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.]

## NOTICE.

The Woman's Foreign Mission Aid Society of the Seventh District will hold its annual meeting at the time and place of holding the annual District Meeting which will be at Beaver Harbour about the last of July. It is earnestly requested that Secretaries of Local Societies will send in their reports not later than July 22nd. And it is also requested that all money sent to the District Sec'y Treasurer will contain as little change and be in as large bills as possible.

Respectfully,

LYDIA J. FULLERTON.

## Woman's Work.

It marked the beginning of a new and important stage in the growth of Christian missions when, in 1861, and largely through Mrs. Doremus, in New York City, was formed the Union Missionary Society, the first of its kind, at least in the United States, and by the co-operation of women from six denominations. The need of the new movement was so great, and the call was so evidently from on high, that presently the idea was taken up and acted upon by others, and now it has come to this, that any church which is not supplied with a Woman's Board is counted singular and far behind the times.

Not less than 75 such organizations can now be named, of which 50 are in the United States and Canada, and the rest mainly in Great Britain, with an aggregate income approaching near to \$2,000,000, and upward of 5000 representatives in the foreign field, of whom nearly 2000 have gone out from Christian lands. These four denominations stand at the front with respect to the extent of their work, though various others, according to their numbers and ability, have done just as well or even better: the Presbyterians, \$316,734; the Methodist Episcopalians, \$265,342; the Congregationalists, \$218,935; and the Baptists, \$213,658. As a manifestation of zeal coupled with energy and skill, the society first named reported receipts last year less than those of the entire great Church by only \$16,226, a phenomenon strange, if not serious; and while the Methodist Church South has been for some years struggling with a debt, the women thereof have maintained a treasury blessed with a surplus in the bank.

The kinds of work undertaken are various, with school work most common. In the zenanas of the East women find a boundless field, one desolate in the extreme, and have it all to themselves. Besides, in hospitals and elsewhere, not far from 100 women are ministering abundantly to the bodies and souls of their sex. Nearly two thirds of that number went from this country.

The enginery applied at home is equally peculiar. The money is raised by various devices, among which these are most common: by membership fees, with dues paid annually, quarterly, or monthly; by pledges, mite-boxes, collections held at public meetings, etc. But perhaps the most noteworthy feature is found in the surprising variety and abundance of literature furnished to diffuse information and kindle interest. Thus there are the monthly magazines, bearing often names so happily chosen, and edited with such ability and tact; magazines and papers for children as well; mission studies running through the months; prayer calendars to give definiteness and point to petitions at the throne of grace, etc. In all which surely there is something which the brethren are bound narrowly to observe, and also something which they may often wisely imitate.

Mary Allen West, who died not long ago in Japan, whither she had gone in behalf of the Woman's Christian Temperance Union, is a woman not soon to be forgotten. In the "crusade" against the saloon of twenty years ago she took an active part; in the sublime movement which soon grew out of it she was not long in coming to the front, and for years

wielded a wide influence as editor of the *Union Signal*. In particular this fact is notable:

"She graduated from college when but seventeen and entered at once upon her lifework as a teacher. Her influence over her pupils was strongly religious, and out of a large Sabbath-school class which she taught for many years in the Galesburg, Ill., Congregational Church, 12 girls have gone as missionaries to foreign lands. At the home of one of these in Tokyo she died."

## Modern Mesmerism Exposed.

Mr. Ernest Hart—one of those clear-headed Englishmen who does hate to see a humbug uncrowned—was in Paris lately and read in the daily press that Dr. Luys, of *La Charité Hospital* had obtained such a development of hypnotic suggestion as to accomplish a transference of sensibility to inanimate objects. For instance, a person in the hypnotic state would receive a suggestion that a glass of water was a part of himself and was capable of sensation. Then the glass would be taken out of his sight, and when the contained water was agitated, the patient would be visibly disturbed, or even give evidence of acute suffering. Other inanimate objects were capable of receiving like impressions, and there was danger that this "externalization of the sensations," as it was called, would come to be regarded as an established fact by not a few prominent scientific men, with more imagination and credulity than sound common sense.

The experiments were so cleverly managed that Mr. Hart, a thoroughly scientific physician and a cool investigator, was greatly impressed, and resolved to seek out the cause or causes of this wonderful occult force.

In a very short time he was persuaded that the subjects of these hypnotic experiments were impudent impostors, and that Dr. Luys was the victim of gross fraud. Dr. Luys seems to have been inclined to hug the delusion, for, when it was proposed that some simple tests should be applied—such as substituting inert substances in the sealed tubes that contained drugs, with the necessary occult potency to act on the body when brought in proximity to it—he declined to act on the suggestion, saying that he could perform the experiments only in his own way, and if they failed to convince he could only be sorry.

Mr. Hart then procured the attendance of five of these subjects in his own apartments, and repeated the experiments in the presence of a number of Parisian and foreign medical gentlemen. He writes to the *London Times*:

"The same phenomena were reproduced with sham magnets with substituted figures, with misnamed medical substances and with distilled water, and with sham 'suggestion,' with opposite suggestion, and with none at all. Every one present was able to convince himself that all the results so shown were without exception stimulated, fictitious and fraudulent. That some of the patients were hypnotic and hysterical in a high degree does not alter the fact, and from beginning to end they all showed themselves to be tricksters of the most barefaced kind; some of them very clever actors, possessing dramatic powers which might have been turned to better purposes, most of them utterly venal, and some of them confessing that they played upon the credulity of Dr. Luys for their own purposes."

Only lately audiences have sat for hours in Springfield, Mass., supposing that they were being treated to an exhibition of mind-reading, while they were being clumsily fooled by a couple of rather unsophisticated cousins, who had gotten hold of a few of the Hermann secrets, and, having practiced on the credulity of a small country town, had the temerity to try their preconcerted magic "tricks" in Springfield, where there are plenty of people who have studied out the processes of highly accomplished magicians, and now their dream of fame and fortune is over. They are found out. But the curious thing is that so many people were drawn to see "mind-reading" at all, that the irrepressible craving for supernaturalism and mystery should so crop out among hard-headed Yankees. Professor Crooks, of England, the reading of whose experiments on what he calls the "fourth state of matter," leaves one with a headache, has been a disciple of spiritualism, but in his case he seemed to have almost seen the veil between mind and spirit, and we have to rest in Shakespeare's: "There are more mysteries," etc.