

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

No CONVENTS, either for men or women, are to be found in Norway and Sweden. They are forbidden by law.

ONE OF THE funeral customs of Corea is, to say the least of it, peculiar. It is a social law which compels all loyal Coreans to wear a white hat for three years after the death of one of the royal family.

THE SYSTEM of profit-sharing with employees is being adopted by some establishments every year. A Boston paper says the total number of houses now practicing the system in some form is over three hundred.

A GERMAN LAW, as a guard against poisoning, requires that all drugs intended for internal use must be put up in round bottles and those which are only used externally must be placed in hexagonal bottles.

IN RUSSIA, in many large restaurants, there is a pool of water, in which various kinds of fish swim about. A patron of the restaurant who desires fish goes to the pool, points out the particular one he wishes, and in an instant the waiter has captured it with a dip-net and sent it to the chief.

PREPARATIONS are already being made for the celebration in June next of the two hundred and fiftieth anniversary of the founding of Montreal. Fetes extending over four days are being arranged. There will be several distinguished delegates from France, and doubtless many American visitors. An allegorical tableau, a memorial service, a subscription ball, and a banquet will figure upon the programme.

THE JEWISH BANKERS of Europe have agreed to combine for the purpose of refusing to handle Russian securities. In this way they will be able to punish Russia for its persecution of the Jews; and the matter will be all the easier from the fact that Russian securities are of very doubtful value. The famines and the cholera, combined with the miserable administration of affairs, make the payment of Russian loans very uncertain.

THE RAILWAY STATISTICS of Canada, presented to Parliament, show that the total number of miles of track in the Dominion completed to the end of June last year was 141,870; the total earnings were \$51,685,768; working expenses, \$36,488,228; net earnings, \$15,197,540; freight carried, 22,189,923 tons; and the number of passengers, 13,533,414.

FOLLOWING is a synopsis of the new drink law in Russia:

"Under the new drink law which is to come into force in Russia some six weeks hence, the right of granting licenses will rest entirely with the communal authorities. No drink is to be supplied on credit, or on the pledge of crops, or for labor. The commune has possessed a right of vote on licenses since 1885, but this has been exercised as a means of illicit gain rather than for the promotion of temperance and social order."

DR. BAUMANN has traced the sources of the Nile to the Kagera River. He arrived there September 19, 1892. This river rises at the foot of the Mountains of the Moon, and is the chief feeder of the Victoria Nyanza, and therefore the head waters of the Nile. It is within the boundaries of German East Africa. The natives of that part of the country believe that their province has been for ages ruled by kings supposed to be lineal descendants of the moon. The last king died a generation before, and when Dr. Baumann arrived the natives received him with such demonstrations of joy and respect that he inquired as to the cause of their enthusiasm.

OF THE BREXING SEA arbitration the London Chronicle says: "With the greatest regret, but without misgiving, we must say no person of intelligence can read the evidence of the blue book and acquit America of the charges of resting her Behring Sea case in a large measure upon evidence dishonestly procured and prepared. That a

great nation should be placed by its trusted representatives in the position of appealing to the judgment of the world upon bogus treaties, contradictory evidence and impossible affidavits is the saddest spectacle that international relations have produced in a long time."

## Burmese Jails.

The London papers have told strange stories about the cruelties which are perpetrated in the Burmese jails; but they do not half tell the story. Throughout the East, England attempts to govern her subjects by naive laws, and there are immense jails in different parts of each of her dominions. India has 452 of these jails, and these contain on an average about 400,000 convicts every year. There is a penal establishment on the Andaman Island in which there are something like 11,000 convicts, and the biggest jail in the world is located at Rangun, in Lower Burma, and this contains more than 4,000 prisoners. In all of these jails the prisoners are treated with the greatest severity, and in the visit which I paid to this big jail at Rangun about two years ago I saw things which, if tolerated in an English jail in England would bring forth another novel from such men as Charles Dickens or Charles Reade. One of the greatest horrors of the old English jail system as described in Reade's "Never Too Late to Mend," was the turning of a crank attached to a machine which registered the number of revolutions. By the adding of weights to the machine the difficulty of turning the crank can be increased, and the punishment consists in making the prisoner perform a certain number of revolutions. This machine has long since been taken from the English jails in civilized lands, but it still exists in this jail at Burma. The prisoner is confined in a close cell and in one wall of this is set this crank. The machinery of the crank is on the outside of the cell, and the man who turns it round and round cannot see how much or how little he has done. He knows that he is accomplishing nothing of value as he works, and the cruel jailer may add such a weight as to make it almost impossible for him to turn it. Still an ordinary punishment is 10,000 revolutions a day; and I saw men with nothing but a breechcloth upon them straining and pushing as they turned these machines while great beads of sweat stood out upon their brow and skin. "It is," said the jailer, who took me about, "the most terrible punishment we have, and it serves to keep the prisoners in order."

"But suppose they won't turn the crank," said I; "what do you do then?" "Oh," replied the guide, with a smile, "I will show you." He then took me into a great machine shop where at least a hundred of these Burmese convicts were working at blacksmithing and wagonmaking under the eye of a taskmaster. He showed me an adjoining shop, which consisted of a planing mill with all its accompaniments in which at least a hundred more men were working. These two shops had scores of machines run by pulleys and wheels, and a great leather belt furnished the power for the buzz saw and the planing mill. I looked about for the power that ran this machinery, and the guide motioned me to follow him. He took me into a room adjoining the shops and, as I looked about me, he said: "This is our cure for the prisoners who won't undergo the punishment of the crank. If they refuse to work we chain them to the treadmill, and an hour's labor will subjugate the most obstinate convict."

Imagine a low, narrow room, 150 feet long and perhaps 30 feet wide, and in this put six great cog-wheels, each about twelve feet in diameter, so that they make one continuous wheel from one end of the room to the other. Let the cogs on this great wheel be boards half an inch thick and about six inches wide, and put these boards along the wheel, running horizontally from one end to the other, about one foot apart. They now form a set of steps, by which a man standing upon them, can by his weight make the wheel move. There is a bar up above the wheel, and to this the men hold with their hands if they are peaceable, and to which they

are chained, if they are not. In this position they must move, or the wheel goes on and leaves them hanging by their hands. When I entered this room 150 men, bare to the waist, and clad only in a waistcloth, hung on to this bar, and kept walking up and up this massive wheel, and these men formed the power which ran these two immense machine shops. Every one of the prisoners had heavy chains upon his feet. Some had iron bracelets on their wrists, and all had iron collars about their necks. The bare legs of some bore chains so heavy that they had tied them up and fastened them to their waistcloths in order that they might not be impeded in their work by them, and that the weight might be taken from their ankles. Several of the men were handcuffed, and their hands thus fastened were chained over the bar above the wheel. These were the men who had refused the crank that morning, and others had committed minor faults for which they were undergoing this punishment. At the foot of this great wheel, and under the shadow of these three hundred legs which stepped upward to the musical jingle of the chains upon them 150 other prisoners squatted on their knees and held up their hands together toward myself and the guide in the attitude of prayer. They remained in this attitude as long as we stayed in the room, and in going throughout the big jail, wherever we met a convict he bobbed down upon his knees, folded his hands, and remained thus until we passed. I asked the reason for this, and was told that it was done in order to prevent the prisoners taking the guards by surprise.

All of the 4,000 men and women in this big Burmese jail do work of some kind; and the English are, perhaps, the most advanced people in the world in their use of steam, there is not a steam engine of any kind in this prison city. I saw the waterworks of the establishment; it consisted of a number of barelegged men, with chains upon them, walking up a wheel like the treadmill, and in the rice mills and the oil-pressing establishment the grinding up of the seeds which make the oil and of the rice for food, was all done by hand. I saw men straining every muscle, while the sweat poured in streams off their bare backs as they dragged one heavy millstone around upon another; and I was told that each man was expected to make and clean fifty pounds of flour daily in the flour mill. Throughout the other parts of the jail I noticed the same possibilities of cruelty, and an inhuman jailer could here make his prisoners suffer tortures equal almost to those of the Inquisition.

There is no hope of escape. The jail has the area of a good-sized farm, but is surrounded by massive brick walls twenty-five feet high and four feet thick. On the top of these walls are watch towers, in which dark-bearded, brown-faced East Indian soldiers, with great yellow turbans on their black heads, stand day and night ready to shoot down the prisoner who attempts to run away. Other guards are everywhere in the interior, and there are massive cross walls which divide the jail into sections guarded by other soldiers, and so arranged that the convicts in getting out of one pen would be sure to get into another. The English have not much respect for the natives of any country over which they govern, when the skins of their subjects are of a different color from their own. It is true that many of them are humanitarians and philanthropists; it is also true that many others are brutes; and when a brute gets in such a position of power as that of superintendent of a great Indian jail, the prisoners have little to hope and everything to fear.

The jail I have described was not in the new part of Burma. It is in the principle city of Lower Burma, which for more than a generation has had the advantages of English civilization. The outrages which are creating trouble at present are those of Upper Burma, the new land which the English have lately captured from King Thebaw. They must be much more terrible than the ordinary punishments or they would not excite attention. Still they cannot be so bad as the punishments which the Burmese courts gave their

prisoners and to which Thebaw was a party. Under him prisoners were sentenced to slavery, and their descendants became slaves through them. Men were trodden to death in the elephant trap, where wild elephants acted as executioners. Crucifixion was common, and the Burmese cross consisted of three stout bamboos to which horizontal bars were lashed and to which the prisoner was tied. He was then killed by a sword or a spear, and his body was left hanging for the vultures. The prisons of the Burmese were in many cases underground, and many of the prisoners were kept in the stocks, their legs being tied up in such a way that they only rested on the ground with their shoulders. The prisoners were flogged about the streets of Mandalay, and at the corner of each street the convict was stopped and his sentence read out in loud tones and a certain number of lashes given. Torture was used in the examination of witnesses, and the jailers had such power that the rich man could buy a mitigation of his sentence and, by bribing the judges, his freedom.

Whatever be the cruelties of the English, they cannot equal those of the Burmese themselves. The difference between the torture of the two is that of barbarism and civilization; and now that the attention of the world has been called to the matter, the abuses may cease. As to the reform of the Indian jails and the doing away with the treadmill and the crank, this will be another matter, and it will probably take years to change it. The English claim that the Indian cannot be governed like the white man; and inasmuch as a great many of the finest manufactures in the way of Persian carpets and Indian rugs come out of these jails of India, it is thought absolutely necessary to have some means of keeping this 4,000,000 criminals at work.

## 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.]

## Everyday Doings in Midnapore.

Life at this end of Midnapore is full of bustle and incident. While our English neighbors are finding the days and evenings long and tiresome, and devising new methods of passing the time, we are full of business, wishing the days were longer, finding more than enough to do; thinking each morning of the possibilities of the new day, and how much we will do, and in the evening sighing to remember how little of the plan has been accomplished, how much time has been spent in attending to trifles, which are trifles indeed in doing but not trifles if left undone.

There are many possibilities for work in every department, but sometimes it is money that is lacking, sometimes workers. Could we only take advantage of the opportunities in and about Midnapore, I doubt not these next years would find many hearts really touched. I will tell you of some of the possibilities which come in my own work.

Some months ago I sent out Ellen, a good Christian woman who sings well, to visit among the zenana houses in this part of the town, telling her to sing and explain some of our Christian hymns. I told her to visit a certain number of houses during one half-day. When she came to report she asked if she might go to other houses than those where we have pupils. I said, "No, not this time," and asked her how many houses she had visited—because the women would not let her go, they were not satisfied with the one hymn she was expected to sing, but wanted more and more, and she was called to other houses by the mothers of the children who went and heard her. She was greatly interested in the work, and would be glad to keep it up, but she is not strong enough to walk to any but the few very nearest houses, and the "Midnapore Zenana Agency," as it is called by government, cannot see its way clear as yet to employ Ellen and a conveyance for her for this work, though she would accomplish much good.

Ellen has two daughters and four sons. The oldest son is just getting up slowly from a severe attack of pneumonia. Those readers of the *Helper* who have had experience with this malady doubtless associate it with lined poultices day and night; but Probhat had no poultices—the most careful of native nurses would be too careless for such delicate ministrations—so he has been well wrapped in cotton batting, and when that was taken off he had a warm flannel vest. It has been an anxious time for us who have been having a hand-to-hand fight with death. We hope and pray the lad has been spared for some good purpose.

Before Miss Butts went to Bombay she gave me the number of the pupils who were to receive Christmas bags and presents. Christmas came on Sunday, and we celebrated it on Saturday. Friday was busily spent in preparing the bags, and Saturday morning the seven schools, with over two hundred pupils, gathered on the bare ground east of the house and sat down on mats and rugs. There were seventy-two little girls, the rest were boys. Parboti, one of the Christian teachers, brought his school into the compound with singing and banners flying, and he walked in front playing an accompaniment on an instrument something like a banjo, with a hollow gourd for a sounding-board. He handed us each a neatly written program of what his boys had prepared for the occasion. There were hymns, recitations, questions and answers, etc., and all the boys did well. Other schools also did well.

Miss Butts one Sunday morning visited this school with a Scripture picture book, in which was the picture of the raising of Jairus's daughter. She showed this to the children, intending after they had looked at it to tell them the story. To her surprise they shouted out at once that it was the raising of the rulers daughter. So familiar had their teacher made them with the story they knew the picture at once.

Monday afternoon nearly the whole native Christian community went down to the riverside for a picnic, including all the children and Miss Butts's women and mine. So long a procession wended its way down to a pleasant spot where mats and rugs were spread, and amid singing and chatting and laughter parched rice, sweetmeats, and oranges were eaten, till all were satisfied and impatient to start home. There were about one hundred and fifteen in all.

As the International Sunday-school Lessons take up the minor prophets during the first half of this year, and there seemed to be a demand for something simpler in many of the Bengal Sunday-schools, Mr. Jewson, an English Baptist missionary, has prepared a series of lessons on the Life of Christ, and we are using them. I gave a lesson paper to each of my zenana teachers yesterday, telling them that would be the Bible lesson in each house for this week. As we had the lesson last Sunday they are familiar with it and can easily teach it so it will be remembered.

This is our most pleasant season. The air is cool and fresh and the sunshine pleasant and bright. It seems a different sun from that which shines so fiercely in April and May, heating the air and ground so they cool a little only after several hours of darkness. We can safely go out in this sun at any hour of the day, but then we avoid going out as much as possible during the middle of the day. Our hot days are hotter from ten or eleven till five than the hottest part of the hottest day at home. And there are a good many of them between the commencement of the hot season in March and the setting in of the rains in July.

M. W. BACHELER.

Midnapore, 1893.

## A Slave Boy's Record.

Here is a scrap of personal history which others than coloured boys may read and ponder with profit. Frederick Douglass was born a slave in Talbot County, Maryland. On a visit last week to his birthplace, with a view of purchasing one of the handsomest villas in the county, he gave a talk to a colored school in which he said:

"I once knew a little colored boy whose mother and father died when he was but six years old. He was a slave and had no one to care for him. He slept on a dirt floor in a hovel, and in cold weather would crawl into a meal bag headforemost and leave his feet in the ashes to keep them warm. Often he would roast an ear of corn and eat it to satisfy his hunger, and many times has he crawled under the barn or stable and secured eggs, which he would roast in the fire and eat."

"That boy did not wear pants like you do, but a tow linen shirt. Schools were unknown to him, and he learned to spell from an old Webster's spelling book and to read and write from posters on cellar and barn doors, while boys and men would help him. He would then preach and speak, and soon became well known. He became Presidential Elector, United States Marshal, United States Recorder, United States diplomat, and accumulated some wealth. He wore broadcloth and didn't have to divide crumbs with the dogs under the table. That boy was Frederick Douglass."

"What was possible for me is possible for you. Don't think because you are colored you can't accomplish anything. Strive earnestly to add to your knowledge. So long as you remain in ignorance so long will you fail to command the respect of your fellow-men."

ABOUT NEEDLES.—The art of making needles was kept a secret until about 1650, when it was taught to the English by Christopher Greening. Now English needles are sold all over the world. At Redditch alone, 20,000 people make more than 100,000,000 needles a year, and they are made and exported so cheaply that England has no rival in the country, and practically monopolizes the trade. Formerly needle-making annually killed tens of thousands by the particles of steel being inhaled, but now a blast of air away from the grindstone has done away with all of this, and the occupation has become quite safe. The most interesting part of the needle-making is the drilling of the eyes. It is said that experts can perforate a hair and thread it with itself. Although Great Britain makes the ordinary needles for Americans, the latter, in their turn, make nearly all the sewing-machine needles. The Needle Company, at Springfield, Mass., annually make 30,000,000 machine needles.

WORTH REMEMBERING.—Joseph Gillott of the well-known firm of steel-pen makers, says a steel pen will last for months with careful use. He remarks: "If your pen gets scratchy and doesn't write well, don't cast it aside for a new one. This is folly. The pen is not worn out, but simply tired. Give it a rest a day or two, then hold it in a gaslight for perhaps fifteen seconds, not longer, and resume your writing. If you are not pleasantly surprised at the results, I'll set myself down as a poor prophet."

## Among Exchanges.

JUST SAY IT.

"I want to say right here." Well, say what you want to say, if it is worth saying, but don't preface it by, "I want to say right here."—Phil. Standard.

## GROTESQUE CHRISTIANS.

They must be exceedingly grotesque Christians, who pray sincerely and fervently in private and at the family altar, and teach their children to pray, "Thy kingdom come," and yet with abundant means, contribute nothing to the missionary work of the Church!—United Presbyterian.

## ONE SIDED FREEDOM.

In forwarding their offerings to the Pope, in honor of his jubilee, the English Catholics pay a high compliment to the Protestant Government of Her Majesty, in saying, "At the present day Catholics are not only free from persecution in England, but throughout the extent of the vast empire of Her Gracious Majesty, Queen Victoria." What a pity that the Protestants of Austria, Spain and other Catholic countries can not return the compliment.—Chris. Standard.

## MINISTERS' REST.

Ministers should take some of the things they are saying about the Divine law of one day's rest in seven to themselves. Of course they have no rest on Sunday, but they should take it some other day. Much of the nervous prostration and many of the premature break-downs, to which ministers appear to be peculiarly liable, arise from their persistent violation of the spirit of the Fourth Commandment. Many ministers try to take a part, at least, of Monday, as a time for rest and change, but it is not well to let people know of it, for they will be sure to find more things that the minister must do on that day than on any other, for they will expect that he has leisure for them.—Watchman.