

# Religious Intelligencer.

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

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WHOLE No. 3013

## NOTES AND GLEANINGS.

**What is an anarchist?** Take a man, almost any average man will do, fill him full of rum and keep him full, put a fire-brand in his hand, and you have an anarchist.

One of the most wonderful achievements of surgery is the removal of a man's diseased and disabled stomach and the substitution in its place of the stomach of a lamb. One such operation has been successful, and if one, why not many?

During the last twelve years four hundred thousand Jews have emigrated from Russia, of whom a very large number have gone to the United States. Only two per cent. were agriculturists; the other ninety-eight per cent. were employed in small trades and handicrafts, chiefly shoemakers and tailors.

The garden land which adjoins the "Skull Hill" at Jerusalem, and which contains the rock-cut sepulchre supposed by many to be the real tomb of Joseph of Arimathea, has been purchased by a company of English Christians for £2,000. Where the true and genuine site of Calvary is continues still to be debated, but the trend of opinion is certainly in the direction of recognizing the spot to be, not where tradition places it, but on the outside of the Damascus gate.

The Chinese system of government—whose center is Peking—rules nearly 400,000,000 of people, and has remained practically unchanged for two thousand years. A missionary in China declares that "this system, for simplicity, despatch, and economy, challenges comparison with any government on the face of the earth. All it lacks is honesty, and its great defect is the universal custom of taking bribes."

The "Christian World" is naughty. An English clergyman says: "We want women in public life because we want workers, not talkers"; and the *Christian World* adds: "As a reason for the wider activities of women, the suggestion that they work more and talk less than men will strike many as curious." Yet, if our contemporary will reflect a little, it will find that, in the church at least, men do most of the talking and women most of the work.

The three great dangers which beset British rule in India are said to be the costliness of the Government, the attempt to impose decent morals and religious toleration, and the overbearing manner of Englishmen toward the natives. We are interested to see that in all these matters, according to the *Calcutta Indian Witness*, there is progress. The financial resources are increasing; religious toleration is becoming more accepted; and there is less of the overbearing conduct of Europeans than there used to be, "because," says our contemporary, "as natives cease to cringe, Europeans cease bullying them and learn to treat them as equals."

A Scotch paper makes the computation that there are now enough paupers in Great Britain to form a procession four abreast and one hundred miles in length. Alongside of this may be laid the collection of statistics recently made which shows that the English people spend \$700,000,000 per year for drink, \$405,000,000 for sugar, tea, coffee and cocoa, \$300,000,000 for bread, \$300,000,000 for farm rent, and \$350,000,000 for all other rents. It is not strange that a land should be full of paupers when its people spend almost as much for drink as for bread, sugar, etc., altogether, and when the whole rent bill is only \$50,000,000 more than the drink bill. If the drink habit is not checked it bids fair to impoverish a large part of civilized peoples.

A movement in the direction of genuine reform has been inaugurated by the Italian Government. To save on the budget, by reducing the number of State officials, the sixty-nine provinces shall be reduced to twenty-three; the number of tribunals will be reduced from one hundred and eighty to sixty-nine, the Courts of Cassation of Palermo, Naples, Florence and Turin shall be abolished, twenty-three universities converted into private institutions, and only at Rome and Naples to be created new State universities. The proposers of the scheme do not,

however, tell us whether the proverbially slow justice of the Italian courts will work quicker with a smaller staff of officials.

The hostility to all positive religious and Christian faith on the part of many in France has begun to awaken the fears even of the advocates of this radicalism. The well-known socialist Janera recently said:

"The citizen republic has robbed the people of the comfort of religion, but has not, in return, given it the blessings of socialism. You have destroyed the remnants of traditionalism yet left over. What have you given in return? You have interrupted the old song which was putting to sleep suffering mankind, and human misery has awakened with a loud outcry. It now stands before you and demands justice before all eyes."

Zola, the great protagonist of naturalism, makes this confession:

"For thirty years I have fought for positivism; but now I have been shaken in my convictions. Only religion, only faith can counteract the power of the destructive teachings of the day; but in our days, religion has practically disappeared. Who will give us new ideals?"

## Roman Catholic Intolerance.

We repeat what we have several times emphasized, that we make no war on the Catholic Church as a church, but would accord it the same liberty that we would have accorded to all other churches—no less and no more. It is the political features of the church that we antagonize, and the intolerance of its spirit. Of the intolerance of Rome we have repeated examples, the latest falling under our eye having found expression in Switzerland, in the Tessin Canton. The canton is intensely Roman Catholic, though Switzerland as a whole is Protestant rather than Catholic. The Protestant pastor of the town of Biasca went to a neighboring village and rented a hall for worship, where he gathered about fifty of his members for a service. Before he opened his service the mayor of the town handed him a decree forbidding any such service, on pain of imprisonment. Think of this! The Roman church forbidding worship by a Protestant minister, with the threat of imprisonment if the act were persisted in! Does not this remind one of the spirit of the inquisition? And would not torture follow imprisonment if it were safe for Rome to exercise this further agency? What if in a Protestant canton a Catholic priest and his people had been so treated? But such an instance of intolerance in Protestants is not to be found. Why approve or justify in Roman Catholics what they would condemn in Protestants? But intolerance is characteristic of Rome. She hates liberty, except it be exercised under the Catholic name. As in the Tessin Canton, so was it in the Eternal City and the Papal States until Victor Emmanuel came to the throne. So has it been in Austria, Hungary, Spain, and all states dominated by Rome, and so would it be in our own country could Rome clutch the helm of power. On political lines her hand is despotic, and her spirit would rob the state and church of liberty on all lines.

## Rum Traffic Notes.

### VERMONT PROHIBITION.

It is said that there is so little call for alcoholic liquors in Burlington, Vermont, that drug stores do not find it necessary to keep more than a quart of whisky in stock. So much for the influence of their prohibitory law.

### LINCOLN'S OPINION.

Abraham Lincoln was not a noted temperance advocate, but when he looked beyond the slavery horizon to see what else prevented the up-lifting of the people, he saw just one grim spectre, and he said: "When slavery and drink are abolished we shall be near the millennium."

### TEMPERANCE IN INDIA.

During the last year of 2,608 courts martial held in India only 73 were held for soldiers who were total abstainers. If the abstainers had been equally apt to transgress as the non-abstainers their proportion of trials would have been 869. That is, they had less than one-tenth of their share of crime. There was double as much sickness among the non-abstainers as among the abstainers. These figures are worth remembering.

## THE DUKE OF ARGYLE.

The island of Iona belongs to the Duke of Argyll, and he does not allow a single public house upon it. The population numbers some hundreds, but there is no necessity for a policeman, and not one is stationed among them. The nearest saloon and the nearest policeman are six miles away.

## ALL CRIMINALS.

Before the Excise Committee of the lower house of the New York Legislature, Frank Rinn, secretary of the Liquor Dealers' Association, pleaded that the proposed bill was unjust, because under section 18, which forbids issuing of a license to any one who has been convicted of a misdemeanor, none of the saloon keepers could get a license. His point was that any one who had been before a police magistrate and fined could not get a license and that it would be a great hardship, inasmuch as most of the rum-sellers had at one time or another been convicted of something. This is doubtless true; but what an electric light it throws on the character of the average saloon keeper!

## WHERE DRINK PUT HIM.

It is said that Charles Gardiner, once a partner of George M. Pullman, has been sent to a home for drunkards. The two were fellow apprentices at the cabinet-maker's bench in New York State before the war. When Pullman went to Chicago, Gardiner went with him, and when Pullman started to build his first sleeper, Gardiner was his assistant and confidant. Subsequently Gardiner was the foreman of Pullman's first shop, and many of the early patents are said to be the result of his genius. He was always infatuated with the Pullman works, had lived near them always, and in late years had made it a habit to go into the shops, look at the men working, beg a few dimes, and then go to the nearest saloon. George M. Pullman is strictly temperate so far as his own person is concerned. His friend, his equal if not superior in business ability, must now remain in a drunkard's home.

## HEREDITARY CONSEQUENCES.

The hereditary consequences of strong drink are, says the N. Temp. Advocate, something appalling. A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of drinkers and twelve families of temperate ones, reports that he found the twelve drinking families produced in those years fifty-seven children and the temperate sixty one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots, five so stunted in growth as to be really dwarfs, five when older became epileptics; one, a boy, had grave cholera, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the sixty-one of the temperates, two only showed inherited nervous defects; five died in the first week of weakness, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind.

## A PRIEST ON THE SALOON.

Father Joseph Costa, Galesburgh, Ill., in a sermon August 29, made a caustic attack on Catholic saloon-keepers and bar-tenders here who violate the law. Of late there has been open violation of the law against the sale of intoxicants on Sunday, and reports of this had reached the priest. He said that Satoli's letter had the priest become much excited as he told the saloon-keepers that their actions were a disgrace and a scandal to the Catholic Church and a violation of its principles. He charged them with deceiving young men into their saloons on Sunday. He flatly told them that they should either quit violating the law or leave the church, and that he would no longer administer the sacrament to them unless they obeyed the ordinances. The priest also took steps to organize a temperance society. His address caused a profound sensation in Catholic circles.

## WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease."

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

## Generous Giving.

The *American Missionary*, in its "Responses from the South," gives some touching instances of liberality among the poor colored people among whom the American Missionary Association is laboring. Speaking of one station, it says:

"The Congregational Church and Sunday school of this place rallied for the American Missionary Association, February 11, but as it was a rainy day, they tried again on the 18th. Their cabins are the little one and two-roomed ones. Many of them take but two meals a day. Their clothing is well mended, and out of their poverty they have sent four dollars to the American Missionary Association, that churches and schools shall not be closed. Eggs, fowls, cowpeas, and meal, and sweet potatoes, with a little money, have been given to make up this amount. Three little children from a house ready to fall down over their heads brought potatoes; parents, meal, fifty cents. You cannot think how the pastor and people live."

Referring to another post, it writes: "The congregation came, walking in the mud and rain from five to sixteen miles. One mother, a widow with seven children, came without shoes and poorly clad, and gave fifteen cents, all she had. When she hobbled up to the table, all sore with her long, muddy walk, she stamped one foot on our new church floor, and looked all around at the neat little building inside, and with tears running down her poor, wan cheeks, gave the congregation an earnest look, and said: 'Children, we are all poor; I have got seven children; I've got fifteen cents; God knows 'tis all I got. I've walked here barefooted to bring it for our society in the North. Da give us dis church and our chillun education. God bless dem, and send dem more money. God give me dis fifteen cents [holding it up so we could all see it]; God give us dis house; God give us our sley, and God is gwine to give it money to help us if we help some, too. Come, chillun, come. At this she led the collection by giving her fifteen cents, and sank down weeping as if her heart would break. The congregation was small, owing to the rain and mud."

Such instances illustrate afresh the story of the widow's mite, and may well touch the hearts of many more richly endowed with means and opportunity.

MISS GAUNCE.—Our sisters, and all interested in the work of the Women's Society which Miss Gaunce represents in India, will be glad to hear testimony which confirms the wisdom of the Society in sending her. Mrs. Boyer, in a private letter to the Editor of this department, says,—"Miss Gaunce is a treasure. I am so thankful she came to me."

A MISSIONARY in Bangalore, visiting a zenana lately, came across a young wife who had been educated at a mission school, but had married a heathen husband. The poor young wife told the missionary that she remembered the lessons she had learned at school, and that she prayed secretly every day to "Jesus Swami." It was a glimpse into the secrets of a Hindu woman's heart.

IT IS SCARCELY a figure of speech to say that 'woman is the corner-stone of heathenism.' Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the gospel. An intelligent Hindu exclaims: 'It is the women who maintain the system of Hinduism.' Christ and His gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone."

THE HINDUS are entering into leagues to banish the missionaries from their zenanas. A Calcutta native newspaper says it has long seen that something serious is the matter with

womankind in India, and has been able, at length, to locate and define the root of the evil and peril. It says: "It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of zenanas receive them with eagerness. If these missionaries succeed, it is all over with Hinduism."

## Concerning Women.

—This item comes from Maine: "Three ladies entered the Saco Congregational church Sunday, and, addressing the usher, asked him to give them a pew by themselves and to please not put any one else in it. They explained they did not want their big sleeves crushed."

—Edward Bok says that the hard times have driven thousands of women into writing, and that the "readers" who have to read the manuscripts sent to magazines are taxed to their utmost capacity.

—One of the most industrious students of Radcliffe College is Miss Shida Mori, a Japanese girl. Her father is a wealthy banker of Yagawa, Kiushu, Japan, and all the family are devoted Christians. Miss Mori has come to this country to fit herself by study for missionary work in her native country. "I came over," she says, "with Mr. and Mrs. Davis, who are missionaries to Japan, sent out by the Methodist Church. My father was converted and baptized into the Presbyterian Church, and I was educated in Japan in a mission school directed by Congregationalists. I do not think the denomination makes any difference. Mr. Davis was settled about fifty miles from my home, and I went to their home and lived for a little while before I came to this country. My father thought I might better do so to get used to American food and learn to eat with a knife and fork and to wear the American dress, etc. .... Oh, really, very much I like America, what of it I have seen. And the American girls, they seem so bright to me and so nice, I like them very much."

## A Diphtheria Cure.

Although Dr. Koch's remedy for consumption did not prove to be efficacious, we hear that he has discovered a remedy for diphtheria which satisfies rigorous tests. It is called anti-toxine, and is said to quickly destroy the diphtheria bacillus and the poison it diffuses throughout the system. An eminent New York physician, who was sent to Berlin to investigate the matter, reports: "Out of two hundred and fifty cases treated by the new method (the anti-toxine), when the cases were inoculated on the first day, one hundred per cent. recovered; when treated on the second day, ninety seven per cent.; on the third day, eighty-seven per cent.; on the fourth day, seventy-six per cent.; on the fifth day, fifty-seven per cent." The results attained are quite sufficient to warrant the New York Board of Health in asking for a sufficient government appropriation to establish an experimental station. Thus far the new remedy has been promised.

school scholars, 48 high schools with 4,663 pupils, 72 day schools with 4,257 pupils. Native contributions last year, \$99,403.

PULLMAN'S PROFITS.—From the testimony of Mr. George M. Pullman before the commission appointed by the U. S. Government to investigate the strike, it appears, says the "Christian Standard" that while the Pullman Company has been paying dividends of 8, 9½, and 12 per cent. on its capital stock for many years, it has piled up undivided profits amounting to \$25,000,000. The capital stock is now \$36,000,000, making in all \$61,000,000. It seems, therefore, that the average dividends of this company since its organization have been something near 20 per cent., without taking account of the immense sums which must have been used in enlarging the plant to the value of \$36,000,000. It does look as if, under these conditions, the company might have cut down the dividends instead of the wages during these hard times. Commissioner Kernan suggested this to the Pullman Company, thus:

The 8 per cent. dividends have gone on right along; hence there has been no loss to stockholders. It has appeared in the evidence of Mr. Pullman that there has been no loss to the managing element, the higher officers. There was a loss in the contract of \$52,000 and a loss in wages of \$60,000,000 in round numbers. Would it not have been a fair thing to have allowed the stockholders to have contributed something to this state of affairs as a matter of good policy?

ABOUT TROUSERS.—Prof. Goldwin Smith, in the *Arena*, made some satirical remarks about advanced women, who, he said, among other encroachments on male privileges, "began to adopt male attire, and nothing but her own taste stopped her." But a lady writer, Mrs. Dietrick, takes the dyspeptic Professor in hand and tells him and the public that "man borrowed the 'bifurcated garment' (alias trousers) from woman, who invented it for her own use, and who still wears it in Oriental countries. Tradition attributes the invention to 'Queen Medes, who gave her name to, and ruled over, the Medes.' Media is cold, and trousers were adopted because they were warm, though the Persian conquerors borrowed them 'because they appeared to be so noble.' Trousers did not appear in England till about the twelfth century, and were protested against for centuries by Christian philosophers as effeminate and unsuitable to man. Mrs. Dietrick thinks the men were wise, and that trousers are the survival of the fittest. She thinks women should arise in their might, and assert their right to the garment. "Most, if not all, she says, of the present physical inferiority of woman to man is a pure product of her present weakening costume." It is unfortunate for the argument that woman today is nowhere more enervated than in the countries where she wears trousers.

## Among Exchanges.

### BRINGS IT OUT.

Fortune never changes men. It only brings out what is already in them.—*Ram's Horn*.

### NOT SUDDEN.

The fall of men is never sudden. There is first a silent history, a slow yielding of moral purpose, the indulgence of thought and desire, and then comes the tentative outward act and the fatal plunge into the abyss.—*Herald*.

### HE SPOILED IT.

He preached a magnificent sermon on faith and then buried a much needed benevolent enterprise out of sight and shame: "I believe in faith, brethren, but nothing like having

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