

Religious Intelligencer.

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

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WHOLE No. 2081

DO IT NOW.

We have to thank all who have promptly renewed; and we have also to acknowledge with thanks, the receipt of a good number of new subscribers.

There remains, however, a large number of subscribers from whom renewals are due, and from whom we expected remittances before this.

Each one is thinking, perhaps, that the delay of his subscription makes no appreciable difference. And it would not, if his were the only one. But when the number delaying runs up into the hundreds, it makes a very great difference, as any one who thinks about it can easily understand.

To all who have not yet paid their subscriptions for 1894, and to those also who are in arrears for other years, this note is addressed, with the respectful but urgent request that each one will forward his subscription at the earliest possible date.

The friends of the INTELLIGENCER—and we are glad to believe that all who read it are its friends—cannot better or more practically show their interest in it, and the work it is set to do, than by promptly paying their subscriptions. Please do not delay another day.

NOTES AND GLEANINGS.

A Western paper contains forty-nine columns of mortgage foreclosure sales.

It is stated that 612 commissioned officers of the German army that conquered France in the recent Franco-Prussian war were descendants of the exiled Huguenots.

Office seekers are so numerous in Chicago that the mayor of the city has been compelled to leave the city office and work in private rooms, the locations of which are kept secret. Trusted secretaries bring him necessary papers from the regular office, as he needs them.

A Bible, printed from the type called brilliant, which is the smallest size used in English printing, has been published by the Oxford University Press. The volume contains 1216 pages with map, and weighs less than three ounces. It measures three and a half by two and an eighth inches, and is five-eighths of an inch thick.

A writer in an English Medical Journal proposes a plan by which to provide free doctors for everybody who wishes to consult them. The idea is to provide, say, in every district of 30,000, a medical staff of ten general practitioners, one physician, and two surgeons. The appointments should be conferred by the Government Board, on medical men previously nominated by a local committee. If the scheme were not quite so sweeping, it would possibly command more serious attention; but, as an abstract proposition, free medical attendance is as defensible, economically, as free schools.

Some students of criminology have been arranging a sort of geography of crime—locating the spots where each kind of crime is most prevalent. They show, says the Herald, that Greece takes the lead in murder, there having been 316 murders and 473 murderous assaults last year, or one to every 2,800 persons. Spain stands next to Greece in this category. Vienna and Buda-Pesth enjoy pre-eminence for burglary. Bucharest is infested with swindlers; so, too, is London, which harbors 80,000 professional criminals. Theft is rare in Sweden and Norway, but frightfully common in Turkey, Russia, Hungary and the Balkan States. Saxony exceeds all other parts of Europe in the number of its suicides—400 out of every million of the people killing themselves annually. This sort of investigation is useful as suggesting the kind of moral and religious effort needful for various localities.

News from Siberia states that the Bishop of the Russian "Old Believers," an aged man of seventy-five, called Mefodi, has been arrested for convert-

ing members of the Orthodox Church. Mefodi is now in the prison at Bii, in Siberia, and has been sentenced to banishment to the most remote district of Siberia, with the loss of all rights and privileges. The "Old Believers" are those Russians who maintain the ancient ritual of the Russian Church.

Rational Memory Training.

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CHAPTER I.

MEMORY.

"It shortens the road to knowledge lengthens life."—LACON.

Memory is one of the richest gifts of the great Creator to mankind. Kant pronounces it the most wonderful of the faculties. Without it, man becomes an imbecile, life is robbed of many of its richest joys, and improvement and progress are impossible. With it, we live over again the joys and sorrows, successes and defeats of the past, and these remembered experiences become guideboards or gleaming danger-signals for future conduct. Memory thus retains for us the seeds of wisdom gathered by life's wayside. He who forgets profits little by his past life. Like the sieve he receives much and retains nothing.

To those who live in accordance with wisdom and virtue, memory becomes a fruitful source of delight as life advances. It recalls the joyous intercourse of past days, the innocent pleasures of childhood, the performance of virtuous deeds, and the reception of acts of kindness from others—making the past life one long gallery of pleasant pictures. It is true it recalls the sorrowful experiences of life also, but these have lost their bitterness, and to every cloud in memory's horizon there is the silver lining of succeeding joy. Often in the midst of present sorrow, memory flashes the golden rays of the delightful experiences of past days upon us. Who, in the midst of trouble, has not received at least temporary relief by viewing the pictures memory has presented to his mind—bright hours, when happiness reigned in heart and home; fair days, when love was his companion; glad moments, when life was rich with joy?

To those whose lives violate the laws of morality and virtue, memory must become a source of suffering. And no suffering in the short span of our mortal lives, is more acute than the memory of our own acts which have violated conscience and the laws of God. If the functions of memory continue in the life to come—and without memory there can be no conscious identity—it seems inevitable that it shall become a source of joy to the virtuous and a fountain of bitter waters to the wicked.

As a general rule the remembrance of past pleasures is pleasant, and, as has been well said, "he who imparts an hour's real enjoyment to another, increases the sum of his happiness while the memory of it lasts." Sidney Smith declares: "If you make children happy now, you make them happy twenty years hence by the memory of it."

Metaphysicians have given a great variety of definitions to the memory. Dr. Reid in his work on "The Human Mind," reviews not only the theories of the ancient Platonists and Peripatetics but also the more modern theories of Locke, Hume, and other philosophers, and after exposing their fallacies, sums up in these words: "Thus, where philosophers have piled one supposition on another, as the giants piled the mountains in order to scale the heavens, it is all to no purpose—memory remains unaccountable, and we know as little how we remember things past as how we are conscious of those present."

Cicero likens the memory to a treasury, in which is stored up acquired knowledge to be used when occasion demands. Plato likens it to a tablet on which acquired knowledge is engraved. Locke says: "Memory is the power to revive again in our minds those ideas which, after imprinting, have disappeared, or have been laid aside out of sight." Addison says of memory: "It is like those repositories of animals that are filled with stores of

food, on which they may ruminate when their present pasture fails." Dr. Walsh says: "Memory hath no special part of the brain devoted to its own service, but uses all those parts which subserve our sensations, as well as our thinking powers." Glanville says: "Things are reserved in the memory by some corporeal exuviae and material images which, having impinged on the common sense, rebound thence into some vacant cells of the brain." Gasendi compares memory to linen or paper folded up, containing carefully within its folds the truths which are wrapped up for future use.

Memory is defined as the power or capacity of having what was once present to the senses or the understanding suggested again to the mind, accompanied by a distinct consciousness of its past existence. When we come in a subsequent chapter to discuss the laws which govern memory we shall see, that in place of a single function of the mind, memory really includes several mental activities and these require separate education and training if we would have a strong and serviceable memory.

Plutarch calls memory "the larder of the soul from which it takes its food and sustenance." John Locke styles it "the storehouse of our ideas," and Robert Hall, "the master of the rolls of the soul," while Seneca declares "a man without memory is a madman or an idiot." Lord Tennyson in one of his beautiful odes thus glorifies memory:

"Thou who stealest fire
From the fountains of the past
To glorify the present; O haste!
Visit my low desire.
Strengthen me! Enlighten me!
I faint in this obscurity,
Thou dewy dawn of memory."

Among the Greeks, memory was a goddess to be revered and worshipped, under the name Mnemosyne. She was represented as the daughter of heaven and earth, and the mother of the nine Muses who presided over literature, music and art. In this, they recognized the fact that for all progress in knowledge and art mankind was indebted to memory.

Dr. Watts, speaking of memory, in his work "On the Improvement of the mind," observes: "All the other relations of the mind borrow from hence their beauty and perfection, for other capacities of the soul are almost useless without this. To what purpose are all our labours in wisdom and knowledge, if we want memory to preserve and use what we have acquired? What signify all other intellectual or spiritual improvements, if they are lost as soon as they are obtained? It is memory alone that enriches the mind by preserving what our labor and industry daily collect. . . . Without memory, the soul would be but a poor, destitute, naked being, with an everlasting blank spread over it, except the fleeting ideas of the present moment."

Like all other powers of the human mind the memory is capable of vast improvement. Its capacity is, in truth, unlimited. By rational methods, it may be strengthened and rendered more serviceable to its possessor, and by lack of attention to the laws which govern this faculty, as well as by irrational methods of memory training, it may be weakened and rendered comparatively useless. While everyone admits the value of a strong and active memory it is doubtless a fact that the best period of life for memory culture is allowed to pass without any systematic efforts at strengthening this important faculty. Parents and teachers, by a little daily attention to rational memory training, could confer untold advantages on the youth committed to their care. So far from giving proper attention to this subject, the methods adopted in many schools directly tend to the injury of this faculty. We need hardly refer to the cramming process which overburdens the memory, the "learning by rote," which often develops sensational to the neglect of intellectual memory and the failure of teachers to instruct their pupils in the important work of systematic arrangement of the facts acquired.

It is of the highest importance that the general principles upon which memory works, should be well understood by parents and teachers, and that the youth who are committed to their care should be taught to observe carefully whatever they would memorize, thoroughly understand every les-

son, arrange methodically their knowledge, and frequently reproduce the same. All rational memory training must rest upon these four principles.

IS MEMORY ETERNAL?

Sir William Hamilton and some other philosophical writers are of the opinion that what has once been apprehended by the mind is never utterly lost. Not that we all fully remember everything that we once knew so as to be able to recall at will our previously acquired knowledge, but that it still somewhere remains engraved upon the tablets of the brain. On the contrary, Locke says: "Ideas quickly fade after vanishing quite out of the understanding, leaving no more footsteps or remaining characters of themselves than shadows do in flying over a field of corn." The opinion of Thackeray is different. He says: "It is an old saying that we forget nothing, as people in a fever suddenly begin to talk the language of their infancy; we are stricken by memory sometimes, and old affections rush back on us as vivid as in the time when they were our daily talk: when their presence gladdened our eyes; when, with passionate tears and grief, we flung ourselves upon their hopeless corpses. Parting is death—at least as far as life is concerned. Passion comes to an end: it is carried off in a coffin, or weeping in a postchaise; it drops out of life one way or the other, and the earth-cloids close over it and we see it no more. But it has been part of our souls and is eternal."

Nunnery Life in Naples.

The disclosure in this Italian city, says the *Missionary Review*, have produced a profound sensation throughout the whole bounds of the thinking world. A convent in Naples, which for four centuries has been shut to all, and has been appropriately known as the "Nunnery of the Buried Alive," has been opened by the police, and the secrets unearthed. A young girl has been hurriedly buried there to cure her of an unfortunate passion, but when her family afterward wished to communicate with her, it was found impossible. An appeal to the Italian minister of justice procured an order for entrance, and against violent opposition the police forced their way.

They found twenty-six nuns, ragged, wretched, and some of them half insane. Eight of them had been immured in this death trap by order of their parents, against their own will. The horrible spectacle thus brought to light, led the governor of Naples to order a further and complete investigation, and all the closed nunneries of southern Italy are to be visited officially.

Free Italy is proving both her right and her power to be free. These women were walled in, with only a small opening to pass in food, and were like bony skeletons. The government proposes to turn the large convent into a school for girls. Of course the priests cry, "Sacrilegious! sacrilegious!"

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. J. S. McLEOD, FREDERICTON.]

Letter from Miss Gaunce.

DEAR INTELLIGENCER:—We were making Malta, when I last wrote you; we expected to enter port that evening, but a storm arose and it was not until after an interval of thirty-six hours that we cast anchor in the harbour of Valetta.

In an incredibly short time, our vessel was surrounded by clamorous boat-men dealers in jewellery, lace, flowers and fruit. All seemed intent on making a bargain with us. The prices asked were exorbitant, and yet each assured us, "I sell very cheap ma'am." As we had two hours at our disposal, we resolved to go ashore. After considerable clamour, we got seated safely in a cab and were driven to St. John's Cathedral. Mass was being celebrated when we entered, so we were unable to visit the different apartments. The walls and ceiling of the chapel were beautifully ornamented with paintings of Bible scenes. The music was very impressive. From

the Cathedral we were driven to the Governor's Palace, where the Armory is kept. In the midst of the Palace garden is a Norfolk Island Pine, planted by the Prince Consort in 1858. The Armory contains many suites of armour, guns, &c., and a glass case of rare china, which is considered invaluable. The carriage of Napoleon was also on exhibition and the trumpet on which was sounded the final retreat from Rhodes, Dec. 1822. In the Council Chamber we saw the famous Gobelin tapestry. All too soon we had to quit these interesting and pleasing scenes, and returned on board ship.

About twelve o'clock orders were given to weigh anchor, and preparations were made for onward sail. On the following Tuesday we entered the harbour of Port Said. The town presented a rather picturesque appearance as it had been handsomely decorated for the Khedive, who had been present, the preceding day, at the formal opening of the railway between Port Said and Ismaha. Our vessel, as at Malta, was soon surrounded by natives, with various articles for sale. Having several hours to spend there we went on shore. We visited the market—a rather dirty place—which we were glad to get out of; we wended our way respectively, to the Turks', Arabs' and Greeks' quarters of the town; the uncleanness, which prevailed was shocking, we felt relieved when we quitted such unpleasant scenes.

Four o'clock found us steaming through the Suez Canal. The evening was beautiful. Nature seemed to be at rest, and how I enjoyed the peace and quietness, after the commotion of the day. Our progress through the Canal was slow, as occasionally we had to "tie up." Along the route we sighted what is called Moses' well. The next day, about noon, we cast anchor at Suez. We did not go ashore, as the town is at a distance. The scenery before arriving at Suez is enchanting to those not accustomed to Eastern scenery. Our passage through the Red Sea was a remarkable one, as we were favoured with a strong head wind, which made it much cooler for us, but added much to the discomfort of the Captain, as it impeded our progress. Sometimes the air was very oppressive, and we dreaded to retire to our state-room. We were glad when we entered the Indian Ocean, as the atmosphere was much cooler. One morning we had a rain, an unusual occurrence at this time of the year.

The evening of the nineteenth we cast anchor at Colombo. Although it was late, every one was on deck, watching with intense interest the movements of the crew. What a sweet content filled the heart as we lay at rest in the peaceful harbor. Outside the waves were dashing and casting their spray into the air; with them we had been contesting all day; but now we were at rest and secure. Occasionally we watched the angry surges rearing their heads and dashing against the break-water, as though they would dash it in pieces.

Four days, were spent in Colombo. Of our stay there and the excursion on the 21st to Kandy. I shall write in another letter.

I suppose many will wonder how we spent Christmas. The stewards (boys as they are called) had the saloon nicely decorated with palms, tissue paper, flags and flowers. Nor were Christmas presents and cards forgotten, as in some mysterious manner, or otherwise we were all remembered. A general invitation had been extended by the captain to dine with him. Accordingly at six o'clock a number of ladies and gentlemen found their way to the first saloon. It was the first time Christmas dinner on board ship had been partaken of by many of us, and doubtless it will long be remembered by many, if not all. A toast, to the captain, which was heartily responded to, was proposed by Rev. G. H. Hamlen. An entertainment, consisting of charades and tableaux, had been prepared for the occasion, but on account of one of the actors being ill it was postponed.

The morning of the 27th found us in Madras. We may be here till Saturday. Have not been ashore yet, but purpose going this afternoon.

One after another of the passengers is leaving us. We feel somewhat sad at parting, but our prayers are that the world may be better for their having lived, and that we may meet in the land of perfect peace after the voyage of life is ended.

I must cease writing for the present, as the mail has to be delivered before dinner. Wishing all the dear friends in "the home land" a bright and happy New Year.

Yours,

LIZZIE E. GAUNCE.

S. S. Clan Grant, Dec. 28th, 1893.

HUMBLED EXPOSED.—Despite the fact that the spiritualistic humbugs have been exposed time and again in all parts of the country, still they seem to be doing a thriving business. It is astonishing—almost disheartening—how many people there are who "love to be humbugged, and are willing to pay well for the operation." At Battle Creek, Mich., one night recently, a large audience of the would-be humbugged had assembled, paying one dollar each, and were being held spell-bound by the ghostly antics of a "materializing medium," when suddenly a stalwart and somewhat skeptically inclined but sensible spectator, quick as a tiger, leaped forward, grasped the spirit form in his strong arms, and hurled it to the floor. Confusion reigned supreme for a time. When the lights were turned on, lo and behold! the spirit turned out to be none other than the tricky medium himself—a fraud of the first water. The next day the medium was arrested, charged with obtaining money under false pretences; but he was so completely overcome with nervous prostration that he could not appear in court. This materializing business is hard on mediums, especially when there is a brave man of hard sense near by, who is resolved not to be humbugged.—*Telegraph*.

A GOOD SUGGESTION.—On Sunday evening, Rev. Edwin Crowell, Grand Chaplain, preached a powerful sermon on the relation of the church to politics. We wish this sermon could be preached all over the county before the next election. Why should not the District Division S. of T. for Kings engage the Grand Chaplain to give a number of lectures through the county? Other District Divisions are adopting this plan, and the agency committee of the Grand Division has offered to share the expense of lecturers engaged by the District Divisions.—*Berwick N. S. Register*.

Among Exchanges.

THEY PRACTICE.

Some people practice a great deal trying to make a penny sound like a quarter when they throw it into the contribution box.—*Free Baptist*.

ONE WAY TO DO IT.

If you wish to bring out the diversity of opinion which exists in a parish put a candidate into the pulpit. Members of the same household will be divided against each other.—*Chris. Reporter*.

DON'T BE TOO SURE.

Do not hold your views so firmly that you cannot possibly bring yourself to admit that you may be in error. It is well to be ready to yield such courtesy and gracefulness. An obstinate adherence to one's own opinion even in small matters under all circumstances is rude and boorish. It is not fair to those with whom you converse to expect them always to grant your superior wisdom. They are not altogether fools, and if you insist on treating them as such, they will not covet your company. Show yourself honestly open to conviction on all topics. Dogmatism is offensive. Many a man has spoiled his prospects of advancement by alienating those who otherwise would have been his friends, through indulging in it.—*Lin's Herald*.

CHRISTIANITY.

That civilization has reacted on Christianity is palpably true. But it is not one whit more true than the fact that Christianity has woven itself into the very fiber of the civilization whose triumphs it has so immeasurably increased. To dethrone Christianity from its place in the world to-day would be the act of a madman or a fool. Were it possible to do so, vast numbers of intelligent people who now think themselves emancipated from it would strive for its restoration, not at all because they thought it divine, but because they have come to realize, as they never had realized before, how necessary it was to the progress of the world.—*New York Tribune*.

THE SMALL PEOPLE.

Its small depositors who are largely responsible for the troubles from which many banks throughout the land have suffered, and it is generally the unthinking and non-self-sacrificing people that are responsible for troubles in our churches.—*Mid-Continent*.