

Religious Intelligencer.

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

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WHOLE No. 2068

READ—THEN ACT.

1. SOME HUNDREDS OF SUBSCRIPTIONS are yet due. They ought to be paid at once, and we are expecting them.
 - 2 IF YOUR SUBSCRIPTION IS ONE OF those due, kindly send it now.
 3. ARREARS OF SUBSCRIPTIONS MAKE serious inconvenience and sometimes embarrassment for the management of the paper. If you are in arrears make an earnest effort to pay at once.
 4. DO NOT THINK TO ECONOMIZE BY discontinuing your religious paper, if you are a Free Baptist you need to know about ministers and churches and of denominational work and interests generally, and the INTELLIGENCER is the only paper devoted to these things. No other paper can make up for the loss of the organ of your denomination.
 5. IF YOU ARE A MINISTER, TELL your people about the INTELLIGENCER next Sabbath—and on some other Sabbaths too. Talk to them about it in their homes and on the street, also. Urge those who are now subscribers to renew at once. Persuade others to subscribe.
- FINALLY. Let everybody whose subscription is due determine to send it immediately.**

NOTES AND GLEANINGS.

The savage disregard for the life of a negro in the Southern States of America was illustrated once more at Birmingham, Alabama, when a mob of men searching for a negro who was supposed to have committed an offence found two coloured men, and "to prevent mistakes" hung both of them without a single inquiry into their possible innocence.

It is announced that the Erie Railroad officials have cut down the Sunday service of their great system to the lowest possible minimum, giving many thousand men a Sunday rest. This is a commendable thing. Whether it is prompted by religious, humane, or merely economical considerations, it ought to be imitated by other corporations, and employers generally.

Chicago's tall buildings are proving quite insecure. The Post Office and Custom House, the Board of Trade building with its 325-foot granite tower, the City Hall, all show indications of instability so marked that those having offices in them begin to feel alarm. The Auditorium tower and the great Masonic building are settling perceptibly, and, it is feared, dangerously. The trouble, of course, is with the foundation—the mud and soft clay on which the city is built.

The route for the proposed intercontinental railway to connect the three Americas has been carefully surveyed. By utilizing existing routes, only 4,000 miles of new road would need to be laid. Most of this would lie along the Andes range. The engineering difficulties, though serious, are not insurmountable. The cost for a single track completely equipped would be \$200,000,000. The scheme is a gigantic one. The grave question is, Would it pay?

That the future gold fields of the world are in the British Empire, is confirmed by recent investigations. In Australia and South Africa the greatest riches of gold quartz are found. During the past two years Australia has produced more gold than any other country, and South Africa is increasing its gold product at a rate which will soon place it easily first. More especially the rich gold districts of Mashonaland are exciting wonder and enterprise in this branch of industry. According to reports of the recent discoveries, Mashonaland alone will be able to supply the world's needs for gold coinage.

The economy and practicability of using oil as a fuel in generating steam were demonstrated at the Chicago Exposition. Something over ten and a half million gallons of oil were consumed under the main boiler plant, in place of about 70,000 tons of coal. The working force consisted of 42 men divided into three eight-hour shifts. The saving was about 27 per cent. by the use of oil fuel. Further, there was neither odor nor smoke. Successful experiments have been made with this fuel on board steamships.

Lady Henry Somerset and Miss Willard have been appointed the deputation to convey the world's temperance petition to the different governments. The petition has now over 2,000,000 signatures. Dr. Lunn has been requested by these women to organize a demonstration round the world. With this purpose in view, a first-class steamship is to be immediately chartered, and a party of one hundred will be organized to accompany Lady Somerset and Miss Willard in this crusade. They will start from the United States at the close of the Woman's Christian Temperance Union national convention this fall.

An appeal has been issued for the purpose of raising a fund of \$50,000 in order to celebrate the jubilee of the Salvation Army. In connection with this jubilee Gen. Booth proposes to inaugurate a four months' Salvation Army campaign in the United States next autumn, the operations to be conducted by the general in person. The general also proposes an international Salvation Army congress in July and expeditions to Japan, Java, Demerara. Gen. Booth states that he has just received a legacy from a lady of £20,000, with which fund and the £50,000 he intends to pay part of the army's debts.

Little, if any, attention has been directed to the enormous strides that Russia is making in the Far East. Her colonies and settlements on the Eastern Siberian coast are rapidly rising in importance. During this spring it is stated that about 7,000 emigrants will leave Petersburg and Olesso to settle on the rich agricultural lands along the Amur. Extensive shipments of railway plant are also to be made, and a large additional force of engineers and skilled workmen is to leave Russia by the steamers of the Volunteer Fleet to take part in building the new Siberian railway and in developing the resources of the country. It should be stated, also, that Vladivostok and other places along the coast are being strongly fortified, and that every year sees an addition made to the garrisons of Eastern Siberia.

Rational Memory Training.
Written for the INTELLIGENCER by Principal Austin, A. M.; E. D., of Alma College, St. Thomas, Ont.
CHAPTER V.
The Laws which Govern Memory.
"Memory is a faculty so intimately associated with the operation of the vital forces, that no man doubts its entire dependence upon corporeal states."—Dr. LAYCOCK.
"The manner in which the scar of a cut on a child's finger grows as the organ grows, evinces that the organic element of the part does not forget the impression that has been made upon it."—Dr. MAUDSLEY.
"Consciousness forms but a small item in the total of psychical processes."—G. H. LEWIS.
It is of the first importance to the student who would strengthen his power of recollection that he should gain clear ideas of the mental operations involved therein, and of the laws which govern memory. In place of a single mental operation memory involves several, and what is ordinarily called memory is but the final stage of a process which implies: 1. Acquisition of the original idea or state. 2. Retention. 3. Reproduction. 4. Recognition—or what some have called localization in time. To the subject of the acquisition of ideas and the importance of employing the right methods we shall devote a special chapter, in which it will be seen that this has a most important bearing upon the retention and reproduction of our ideas. In regard to consensus of ideas it is sufficient here to state that the consensus of opinions among metaphysicians is strongly in favor of the view that no idea or mental impression once received is ever lost—though many of them pass beyond the power of voluntary recall.

To remember a thing implies, therefore, that we get it into the mind, that we keep it there, that we reproduce it, that we recognize it as belonging to a certain part of our past life, or as having certain relations.

With some of the bodily conditions involved in memory we dealt in a preceding chapter. We call special attention in this chapter to the mental processes, conscious and unconscious, which are related to memory.

At onetime consciousness was looked upon as synonymous with mind—as co-extensive with mental operations. Leibnitz first disputed this view and established the doctrine that there are energies constantly at work in the mind, of which we are unconscious. The mind constantly receives impressions from the outer world which are too faint to make themselves felt, and do not come into the realm of consciousness at all. The fact of unconscious cerebration will be admitted by every one who notices carefully the operation of his own mind. How often a problem, perplexing and incapable of solution at night, has opened out to us a complete solution in the morning? How many men are capable of charging the mind to wake at a certain hour and of relying with certainty on this unconscious cerebration to fulfil its appointed task. Carpenter mentions the following curious fact:—

"A business man in Boston having an important question under consideration, had given it up for the time as too much for him. But he was conscious of an action going on in his brain which was so unusual and painful as to excite his apprehensions that he was threatened with palsy or something of that sort. After some hours of this uneasiness, his perplexity was all at once cleared up by the natural solution of his doubts coming to him—worked out, as he believed, in that obscure and troubled interval." The mind, then, must be looked upon as a vast storehouse of ideas and impressions, any of which are capable, under proper conditions, of emerging into the realm of consciousness but only a small proportion of which can be brought under voluntary control. Many of these ideas that have not visited the realm of consciousness for years, come again into the mental view and appear to sweep with wonderful rapidity through the mind.

The fact that an idea cannot be recalled by a voluntary effort is no proof, therefore, that it has been lost. The practical question with every one who would strengthen his memory and render it more serviceable, the question of special interest to teachers and students, is this: how to get anything into the mind so that it can be got out again when wanted.

Now a very little introspection will enable every one to discover the fact that the mind possesses certain ideas which it never forgets—ideas that can not only be called up into consciousness whenever wanted, but are very frequently present—often annoyingly so—when not called. Other ideas which seldom recur except by voluntary effort, are ever available when summoned from the realm of the unconscious. Now, if we examine those ideas that seem to be habitually present or which invariably respond to the summons of the will, we shall discover some of the conditions favorable to recollection.

Let us take the impression made upon your mind by a fire, which, we will suppose, destroyed your house, imperilled your life and perhaps inflicted severe financial loss upon you. Here, then, is a mental impression which it is impossible for you to forget, one that can be recalled in all its details, one that even now presents itself to your mind with such vivid distinctness that you can see again the devouring flames and hear the roar of the crackling conflagration. What are the peculiar circumstances, either in the acquisition or retention of this mental impression which separates it from those ordinary experiences which are so apt to be forgotten? I think it must be admitted that the chief peculiarity of this impression is to be found in this: it was received by the mind when roused to the highest interest, when the attention was naturally centred—we may say absorbed—when the whole nature was excited by those motives of self-interest that usually

exert most power over us. This readily suggests to us the principle that the degree of interest felt and the degree of attention given when an idea is first received into the mind determines largely the permanency of the idea, and the readiness of its recall to consciousness.

Again, if we take those ideas of home life, those associated with the names, dispositions, habits and peculiarities of the members of the family in which we live, or those more personal ones connected with our own experience, such as the seat we occupy, the office where we work, the books we daily handle and the whole class of most familiar ideas, and ask ourselves what element these ideas have in common, or why it is that these ideas which represent these objects now so familiar, and yet once so novel to us, are so easily recalled, we shall find a ready answer. These impressions have been again and again repeated by the daily recurrence of the objects which first produced them or have been mentally reviewed times without number. Hence they cannot be forgotten. This suggests to us another principle of prime importance, which is this: that frequent repetition of an impression by repeated presentation of the object which produced it, or frequent vivid recall of the mental impression without the object, facilitates the voluntary recall of that impression.

If we examine carefully what takes place when we recall a past impression we shall discover that our ideas are not separate and distinct, but have a bond of connection or association, are, in fact, so linked together that one necessarily recalls another.

"Lulled in the countless chambers of the brain
Our thoughts are linked by many a hidden chain;
Awake but one, and lo! what myriads rise
Each stamps his image as the other flies."

This association of ideas which constitutes in a sense our continued mental existence and identity, finds numerous illustrations in our language where words are often so paired that one invariably calls up the other. Strawberries and cream, bread and butter, umbrellas and rain, Scotchman and bagpipes, church and sermon, are familiar illustrations of this principle of association. Custom and experience make most of these associations which are common to a people, while some peculiar experience of the individual may permanently associate in his mind and memory two ideas that have no natural bond of association. A person who has, for example, met with a severe assault from robbers at a certain point of the highway, may be ever after unable to dissociate the place and his painful experience, while for others no such association exists.

In addition, it is possible to make arbitrary associations so that ideas in no way naturally related, may recall each other. This is the underlying principle in nearly all the systems of mnemonics. The plan pursued is to associate ideas that are unfamiliar with those that are familiar, ideas belonging to one province of memory with those belonging to another province of memory. Relations of time are often combined with relations of space, etc. By this method certain temporary advantages have been obtained, some mental pyrotechnics have been displayed, but these artificial systems have never strengthened the memory and have often, we fear, diverted the attention from those exercises which are calculated to strengthen the powers of recollection. As we shall devote a chapter to an account of these mnemonic systems, their use and abuse, we pass them over for the present.

The principles underlying the association of ideas, as stated by psychologists, will be treated more fully in the chapter on association of ideas. For the present we are content to note the following principle: Ideas that become firmly associated in our mental life, either from our habitual experience, or from some natural relationship, or from arbitrary coupling by the will, recall each other to consciousness.

LOBSTERS.—Canada has at present no fewer than six hundred and sixty-two lobster canneries in operation, and last year the industry contributed two million dollars to the export trade of the Dominion.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease."

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

Twenty-five Years.

The Woman's Foreign Mission Society, the Methodist Episcopal church is celebrating its twenty-fifth anniversary. From a small beginning it has had a remarkable growth. "Zion's Herald" devotes large space to facts about the origin and growth of the society. Of the origin of the society it says:

In a quiet corner of a Methodist parsonage in South Boston, Mass., twenty-five years ago the 14th of March, three women sat earnestly talking. Mrs. E. W. Parker, fresh from India, pictured the terrible needs of heathen women, and said emphatically: "If Christian women do not take up the work, India can never be evangelized." Mrs. William Butler, having also "dwelt among the heathen," fully endorsed Mrs. Parker's sentiments, and remarked that the women of the Congregational Church had already organized a society, and issued a magazine called *Life and Light*, of which she exhibited a copy. She also showed a copy of their constitution and a leaflet on zenana work. Turning to Mrs. Lewis Flanders, the third lady in the little party, she said: "Mrs. Parker and I would like to see a Woman's Foreign Missionary Society in our Methodist Church. Cannot you help us?" Mrs. Flanders replied: "If others can do this, the women of the Methodist Church can, and it is clearly their duty to engage in this important work."

Mrs. Flanders was at that time president of the Ladies' Benevolent Society of the Tremont St. Church. Remembering that the society would meet on the following Tuesday, she volunteered to present the subject at time. When the regular business of the meeting was concluded, she presented the subject to the ladies for action. Not a dissenting voice was heard! A committee was appointed to invite Mrs. Butler and Mrs. Parker to come to the church and explain more fully the importance and practicability of a Woman's Foreign Missionary Society.

The ladies gladly accepted the invitation. Thirty notices were sent to churches in and around Boston, inviting all interested in the formation of such a society to meet at the Church. The day came. It rained—a rain that in its abundance was truly typical of the great blessings our Father has since poured upon this Society. The sexton had concluded it would be useless to open the church. When Mrs. Flanders reached the place, she found her missionaries taking shelter under the friendly porch of a neighboring door. A key was found and the three women entered the church, and were afterwards joined by five others, making eight in all. It was decided to organize.

A quarter of a century has passed. Each year the scope of the society has broadened until its agencies are manifold, its influence world-encircling. Every department of the church has felt the stimulating effects of its aggressive spirit. Those who in the early years looked on with half-amused contemplation of woman's organizing and administrative skill, have come to realize the business enterprise, literary ability and far-reaching plans of this Society. Throughout the denomination there are now 151,000 members of the organization, and this includes 28,000 young people reaching out with hand and heart and holy purpose to soothe the sorrows of womanhood in heathen lands.

Last year the contributions of the society amounted to \$277,303. The total receipts for the twenty-five years have amounted to \$3,139,000. Missionaries to the number of 146 are now supported by the Society, 122 of whom are located as follows: 22 in Japan, 8 in Mexico, 31 in China, 3 in Bulgaria, 36 in India, 6 in Korea, 3 in Malaysia, 3 in Italy, 7 in South America, and 3 in Burmah. Since the organization of the Society 235 women have gone out. Of this number, 34 were medical graduates, 15 have died, 46 have married, and 19 have retired from the work.

Who can estimate the vast good done by this society. In His name, by living missionaries and by printed page the society has gone to thousands upon thousands of poor, darkened souls with the light of life.

We who, in a smaller way, are engaged in like work should take heart. We have struggles and difficulties, but in spite of all our work is not in vain. The Lord owns and blesses it. We can never in life know fully the blessed results. But, with cheerfulness and faithfulness, let us go on, each year doing more "for His sake."

Mrs. Dr. Secord. The work of our society at Fredericton Junction, and in the Fourth District generally, has sustained a loss in the removal of Mrs. Dr. Secord, who has for a long time been deeply and actively interested in the woman's mission work. Our sisters who remain will, however, be assured, not allow the interest to suffer, but will, we trust, devote themselves to it with increased zeal.

The church and the Woman's Society at Norton will gain by removal of Mrs. Secord to that place. The following reference to her is from the *Telegraph*, and does not speak too highly of her. We trust she may have much success in her new field:

This place sustained a severe loss in the removal of Dr. E. C. Secord to Norton, Kings county. For nearly seven years Dr. Secord has resided here and practiced her profession with marked success. The sad affliction which visited her last summer in the loss of her only son, a promising young man just graduated from Acadia University, so broke up her home life that she decided upon a removal. Her place as a worker in the causes of Christianity and temperance will not soon be filled. To her new field of work the Dr. is followed by the hearty good wishes of a large circle of friends who sincerely desire that she may soon succeed in establishing such a practice as her proficiency as a physician deserves. Dr. Secord enjoys the distinction of being the only registered lady practitioner in New Brunswick. In addition to an M. D. secured on this side of the water, she holds diplomas from the medical departments of both London and Dublin universities.

ACKNOWLEDGMENT.—Received from Woman's Foreign Mission Aid Society, North Head, Grand Manan, the sum of Ten Dollars (\$10.00).

L. J. FULLERTON, 7th Dist. Treas.
St. John, West, Feb. 15, 1894.

PERSONAL.—The many friends of Rev. Dr. Hopper will be sorry to know that during the past two weeks his health has not improved. Though physically so weak that he now has to keep his bed his intellect is clear and strong and his faith in God and final victory over disease and every other enemy is undimmed by doubts or fears.—*Messenger and Visitor*.

Among Exchanges.

HE DON'T KNOW.

The young man who thinks he displays his manhood by being "tough" only displays the fact that he don't know what manhood is.—*New Era*.

THEIR FAULTS.

People have to be living very near to the throne before they can enjoy having their faults pointed out.—*Ram's Horn*.

TENNYSON'S ADVICE.

Tennyson is said to have advised a young man to learn one verse of the Bible and one of Shakespeare every day. The former would teach him how to address God and the latter how to address his fellow men.—*The Herald*.

BROWBEATING WITNESSES.

The extent to which some lawyers abuse witnesses for the purpose of preventing them from telling the truth has often commanded the attention and aroused the disgust and anger of many sensible men. On the point Judge Gary, of Chicago, rendered a decision recently that created something of a sensation. He declared that bulldozing a witness is sufficient ground for a retrial. It is to be hoped that judges generally will take special note of this righteous decision. It is the duty of the court to protect the witnesses against the outrageous bulldozing of conscienceless lawyers. The fact is, no first-class lawyer, who knows that he has the right and righteous side of a case, will resort to such infamous practices. It is the dishonest, superficial shyster, who knows that he has the wrong side of the case, that browbeats the witnesses who are against him, hoping by confusing them to destroy their testimony, and thereby whip justice. In all such cases—and it is an easy matter for a competent judge to discern them—it is clearly the duty of the court to interpose its protection in behalf of justice and the witnesses.—*Telescope*.