

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

Last Year one hundred and two well-defined cases of lockjaw were reported to the Royal Society for the Prevention of Cruelty to Animals, London, with a certificate in each case from the attending veterinary that the malady resulted from docking, and one single veterinary stated that out of thirty-one cases of tetanus which he had been called to attend within a year, twenty-seven of these cases resulted from the same brutal custom.

The census report for Ireland gives the names of the inhabitants, and the last census taken is said to have shown that there are in that country, notwithstanding the vast number of them who have come hither, 62,600 Murphys; 55,900 Kellys; 43,600 Sullivan; 41,700 Walshes; 33,700 Smiths; 33,400 O'Briens, and 33,300 Byrnes. It looks as though every time a Murphy pulled himself up and came away to America he made room for two other Murphys to take his place in the hill.

A German has succeeded in making a cuirass, or breastplate, that not even the modern rifle-bullet can pierce. He donned it, and challenged German army officers to fire at him at pleasure. They considerably tried a life-sized dummy protected by it, at first; and then, finding the breastplate absolutely bullet-proof, accepted the tailor's challenge and blazed away, their balls being simply flattened and falling harmlessly at his feet. So armor has again gained in the race with the gun. The new breastplate weighs about six pounds. It protects only the body.

"Darkest" Glasgow, Scotland, shows these ominous features: In the city are 41,000 one-roomed houses, 1,736 licensed houses for the sale of strong drink, 40,000 arrests last year for "assault," "drunk and disorderly," and "drunk and incapable;" a drink bill of £2,000,000, and the annual cost of police £150,000; the lapsed masses are calculated at 250,000.

A certain town "out West" has a want, and expresses it as follows: "Wanted.—An editor who can read, write and argue politics, and at the same time be religious, funny, scientific and historical at will; write to please everybody, know all that is going on without asking or being told; always have something good about somebody else, live on wind, and make more money than enemies. For such a man a good opening will be made."

They sometimes say that the Eng-lish go to India simply to make money and carry it back to England. But Mr. Robert Laidlaw has just given \$75,000 to build a school house in Calcutta, and Mr. Walter Thompson has by will left \$50,000 to promote public education in the Province of Behar; and a native paper suggests that their Maharajahs and Rajahs can take a lesson from this public spirit.

"Feet washing" as a religious cere-monial was observed lately in the Roman Catholic Cathedral in Wilmington, Del. The celebrant was Bishop Caria, who was once a clergyman of the Episcopal Church. The parties whose feet were washed were thirteen poor men from the almshouse. The Bishop appeared in company with assistants, who bore a basin and towels. Some of the accessories were of the kind which were conspicuous by their absence when Christ washed his disciples' feet. There were white and gold vestments; a white and gold canopy, under which the Bishop walked; wax candles, and acolytes swinging their censers. It is said this is the first time in which the ceremonial has been observed in any Roman Catholic Church in this country.

Prince Bismarck made a speech on the eve of his birthday—the 79th—in which he alluded to the political influence of women in public life. It was in reply to an address signed by over 100,000 German ladies, so the ex-Chancellor felt bound to be polite. "I see," he said, "in the domestic tradition of the German mother and wife, a firm guarantee for our political future than in any bastion of our fortresses." When, however, the ladies who formed the deputation wanted to kiss his hand, the ex-Chancellor showed his Conservatism by exclaiming, "That would be the world turned upside down," and gallantly kissed all the ladies instead!

Jews in Russia.

A recent newspaper article, by Prince Meshtchersky, dealing with the Jewish question, is attracting widespread attention in Russia. According to the Prince, thirty years ago there were in Russia four million Jews to eighty million Russians. In those days, moreover, Jews had no social position, and their influence in society was trifling. At the present time there are 12 million Jews to 110 million Russians. While, thirty years ago, they were only a twentieth part of the population, to-day they are more than a tenth. At the present rate of progress of both nations the eminent publicist reckons that in another thirty years the Jews will number 36 millions, and in sixty years 100 millions; while the Russians, with their slower rate of increase, will hardly reach 180 millions. And then he approaches what he rightly considers a more serious aspect of the case. In cultivation, education, and wealth, the Jew is leaping forward while the Russian only crawls. Already almost the entire press of Russia is in the hands of Hebrews. The banking business in all its branches is their close preserve. All great industrial undertakings are financed by them, and worse than all, according to the Prince, is the attempt that is being made to introduce them into the service of the state. Russians are therefore urged that the growth of the Jews is a question that must be settled, and that speedily, if the empire is to remain Russian.

Rational Memory Training.

Written for the INTELLIGENCER by Principal Austin, A. M., B. D., of Alma College, St. Thomas, Ont.

Summary of Rules for Strengthening the Memory.

We may now summarize some of our conclusions reached in former chapters on the subject of strengthening the memory:

1. Seek and preserve vigorous health as a fundamental condition of a good memory.
2. Train the senses to careful observation and accurate discrimination.
3. Deepen and intensify your first impressions of what you would memorize, (a) by concentrating the thought upon it, (b) by exercising the will power in regard to it, (c) by allowing the object or thought to remain for a sufficient length of time before the mental vision.
4. Test your memory to determine whether you commit more easily by sight or sound, also to find which you retain more firmly, the images of sight or the sound images.
5. Select for memorizing purposes some book of the Bible or some poem of English literature, and assign yourself a limited number of verses for daily memorizing at a selected hour of the morning.
6. Preserve the period religiously for the two fold purpose of committing the daily portions (3 to 5 verses), and reviewing the lessons previously committed.
7. In committing to memory and in reviewing, use those senses by which you have found the mind works most effectively in these processes.
8. Make it a rule to thoroughly comprehend every idea or fact you would commit to the memory.
9. Do not burden memory with useless tasks, or with too much at a time, depending for growth and enlargement on the regularity and suitability of the exercise, rather than its difficulty.
10. Do not attempt to force the memory to recall an idea at all, it can generally do so easily. Many a person has lost entirely an idea, which he might have recalled by easy suggestion to his memory, by "outgelling" his brains for it.
11. Repeatedly recall the mental images to consciousness, and make them as vivid as possible. Catch the dim pictures, and hold them in the mind's vision until they become clearer. Visualize these mental pictures, and make them so distinct that those senses through which they were received shall be called into a measure of activity again.
12. Trust your memory do not treat it with suspicion. The uncon-

scious powers of the mind work largely upon suggestion and a suggestion of memory failure to one's self is often a procuring cause of failure.

13. Form the habit of mentally recalling every evening your experiences during the day.

14. Form the habit of relating to your friends as fully as possible and in order the incidents of your travels, accounts of concerts, lectures and entertainments attended.

15. Form the habit of writing out weekly from memory a summary of the minister's sermon, taking care to include the argument and main points.

16. Form exercises for yourself in overcoming your special memory difficulties, practicing the recall of those classes of ideas over which the mind seems to have least control. If your memory of names, faces or dates should be defective, assign a period every morning to exercising the memory along these lines.

Friendless Women Helped.

THE DAY-STAR INDUSTRIAL HOME AND ITS BENEVOLENT MISSION AMONG THE UNEMPLOYED AND DESTITUTE.

In the history of Christian work in New York, there are many instances where brave and consecrated women, poor in this world's goods, yet in the love of Christ possessing all things, have become instrumental in the establishment of noble philanthropies in behalf of the moral and social elevation of their own sex. Such women as Bella Cooke, the bedridden missionary, Mrs. Josephine Williamson, long of the Florence Mission, and now founder of the Permanent Home for Fallen Women, Mrs. Whittemore of Door of Hope, who have given a lifetime of self-sacrificing work for their sisters, are already well-known. One of the most devoted and effective workers in this particular field is Mrs. E. G. Draper, better known as "Sister Charlotte," whose labors among women during the last few years have been the means of reclaiming many from lives of sin to careers of Christian usefulness.

Within a very recent period, Sister Charlotte has succeeded in founding a new institution of a most worthy character in New York City—The Day Star Industrial Home for Friendless and Destitute Women. As its name implies, the Home is designed to furnish temporary employment to women, by which they may earn shelter food and clothing, until suitable outside work can be found for them. It surrounds them with the sweet influences of the Gospel and seeks to awaken in their hearts the love of a pure and useful life, and especially to elevate to honorable self-support those who, through misfortune of dissolute associations, have become degraded and discouraged. The Home is located at 213 West 24th St., and is a plain, substantial building, with sufficient accommodations for a comfortably large household. It is conducted by a Committee of Management consisting of Rev. R. S. MacArthur, D. D., Calvary Baptist Church; Rev. David J. Burrell, D. D., Dutch Reformed Church; Mr. C. N. Crittenton, founder of the Florence Missions, and Messrs. J. S. Huyler, A. S. Hatch, John H. Prall, and S. H. Hadley, the three first-named all active Christian philanthropists and the last the Superintendent of the Jerry McAuley Mission in New York. Sister Charlotte is manager of the Home, which, at the present time, has something over a dozen inmates, although it has frequently had more. Since it was opened, nearly eighty-five have passed through, of whom sixty-five have been placed in situations in good homes in different parts of the country. There are twenty beds for the use of inmates, five of them, together with full equipment, having been the donation of Rev. Dr. Parkhurst of the Madison Square Presbyterian Church.

It is a peculiarity of most Homes for women that they are reserved only for the dissolute and fallen; but the Day-Star opens its door to friendless, destitute women of all classes who are willing to come under its conditions. It is the only institution in New York where a respectable but penniless woman can go and be admitted. It is neither a hospital for the invalid nor a refuge for the idle, the lazy or the vicious, but it gives a ready welcome to those who are willing to work or re-

form. Many of the women who apply have references from former employers. New inmates are taught housework or sewing, and positions are found for them as soon as they are qualified. Many who have been received and trained in the Home are now filling positions as companions, dress-makers, general houseworkers, cooks, laundresses, housecleaners, etc. Employers frequently send to the Home for various classes of labor to fill demands, and as no woman is sent out who has not proved herself capable and fairly reliable, besides having shown an improvement in character wherever such was needed, the result is generally satisfactory.

Like all similar institutions, the Home is feeling the effects of the prevailing "hard times." Its principal patrons, Messrs. Crittenton, Prall, and Huyler, together with Mr. A. M. Dennett, have all given liberally toward it, but as the expenses are in the neighborhood of three hundred and fifty dollars a month, it is liable, in the absence of other support, to be embarrassed for the want of resources. Originally established for helping middle-aged destitute women, so many young women applied that Sister Charlotte, in pure goodness of heart, after listening to their stories and finding that most of them had good references, could not turn them away. Any woman in need is accepted, unless the Home happens to be crowded to its full capacity at the time. Lately, on account of diminished resources, the Manager was compelled, greatly against her inclination, to turn applicants away. The Home holds twenty inmates and she has never sent a woman away when she had an empty bed if she thought she could help her; but owing to the hard times, all the rooms are now crowded and she is compelled to send sometimes as many as eight or ten away in a day.

Religious services of an undenominational character are held regularly in the home. One of the interesting features is the Bible Reading which takes place in the parlor, at four o'clock every Sunday afternoon, when four prominent Christian ladies well-known in society—Mrs. Ruggles, Mrs. Glen Taylor, Mrs. Gwindon, and one other—conduct the exercises. There is a full attendance of the inmates and much good has been done.

Any reader desiring to further this deserving work may address Sister Charlotte at No. 213 W. 24th St., New York City.

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.]

Letter from Miss Gaunce.

Dear Sisters:—Shortly after my arrival here Mrs. Boyer said, I should accompany her, if I desired, on her next trip to Ujda. Accordingly on the 9th inst., preparations were made for the anticipated visit to the country, or, more fully, in this country, people have to take their bedding with them, and provisions to last during the journey. Early in the afternoon our bedding, etc., were sent in bullock garries. About four we started with pony and trap.

As we got farther and farther into the country everything seemed so quiet. Now and then we met pilgrims on their way to Juggernaut. As the evening advanced, the strong wind, which had been blowing, died away, and we bared our heads to the gentle breeze, as it softly fanned our temples. The shades of evening had begun to gather around us, and stars already were studious the heavens, when we reached Huld Pada, our first stopping place; a distance of nine miles. A government bungalow is erected here. These bungalows may be used, free of rent, by missionaries, when travelling. Preparations were being made for dinner when we arrived. While it was preparing Mrs. Boyer spread our bedding in the garry, so as to make it comfortable for travelling. In a short time everything was ready for our departure. Leaving the pony and trap to be sent home the next morning, we crawled into the garry, and, as we were tired, soon fell fast asleep.

Early in the morning we reached Gudi Kal, where we remained until daylight. The garries were dismissed; coolies were engaged to carry our belongings, and we began our four mile walk across the rice fields. Our journey was nearly completed when we reached the river. There we found an old looking boat, filled with muddy water, near the shore. It was impossible for us to wade, and even if it had been possible, the muddy appearance of the stream, would make us quite decided to remain until help arrived from the opposite shore. Therefore we sat down and rested. In a short time two of the villagers swam across, baled nearly all the water out of the boat, cemented the holes with mud, placed two stools in, and towed us across. It was not long before we were in the little room, off the mud school-house. The furniture consisted of a Santal cot, camp table and two stools, simple enough.

By the time we had reached our room, I think all the Christian natives knew we had arrived, and many came to pay their "namaskers." During the afternoon, I thought I would take a walk through the village, which looked shady. I had not gone very far before the children and then the older people began to follow. One of the women, who had called upon us in the morning, asked me to come and see her, I was very loath to do so, on account of my inability to engage in their conversation, but after some persuasion I yielded. They all gathered around me, and began to talk. When one failed to receive a reply, another thought she may be more successful, but at last they ruefully shook their heads and allowed me to depart in peace. It is the custom in this country for the host or hostess to accompany their callers a short distance, the old gentleman came with me to the house, and related my experience to Mrs. Boyer, and concluded by saying he thought I was somewhat frightened of them. Sunday morning, the service was led by Comel Mayak. We had an invitation to breakfast at one of the native homes, which we gladly accepted. I had often heard tell of the wonderful curries and greens, so I was quite eager to be regaled with them, but I was afterwards informed that the spices were omitted, as they would have been altogether too hot for us. I quite enjoyed my breakfast. I suppose you will wonder if we ate out of our hands. No, our spoons and forks were taken with us. The people of this village are very poor, but they were very kind, and I shall long remember the pleasant time spent with them.

Monday, about four in the afternoon we bade good-bye and started on a five-mile walk to Jellalore. About half the distance had been traversed, when we came to a large river, the first clear water, except what we use for drinking, that I have seen since coming to India. There were just two ways for us to get across, viz., to wade or allow the coolies to carry us. I preferred the former. About seven we reached our destination and were warmly welcomed by Rev. Mr. and Mrs. Rae. We remained there until the next afternoon, when we started in a bullock garry for Santipore, where Mr. and Mrs. Ager are stationed. We spent three days there, and during that time called upon all the native Christians. Thursday evening we attended the prayer-meeting, at the close of which was a meeting of the Christian Endeavour Society.

Early Saturday morning (we have to travel early, as it is too hot in the afternoon) accompanied by Mr. and Mrs. Ager we returned for Jellalore. Sunday morning we attended the native service, and in the afternoon the Sunday School. There were seventy pupils in attendance, among the number were several little Hindu boys and girls. The International Lessons are issued in the schools here. One of the hymns sung that afternoon was to the air of "Come to the Saviour." An interesting feature of the schools is the attendance of the parents. In the evening we attended prayer meeting, and then the day closed.

Monday morning, about two, we were awakened to prepare for the homeward journey. When we reached Huld Pada, we expected to remain until it became cooler, but we found the bungalow occupied, and so we

came directly on and reached home in time for breakfast—eleven o'clock. I was somewhat tired after my journey, but was glad that I went, as thereby, I have learned more of the work, and especially the life in the country, and do not wonder at our workers being pleased to have a European visit them.

Since my last letter I have taken a class of small boys in the mission school, teaching them English and writing. After I am through, their teacher gives them the Oriya translation. I am glad I am able to do some work, even if it is small.

Preparations are being made for a public Temperance meeting this week. We hope it will be a success.

The hot weather has come, but I have not yet found it very uncomfortable. During the next two months it will have reached the climax.

Some of the trees, that were bare, have in a few days decked themselves in green. Everything grows rapidly here; and, best of all, there are flowers in bloom during the whole year.

As I learn more and more of the work, and see the fields white for harvest, I feel the need of being more earnest, of being filled with more of the spirit of the Master.

Yours sincerely,
LIZZIE E. GAUNCE.

Why They Do It.

IF FARMERS WERE IN THE SAME POSITION THEY WOULD GROW BALD.

Many men think that the newspaper men are persistent duffers. By way of comparison let us suppose that a farmer raises 1,000 bushels of wheat a year, and sells this to 1,000 persons in all parts of the country, a great portion of them saying: "I will send you a dollar in a short time. The farmer does not want to be small, and says all right; soon the 1,000 bushels are gone, he has nothing to show for it, and he then realizes that he had fooled away his whole crop and the value to him is due him in a thousand little dribbles, consequently he is seriously embarrassed in his business, because his debtors each owing him one dollar or more, treat it as a small matter and think it would not help him much. Continue this kind of business year in and year out as the publisher does, how long would he stand it? A moment's thought will convince any one that a publisher has cause for persistent duffering.—Sharon Reporter.

Moral.—Send your subscription at once.

Among Exchanges.

PROHIBITION.

There must be organized and persistent pressure brought to bear upon provincial and federal governments for the enactment of a prohibitory law. There ought to be no reluctance in parliament to the passing of such a measure. The recent vote in favor of prohibition has not been the result of any sudden revolution of constituencies. The movement for reform has been going on for a generation. The question of prohibition has long been felt by a growing multitude to be the most momentous issue before the country.—The Wesleyan.

FILLING THE CHURCH.

There are many ways to fill a church, some are commendable and others are not. The great point is not to fill a church, but to keep it filled, and that not with a gaping crowd, but with a devout congregation. Once upon a time—no matter when or where—a certain preacher advertised in the town papers: "In the evening a sermon will be preached on the theme, 'To Wed, or Not to Wed,' and it will be followed by a marriage ceremonial." The church was packed as it had seldom been in its entire history, but what good was wrought we have yet to learn.—N. Y. Advocate.

MOTHER OF MONARCHS.

Our good queen is likely to deserve the title of "Mother of Monarchs" to a greater extent than any other European sovereign of the present century. Leaving out of account the British throne to which her son, the Prince of Wales, will succeed, should he survive her, her descendants are connected with no less than 10 European thrones. Her second son is the reigning Duke of Saxe-Coburg and Gotha; one of her grandsons is Emperor of Germany, and another is Grand Duke of Hesse. The wife of the latter is also a granddaughter of the queen. A second grand-daughter will be Empress of Russia; a third, Queen of Greece; a fourth, Queen of Roumania; a fifth, Duchess of Saxe-Meiningen, and a sixth Princess of Schaumburg Liffe.—Telegraph.

THEY HAVE ENOUGH.—The "Christian at Work" says,—"It would be far better, in the aggregate, if not another foreigner settled in this country during the rest of the nineteenth century."