Religious Intelligencer.

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

VOL. XLII.—No. 34 FREDERICTON, N. B, AUGUST 21, 1895. WHOLE No. 3022

NOTES AND GLEANINGS.

Gov. Morrill is carrying on a vigorous fight in Kansas against the liquor-dealers. He is reported as saying that he will make "Kansas dry" if it takes every dollar in the treasury and all the militia to do it. This spirit on the part of officials will do much to enforce the laws.

Siam is taking her place among the civilized nations of the world. Already she has railroads, telegraphs, electric lights and much of the paraphernalia of modern life; but her last step is her best one. She has given her adhesion to the Red Cross Treaty, concluded at Geneva in 1884, and thus binds herself to recognize the neutrality of that organization in case of war.

The first Russian colony for lepers was formally opened some weeks ago near St. Petersburg. It was founded and is controlled by a society. Emperor Alexander III. had given 100,000 rubles for this purpose, and the Empress had donated a tract of land. The colony contains a chapel, a hospital for twenty inmates, a drug department, bathing department and other buildings.

Every lover of temperance will sympathize with Lady Henry Somerset and wonder at the law which forbids her to use her own discretion in refusing a liquor license on her estates. It appears that a certain hotel sought the renewal of its liquor license, which she refused. The proprietor appealed and the Justice in Chancery has sustained the appeal on the ground that she is simply holding the estate as tenant for life and that her personal opinions must not affect her fiduciary action. That is, if it is for the pecuniary interest of those who come into the estate after her death to ruin men body and soul by liquor, she has no right to stop it.

Trinidad, a small island off the coast of Venezuela and belonging to Brazil, is the occasion, just now, of no little disturbance in the Brazilian Chambers. It is a mere speck in the Atlantic, containing 1,750 square miles and a population of 153,000, of whom 100,000 are natives, mostly Negroes, with 50,000 coolies from India, the small remainder comprising the English and other nationalities. The English government has notified Brazil that the island is to be occupied by the Queen's forces as the landing-place of an ocean cable. Brazil will fume awhile, but John Bull's foot goes down firmly, usually to stay.

'Detestable' is a term not quite expressive enough to characterize a law recently enacted in Florida at the instance of the superintendent of schools, whose name is Sheats. It forbids white and colored pupils to be taught in the same classes, or boarded in the same building. It applies not only to public, but also to private and parochial schools, and its penalties affect parents as well as teachers, making them equally liable to imprisonment. The only effect it can have is to prevent the education of the negroes, in the lack of separate schools.

The Italian parliament has ordered that the day when the city of Rome was surrendered to the Italian army, September 22, be made a national fete day. In his speech in defense of the measure Signor Crispi said that the government desired neither a concordat nor a combat with the Vatican; that they would however faithfully observe the law of guarantees to the Pope as the head of a religion that had greater freedom in Italy than it had in France or Austria; and that it was through liberty that peace between the state and the church must be realized. All this will explain why Roman Catholics the world over hate the Italian premier and parliament.

If we are to credit Russian official statistics, the total number of persons deported to Siberia during the year ending March 31 was 11,500. Of these 8,831 were members of the Orthodox Church, 1,224 Mohamedans, 510 Jews, 506 Catholics, 235 Lutherans, 119 Sectaries, 50 Buddhists, 35 Armenian Gregorians, 30 Eunuchs, and 1 heathen. Of these only 1,266 were condemned to penal servitude; the others were 'merely transported.' Among the convicts were 79 women. These figures, however, do not include 1,800 convicts sent to the penal settlements in the Island of Saghalien, of whom 163 were women. But a more important omission still is the number of those who were sent by 'administrative order' to Siberia, that is to say, without trial of any sort, and solely by command of the authorities. These reached the enormous total of 2,500. Over 3,600 children and women voluntarily followed the latter into exile.

Official Complicity.

Meetings, missionary and otherwise, held in Hankow and Shanghai with reference to the Szechuan outrages, have been remarkable for the speakers' unanimity of opinion as to official complicity with those disgraceful riots. Men well known for the invariable moderation and charity of their views on all Chinese topics, agree in declaring emphatically that the outrages were officially inspired. The question as to whether telegraphic communication between the unfortunate missionaries and their consuls in Chung King and elsewhere had been deliberately stopped by local officials is much discussed at this time. It seems now to have been finally answered for the chairman of the Hanow meeting told his audence that the Vice-roy of Szechuan, hearing of the despatch of a telegram of the British Consul in Chung King, ordered the operator to detain it, and forbade the transmission of further messages from the missionaries. It further appears that the chief of the Cheng Tu police was the issuer of the proclamation put forth on the second day of the riots to the effect that clear proof had been obtained of the kidnapping of small children by foreigners. The missionaries of Hanow hold that the opening of the province of Hunan is an essential measure, since its present condition of issolation and exclusiveness constitutes it a kind of nursey of anti-foreign feeling.

"Miracles."

There is not a sleek vendor of patent medicines that does not glibly tell of the "miracles" performed by his potions. Consumptives have testified to the wonders performed for them by some "pectoral." "Miracles" by the column are paraded in the press. The pictorial art is drawn upon to illustrate the doleful condition of Mr. Brown or Mrs. Brown before taking a bottle of elixir vitæ, and the happy condition to which the sufferer has been restored. We all know how to accept these startling "miracles" and the pictorial illustrations that render them so attractive. Most of us can probably recall individual cases of "astonishing" cures by fraudful, plausible adventurers. One of the hardest headed Scotsmen we ever knew testified to us emphatically of a wonderful cure by a man whose cruel quackery in one case we witnessed. There is now in Chicago a Scotsman who has miraculously cured many hundreds of patients, and who has in his "Hall" a museum of crutches, canes, and helps used by the victims of rheumatism and paralysis and other diseases whom he has healed. There seems to be no doubt as to the phenomena. The man professes to be a genuine Christian, and the healings are affected by "faith." Hundreds many hundreds—have professed to have been cured. There was lately at "Old Orchard" a fortnight's convention of the "Christian Alliance" so-called. The chief figure at this convention was Rev. A. B. Simpson, D. D., a native of P. E. Island, a man of great intellectual and spiritual power, most earnest and devoted and influential. Well: Dr. Simpson is a potent faith-healer. Associated with him at Old Orchard was Rev. Mr. Wilson, some time ago an Episcopal minister at Kingston, Ontario. Major Whittle, Stephen Merrett, and other noted revivalists were present also. Thousands flocked daily to the meetings. Meeting began at 6 a. m. and continued all day. Even during the dinner hour there was no pause. Hundreds professed to be miraculously healed. This is what Mr. Wilson said of himself:

For seventeen and a-half years he was a half-invalid, having dyspepsia, liver trouble, in constant pain, and daily fainting fits. A lady in New York asked some one who Mr. Wilson was, and being informed he was Dr. Rainsford's assistant pastor, she replied, 'He looks as if he had been dead and dug up.' Eleven years ago when 'he was a walking apothecary shop,' he kneeled at Dr. Simpson's tabernacle and took Christ for his healer. Since then he has never handled medicine, and says that now he is a giant in physical strength.

Mr. Chamberlain of Somerville, Mass., had been healed of mortification in his hand. Mr. Morehouse was healed of paralysis. Rev. Louis Stevens of Manchester, New Hampshire, had been cured of malaria and mercurial poisoning. Also the bones of his broken arm were knit in an incredibly short time. These are samples of the hundreds of miracles of healing at Old Orchard and elsewhere under the ministry of Dr. Simpson and his devoted associates.

Again and again similar "miracles" are announced as having taken place at St. Anne's shrine, below Quebec. St. Blaise is performing like wonders in another locality. The chapel at Knock, Ireland, was similarly honored.

We do not wish to speak lightly of the faith of any people—even of those who are healed by Croton water when they were under the impression that it was water from Lourdes. We do not wish to speak lightly of the preachers, teachers, or leaders in these cases, not even when the supposed healing agent is an old bone. All the same, we do not attach much importance to these manifestations. They are not miracles. They are not supernatural works. They are works that can be accounted for upon natural principles. According to the law of parcimony we are not justified in going beyond a "sufficient cause." Fraud sometimes creeps in; but oftener superstition and credulity.—*Pres. Witness.*

Rum Traffic Notes.

A Prohibition.

Michigan has passed a law inflicting a heavy penalty upon railroad companies for the employment of persons addicted to the use of intoxicants.

Free Masons' Action.

The Masons of Mississippi have enacted a rule that "no Mason, either as principal, agent, employer, or in any other capcaity shall sell intoxicating liquors to be used as a beverage; and the penalty therefor shall be expulsion."

The Duke of Argyle.

The Island of Iona belongs to the Duke of Argyle, and he allows no one there to keep a public house. Consequently, although there are several hundreds who live on the island, there is not a policeman among them. The nearest public house and the nearest policeman are some five or six miles away.

Why Not?

An item is going the rounds of the press, to the effect that whiskey is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags and from rags to whiskey. What a beautiful business it is!

In Far-off India.

The maharajah of Baroda, India, recently manifested his interest in the progress of temperance work by issuing a mandate to the effect that no new liquor-saloons should be opened in future without the sanction of the presiding official. He also provided that, if five-sixths of the house-owners and inhabitants should present a plea that all the liquor shops should be closed, the official might give the necessary order.

Work-House Evidence.

Chaplain Bradshaw, of the Allegheny Co., Pa., workhouse, testifies in his annual report that in the four years of his chaplaincy less than six per cent. of those sent to the workhouse, including women, were abstainers. In answer to letters of inquiry addressed to the wardens of the penitentiaries, these figures were received, showing the proportion of crimes caused by strong drink: Sing 'Sing, N. Y., 92 per cent.; Jackson, Mich., 78 per cent.

License Law in St. John.

Of the "enforcement" of the License Law in St. John, *Progress* says:

It is notorious that the law is not enforced. Every man about town knows this, and so does every policeman. There are places in abundance where the police know that the law is laughed at day after day and night after night, and yet they are afraid to report those places for fear they will be snubbed for their officious zeal. It is bad enough for common bar-rooms to be run under wholesale license, but it is worse when a steady and notorious day and night traffic is carried on without the color of a license of any kind. It is not necessary to quote instances, even for the chief's information. The only excuse he can give is that he in certain instances, does his duty in making raids, but that the law breakers are too sharp for him. Apparently they are and the question is, who gives them the tip?

It is true the police do make some successful raids. They catch people like Mrs. Donavan, with a solitary bottle in the house, and hold her up as a terror to violators of the law. This is great fun for her more wealthy law-breaking neighbor, who has a friend at court and is no more afraid of the police than he is of the flies in his window.

One Result of the War.

The late struggle between Japan and China acted as an electrical storm in clearing the atmosphere of she Orient. The shock set loose forces which had remained bound a thousand years and blasted obstructions to intelligence and industrial progress which had been regarded as wellnigh insuperable. The truth of this may be observed in connection with the one item of cotton. Heretofore the cotton manufacture in China has been a distinctively Chinese industry; for, although several mills in Shanghai, well equipped with English machinery, have been established during the past eight or ten years, they were built and operated by natives, the importation of spinning machinery by foreigners having been absolutely prohibited. The war removed the restriction, and now the English firm, Jardine, Matheson & Co., is erecting in Shanghai a mill of 25,000 spindles for making coarse yarn for the native trade. Another mill of 20,000 spindles has commenced operations. One clearly sees in this fact that the East is to be the rival of the West in the cotton industry. India, Japan and China are to become manufacturers in a large way of the cloths as well as the producers of the raw material. Thus far India has taken the lead and has driven England out of the trade in coarse yarns in the Eastern markets. Japan was far behind India in the cotton industry. Up to 1883 there were but sixteen mills in Japan, with 43,7000 spindles, while in 1893 the number of mills has risen to 46 and the spindles to 600,000. Japan thus not only meets the demand of her own market, but produces a large amount for export. With India and Japan competing for the China trade, England and America will be crowded out. By the late treaty, citizens of Japan are guaranteed the right to establish mills in the interior of China. The only way England can have a hand in this China trade will be by the investment of capital in the East. The days of her operating at arm's length are nearly ended. The East is to take up the industries of the West.—*Z. Herald.*

Compensation.—Replying to a correspondent, Mr. Gladstone says he has not changed his mind on the question of compensation to liquor dealers. He thinks that the capitalist who buys public-houses and deals in them has no claim, and this he considers Parliament to have decided. The holder of a license has no legal claim, but the circumstances should be considered, and he ought to be equitably and leniently dealt with.

In a Frenzy.—A despatch from Iowa tells of some "holiness" people at Tabor, in that state, who during some meetings held there have worked themselves in a frenzy over an alleged divine presentiment that the world was to come to an end within ten days. The leaders announce the destruction to the world and many of their followers are making preparations for it.

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.]

The Woman's Missionary Society in the Home.

[By M. A. W. Bachelder, in August Helper]

Nothing has more influence on the inmates of a home than its general or unconscious atmosphere. If the mother is entirely absorbed in worldly pursuits, the home air is full of its influence and the moral and spiritual life of the children unnourished. Spasmodic attempts at being good on the Sabbath are as unavailing as it would be to expect a child to be gentle in manner and courteous in behaviour if reproved for roughness only when company is present, and the rest of the time allowed to be cross and ill-mannered.

It is in the very nature of missionary work to especially bless the home and give it a helpful atmosphere. It is working for others, with a desire to make them better, which cannot fail to make one more unselfish towards all, and to elevate the spiritual nature. It is easy to become interested in the country where one's money goes, to study its geography, its history, the character of its people, what their religion is and what it does for them. This enlarges the general information, gives interesting subjects for conversation, often to the exclusion of harmful gossip, and opens the heart more and more to the needs of the world.

It is a hard and unthankful heart indeed which such study does not make thankful for birth and education in a Christian land, which does not reach out lovingly and earnestly to those who sit in darkness. No life grows broader in information, unselfish in action, earnest for the salvation of the world, thankful in spirit, without shedding a radiance in the home that is a constant blessing to its inmates. For a whole family to be united in such thought and action is to make of the home a sure refuge and safe abiding place.

There is flourishing Young Women's Christian Association in Calcutta, India.

A typewriter in New York learning of the need, begins to patiently save from her small earnings, which she quietly sends to India. Over 1000 souls rejoice in the light because of her sacrifice, and more than $10,000 is given by others as a result of her self-denial.

Dr. Gordon's church in Boston last year gave $20,000 for foreign missions, of which a servant girl gave $50, a shop girl, $100, one woman, living in one room of a tenement, $700. The latter said: "How could I meet my Saviour if I gave $300 and lived on the other $700 myself?" Are we spending more on ourselves than on our Lord?

The Worth of a Boy.—If you want to find out what a boy is worth, go ask his mother. By the time she goes into the jaws of death to give him birth, and then puts into him her days of love and her nights of care, and he stands before her strong and clean and tall at twenty-one, she can tell you what he is worth from the crown of his head to the soles of his feet; and when the legalized dramshop takes hold of him, tears him down fiber by fiber, and puts oaths on the lips that used to kiss, and crushes out his mother's hopes, it is no wonder she makes outcry. If you want to know what a home is worth, go ask a loving woman who has kept herself as pure as God's lilies for her marriage day, when with a great shine in her eyes, she puts herself over into the hands of one man for better or for worse, for richer or for poorer until life's end. And when the dramshop with its fearful curse crosses the threshold of the home they built together and takes down her strong tower of hope, stone by stone, and degrades the father of her children, it is no wonder she makes outcry.—Mrs. T. Lathrop.

"The New Woman."

Is it true that when "the new woman" has achieved the position for which she is said to be longing and towards which she seems to be aiming, there will be no longer occasion to use the phrases "manly men," "womanly women?" The idea seems to be to get rid of womanly and assume the manly. To judge from what one hears and reads, there has been a great mistake in the habits of generations gone. It has remained for this latter part of the nineteenth century to discover that the relations of the sexes has been all wrong and always wrong; that the man should have been the woman and the woman should have been the man; or, if not so, that there should have been no distinction between the woman and the man. It has been all wrong that, in what we have foolishly thought to be refined society, the man should be the burden-bearer and the woman so far as possible shielded from the strokes and shocks which are quite sure to come to the valiant and adventurous. If it is true and proper that woman is not the weaker vessel, but the equal of man, needing only the same kind of training to make her his competitor in physical endurance and strength, then she will, of course, walk by his side, not on the left, but indifferently on left and right, taking half of the knocks, bearing the same burdens, engaged in the field beside him, as well as in the shop and market; in the ditch, the mine, the street, beside him, as well as in the forum. There is a great variety of work to be done, if we would enjoy the better things possible to us here; and some one must do this and another that. If woman leaves the old way to walk in that hitherto trodden by man, then man must go to that which is left by her. It may be that when a sufficient number of women have tried the exchange, there will be a reaction.—*Journal.*

Both Ways Good.

A German peddlar sold a man a liquid for the extermination of bugs. "And how do you use it?" inquired the man, after he had brought it.

"Ketch te bug, und drop von little drop into his mout," answered the peddler.

"The deuce you do!" exclaimed the purchaser. "I could kill it in half that time by stamping on it."

"Veil," exclaimed the German, "dat is a good vay, too."

His Pledge.

An Irishman, named Dennis, addicted to strong drink, was often urged by his friends to sign the pledge, but with no avail, until one day they read to him from a newspaper an account of a man who had become so saturated with alcohol that, on attempting to blow out a candle, his breath ignited, and he was instantly blown to atoms.

Dennis's face showed mingled horror and contrition, and his friends thought that the long-wished for moment of repentance was at hand.

"Bring me the book, boys! bring me the book. Troth, his breath took fire, did it? Sure I'll never die that death, anyhow," said Dennis, with the most solemn countenance imaginable. "Hear me now, boys; hear me now. I, Dinnis Finnigan, knowin' my great wakeness, dapely sinsible of my past sins, and the great danger I've been in, bad scran to them—take me solemn oath that so long as I live, under no provocation whativer will I blow out a candle ag'in."

Among Exchanges.

The Kind Needed.

There are too many ministers who want to be big and want to have big congregations to preach to. The churches need more preachers who are willing and anxious to go from house to house and preach a loving, saving Christ to the common people in their homes, taking one at a time, as Christ preached to Nicodemus and to the woman at the well.—*Telescope.*

Outside Interference.

The suggestion has been made that the Dominion Government should withdraw the Remedial Order and that the minority in Manitoba should lay their case before their own Government and trust to their fairness and honour to redress in a reasonable way any real grievance that may exist. We have little doubt that if the priests in Quebec, the firebrands in Ontario and the politicians everywhere outside of the Prairie Province would take and keep their hand off, this plan would work and the question would soon be settled. If the Hierarchy will only be satisfied with reasonable concessions they can be made to the minority if a real grievance is shown to exist without going back to the system that existed before 1890 or in any serious way interfering with the national system as it now exists. We never believed, and do not now believe, that the Manitoba Government ever intended to deal unjustly or even ungenerously with the minority. The interference of outsiders has made it much more difficult for the parties most interested to settle the matter in a conciliatory spirit.—*Can. Presbyterian.*