

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

The population of Greece is increasing faster than that of any other country in Europe at present.

The total population of Great Britain now is 34,000,000, among whom the Roman Catholics are not more than 2,000,000—1,750,000 in England and Wales and 250,000 in Scotland.

The Chinese have great reverence for their gods, but yet not an enormous amount of respect for the intelligence of their gods. Accordingly they have a way of presenting to them money which has every appearance of being money to the eye, properly silvered on the surface and with the design fairly distinct, but made of paper. It is thought that the gods will accept it as genuine money, and it is used for burial purposes.

According to Hoffman's Catholic directory, a recognized authority, the net gain in the Roman Catholic population in the United States during 1894 was 175,832. Considering the great numerical strength of that Church, and many thousands of accessions annually by the great immigration of Catholics to the United States each year, this is a surprisingly small increase, being less than two per cent. of the Catholic population one year ago. The net gain in the Methodist Episcopal Church for the same time was 157,000, or nearly six per cent.

The Czar, has earned the gratitude of his subjects and the commendation of humane people of every name by the edict which abolished the cruel and infamous use of the knout (or rather, the plet, its successor), in punishment. Within ten years 3,000 people, guilty only of petty thefts, have succumbed to its deadly infliction. Thousands of others survive with scars which they will carry to their graves. In its abolition Russia takes an upward step.

The late Minister of Justice of Belgium directs attention to the alarming increase of drunkenness within the last forty years, as shown by the following facts: Revenue from the excise in 1851, 4,000,000 francs—now 30,000,000; number of saloons, 53,000—now 175,000; annual consumption of spirits, 12 liters (about 12 quarts) per head, or 48 liters for each adult. Increase of crime, 200 per cent; insanity, 129 per cent. The note in the *Sun* from which we take the foregoing states that of every 100 deaths among males, 80 are traceable to alcohol. We suspect that this is an error, and that the first number should be 1,000.

A Scotch paper makes the computation that there are now enough paupers in Great Britain to form a procession four abreast and one hundred miles in length. Alongside of this may be laid the collection of statistics recently made which shows that the English people spend \$709,000,000 a year for drink, \$405,000,000 for sugar, tea, coffee and cocoa, \$300,000,000 for bread, \$300,000,000 for farm rent, and \$350,000,000 for other rents. It is not strange that a land should be full of paupers when its people spend almost as much for drink as for bread and sugar altogether, and when the whole rent bill is only \$50,000,000 more than the drink bill. If the drink habit is not checked, it bids fair to impoverish a large part of civilized people.

Dr. Norman Kerr, an eminent specialist, gave his opinion recently that the drinking of intoxicating beverages was on the increase among the women of Great Britain. This is in perfect agreement with the observations of others who have studied the subject. In 1878 only 5,800 women were imprisoned for intoxication, but in 1884 the number had risen to 9,451. The whole of these women in each selected year had been convicted more than ten times. The commitments of women in London for 1891 were 500 more than the previous year. Dr. Danford Thomas declares that he now holds more inquests on alcoholicaly poisoned women than ever. One woman was recently committed for the 272nd time. Such women look upon prison as a time for recouping the strength shattered by the bout of drinking.

Criminal Complicity.

REV. A. B. LEONARD, D. D.

The saloon traffic is inherently criminal. Bishop Foster said in his great sermon before the Methodist Centennial Conference, held in Baltimore in 1888, that the traffic in intoxicating drinks "is that *monstrum horrendum* of Christian civilization that mothers nine-tenths of all the woes and sorrows which blight and curse our modern age."

This strong statement is wholly within the bounds of truth. A business producing such awful results cannot be carried on without criminal conduct on the part of its proprietors. No license law can relieve the dealer from the guilt which necessarily attaches to the traffic in which he is engaged. He violates both divine and human law. Webster defines crime as "any violation of law, either divine or human.... any aggravated offence against morality or the public welfare; any outrage or great wrong."

That the liquor-dealer is a criminal against both human and divine law, that he is guilty of aggravated offence against morality and the public welfare, few will deny. As to human law, he gives it no respect because it is *late*. He not only violates prohibitory laws, but he utterly disregards the so-called restrictive provisions of the license laws under the protection of which he carries forward his business. Does the law say that he shall not sell on the Sabbath; that he shall not sell to minors or drunkards; that he shall not permit gambling in his place of business or harbor prostitutes? He will violate all of these restrictions, impudently and constantly.

That he violates the divine law even when he carries on his business in strict accordance with human law, is a fact that cannot be successfully controverted. God's law forbids idolatry, profanity, Sabbath desecration, dishonoring parents, murder, adultery, theft, false witness and covetousness. But the liquor-dealer enthrones Bacchus and Gambrinus as gods worships at their altars and leads multitudes to join in him in bacchanalian revels; profanes the name of God and makes blasphemous of others; violates the sanctity of the Sabbath and turns the holy day into a carnival of vice and crime; dishonors parents by leading their sons and daughters into lives of infamy and shame; makes murders of, and slowly murders, his patrons; sells liquors that inflame lust and often furnishes the facilities for its gratification; takes money for which he gives no equivalent and reduces his victim to a point where he must steal or starve; perjury himself and bribes others to commit the same crime if occasion requires, and is promoted to carry forward his awful work by a spirit of covetousness which seeks gain without regard to the damage he inflicts upon society. Certainly the man who thus flagrantly violates the laws of God and man is a great criminal and deserves to be punished as such, having no claim to the respect of good people, much less to the enjoyment of special privileges under forms of law.

But the question must now be asked: Is the liquor dealer alone responsible for the criminality involved in the business he conducts? Is not the community which not only stands by and tacitly consents to the continuance of the liquor traffic as now carried on, but by forms of law legalizes it and shares its bloody revenue, criminally responsible for the evils it inflicts? In the case of one of the Homestead rioters, Judge McGee, of Pittsburgh, said: "I wish to say that the law makes every man who stands idly by without any effort to suppress the riot and disorder, guilty of rioting. Such a man is responsible for all the consequences of disorder and rioting, whether such rioting results in the loss of property or loss of life. No matter what the result, such a man is equally guilty for such degree of crime as the facts and results warrant." If the liquor traffic as now carried forward is a crime, then, according to the reasoning of Judge McGee, all who stand "idly by without any effort to suppress" this traffic, are guilty of the crime of liquor-selling and are responsible for all the evil consequences that flow from the selling.

But the case is still worse, for society,

does not simply stand idly by witnessing the horrors of the rum traffic, but by law licenses that traffic and shares in its proceeds. Rev. J. W. Mendens hall, D. D., late editor of the *Methodist Review*, said editorially in the November-December number of 1891: "We may grieve over the situation, we may denounce the political alliance which involves the community in practical relations with the traffic, but that is not enough. In all honesty let us acknowledge the fact of such alliance, and then demand its repeal. *The party that unites with the rum power is the party that unites the community to that power; and as we condemn the union, so should we condemn the party that effects it.*" He further says: "If this is the situation, the remedy is not at present in law, unless in law to arouse and punish the community, not at any time in tax or license, but in repentance, even as Nineveh repented in sackcloth and ashes; in amendment because the wickedness of the community is greater than that of the rum power; and in turning to the Lord, who though He has pronounced a woe upon the traffic, will hold no less guilty the community that by sympathy, subterfuge or otherwise gives it support of law."

The community is made up of individuals. What the community does as a whole, the individual member of the community does personally, if he approves and helps to bring about the thing done. This logic makes the person who gives his influence as a citizen in favor of the legalized rum traffic guilty of all the evil that it inflicts upon society. Behind the rum-seller is the law that licenses the business. Behind the license law is the legislature that makes the law and behind the legislature are the individual members of society who elect the legislature. Without the voter, there can be no legislature; without the legislature, there can be no license law; without the license law, there can be no legalized saloon. If the man who sells is bad, the law that authorizes the selling is a bad law, the legislature that makes the law is a bad legislature, and the people who elect the legislature are a bad people. Thus the license system links the citizen with the liquor business and makes him criminally responsible for the evil the saloon inflicts upon society. The criminality of the union between the saloon and the citizen who indorse license, is emphasized by the fact that he shares as a citizen in the profits of a business that is essentially criminal. The license fee goes into the public treasury in one form or another and represents the financial interest of the citizen in the saloon. If the money that goes into the saloon-keeper's till is bad money, the license fee which goes into the public treasury is equally bad. If the saloon-keeper is a bad man because he makes money by pursuing a bad business, the man who willingly shares in the profits of that business is also a bad man. From any possible point of view the license system makes the citizen who supports it *particeps criminis* in the liquor business.—N. Y. Advocate.

A Years' Salvationist Finance.

Mr. Bramwell Booth, in presenting his report of the 28th year of the Salvation Army's work, draws attention to the fact that with an increasing expenditure on Foreign and Heathen work, the management expenses of the Central Headquarters have rather decreased than otherwise. He also points out that "apart from the gifts of our own people, our income in proportion to our responsibilities is positively insignificant." The general income and expenditure account amounted to £28,145. This was made up among other items of £1,000 grant from the trade department, £8,822 from the Self-Denial Fund, and £53 profits from the Salvation Army Bank. Among the items in the expenditure are nearly £5,000 for divisional centres and corps expenses, cost of appeals £1,475, Sick and Wounded fund and homes of rest £3,000, salaries of the staff £5,270, Donations to the Self-Denial fund from "other territories," amounted to £29,947, from the United Kingdom £19,735, For the Jubilee Fund £18,483 were raised, of which the largest item, £15,000, was carried to the Salvation Army Fund. The net profit on the trade department for the year was £1,468.

The accounts for the 'Darkest England' scheme are not included in this report. The officers supported by the Army now number 11,335. These preach in twenty-nine languages at 4,633 stations or towns. Voluntary officials specially selected and appointed to take definite work, number 36,126. Russians in Finland, and the scattered population of Queensland, California, and the N. W. province of Canada, are reached by means of mounted outsiders. A good deal of work is also done for the Army and Navy in England and India. For the present year Mr. Bramwell Booth says:—"We shall, in addition to the gifts of our own people, absolutely need for the General Maintenance Fund £13,300, Foreign Service Fund £4,800, Indian work £4,800, work in Belgium, Africa, Germany, &c. £5,000, the International Training Home Fund £4,800, the Sick and Wounded Fund £3,400, the Auxiliary Fund £9,500, and the Junior Soldiers' War £2,500—Total £48,100." These 'absolute needs' do not, of course, include the 'Darkest England' wants.

A Solomon Without the Wisdom.

Nobody—except, perhaps, his harem—is likely to mourn the death at Constantinople of Ismail, ex-Khedive of Egypt. He was born in 1839, and after some narrow escapes from the common fate of Eastern princes at the hands of jealous rulers, he became Khedive in January, 1863. At that time his income was £160,000 a year, and there was no control over the Khedivial expenditure. The American War drove up the price of Egyptian cotton from 6s. to 2s. 6d. a lb., thus increasing the value of the staple crop of Egypt from £5,000,000 to £25,000,000 a year. Ismail laid heavy toll upon it, and, with the magnificence of Solomon, spent millions on palaces, women, and extravagant luxuries of every description. He accumulated an enormous private debt, and then jauntily transferred it to the nation. His head was turned by the flattery of the French Emperor, whose showy character most resembled his own. By 1875 his debt had run up to a hundred millions sterling and his throne began to shake. The establishment of the International Tribunal was a warning, but he was not to be checked. In 1879, although the Sultan had accepted a bribe of £900,000 from Ismail, which was not returned, a telegram of deposition was sent to Ismail from his suzerain, under pressure from the Powers. He fled to Egypt, carrying with him cash and valuables to the amount of £800,000, and in addition he was granted an annuity of £36,000 and £30,000 for his family. Later, he got a lump sum of £2,000,000 out of the Egyptian Government in satisfaction of all claims. He lived for a time at Naples, but his polygamous habits being uncongenial to western ideas, he removed to Constantinople, where he has been latterly practically a prisoner. His son Tewfik succeeded him, and the present Khedive is his grandson, but England will take care that the old times do not return.

Catholic Diet in Lent.

Generally speaking, Protestants think that the Catholics practice great deal of self-denial during Lent. For a number of years we have paid a considerable attention to the dispensations of Archbishop Corrigan. We should be quite content to live all the year round on what is allowed the votaries of Rome in this archiepiscopal diocese. It begins with severity. "All the week days of Lent from Ash Wednesday, Feb. 27, to Easter Sunday, April 14, are fast days of precept, on one meal with the allowance of a moderate collation in the evening."

Even that would be a great improvement to the health and piety of many persons, but a long list of classes follows, beginning with the infirm, and ending with those who are excused from fasting, but not from abstinence from flesh meat at the time required, except in special cases of sickness. For this diocese the following dispensations are granted: Everyone can have flesh meat, eggs, and white meats at every meal on all the Sundays in Lent, and at the principal meal on Monday, Tuesday, Thursday, and Saturday, with the exception of Ember Saturday and Holy Saturday. The use of white meat is allowed every day in Lent at the evening collation, and also at the principal meal on the days on which the use of flesh meat is forbidden. That prohibited meal in the morning comes back, for a small piece of bread and a cup of tea, coffee, or chocolate

can be taken in the morning. If the principal meal cannot be taken conveniently at noon, it is lawful to invert the order and take a collation in the morning and dinner in the evening. Now then be it understood that dripping and lard may be used in the preparation of all kinds of food that are permitted. On Sunday they need neither fast nor abstain, but they must be particular not to use fish and flesh meat at the same meal at any time during Lent. Finally, those particular persons that are exempt from the precept of fasting can eat flesh meat at every meal during the day when by special indulgent flesh meat is permitted at the principal meal.

We need not waste any sympathy on the poor, unfortunate Catholics that are starving themselves to death in Lent. That Church almost equals the Jews of old in the number and minuteness of its regulations, but, except in the case of certain orders, there is nothing in them all.

Most of them seem to be arranged to supersede the necessity of individual thinking, and to maintain the grasp of priesthood on all the operations of the human mind.—N. Y. Advocate.

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.]

Reports.

What are the local Mission societies doing this year? We hope they are busy in the work they exist to do.—Not only as active as last year, but more active, increasing their membership and increasing the zeal of every member.

It would, we think do good if the societies reported in this department. We would be very glad to hear from all the societies. The reports will, of course, need to be short, else all cannot have a hearing. They might tell what plans have been adopted, how well they are being carried out, and with what success; whether the membership has increased; how often a prayer-meeting is held; and any other things touching the life and work of the societies.

Some People's "Mite."

Some native evangelists on the Congo were paid in cloth to the worth of about six dollars per month. But they recently came back, saying, "There is so much need that we cannot take pay; we will give this back, that you may send others."

Twenty-five cents a week will support a native evangelist.

Mr. W. V. Macomber, a returned missionary from the Congo, says:

We seem to be educating people down to see how little they can give for Christ. And so we have the mite box. It is a misnomer. The widow's mite was all she had, and yet we make our mite boxes; and the only propriety I can see in the name is that it expresses an offering 'mite' small.

"I wonder how many would be willing to depend on the mite box for their needs? What would you think of getting your next suit of clothes through the mite box? And yet that is all you have for the Lord and a thousand millions of perishing souls."

"The Lord has given us an 'uttermost' salvation. Let us do business on God's line. We have bank notes by the thousand to build fine houses, but we use mite boxes for the Lord. We have silver and gold to dress ourselves in the prevailing style, and a penny a day for the heathen. We have money enough for food and a few luxuries thrown in, and a mean, contemptible red cent every day for Jesus and a starving, dying world. 'O Lord, how long!'"

Keep your mite boxes, but put into them something that resembles the widow's mite.

Redeeming the Time.

"Too busy to be good!" How often this sentiment is felt if not expressed by the careworn wife and mother whose routine of watchfulness and toil leaves but small time for rest or recreation, for social or literary privileges, while Bible Study, religious information, benevolent enterprises, and reformatory work receive but little attention or thought. These latter do not

always measure one's goodness and many a woman criticized by others as unfaithful to duty is blessed by an inner consciousness of God's approval in her busy but loving home service.

Sometimes, however, economy of time and proper adjustment of duties in order of importance meet all home obligations tenderly and wisely, leaving some time for self improvement and outside work and enjoyment. In some families too much time is sacrificed to pampered appetites, to sewing machine productions, and perhaps to the brush, pencil or crochet needle.

Many of the leaders in woman's public work are very busy in their home life, and often they sigh for the aid, and covet for the Master the influence of those women of leisure, those women of means and education, who are "at ease in Zion." There have been many beautiful examples of the consecration of all earthly accomplishments and influence to Christian service, notable among which we now have that of Lady Somerset who is loved and honored in every Christian land.

To every one God gives a mission in life and many golden opportunities.—Free Baptist.

Concerning Women.

The White Rose Club of Springfield, O., has organized a voting school for women. At the first meeting there was a large attendance, and many women were instructed in the mysteries of the ballot box. The school will be held every Friday afternoon from now on until after the spring elections.

The Empress of Germany is esteemed as a model mother. As to how her children regard her, the story is told that the crown-prince, on hearing his teacher say that all mankind are sinners, asked if this applied to the high as well as the humble. The reply being yes, he said positively, "Well, my father may be a sinner, but my mother isn't."

The doctor who pulled the old Ameer of Afghanistan through his late illness is a young lady of Ayrshire, Scotland, Miss L. Hamilton, M. D., who took her medical degree three years ago in Brussels, and practised in Calcutta before she went to Afghanistan. It is known that this lady took a dangerous journey to go to Afghanistan and is the first white woman who went there at all.

Miss Florence Nightingale, at the age of seventy-four, is enjoying excellent health. She is a rich woman, having, besides some private means, the £50,000 publicly subscribed for by the English people at the close of the Crimean War. Quite recently she confided to a friend her intention to settle the money as a trust, the interest to be devoted to nursing wounded soldiers, should her country ever again be engaged in a war with a European power.

The only woman insurance-broker in Chicago is Miss Sara Steenberg, but that city claims more women lawyers than any other city in the United States. It possesses at least a dozen barber shops conducted by women, as many women dentists, a number of physicians, and several undertakers of the so-called weaker sex. There are also boot and shoe shops, laundries, and photographic establishments run by women. One woman manages a butcher shop, another has a milk route, a third carries on the largest co-operative business in the city, and there is at least one woman pension agent in Chicago.

SALARIES REDUCED.—The Canadian Pacific Railway has made a sweeping reduction in the salaries of officials. It will go into effect April 1st. All salaries from \$2000 up will be cut twenty per cent, and all below \$2000 ten per cent. The matter has been under consideration for some time and it was generally conceded by those in a position to know that a move of this sort by the executive would be more than likely. It is said that Sir William Van Horne as president with \$60,000 a year will suffer as well as the ticket seller at a salary of one-sixtieth that amount.

SHE CAN MARRY.—Mrs. Ballington Booth, has been given authority to solemnize marriages in the United States, she officiated at "a Hallelujah wedding" in Cincinnati last week.