

Religious Intelligencer.

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

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WHOLE No. 2226

NOTES AND GLEANINGS.

There is one small village in the south of Ireland, with 1,200 inhabitants, in which there are actually fifty-two licensed public houses for the sale of strong drink. It requires thirty-two police to keep the inhabitants of that village in order.

The Woman's Christian Temperance Union is arranging its seventh round-the-world missionary tour. This time the messenger will be Miss Clara Parrish, and she will start in August for Japan. The openings for temperance work in Japan are many.

The politicians of South Carolina are surprised at the number of Negroes who are able to register under the provisions of the new constitution, which requires them to be able to read any section in it. The Charleston News and Courier says that "the general run of colored men could read the section as well as the members of the convention who made the law."

It is said that Chinese slaves are bought and sold every day in Chinatown, San Francisco. Probably not a steamer arrives from China which does not bring in slave women and girls. A ten-year-old girl can be bought in China, brought to San Francisco and sold in Chinatown when twelve or fourteen at \$2,000 or even \$3,000. Money and corrupt officials furnish the secret of these violations of law.

Nicola Tesla is quoted as saying that he has discovered a method of conveying electricity for five hundred miles without wires. There was a time not very long ago when such a claim would have been laughed at, but now we do not laugh at anything an electrician says is possible. Still we would like to see Tesla's scheme at work, and to know what would happen to a person who got in the way of the loose current, if it is loose and a current.

It is stated that the new mayor of Boston, Josiah Quincy, has made fifty-four official appointments to city positions since the first of the present year. Of this number forty-eight have been Irish Catholics and six Protestant Americans. The *Telegraph* asks is it any wonder that there is an A. P. A. ? If appointments are made as reported, then it is plain that there has been a remarkable degeneracy in Boston, where sturdy Americans were once so numerous and influential.

It appears that only seventeen out of every one hundred Russians know how to read. For the 125,000,000 of Russians there are but nine hundred newspapers, and their circulation is small. Most of the books read are translations of foreign authors, chiefly French. St. Petersburg, the capital, has only twenty-eight bookstores. Of the many places mentioned as bookstores in the provinces, the majority are stationery stores in which a few school-books are sold.

Two modest demands have the last year been made by the more intelligent leaders of Russian thought, one for the abolition of corporal punishment, the other for the introduction of universal popular education. The answer of the government to the first has been thus far refusal; the answer to the second has been the promulgation of new measures to suppress all initiative in this direction. The result has been the abolition of the Committees of Education at St. Petersburg and Moscow.

Very tardily China follows the lead of Japan in sending selected youth abroad for their education. But now that she has begun, she is not content with experimenting with a few. No less than three thousand young Chinese are to study military and naval tactics and the art of war in Germany, and others are to be sent to England, France and Russia. A few will come to this country for an industrial education. It is difficult to calculate the results to the Empire that will follow this remarkable change of policy.

How great the growth of ritualistic practices has been in the Church of England during the last fourteen years is shown by some figures compiled by the Tourists' Church Guide. In 1882 daily communion was administered in 123 churches in Great Britain, in 1896

in 474 churches. Incense, used in nine churches 14 years ago, is now used in 307. The figures for churches using lights on the altar are 531 and 3,598; for those where vestments are employed, 336 and 1,632; and for those where the worshippers face the east, 1,662 and 5,964.

Insurance against non-employment is an accomplished fact in Cologne. Working men who have resided two years in that city and are over 18 years old can join the society. The dues are 6 cents per week. If no employment can be procured for a member during the dull season, 50 cents per day are paid to him if married, 38 cents if single. The city has started a guaranty fund for the society with \$6,000, to which \$14,500 have been added by subscription among employers. The society hopes to enroll enough members to meet all liabilities likely to occur.

The semi-barbaric splendours of the late coronation ceremonies of the Czar and Czarina in Moscow, Russia's ancient capital, furnished no indication whatever of the real state of mind of that great conglomeration of strange people. Evidences have been accumulating, and every now and then dark are and on inous. Evidences appear of unrest and danger. In St. Petersburg some 20,000 men have become dissatisfied with the low rate of wages, and left work, and the movement is extending to the central and southern provinces. In Moscow and other large manufacturing centres it is said that a spirit of unrest and insubordination prevails, that gives evidence of the continued vitality of the revolutionary movement.

A South Australian correspondent writing with reference to the referendum vote on education, which has resulted in such a striking defeat of the sectarian party, says the referendum was the result of the endeavours of the Anglican and Roman churches to capture the schools. Failing to get a majority in either House, they persuaded the House of Assembly to order a referendum at the ensuing election. The result has been a rude awakening for them. The assertion had been loudly and persistently made that the parents desired the State teaching of religion in the schools. The parents have now given their answer. Sunday schools are universal in the Colony, and nearly all the children attend. Our correspondents add, "In justice to the Anglican laity it must be said that very many refused to vote at the bidding of the priests, and so break up our excellent school system."

Rum Traffic Notes.

THINK OF THIS.

England's annual drink bill reaches the extraordinary total of almost \$800,000,000.

A BEAUTIFUL BUSINESS.

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!

DEATH IN THE SALOON.

It may be a very trite accusation to say that there is death in the saloon; the thing some people seem to lose sight of is that it doesn't stay there. The oft-repeated declaration of the saloonkeeper that no one has the right to meddle with his business, should be supplemented by the one that no one has a legitimate business who engages in anything that can not be kept from interfering with the best interests of others.

DRUNKENNESS IN ENGLAND.

For the last twenty years the proportion of persons tried for drunkenness in England and Wales, relative to the population, has been steadily decreasing. The following is the number of cases per hundred thousand inhabitants in successive periods: from 1874 to 1878, 812; 1879 to 1883, 698; 1884 to 1888, 636; 1889 to 1893, 615; 1894, 595. But the improvement thus clearly indicated has not been equally shared by the two sexes. The pro-

portion of women "convicted for drunkenness, or offences including drunkenness" has showed a marked tendency to rise during the last ten years.

A FAMILY HISTORY.

A counterpart of the Jukes family, famous in the annals of American criminology, seems to have been found by the officials of Bonn, Switzerland, who have been investigating the family record of a notorious drunkard, vagabond and thief, whose name, singularly enough, was Ada Jurke. This woman was born in 1740, and died at an early age. Her descendants number 834, of whom 709 have been accounted for. The result of the inquiry is thus shown: 106 illegitimate, 141 beggars, 64 inmates of poorhouses, 181 of the demi-monde and 76 criminals, among whom were 7 murderers. The family has cost the State, in the past seventy-five years, in various ways, no less than 5,000,000 marks, or nearly \$1,250,000.

THE CHURCH VOTE.

The *Prohibitionists* of New Zealand, commenting on the activity of political office-seekers, says: "Politicians are stumping the country touting for the labor vote, the landlords' vote, the farmers' vote, the tradesmen's vote, the education vote, the volunteers' vote, the railway men's vote, the Catholic vote, the Prohibitionists' vote, and the liquor vote. But who is asking for the Church vote? What is it? What would it mean? We know that the liquor vote will go solidly for the devil. Will the Church vote go solidly for Christ? Will it put moral legislation in the front and vote as it prays, 'Thy Kingdom come? We fear not. The heart of the Church is true in the main, but her hands tremble badly. She is fearless in her denunciations of sins and conferences, but fumbles at the ballot-box. We speak of the churches with which we mix. Most of those who get on stilts are too eager for their own safety to be fearless anywhere." The same thing may be said of the churches in Canada.

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 Life of a Lady Missionary.

A TALK WITH ONE.

Pulwal is a small town of some 14,000 inhabitants, situated in a large district numbering about half a million people. It is about thirty-six miles south of Delhi, former capital of the Empire of the Great Moghul. The Baptist Zana Mission at Delhi is one of the most able and successful of England's foreign missions. At Delhi, a great centre of population and also of mission activity, six or eight of the women missionaries live. In 1889 they had a small temporary mission at Pulwal, which proved so successful that it has gradually become permanent. Since 1890 two English ladies, Miss Fletcher and Miss Roke, have lived in a native house, out of almost entirely from their countrymen and women, living the simple life of the natives, and steadily working at the extension of a small Christian community.

Miss Fletcher is tall and slender; she took up the work of foreign missions very young. After two years in Africa, and a pretty serious illness there, she returned home. Her attention was directed to India, the Baptist Mission gladly accepted her services, and for more than ten years she has worked in our great dependency.

"And do you like it, Miss Fletcher? Now, tell the truth." "Well, it has its ups and downs—what work has not?—but in the main I call it good, honorable, satisfying work, in which one can take a real pleasure. When I return to England upon furlough, and see how the lives of many women are only enlivened by petty jealousies and bickerings in various phases of work, and even in the Church itself, I feel thankful that the lines have fallen to me in a different place."

"I can understand that. Here women are so numerous that they tread on each other's heels, and despite our talk about opening up fresh fields of employment, we have not yet gone far. Now, I imagine that in Pulwal you and your colleague, Miss Roke, shine as the only constellations in the heavens."

Miss Fletcher laughed. "So far as English people go, we are the only residents. When the Deputy Commissioner chances our way, he usually comes to see us, as does also any other sahib who may have business in Pulwal; but so far as companionship goes, we get very little. Sometimes English friends connected with the Mission look us up. Unhappily, there is an akka ride of several miles to reach us. You remember what an akka is?"

"Yes, a horrid jolting native cart without springs, in which you have to squat with your knees up to your chin. Did you say your house is a native one?"

"Yes, because there is no other to be had. We find that to have a courtyard into which everybody can come, though it secures us very little privacy, brings us nearer to the people. They look upon us pretty much as one of themselves. We do screen off the rooms, which are simply three verandahs of the courtyard, without doors and windows, by means of thick grass blinds in the arches, through which we can see but cannot be seen. We suffer no inconvenience from curious visitors prying into everything. As you know, the Indians are really a courteous and dignified people. I imagine that life among the peasants of an Indian village must be preferable to life amongst the same class of English people at home. I have never experienced the least rudeness."

"I have heard others say the same thing. You say the people come in and out of your courtyard at will. Have you no time at all in which you are 'not at home' to them?"

"Not now. We began by having a shut door for two hours daily; but we did away with it. You see people come in from remote villages to the *tehsil* (Government treasury) or on other business, and they pay us a visit at the same time. Perhaps they want fever medicine or a booklet, or they may simply come to see the Mission's doll."

"What doll?" "We are joint owners of a magnificent doll, whose eyes open and shut, and whose clothes come off. It is a perfect wonder in the Pulwal district. They come miles to see it."

"Grown-up people as well?"

"Yes; any age, size or sex. I am adding a good deal to my museum on this visit. I have bought a penny mouse wound up by string, and should like to take a toy steam railway engine, as in the district it is firmly believed that the Sahibs do *puja* (worship) to the train, and then it moves mysteriously out of the station. They know nothing of the engine and the use of steam as a propelling power, and understand the signal-posts, flags and whistling to be so many arrangements for saluting to this wonderful 'Davi' (god). In discussion, they have several times brought this up as a proof that the English worship idols also. Then we find our magic lantern very useful. We don't show that to chance visitors who drop in, but in the evening we borrow a courtyard or choose some likely spot, say the whitewashed end of a house. The people squat down, native fashion, and are enchanted with the performance. I have the entire life of Christ thrown on the screen. Many of my audience are quite well acquainted with it. Say that the parable of the Sower and the seed is thrown on the screen. It is at once recognised, and I often choose one of the audience to relate it. When I return this time, I shall take some Indian slides with me, for naturally the people are intensely interested in a picture that touches their own life."

"I should like an inspection of your luggage on this next voyage out, Miss Fletcher. But now I want you to describe for me a typical Pulwal day?"

"Well, we rise at five, and after a light breakfast set out on our rounds. 'Do you separate, you and Miss Roke?'"

"Yes, two English people in one school or *zanana* would be a waste of energy. If the distance is great, as I

now possess a pony, I ride off to the next village on my list. There are sixty-six villages within easy working distance of Pulwal. On arrival, I tie up my pony to one of the numerous cattle-pegs, and go from house to house, or group of villagers to group, until I have been through the whole village. Generally after a little chat, in which I ask after their welfare, and especially that of the babies, I sing them a simple Christian hymn set to a native tune, in which they will more or less join. Then I explain it, and perhaps further help them to understand my message by means of pictures. If the village is small, I take another the same morning, returning home for breakfast about ten or eleven o'clock. Naturally our hours for rising and leaving work depend largely upon the heat.

"Meanwhile, Miss Roke has been doing the *zanana* or house-to-house work in town. Although we found the men opposed to education for women, and the women themselves firmly convinced at first that they could no more learn to read than a buffalo, still Miss Roke has close upon a hundred pupils. It is a great drawback to our work that women constantly go away from home for months at a time visiting relatives or assisting in wedding and funeral gaieties."

"Yes; it is not always a sorrowful occasion when an old person dies."

"Just now our school is closed for want of a teacher, else that is also in Miss Roke's charge for afternoon work, whilst I am at home to receive any and all who come. Some come out of mere curiosity, others really wish to see us. The afternoon is a great time for dispensing the fever mixture. Other troubles I take to our hospital round the corner; the men I send to the Government dispensary or to our native doctor and preacher, Joshua. So far our hospital has not thriven, as the women are too easily frightened. An operation or even a lancet is out of the question. If one dose does not cure a chronic disease, they disbelieve our skill and decline to persevere."

"You go in pretty largely, then, for teaching the women separately?"

"Yes; we could not get them to attend a school. You see they are often mothers of families, and though their household are simple in the extreme, they could not well be spared. Besides we need to win their confidence. Why, there was Azizan Begam. Though forty years of age, the first time I went to her house, she got under the bed."

"What for?"

"Sheer terror. She had never seen a white woman before probably."

"But you look so mild, Miss Fletcher. I suppose a white skin seems diabolical to them, as a black one appeared to us in our youth."

"I expect so. Talking of complexion, a woman who was dreadfully frightened of the missionary, after recovering a little, came up to me, rubbed her finger on my cheek and then looked at it, remarking, 'But the blood does not trickle down.' She thought our white skins were due to the outer brown skin having been removed. Then I found at first a very general impression prevailing that we were men dressed up as women visiting the *zananas*. Even the men thought so. We are gradually dispelling that prejudice."

"You must get a great deal of amusement out of these people. Do they ever think that you are connected with the Government?"

"We are frequently taken for Government agents of some sort. Indeed, they hardly believe that there is no connection between us. Then we find another comic notion prevailing about our food. You remember the sweeper, do you not? He is the lowest cast of all performing the humblest offices in the bungalow?"

"Perfectly."

"Well, I found that some of the simple village women understood that the sweeper's duty, amongst others, is to put the food right into our mouths, and when he is not present to perform this office, we use knives and forks, because our hands are poisonous, and therefore it would be dangerous to touch our food ourselves. To dispel this novel idea I at once ate a piece of their bread (*chappati*), breaking it off with my fingers, whilst they looked on a good deal alarmed."

"How comic! I see how that arises. They look upon our animal diet, especially the sacred cow and bacon, as peculiarly unclean. Therefore the sweeper is the only fit person to touch it. Now, tell me what you get to eat at Pulwal?"

"Well, the commissariat is rather a difficulty, especially in the warm weather, and we are only able to obviate it by assimilating our diet to that of the natives. We live largely on Indian grains cooked in various ways, and the produce of the bazaar, with tea, cocoa, coffee. Our native Christian cook is fairly clever in making English dishes, but no ingenuity will overcome the lack of variety and excess of toughness. We use eggs, the small, flavourless kind one gets in India, and fowls which resemble them in those respects, with scrappiness superadded."

"And your little Christian community at Pulwal. How many are you, and where do you meet?"

"Our community varies, but generally consists of Joshua and his family, a teacher of the Baptist Missionary Society boys' school, the *Zanana* teacher who assists Miss Roke, the porter, the hospital assistants and their families, besides one or two Christian families in Pulwal, our servants, who, though not all Christian, usually attend the services, and one or two Christians from neighbouring villages. Hindus and Muhammadans also attend; we have sometimes difficulty in finding enough seats. In the morning we meet in our courtyard, in the evening in the mission school house outside the town."

"Have you a Sunday-school?"

"At first we had not. But not long ago a visitor from Delhi suggested that we should begin one, and now, on a Sunday afternoon, we have 150 Hindu and Muhammadan boys and girls, most of them Government school-boys. If well-behaved, each child receives a Christmas card. Friends have so far been very good in keeping me going in old ones; any kind are acceptable and appreciated by the children."

"And now I want to show how much the Baptist *Zanana* Mission pays you for your services, unless it is a secret?"

"Oh, not in the least. They give us 100 rupees a month, pay our passage out and home (second-class) even on furlough, provide house room and all needed conveyance to and from our work. We pay for all personal expenses, board, clothing, servant's travelling money (native teacher), sickness &c."

"It is not magnificent, but I suppose one can live upon it. Then you missionaries know the language thoroughly—an immense advantage in all commercial transactions with natives. How long does it take you to learn it?"

"It varies with the individual. Generally it requires two years' work to enable one to pass the two obligatory examinations in Urdu; an old missionary told me I might hope to be fluent in eight years! And one language is not sufficient. In the Pulwal district we need Urdu and Hindi, besides the village patois."

Political News.

A counter petition against Dr. Colter, of Carleton Co. has been filed.

In P. E. Island petitions have been filed against the election of Hackett in West Prince, Macdonald in Kings, and Martin in East Queens. The conservatives have filed a petition against Yeo, in East Prince.

In British Columbia protests have been filed against five of the members elected—three Liberals and two Conservatives.

Hon. Mr. Fielding was elected by acclamation in Shelburne—Queens, on Wednesday.

Mr. G. G. King M. P. elect for Queens—Sunbury, has retired to make a chance for Hon. Mr. Blair. The election is to take place Aug 25th, nomination on the 18th. It is said that there will be opposition to Mr. Blair.

The conservatives of Colchester have nominated Mayor Turner of Truro as their candidate for the N. S. legislature.

The Liberals of Winnipeg are anxious to have Mr. Martin made minister of the Interior, and have petitioned the Premier, to call him to the office. There is another report to the effect that Mr. Pendergast, ex-Provincial Secretary of Manitoba will get the portfolio.

A public demonstration in honor of Premier Lurier was made in Ottawa on Wednesday, and was a very enthusiastic affair.

Preliminary objections to the election petitions against the members elect for Westmorland, York and Carleton have been filed with the clerks of the supreme court. Among other things, these objections claim that in each case the petitioners were disqualified electors, being themselves guilty of corrupt practices.

Hon. John Costigan is the only member of the new House who has sat continuously as a member of the Commons since Confederation.

There has been talk of getting Dr. Weldon as the Conservative candidate in North Grey, Ont.