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Religious Intelligencer.

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

VOL. XLV.—No. 41.

FREDERICTON N.B., NOVEMBER 10, 1897

W HOLE No.2295

Notes and Gleanings.

A training school for colored nurses was recently opened at Charleston, S. C., under a charter from the State. The requisites for admission are certificates from a high school or a normal school, as well as of good health and character.

The growth of London is astounding. The latest returns on the subject show that over 1,200 houses are erected monthly in the metropolis, and throughout an entire year, between the months of Aug., 1896, and Aug., 1897, 14,591 houses were built.

Compulsory education is about to be established throughout European Russia, the Ministry of public Instruction having devised a system which will be enforced as soon as the Czar approves of it. Only eight per cent. of Russia's population of 130,000,000 can read and write.

A German Lutheran Church in St. Clair, Michigan, has split upon the question of marrying the deceased wife's sister. The Synod denies the right, and have disfellowshipped the opposite party, which includes the church pastor. The quarrel is so violent that it has been taken into court.

The expenditure of a new paper that is operated on a large scale, was as follows last year: Editorial and literary matter, \$220,000; local news, \$290,000; illustrations, \$180,000; correspondents, \$125,000; telegraph, \$65,000; cable, \$27,000; mechanical department, \$410,500; paper, \$617,000; business office, ink, rent, light, etc., \$219,000. This paper has a very extensive staff of editorial writers, but the \$220,000 is largely for special articles of a very miscellaneous character.

A decidedly unusual calling for a woman is practiced by Mrs. Ida Lachmund, of Clinton, Iowa, who spends her summers in towing rafts of saw-logs on the Mississippi River. She manages a steamer which tows a raft of a million feet of logs five hundred miles down stream and it is rarely she loses a stick. Mrs. Lachmund is not a young woman, for the eldest of her three sons is a sophomore at the University of Chicago, and the other two are fitting themselves for college. She is a finely educated woman, an admirable musician, paints wells, and has the reputation of being an excellent housekeeper.

A Methodist pastor in Pennsylvania on a pedestrian tour with a friend got into the company of a gang of tramps, who just then were taken into custody by constables, and the pastor with them. They were all committed to the county gaol, the constables disbelieving the pastor's protestations. In gaol, however, the chaplain was less incredulous. His investigations resulted in the production of witnesses, whose testimony in "habeas corpus" proceedings procured the release of the pastor and his friend after several days' imprisonment. "The Lord knoweth them that are his," but it seems Pennsylvania constables don't.

The New York Times notes that thirteen American cities have now experimented with the system of vacant lot farming invented three years ago by Mayor Pingree, of Detroit, as a means for helping destitute citizens to help themselves. The cities, besides Detroit, are New York, Buffalo, Seattle, St. Louis, Toledo, Boston, Brooklyn, Cincinnati, Duluth, East Orange, St. Paul and Minneapolis, and in every one of them enough of benefit has been derived from the innovation to warrant a continuation of it. Next summer it is believed that the plan will be adopted in many other places. Its chief advantages are, the Times adds, that it gives a ready means of distinguishing the worthy poor who are willing to work from those to whom any form of industry is distasteful and that it is a form of charity which tends little or not at all toward pauperizing those to whom it is extended.

EDUCATIONAL.—Of Colleges for women in the United States the numbers controlled by the various denominations are as follows: Baptist, 27; Presbyterian, 22; Methodist Episcopal South, 18; Protestant Episcopal, 5; Lutheran, 3; Moravian, 3; Cumberland Presbyterian, 2; Reformed, 2; Christian, 2; Roman Catholic, 2; Universalist, 1.

The Leper Island of Molokai.

BY BISHOP E. R. HENDRIX, D. D., LL. D. IN INDEPENDENT.

A land where one does not have to pay taxes or rents, and where a beneficent Government provides cottages and rations, herds and clothing, and where not only blankets but even medical attendance are without cost, is not this a veritable Utopia? Yet such a land is our nearest neighbor in the Pacific, and is only some two thousand miles distant. As one's steamer leaving San Francisco approaches the Hawaiian Islands before it can drop anchor in the beautiful harbor of Honolulu, it must needs pass Molokai. And Molokai? Why that is the fifth island in size of the entire group of the Sandwich Islands and is some forty miles in length, with an area of about 200,000 acres. On its eastern side are elevations of fully 2,500 feet, while on its western slopes they diminish to a height of about 1,000 feet. Its valleys are beautiful, and are filled with deer. A herd of spotted deer, presented by the Mikado of Japan some thirty years ago, were placed by the King of the Sandwich Islands on Molokai, and now numbers some three thousand, roaming at will over a large part of the island. Here are many kinds of the most luxuriant tropical vegetation, the balmy air, the most invigorating sea-breezes, even such spicy breezes as blow soft over Ceylon's isle. But though every prospect pleases, few persons can be induced to make their home on Molokai. The entire population is only some three thousand, and a year ago eleven hundred and twenty of these were lepers. Possibly nowhere in the world is the census more carefully taken and more accurately known than is the case in the northern part of this interesting island.

Molokai, as is well known, is the name for the leper colony of Hawaii. The lepers do not occupy all the island, but only a grassy plain, ten miles in length, and varying from one to two miles in width on the north side of the island, and yet separated wholly from the rest of the island and its population by a precipice fully a thousand feet high, which can be scaled at only one point, and here it is securely guarded. Despite their freedom from taxation and rents, their ample supplies of food and clothing, their abundant herds of cattle and horses, and their fertile fields which require so little labor, the lepers are virtually life-prisoners, shut in by the ocean on one side and by the impassable mountain on the other. Most of the lepers are natives, but foreigners are found among the colonists, and all who once come to this part of Molokai, save to bring supplies or to inspect, as the Board of Health twice each year, do so with the expectation of never returning. At a cost of some \$10,000 per month, the Hawaiian Government maintains this open-air leper hospital in order to perfectly quarantine and thus finally stamp out leprosy among the Sandwich Islanders. Sheltered from the strong sea wind, this plain of Kalapapa would make an ideal place of residence, alike for its beautiful surroundings and the salubrity of its climate; and here everything is done, compatible with preventing the spread of the disease, to make its unhappy victims contented. But the heart-rending wails of those who part with loved ones and friends for the last time as they are about to be conveyed to Molokai tell the motto of the Leper Asylum, "All hope abandon, ye who enter here." But this separation from friends is the chief sorrow of the Hawaiian leper, and that is required in order to save loved ones from the possible contagion of the disease.

Among the victims of leprosy are persons of excellent families, whose friends build cottages for them on Molokai, and see that they lack nothing for their comfort. It is stated that the first person to be removed to the leper island was a lawyer who had been active in securing the regulation which require the removal of lepers in order to prevent the spread of the disease. No sooner did the unmistakable evidence of the dread disease first appear than he insisted on setting the example of patriotism in voluntarily surrendering himself to be removed to Molokai, altho some years might have passed before his condition would

have been known to the public. The disease had made considerable inroads among the lower classes, and nothing but this heroic remedy promised to suppress it effectually. Vigilance is used to separate any one who is suspected until it is definitely known whether or not he is a victim of the disease, and if so, he is promptly exiled to the island. Children born of parents who are lepers, after passing a given age without showing signs of the disease, are removed from Molokai and kept in confinement for a certain number of years so that they may neither contract the disease nor be the means of spreading it; then, if found "clean" by the Board of Health, they can be permitted to go anywhere. Such children are educated at the expense of the Government. Thus, after thirty years, the Government has the satisfaction of believing that effectual means have been devised of caring for the unfortunate lepers in the most humane manner, while attempting to suppress the disease which was so threatening to the population and fair name of the Hawaiian Islands. However, as is to be supposed, attempts are made to escape this life-long quarantine.

King Kalakaua in his royal progress throughout the group of the Hawaiian Islands did not fail to visit Molokai, where he made a speech to his unfortunate subjects who were in exile because they were lepers, and assured them of his deep interest in their welfare. His words called forth the grateful sobs of the leper colonists who were much moved by the sympathy of their sovereign whom they were permitted to hear without approaching him. So when the Board of Health make their semiannual tour of inspection hundreds of lepers gather about the house where visitors are entertained, but no leper is ever allowed to enter. Thus every precaution is taken to prevent the spread of the disease while efficient supervision is had of the hospitals, schools and other agencies which belong to this unique Leper Asylum.

The death of Father Damien, the Belgian priest who died on Molokai a few years ago, attracted the attention of the Christian world to the religious needs of the lepers. Joseph Damien went there a young priest of thirty-three years of age and labored among the unfortunate exiles for some twenty years. After sixteen years leprosy appeared, and he suffered loss of smell, then of touch and of sight, until finally, after losing fingers and toes, tuberculosis attacked his lungs and throat, and then came his heroic death. Nor did he have to wait long for a successor. His brother, Pamphile Damien, accompanied by four priests and as many nuns, has gone to take up his work. His comrade, Brother Joseph Dutton, has been on Molokai for sixteen years. The reports of the Propaganda show that priests and lay brothers and nuns have long ministered there in the hospitals and schools devoted to the lepers and their children.

Nor is the work being done among the lepers on Molokai limited to the labors of these praiseworthy priests and their associates. After the noble work which has been done on each of the other islands by the American Board, one is prepared to learn of a Congregational church, with its faithful pastor, on Molokai. Here also are to be found a Young Men's Christian Association, a Sunday-school, a Bible-class, a singing-school, a gymnasium and a reading-room. One who has observed the Hawaiian love of sweet melodies is glad to know also of a band of sixteen leper musicians on Molokai.

While visitors are permitted to accompany the health officers on their semiannual visits of inspection, every precaution is taken to avoid unpleasant scenes between the leper colonists and their relatives, as well as to prevent any spread of the disease through the inadvertence of visitors in being brought into immediate contact with the lepers, who go freely on foot or by horseback over all that part of the island. Molokai is literally "without the camp"; and no one can visit the Hawaiian Islands, where leprosy, some thirty years since, promised such decimation of the inhabitants, and not be impressed with the wisdom of

the legislation which was based upon the example of the laws of Moses for the segregation of lepers, and upon its effectiveness. In fact, the visitor to the "Paradise of the Pacific" now, needs to go to Molokai to find a leper, unless by accident he encounters one who is about being removed thither, while the traveler in Palestine is liable, as occurred to the writer of this article at Shechem, to have the fingerless hands of poor lepers stretched out for alms as the curtain of his tent is being taken down at the conclusion of his breakfast, when a hasty leap into the saddle is his only escape from the fetid atmosphere.

Surely there must have been a great relaxation of the wise law imposed under Moses for the segregation of the lepers which came out with that "mixed multitude from Egypt," when, in the case of Miriam, or even Uziah and Azariah, who tho on the throne must needs "dwell apart" because they were smitten with leprosy, yet a leper mingled freely with the multitude to whom our Lord preached his sermon as they came down from the mount, awaiting his opportunity to cry, "Lord, if thou wilt thou canst make me clean!" It is significant, too, to read Luke's account, and even the beloved physician's diagnosis in the words "a man full of leprosy," and yet find the poor man mingling with the multitude even in one of the cities where he had his first opportunity of making his appeal.

I saw a case of elephantiasis, or black leprosy, in China, when the poor woman told of her frightful "visions in the night," and thus threw added light on Job's sufferings. But the leprosy common at one time among the lower classes on the Hawaiian Islands seems to be of the same type as that which the traveler sees in the Lepers' Hospital near the Jaffa Gate of Jerusalem or in the Lepers' Quarter there. It frequently makes its first appearance in the lobes of the ears until they begin to hang as if a weighty were attached to them. Sometimes the ears become so elongated as to make riding uncomfortable, and the surgeon's skill is implored for relief. Usually not until the later stages of the disease does the victim of leprosy feel great discomfort. The Hawaiian Government makes the lepers the wards of the nation, and the Christian work being done among them is an unmistakable credential of the Christ, who says today as of old, "The lepers are cleansed, and the poor have the Gospel preached unto them."

Finished Products.

An industry is usually judged by its finished products, is it not? Yes. Well then let us enquire into the value of the finished products of an industry that has many apologists and supporters in this Dominion and even in this town.

Ten days ago the beautiful town of Windsor, with its gardens, trees, comfortable homes and fine public buildings was laid waste. The work and accumulations of a century were swept away in a few hours and 500 families left destitute and suffering for the necessities of life. Three or possibly four human beings underwent all the agonies of death by fire. Of those who survived many must suffer privations and hardships for months and even years. And all this was—what? The finished product of the liquor industry.

This is an instance in the most south-easterly part of the Dominion. Let us examine the state of affairs in the opposite extreme of our country. In the Yukon district there is a considerable population of miners and others practically locked in for the long winter. Already their supplies threaten to run short and they are beginning to allowance themselves and each other. They are dying off (according to one report) at the rate of five a day, of hunger and plague that is doubtless but a form of hunger. There were plenty of provisions started on the voyage thither but they have not yet reached their destination, nor will they until it is too late to be of any service to hundreds that might have been kept from perishing had they arrived on time. Why were these provisions delayed? Because the whiskey must go in first, and the food

supplies could take their chances. Thus it is that hundreds are starving and hundreds more will starve before spring. The little moss-covered mounds which already increase we are told at the rate of five per day, the bleaching skeleton in the shack, are what? The finished product of the liquor industry.

Is the liquor industry, then, one of so much value that we must tolerate it in our fair land and even foster it by government enactment? Are the finished products of the traffic such as will warrant the disinterested citizens of this country in upholding it by argument or apology, by vote or indifference? We leave you, gentle reader, to answer.—Yarmouth Light.

Woman's Foreign Missionary Society.

"Rise ye up women that are at ease." Isaiah 32: 9.

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

What Should We Do?

"What should we do for missions?" Well, well! The question is proper, and so let me tell.

What we should do for the missions. And first let me say, by way of appeal, To all our dear readers: "You kindly should feel

The sweetest of love for missions.

"For love begets goodness; and goodness, you know, On errands of duty and mercy will go, And circle the world with its missions; And so, when our heads and our hearts are all right, We shall do with our hands, and do with might, And cheerfully do for our missions."

"But what shall we do?" Well, first, every day

Be sure from our fulness of heart we should pray

For the blessings of God on our missions;

And then every Christian, no matter how small,

No matter how weak, may expect there will fall

The dew of his grace on our missions.

And then we should give as God gives the dew,

The rain, and the sunshine, to bless me and you,

And give all we can for the missions. To pray without giving—well, well, let us see—

May never reach heaven, nor bless you nor me

Nor be of much use to the missions.

Letter from Mrs. Babcock.

[The following letter was addressed to the W. F. M. Society, and was read at the annual meeting. By vote of the Society it is printed in the INTELLIGENCER.]

DEAR SISTERS:—Another twelve months have rolled into the eternal past, and you are once more assembled in your organized capacity, to enjoy the privileges and work of your annual session. May the Lord meet with you, and His presence fill all the house, is the prayer of my heart. How I have longed for months to make one of your number, yet knowing how vain were those longings. As the years go by my desires for the associations of the past grow stronger and stronger. Indelibly stamped on the tablets of my memory are all the endearing relations of those associations. Could I but look into your dear faces, grasp the friendly hand of christian fellowship, and listen to your deliberations, as you engage in your work of helping to extend the Redeemer's Kingdom, to your prayers and your testimonies, I would ask for no more. I hope to some day, but I want to be sure if my marching orders ever do come, that I get them from Him who doeth all things for our highest good and His own glory. I ask in submission to His will.

Enclosed please find \$2.00, which I send as a thank offering, small though it is. The "Widow's mite," dropped into the "Lord's treasury" nearly nineteen hundred years ago, has been ringing in the "collection boxes" all through the ages, and teaches us the lesson that the true thank offering must come from the heart, the gift being as our ability will allow. We sometimes feel disheartened because the needs are so great, and our gifts are so small, forgetting the Lord's ability to multiply and do large things with small amounts, when those

amounts cannot be larger, and are given in the true Christ-like spirit. He who multiplied five small loaves until five thousand were abundantly fed, can take our mites and, in a spiritual sense, feed the souls of thousands today.

I have always felt it was a great thing to say from the heart, "I am thankful." We can be very glad, even overjoyed, over much that comes into our own lives, and the lives of others; but real gladness is one thing, and true gratitude is another. I think I know, dear sisters, whereof I affirm, when I say that sorrows, and, in some directions, privations have led me to the place when I can truly say, I thank the Lord for His mercies; not only His mercies to me, but for His mercies to a sin cursed world in raising up such a noble army of God-fearing, devoted men and women, as are marshalling their forces all over the world to rescue the perishing and help wipe out the sufferings of a groaning creation. Not least among the ranks is your own mission Society. As we follow the history of the different departments of work undertaken by the F. B. W. F. M. Society, and note the success that has attended its efforts, how can we but thank the Lord for His blessings on what has sometimes seemed to have been undertaken in weakness. Surely His promises are "yea and Amen," and "His banner over you has been love." "By our God we can run through a troop, and through Him we can leap over a wall." Ought we not to say with David, "Bless the Lord oh my soul, and all that is within me bless His Holy Name," for what you have accomplished through His name and in His strength.

Yours in the work and in Christian love.

E. S. BABCOCK.

THE DIFFERENCE—If all the grocers of your town were to leave some morning, you would want other grocers to come and fill their places at once. If your shoe dealer should leave, you would welcome others in their places. If doctors and preachers and teachers should move away, it would be a loss to the town. But suppose all the saloon keepers should leave, would you be any worse off? Wouldn't the money that went for liquor go to the grocer, the butcher and shoe dealer? T say that saloons are a benefit to a town, either financially or morally, is worse than nonsense, and every thinking man must know better.

SULTAN AND ZIONISTS—An old Turkish law forbade Jews staying in Jerusalem more than thirty days at a time. Years ago when the British Government was more in favor at Constantinople than now, it secured an extension of time to ninety days, and in course of time the enforcement of this modified law fell into disuse. Now on account of the rehabilitation of the Turkish Empire, and of the recent Zionist scheme of founding a Jewish state in Palestine, the old law has been revived and the original thirty days limit restored. The Sultan who makes no secret of his displeasure over the new Jewish movement, insists that the law shall be rigidly enforced. It might be added that the Pope agrees with the Sultan in opposition to the Zionists. The harmony of views between these eastern despots is likely to gain favor for the Hebrew Nationalists in quarters where they would have been entirely ignored but for this significant and characteristic opposition.—Chris. Standard.

Among Exchanges

DRIVEN AWAY.

There are many good men in the ministry who are driven from pastorate to pastorate by persons afflicted with various kinds of itch. Abuse of a minister has been reduced to a fine art by some people, and it is curious to see with what subtle indirection, with what refinement of ingenuity, and with what an appearance of pious solicitude, they can manage to make the minister uncomfortable, impair his usefulness, and goad him into the saying and doing of things that will give his smiling tormentors material for proving their allegations of his unfitness to be their pastor.—Morning Star.

PREACHING FOR MONEY.

A preacher told us the other day that he had built a new church every year since he was admitted to his conference; yet in the last year he received only two hundred and twenty dollars for his services, which was forty-seven dollars less than it cost him to live. During that time he and his family had lived for a fortnight on corn bread, without butter to make it palatable. During the year he had a revival on his charge, the first in eight years, and his people ask for his return; and yet some people say preachers preach for money.—The Meth. Protestant.