

Religious Intelligencer.

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

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WHOLE No. 2254

NOTES AND GLEANINGS.

Somebody who has examined the statistics of colleges states that there are now in educational institutions in the United States 7,657 young men preparing for the ministry. Of these the Presbyterians have a larger number than any other denomination.

The Grand Lodge of Freemasons of Minnesota has adopted a resolution barring all those who sell intoxicants from becoming Masons in that jurisdiction. Another resolution was adopted providing for the retirement of all persons now Masons who shall after this date sell liquor. Under this at least one hundred persons in the State must cease their affiliation with the society.

Russia's penal statistics, just published at St. Petersburg, show that in the denominations of the Czar the women criminals outnumber the men by nearly 50 per cent., just the contrary being the case in other countries. Most of the women criminals are unmarried, and the majority come from the laboring classes in the cities. The time of life when the Russian woman is most exempt from crime is between her eighteenth and twentieth year.

The 'Chicago Tribune' presents an interesting exhibit of the aggregate amount of money given by private individuals to American educational and religious institutions, to charities of various sorts, libraries, hospitals, museums, etc., during the last year. The total is \$33,670,120, which is a gain of \$4,000,000 over 1895, and of \$13,000,000 over 1894. In view of the fact that these figures do not cover any gifts smaller than \$1,000, the real amount is not given, but must be far in excess of that stated.

German trade with foreign countries has taken a signal leap forward. The figures just published by the German Government show that the imports from abroad have risen from 32,536,000 tons in 1895 to 36,407,000 in 1896, or from a net value of \$212,300,000 to \$228,600,000. The exports show a corresponding increase—from 23,829,907 tons in 1895 to 25,718,533 in 1896. The value of the exports has risen from £172,000,000 to £181,580,000. They are the highest totals yet attained by German foreign trade, being far in excess of even 1891.

The following are the most recent statistics of Spain:—Out of 19,000,000 inhabitants, 8,727,519 persons have no profession whatever. Agriculture employs 4,033,491 men and 828,331 women. There are 97,257 persons holding office and 4,000 on the retired list, 44,564 school masters or teachers, (of which 19,940 are females), 30,179 medical doctors, 91,222 mendicants, (of whom 51,948 are females), 43,328 members of the clergy and 28,548 nuns. The number of absolutely unlettered persons is 6,104,470, including 2,686,615 females.

During the past season sixty-five persons have committed suicide as the result of losses at gaming at Monte Carlo. Had there been sixty-five cases of cholera Monte Carlo would have been shut off from Europe by the strictest quarantine. Yet it is a pestilential center, and these suicides represent not a hundredth part of the misery and loss suffered there. And all the Governments of Continental Europe patronize gambling and get revenues from lotteries. They are not yet quite civilized. They would see the wrong and injury if they did not think it necessary to raise money by every possible means to support their wicked standing armies.

According to Professor Semon in his recent work on Australia the native Australian is not a man of many intellectual accomplishments. Professor Semon says he has words for black, white, dirty and mixed, but not for other colors; and he expresses doubt as to whether the native is able to distinguish colors as we do, in the various shades and tints. He states further, that few of the natives count above three or five, and the two who were taught to count up to eight or ten were considered especially bright. Australia is attaining prominence almost entirely through the dominating influence of the world-conquering Anglo-Saxon.

What has been done for children during the Queen's reign is to be recalled at a great meeting to be held in the Albert Hall on May 26. The Duke of Fife will preside, and the Home Secretary, Mr. Asquith, Mr. Mundella and Sir Richard Webster have already undertaken to speak. The meeting is promoted by the Society for the Prevention of Cruelty to Children. 'The Children's Guardian' reminds us that every statute for the protection of children has been passed since the Queen's accession. There are now statutes for the protection to children in factories, in mines, in brickfields, in chimneys, on canals, and in agricultural gangs; children of paupers; apprentices on the high seas; street beggars and hawkers; child acrobats; children in pantomimes, and children in dangerous performances; criminal and semi-criminal children; children ill-treated and starved in the houses of the drunkard, of the idle, of the vicious, and of the tyrannical parent.

Some Lumber Camps on the Tobique.

No. 5.

The success of a large lumbering operation depends very largely upon the foreman. He has charge of from twenty-five to sixty men. The Manager has to look after all the camps, and, if he has a number of them, can only visit each crew every two or three weeks. The Manager has to look after the business carefully, not only in the woods, but he has to see to the supplies, and a thousand things beside, and he needs a clear head, and to be alive to his finger-tips. A careless, or incompetent manager makes careless, incompetent foremen, and that means poor crews and failure. The men are of all kinds; they range from good, to no-good, and the no-good and shirks must be weeded out. The foreman must thoroughly understand his business in every detail; he must know men and how to deal with them, and where to place them to get the best results of their work; he must know every rod of the land on which he lumbers, that he may know where roads can be made to the best advantage. It is no secret to me now why so many lumbermen have failed; they have either been incompetent themselves, or have been deceived by untrustworthy foremen, clerks and cooks.

A good cook is a very important personage in a camp. It costs something to board a man in the woods, where every barrel of flour, and pound of meat is doubled in price by its long journey on the cars, boats and tote-teams. A poor, wasteful cook can burn up, and throw out of the window, a good many dollars in a lumber season. If ever I lumber, I shall get foremen in whom there is no guile, and cooks who are economical to stinginess.

Successful lumbering depends very much upon the Manager and his staff of "cruisers." Cruising is no joke, for it means long tramps through the woods, in all kinds of weather; and if not the men get tired too quickly, and are men of quick discernment, good judgment and wide experience, they will pitch their "tents towards Sodom," from a financial point of view.

But failure has come to many a lumber operator, through no fault of his own, or his men. Two or three adverse winters, little snow, or too much snow, or two or three bad driving seasons will embarrass, and seriously cripple any lumber firm, whose bank account does not represent a sufficient number of ciphers.

In the best regulated camps, if the foreman is a man of strong individuality the camp is as quiet and orderly as it ought to be; if he is a swearing, rough, careless man, the majority of the crew will be like him. The evenings are short, the men are tired, and when the teamsters have seen to their horses and the choppers have ground their axes, it is bed time. At nine p. m., in the camps I visited, the lights were out, and the rule—"no talking after lights are out," was better observed than it is in a young ladies' Seminary. I wished a good many times that "no snoring" had been a rule of the camp. I slept in the cook room, and there was a partition of logs between the men and me, but those snorers would get through an eight inch log, or come through the chinks between the logs, or go out doors and come down the stove-pipe. Some of

the men slept as quietly as babies. But there was one man (I hope he will never get married) who was the best snorer I ever heard; sometimes I thought he must be dying, and if he had been prepared I think I could have been resigned; he made that night one long to be remembered; I was as anxious as Tennyson's May Queen was, to be "called early" the next morning. I thought of the Dutchman's experience, when he slept (or tried to) in a room where there was a quartette of snorers. You know how a snorer, after he has reached his highest or deepest note, will become so quiet that he cannot be heard to breathe; well, after one of the men had snored himself to death, apparently, the Dutchman rested on his elbow and listening till he felt sure the fellow was not breathing, with a sigh of utter content, said,—"Tank goodness one of dem ish dead." But there were no deaths in our camp that night.

The men as a rule dread Sunday. It is a long dreary day to them. The men think of home, and wife and babies. The boys think of their girls, and wonder if their girls think of them. Sometimes they read, as papers and magazines are sent to them regularly, by the W. C. T. U. and other friends. Dr. Abbott's 'Outlook' and some others were suspiciously clean; the best books, papers and magazines have a small constituency in the woods, as elsewhere.

There are some good singers in every camp, and an hour or two is, generally, spent in singing songs and hymns. In one camp I visited, two men had the courage to have prayers every Sabbath morning; and, as courage and consistency are everywhere honoured, the other men were attentive and respectful during prayers.

The proportion of christian and moral men in camps is not as large as it should be, and yet in most camps there are men who are kept "unspeckled from the world." The manager and foremen are largely responsible for the morals of the men, while in camp. If the foreman is a rough, swearing man, the men, if, at all inclined that way, will be the same. The foremen I met were moral men, as far as I know, and I know that, if other things are equal, moral men are preferred to immoral ones. A large per centage of the men are boys (I am Irish you see) or men under twenty-five, and some of the best men are yet in their teens.

Nearly every winter some minister visits the camps, and has service. The men are always glad to see a minister, if he has been invited to visit them, and understand men, and knows how to talk with and to them. I would advise no young "theologian" to try his "Prentice hand" on men in the lumber woods. It would be easier to preach to a Divinity School. I should think. These men know men, they have respect for sincerity and competency, but contempt for incompetency. I used to pity the "Little Minister" who accompanied our party. He seemed such a meek, quiet, unsophisticated soul, who knew little of the world, and of the temptations of men who are alive all over. I thought of what the "Sermon Taster" of Drumtochty said about the minister who lacked the "saving grace of humour."—"I have ma doots about a man being called to the pulpit, who has na sense o'humour." I think the quiet, subtle humour and irony of the Old Testament, and the sarcasm of the New, had been lost to the simple "Little Minister," but there was one thing about him that commended him to us—his sincerity. I think every man present felt that the man before them wanted to help them; and I suppose the Helper of us all will help the man who wants to help men. I said to myself, as he commenced the service "Now is your chance, dominie, to startle these men, and let them see that you are somebody; talk to them about evolution, etc., tell them that 'Emerson has made pantheism a logical outcome of Fichte's teaching,' they will be interested to know, and tell them that Descartes made the basis of his philosophy 'Cogito, ergo sum.' And then your peroration might inform the men that it is the opinion of Leibnitz, Kant and somebody else, that transcendental truths are simply those necessary, self-evident, axiomatic truths, which transcend experience." But the minister said nothing of the kind. He took a simple text which

told the men they needed a Saviour, and for nearly an hour he just talked to them. I shall not soon forget that scene; it will come before me in the years to come. The camp, with its lights and shadows, the beardless boy, the mature, strong athlete, the man with the grizzled beard, and the preacher standing at one end of the camp, talking to them as if he loved them, and I am sure he did. The smoke has got into some of the men's eyes—"from that lantern," they say, and with their sleeves they furtively brush the wet away.

I was sorry and disappointed in the minister. I wanted to hear a "deep" sermon, and I know that sermon was not deep, for the men understood it all, and so did I, for I have been to school two or three winters. The minister had not been to school that much, evident y, for he didn't use any long words that we could not understand. And I don't think he was an earnest preacher, for he didn't "holler," and he didn't feel what he said evident ly for he "didn't try to cry." I don't think the men liked the sermon much, for I heard one man ask another, "How did you like the sermon, Bill?" "I didn't like it at all," said Bill, "it made me feel mean and kind o' dirty." I 'pose it would be better if we didn't swear and tell smutty stories, said the other man.

But the men used the minister very kindly, as he did me, and I suppose he will never forget their kindness, neither shall I. I shall never forget those drives in a good sleigh, behind a good horse, and in good company. I shall not forget the kindness of Mr. Hall, his foreman, cooks, clerks, and all the men, and if they read these lines they will see that I am grateful to them all for their kindnesses.

I visited, by invitation, one of Mr. Estey's camps. His foreman, Mr. Christen, had been a school mate. We sat on the same bench, and had been thrashed by the same birch, and so we were glad to see each other, and talk over the good, warm old times, and recall how we were going to thrash the teacher when we grew up. But, alas for boyish resolutions, we have not grown up enough yet to thrash that teacher. I wish I had time to tell of Mr. Estey's camp; he has several, I don't know how many, but the one I visited was a very fine one (I want to thank Mr. Estey, Mr. McNair (whom I knew in King's Co.), and others for much kindness shown me).

I want to be original, so in conclusion I will write my preface: These letters were not written for the general reader, but for lumbermen and their wives and children and friends. Letters from some of them tell me they have enjoyed them. All who have not, are respectfully requested not to say anything about it.

THADDEUS.

A Monk's Enlightenment.

Few more interesting incidents in connection with the development of Christian life in Roman Catholic countries have come to our notice than the story of Father Ferrando. The 'Independent' tells the story: Don Manuel Ferrando belonged to a noble family in Spain. While yet a young man, he entered the cloister of the Capuchin Convent at Olleria, and, despite the earnest efforts of his family, persisted in taking the vows. Special privileges were accorded to him, and his advance in the service of the Church was very rapid. In his own statement he declares that he became a monk as the natural result of a predisposition of mind under the strict religious education received at an early age, and he chose this particular order because it seemed to his extremely sensitive conscience to present a sanctity greater than any he saw elsewhere, as well as being freer from the characteristics of the Jesuit order, which aroused his distrust rather than his confidence. In a little volume published by him called 'A Few Facts From My Life,' he gives a detailed statement as to the peculiarities of the order, the duties of a monk and of a superior. He also shows the great contrast between the rules of the order and the actual conduct of life in the monasteries, saying that good monks find life in them unbearable, the inward corruptions of those institutions dispelling all their illusions concerning the monastic system. He quotes letters from two prominent churchmen, one of whom said that "if before becoming a monk I could have imagined what exists in convents and what I see in them, I never would have entered one." The effect of this upon him was terrible. He could not leave the order, for he loved it; however un-

worthy its members might be, he desired to uphold its pristine purity. At the time when he was most perplexed the Custodian of Missions in Colombia, South America, arrived in Spain desiring to obtain friars for the missions in that country. This seemed to open to the superior an opportunity, and he made special request to be sent as a missionary. At first he could get no approval, the authorities at Rome refusing to consider the question. He then wrote directly to the Pope, telling him frankly that something must be done; he must either leave the order or lose his faith, and pleaded for permission to consecrate his life to the good of the poor Indians and the benighted people of South America. This request was granted, the decree being signed by Cardinal Ledochowski, and on arriving he found the situation worse even than in Spain. Whereas some of the monks passed a life of heroic sacrifice among the Indians, many of them were living lives scandalous in the extreme. Information being sent to Rome, he was told not to discipline the monks who had sinned, but the monks who had criticised their superiors. The situation grew worse and worse, until he hardly knew what to do. He withdrew with a number of monks at last to Barranquilla, and there commenced to give instruction in the study of the Bible distinctively without using commentaries. One day when he was passing through the street, a loose leaf fell to the ground before him. He picked it up and found a hymn upon it written by Father Cabrera, who was recently installed as Protestant Bishop at Madrid by the Archbishop of Dublin and others. This moved him so much that he decided to investigate Protestantism and Protestants, but for a considerable time could get no satisfactory information. At last he learned of a woman who had some Protestant books, and through her he secured copies. He studied carefully, and then came into communication with Dr. Pond, the Presbyterian missionary at Barranquilla. The result was that he decided to leave the order. He was perfectly open in his statements, and had full conferences with bishops and other monks: Great pressure was brought to bear on him, some of it such, however, as to convince him the more that this was the only course to take. Finding it impracticable for him to remain in Colombia he came to New York, studied for a time in Union Theological Seminary, desiring to fit himself for future work among the people to whom he consecrated his life, and has recently started back for Caracas that he may accomplish that work.

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 Growth of a Mission Band

A writer in the Canada Presbyterian gives an interesting account of the beginning and growth of a Mission Band. It may encourage and point out the way to other young ladies to do something definite, who are now perhaps, regretting the lack of opportunity to do what they desire.

Four years ago, a few young ladies, as they met at a friend's house, spoke of the Sabbath school work, and of the great need they felt of some special preparation. They decided then to meet once a week for an hour to talk over the lesson. This they did, and gradually their numbers increased. It was then decided to set apart one day of the month for talks on missions. Special fields were taken up and studied; not very systematically, nor yet enthusiastically. The attendance was often very small—four, or five, or six.

The following winter the little Band met in the evenings, and became a Bible study class, one evening in the month being devoted to missions.

A year ago last May a Young People's Missionary Society was formed. Our numbers still were few—only three young men, and about fifteen young women; but we decided to do what we could towards supporting a native helper in one of our fields.

The president was elected, two vice presidents, a secretary, a corresponding secretary, and treasurer. We smiled as we elected the treasurer, and promised her her duties would not be overpowering. We had seven little books on hand, which we gave to seven who promised to try to get seven names of seven people, young people, who would be willing to give from one cent a week, or one cent a month, to twenty-five cents a month for one year. In June we had the last meeting of the season, small, but earnest. Next winter—i. e., last winter—our meetings were irregular owing to the illness of the president, but the interest was still growing in the hearts of many. When we did meet we were most informal, and chatted away quite unreservedly about many things. We had talks from some of our Home Missionaries and from some interested in Foreign Missions.

At the end of our year we felt we had progressed in many ways in our interest in the great work our Lord has given us to do. That evening we had two addresses from two students. One pleaded the cause of Honan so forcibly that the business part of our meeting was greatly helped, as almost all were unanimous in the allocation of the funds when that came before us.

The other student told us of the great missionary meeting he had attended in Edinburgh, and gave us as a motto, "Make Jesus King." He dwelt on the importance of personal consecration to God as the only true basis of successful missionary effort.

When our treasurer read her report, a deep silence fell upon us, as we realized that the hand of our God had been good upon us. She reported \$72 on hand, and more to be paid in shortly. Six of this we sent to aid in building a church in one of the districts of our Home Missionaries, and \$62 was sent to the secretary of our Foreign Missions for Honan.

We are now in our second year as a fully organized Band, and we feel that God is with us in very truth. Each Sabbath school teacher in the Band has promised to devote the second Sabbath of each month to missions in her class. As a result \$78 have already come in to our Band from the little ones, a voluntary offering from several classes. We hope soon to gather these children together to tell them more about missions. This will, we hope, be the nucleus of another Mission Band. One member has promised to provide us a map, another has undertaken to write invitation cards to be handed to the young people who do not attend.

At one of our meetings we decided that each should ask of the other some question to be answered at the next meeting. Some of the questions were—"Who were the first missionaries to Honan?" "What is the occupation of the inhabitants?" "Are there any schools established there?" "What is the work of the native teachers?" "How many missionaries have we there now, and what are their names?"

The two underlying principles of the Band are personal consecration and faith in little things. Our financial success we value only as the fruits, not as the root, stem and branches. Members are those interested in Foreign Missions, not those able to pay a fee.

As the year draws to a close we cannot but be deeply grateful for all that God has done through us; and in the earnest hope that some may take courage from our small effort, we tell you of what we are doing, choosing as a New Year's chart "The God of heaven He will prosper us, therefore we His servants will arise and build; we go forward in humble dependence upon His help."—Can. Pres.

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M. A. VINCE.

Woodstock, N. B.
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THE GOVERNOR'S OPINION.—The new Governor of Maine believes thoroughly in Prohibition. He says: "In most of our rural country towns the grogery is a thing of the past, and we are moving in the right direction throughout the State. It is my conviction that what we need to-day is a more active public sentiment in our ger towns and cities."