

Religious Intelligencer.

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

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Notes and Gleanings.

Some Egyptian boats, made of papyrus, probably in use 4,500 years ago, have been found buried near the banks of the Nile and furnish an interesting proof of the power of that wood to withstand the ravages of time.

Mme. Lill Lehmann, the great singer, is the leader of a crusade in Germany against the killing of birds for decorative purposes. She has women not to encourage the fashion, and has published an illustrated circular "in the name of the 30,000,000 birds killed." Several women on the German dramatic operatic, and variety stages have joined Mme. Lehmann's society.

The recent destruction of the Windsor Hotel in New York, the appalling loss of life, including in the holocaust the wife and two daughters of the proprietor, and the subsequent dethronement of his son followed by his death, is reported all to have been brought out on this wise, "A cigarette in a smoker's hand, a match, a puff, a careless moment, and—the conflagration!"

Here is a new story of Mark Twain's after-dinner speeches are unique. At a recent dinner to which he was invited his name was associated with the toast of "Literature" by an orator who referred to the great eloquence to Homer, Shakespeare, Milton and Mark Twain. In response, the humorist thanked the speaker for his kindly references and excused himself from making a longer speech by saying: "Homer is dead, Shakespeare and Milton are no more and I—I—don't feel very well myself!"

A secular paper says that "the material market is glutted in the Episcopal church." Dr. McConnell Brooklyn wrote to seventy shops asking for a place for a man who required one thousand dollars a year and a house. He had replies from fifty-nine, all of whom, with two exceptions, replied, "There is not now nor likely to be in the near future any opening for such a man." One of the exceptions was a paying twelve hundred dollars, and it had thirty candidates under consideration.

New South Wales, with 1,360,000 people, has now obtained a commanding lead over her old rival, Victoria, with a million and a quarter. New Zealand with 738,000 is a bad third, and Queensland is fourth with 499,000. South Australia with 360,000 making but a headway, a remark which applies equally to Tasmania with 400,000. West Australia, with 1,000,000, shows a slight actual decrease on the year's figures. Looking over the period of seven years, which takes us back to the collapse of the great Melbourne boom, we find that since then Victoria, South Australia, and Tasmania have remained non-progressive—the first, the two others relatively, the other hand Queensland and New South Wales have continued to move forward. New Zealand made very fair progress, and Australia's advance has been remarkable.

British traders have been protected from supplying the natives of the New Hebrides with strong drink and firearms. French and British traders supply these to the natives with deadly effect. Now British traders complain that this prohibition gives foreign traders an advantage, and they are petitioning for a rescinding of the law. Dr. J. G. Paton, in an appeal to Mr. Chamberlain, not only asks against a withdrawal of prohibition, but suggests that the countries should be strongly interested in the interests of humanity to prevent their countrymen selling and firearms to the natives. Chamberlain, speaking in the House of Commons, said he would see an international agreement on the policy of prohibiting sale of liquor and firearms to people of those lands and other native races, but the difficulty in the way had been hitherto insuperable.

How a Pope is Elected.

There are three methods of papal election,—ballot, compromise, and inspiration, or acclamation. Acclamation, or "adoration," is the term generally employed to describe cases in which nearly all the cardinals, after special prayers, believe themselves "inspired" by the Holy Ghost to simultaneously proclaim one of their number pope; but there has been no instance of this system of election occurring since the Middle Ages. Compromise has been still less frequently resorted to, and signifies when all the cardinals agree to trust the election of their chief to two or three of their members only, the rest swearing to abide by their decision. Ballotage is the system in present use.

The attendants and servants inhabit other suites of small rooms beyond those occupied by their superiors; and the cooks who supply this multitude with meals are shut up, and not allowed to have any communication with the outer world other than is absolutely necessary in order to procure provisions, which are brought every morning fresh from the market.

The cardinals are allowed to bring with them a supply of wines, cordials, sweetmeats; but, as there are three doctors provided and shut up with them, they are requested not to introduce any medicines, as a perfectly well-organized pharmacy is at their service. This regulation was evidently intended to prevent the least suspicion of foul play. Every morning their eminences have a cup of coffee or of chocolate, and a small loaf of bread, brought into their study or bedroom by a servant, accompanied by another attendant, who is expected to report to the cardinal chamberlain if any conversation or any accident, such as sickness, has occurred. The cardinal is not expected to speak with the servants unless obliged to do so. At noon their eminences breakfast, and at seven o'clock they have their supper. These meals are substantial, but frugal, and consist of soup, fish, meat, poultry, and dessert, but no sweet dishes are served. On the day of entering the conclave the cardinals are permitted to sup together, in small parties in one another's rooms, for the last time. At midnight the bell rings; and such persons as have no business to remain in the conclave, and who are there only as visitors or gossipers, have to take their leave and depart. At two o'clock in the morning the bell tolls again, and at three it rings for the third and last time, and the gates are finally closed until the new pope is elected. On the occasion of the conclave which elevated Pius IX. to the throne a medical gentleman was belated and had to remain shut up with the rest until the conclave closed. A chamberlain and three cardinals next visit each room, hall, and chapel, to see that no one is left behind or concealed who has no business there. On the following morning the little army of cardinals and conclavists attend mass; and then matters begin to fall into the prescribed routine, and each candidate is more or less sequestered.

The conclavists, as they are called, may be subdivided into three divisions: firstly, their eminences; then their immediate secretaries and attendants; and thirdly, the servants, cooks, valets, messengers, etc. No doubt the future conclave,—which will be illuminated, by the way, with the electric light—will include typewriters, but certainly not telegraphists or telephonists, as all communication with the outer world is paralyzed until after the election. Needless to say that in this wonderful world, secluded from the other one, many curious and comical incidents occur, not to mention one or two in past ages of a highly tragical nature; for, on two memorable occasions at least, murder strayed even into the sacred precincts of an apostolic conclave. Quarrels, too, have broken out, and loud wrangling; but things have changed for the better in our times, and we may be sure that the election for the successor of Leo XIII. will proceed with all the courteous decorum which accompanied the election of his distinguished predecessors.

In our times the voting is free and secret, and only one man can be balloted at a time. If the conclave

meets at the Vatican, the balloting generally takes place in the enormous Pauline chapel. After hearing mass, their eminences, being robed in purple take their seats in the stalls arranged, in front of the altar, and having an open space between them, occupied by a large table. Each prelate in his turn proceeds to a small table in the corner of the chapel, at which are seated three official scrutators. He is now presented with a piece of paper of a peculiar shape, in the centre of which he writes the name of his candidate in a feigned hand. In the extreme right corner he inscribes his own name in his usual caligraphy, turns it down, and carefully seals it. On the opposite corner he inscribes a verse from the Scripture, which he likewise folds up and seals. This being done, he rolls up the whole document and proceeds to the altar, where, after genuflecting, he drops it into a chalice covered by a paten. Before doing so, however, he turns to the assembled cardinals, and holding up the paper in his hand, solemnly swears that he votes according to his firm belief and hope in the interest of the Church only. After having put the paper in the chalice, and again genuflecting, he retires to his stall. In the case of a cardinal being lame or infirm, one of the scrutators takes his voting paper from him and puts it in the chalice. But should he be too ill to attend in the chapel, three cardinals proceed to his chamber for the voting paper, which they afterward hand to the principal scrutator to drop into the chalice. When all the cardinals have finished voting, the chalice is taken from the altar and placed on the table in the centre of the chapel, and, after more prayers, formally emptied of its contents, and a process of verification commences. The first scrutator opens that part of the ballot-paper which has not been sealed, and which bears, in feigned handwriting the name of the prelate proposed for election. He passes it in turn to the second scrutator, who hands it to the third. This gentleman reads it out loud to the assembly, each cardinal writing down the name on a printed form which he has brought with him into the chapel. If, at the close of the ballot, it is discovered that any one single candidate has received exactly two-thirds of the votes of those present, he becomes, there and then, ipso facto pope. On the other hand, if he lacks but a single vote, the ballotage has to recommence. Meanwhile, all the useless papers are immediately taken, and burned in a little stove supplied with a funnel opening in a conspicuous manner onto the Piazza of St. Peter's, so that the assembled multitude below, seeing the smoke issue thence, become aware of the fact that no pope has as yet been elected. The ceremony is repeated, and the cardinals can vote for a totally different member of the sacred college than the one they have already named; but their vote becomes invalid if they name the same person twice, so that the names of the candidates are constantly changing hands, whereby it is presumed that a greater amount of impartiality is secured. If a cardinal, on this second voting, obtains two-thirds of the votes, he becomes pope. This second ceremony is called *accesit*. Three powers have the right of veto.—Spain, France, and Austria. If a cardinal is elected against the wishes of the powers, his election can be cancelled, but only before proclamation.—The Fortnightly Review.

Lunacy in England.

According to the last report of the Commissioners in Lunacy, the returns show an increase of about 2,600 over the previous year in the number of officially known lunatics in England and Wales; and it further appears that the number of these has increased enormously within the last forty years—that is, in 1859 the number of persons to each lunatic was 536; it has now fallen to 308. It seems that the death-rate, calculated with reference to the average number of patients resident, was 9.43 per cent. the deaths being nearly in the same ratio as the recoveries. The yearly average of admissions in five years is given in groups, according to profession or occupation, and the proportion per 10,000 of the population, in each group. With clergymen the ratio is seen to be 11.1; with physicians, surgeons, and general practitioners, 16.4; barristers, and solicitors, 15.4; chemists and druggists, 14.6; while soldiers have a ratio of 10.5. Hereditary influence and intemperance in drink are the prominent causes of insanity.

The Pygmies.

Mr. A. B. Lloyd, of Tero, Uganda, who has traveled through the great forests inhabited by the pygmies, about five weeks ago, addressed, in their behalf, the London Missionary Society, as a part of "The Region Beyond." He said that about 3200 B. C. an Egyptian king of the Sixth Dynasty sent a messenger to bring him one of these pygmies, and they are probably living now exactly as they did then. Mr. Lloyd said that when he tried to discover from the pygmy chief whether he had any religious belief, he remained absolutely silent, though he had answered all other questions intelligently. Traveling subsequently through the forests, however, it was discovered that the pygmies not only shared with other Africans the belief in charms, but had built little temples in which gifts were offered to a great Supreme Being whom they could not understand. If a missionary were sent to the great forests his work would have to be very difficult, for he would have to be traveling constantly, since the pygmies spend their lives roaming about after game and never settle in one spot; yet in his opinion it would be worth all the risk and toil.—N. Y. Advocate.

Try It.—Very few people, even among the cultured, can read the following paragraph of ninety-nine words without a mistake. Try it:

"Cleopatra, isolated in the oasis, soon became acclimated, and had ample leisure to contemplate all the economic details of her inextricable sword. The wound resisted the allopathic misgynist, who gave a courteous diagnosis and humbly craved precedence for a tiny idyl in the form of a vase with an esthetic, acoustic apparatus. This told the news like a book, but it might have been a dog living in a squalor from the look she launched at him when he wrote down his address. She ate her breakfast, and then fraternized with a national expert in appendicitis, who attended the obsequies."

Woman's Foreign Missionary 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.]

One Woman's Influence.

In a series of papers entitled "Lessons from Daily Life," in the *Helper*, appeared this scrap of experience of a minister returning from the Free Baptist General Conference last Summer:

A Conference delegate, after waiting weary hours in one of our large cities on returning from Ocean Park last summer, was asked to share his seat at the very beginning of his journey. With none too good grace he yielded to the man his due, and thoughts not unlike these passed through his mind: "Not much like the men with whom I have been the past week; rich, selfish, lives to eat, drink, and be merry." His thoughts were here broken off by the question, "Clergyman, I judge?" Delegate informed him that he was right so far. Questions and answers followed each other, with long pauses between, till finally the stranger said, "There are times in our lives when we feel we must talk with some one, else our hearts must burst with the joy or sorrow. My heart is full; joy and sorrow both are housed here. You are a minister of the gospel of Jesus Christ. I do not know your name, you do not mine. I can say things to you I would not were we acquainted. I have been a man of the world although a professed Christian, but God has given me one of the best of women for a companion. I have tried to help her in all her schemes for the church and its missions, but last week she came to me with news that has changed my whole life. She broke it to me gently. Our son, our only son, who has but just graduated from a prominent medical school, wished to offer himself for the foreign field. It is a little different to say God speed to your own son than somebody else's boy, but it is decided he is to go. This morning wife proposed a new scheme. Strange how many things a woman will think of. She has planned that we support Harry and save the board that much. I thought we were doing about all we could before. We have talked it over and we are to give up a few of our luxuries. I have sold five horses to-day, they are all to be sold if necessary. I thought when our baby girl was taken from us that it was about as dark as it could be in this world; but at first this was a little darker. Light is breaking in, however. I'll have to own I am rather enjoying trying to save for the mission board."

The stranger lapsed into silence, the delegate into thinking and wishing for more men like Barnabas of Bible fame, or even like this stranger.

Earning Missionary Money.

BY ANNETTE EDSON.

The first money I gave for missions was when I was a little girl. Our minister gave notice of a missionary concert that would be at the church the next Sunday evening, when a collection for foreign missions would be taken, and he urged all to bring something, and suggested that the children should see how much they could earn during the week. Sister Lucy and I became quite interested, and consulted with mother about the matter. She told us to watch for opportunities, and one came early the next morning. Father asked me to run over to neighbour Lockwood's and see if Jim wouldn't come and pick up potatoes for him that afternoon. Lucy proposed that we should do the work instead of Jim, and so got the money that Jim would have.

Father agreed to this, and though we found it hard work to keep up with father, who dug the potatoes, we succeeded, and when night came he gave Lucy ninepence and me sixpence.

Two more delighted children than we were would be hard to find, as we started off to church the next Sunday evening, with our money in our tightly-closed hands. Services were about half over when I dropped my

sixpence on the floor, but, fortunately, I found it with little trouble, and to prevent another such mishap, I put it in my mouth. But this didn't prove as safe a place to deposit it as my hand had been, for this time it went down my throat. There was nothing to do but to nudge Lucy and tell her I'd swallowed my sixpence and must go home.

Lucy was thoroughly alarmed, and, taking me by my hand, we left the church with more haste than ceremony. At first I was troubled only at the loss of my money, but Lucy's frightened manner made me begin to think something dreadful had happened, and by the time we reached home, we were both in a high state of excitement. Mother's gentle, quiet manner was reassuring, and after eating a crust of bread I began to bemoan the great loss my sixpence would be to the cause of missions. Mother offered to loan me a sixpence and told us to go back to church, as she thought we would be in time for the collection, and we were, and I was comforted.

"Yes" or "No."—A good story about Charles Bradlaugh, the noted English free-thinker, is thus told by The New York Commercial Advertiser. Bradlaugh was once engaged in a discussion with a dissenting minister should answer a question by a simple "Yes" or "No," without any circumlocution, asserting that every question could be replied to in that manner. The reverend gentleman rose, and in a quiet manner said: "Mr. Bradlaugh, will you allow me to ask you a question on those terms?" "Certainly," said Bradlaugh. "Then, may I ask, have you given up beating your wife?" This was a poser, for if answered by "Yes" it would imply that he had previously beaten her, and if by "No" that he continued to do so.

ORIGIN AND MEANING OF QUARANTINE.—In the fourteenth century one-fourth of the population of Europe are computed to have died of bubonic plague introduced from the East. The first measures to check its spread were adopted by the city of Venice, which appointed, in 1343, three guardians of the public health. In 1403 Venice established a lazaret, or contagious disease hospital, on a small island adjoining the city. This was the beginning of quarantine. The word itself means "forty" and implies forty days, the period of detention imposed on vessels at the first Venetian quarantine.—Surgeon-Gen. Walter Wyman in The Youth's Companion.

MAINE'S SAVING.—Some interesting figures concerning Maine's saving institutions are given in the semi-annual statement of the bank examiner. It appears that the number of savings banks in the state is fifty-one. The deposits, which on October 23, 1898, were \$60,852,537, increased to \$62,583,434 by April 23, 1899. The reserve fund was \$2,079,261, in October 1898, and had increased to \$2,150,993 at the end of the next six months. Maine has seventeen trust and banking companies, the assets of which amounts to \$10,023,304, showing a gain in six months of \$840,367.

—Protestant missions began in China in 1807, when the London Missionary Society sent Rev. Robert Morrison there. His translation of the Bible into Chinese was his greatest work. When he died in 1834, the outlook was nearly as dark as when he started. Only three Christians could be found in Canton after his death, and now we can count more than 80,000 communicants. More than 3,000 native assistants tell the story of the cross. The outlook in China is bright.

Among Exchanges.

A CLOSED MOUTH.

You will live longer if you sleep with your mouth shut. Just the same if you keep it shut most of the time when you are awake.

TWO KINDS.

The colored preacher divided givers into "dope who gave accordin' to dere means and dose who gave accordin' to dere meanness."—Phil. Standard.

BE FAITHFUL.

Pastors, be faithful, preach Christ, preach the Word in Spirit. We know you become weary and have your discouragements; but remember angels in heaven would gladly lay aside their crowns, come down here, and give themselves heartily to the work in which you are engaged, were God to commission you, to go forth and preach to a lost world the unsearchable riches of Christ.—Rel. Telescope.