

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

population of Chicago according to official figures, is now 1,698,000. Ten years ago it was 1,099,000.

late Baroness Hirsch left a million dollars to charities for the benefit of her persecuted Jewish brethren. Her husband had left very large amounts. The Jews had to suffer bitter persecutions he has also been the cause of vast beneficence.

the Paris Exposition a drop of magnified a hundred thousand is shown on a screen by a drop of electric light. The wonder of that the living creatures in this of water seem to have all things and to be as "agacious" as a hundred thousand times larger.

Calos Ezeta, former President of Salvador, who once possessed a fortune, has stated in court he has absolutely nothing with which to settle claims aggregating \$1,000,000. He now hopes to get back \$1,000,000 more now that he has been readmitted to citizenship in Salvador.

the Chinese gave powder to the soldiers, but did not use it for war purposes until about 1700, and when it was originally used it was for hurling anything, but to produce a great noise, splutter, and make to frighten the enemy; also frighten away evil spirits that might be helping the enemy or blighting their own army.

there are very few Chinese in England—only 767, all told, according to the last enumeration. There are Chinese in Scotland and 16 in Lancashire and Wales. Most of the Chinese in this country are domestic servants, student domestics, and a few others.

any of our readers tell the proportion in Canada?

Madras is the only city in India where electricity is used as a power for street service. The tramways of Bombay are run by horse power and the streets are lighted by gas. Electricity is used only in a limited way. India would seem to afford an excellent opportunity for trade in electrical machinery and appliances. An American company is trying to get the privilege of connecting the Bombay tramways into electrically operated system.

The abolition of the lock step in Sing (N. Y.) prison marks an important era in the human treatment of convicts, and it is quite in line with the change which has been made in prison uniforms in most of the States of the Union. The purpose of the lock step is to prevent straggling and also keep the hands of the convicts in a position where they can be seen, and thereby prevent the concealment and use of dangerous weapons.

A floating post office which is to be a substitution of the San Francisco office, is to be established in Chinese waters for the accommodation of the American soldiers and legation people. This post office will have its base at Nagasaki, Japan, the place having been chosen because nearly all the transports will touch there, and therefore it will be most convenient for the time being as a central point for dispatching mail to and from this country. There will also be floating post offices with each important division of the American troops, and mail will be handled for them almost on the field of battle. Money orders will be sold and cashed and parcels will be taken care of by this floating post office.

The Vatican is not a likely place for the discovery of Protestant literature, but it is affirmed that several hitherto unknown books, by Martin Luther, have recently been discovered there. They are said to embrace (1) Two Commentaries on the Romans, written in 1515-16, one of which is a solid doctrinal exposition. (2) Two MSS., containing the Reformer's lectures on the Romans, condensed from his Commentaries. (3) Two similar Commentaries on the Epistle to the Hebrews, on which he lectured in 1517; and other works. These works will be read with intense interest by those fortunate enough to see them; and, though possibly they will add little to our knowledge of Luther's mind, they will doubtless be valuable from a devotional as well as a historical point of view.

## Ecclesiastical Flirtations.

Sundry religious papers in England having been scoring ministers who "flirt with vacant congregations," Knoxonian, in The Westminster, while not defending flirtation ecclesiastical, or flirtation matrimonial, however exhilarating they may be, contends that much that is one-sided is said, and that churches are quite as guilty, and even more guilty, than ministers. This is what he says:

Flirtation requires two flirts. It is a game that one cannot play. You might as well speak of one person marrying as of one person flirting. The most callous girl that ever flirted must have some kind of a male fool to flirt with her. The most reckless young man that ever trifled with the affections of a young woman must find some silly girl willing to have her affections trifled with. The editorial homilies to which reference has been made all proceed on the supposition that vacant congregations are mainly composed of innocents who are at the mercy of every lively preacher who may come along and give them a sermon. The man who held that the moon is made of green cheese is a philosopher compared with the editor who says, even by implication, vacancies are innocents that never flirt. Quite frequently a vacancy flirts with a new man each week for a year or two. A congregation vacant for a year flirts usually with two or three dozen candidates, and nearly always with two or three at the same time. The flirtation does not always cease even when the matrimonial marriage takes place. At the induction—the marriage matrimonial—one sometimes hears people say something about some "other man"; yes, and for months afterwards there are often mutterings about the "other man." A wife that said ominous things about some "other fellow" months or years after she married, or a man mean enough to boast about the much better wife he might have got, would not be considered reputable people; but they are quite as lovely as the Christian who speaks about some other minister that might have been secured after one has been called and inducted.

If we wanted to hold churches up to contempt we would publish the names of a few most honored and useful ministers, a part of whose congregations carried on flirtations with very slender youths during the absence of their pastor.

Hard things are often said about ministers who allow calls to go on and then refuse them. As a matter of fact, a man cannot refuse a call until it is given to him. If he tells people in advance that he cannot accept, he may be snubbed with the polite intimation that he need not refuse until he is asked.

But what about the people who interview a preacher, correspond with him, give him in a dozen ways to understand that a call is coming, and then throw him over at the last moment? Scores of good men, practically called, have been cut out by some preacher who chanced to have the pulpit the Sabbath before the day of final decision. The people threw the man they had practically chosen overboard, for he and all who knew the facts concluded he was as good as called. Is it wrong for a minister to refuse a call at the last moment and right for a congregation to throw a minister overboard at the last moment, after they have led him to believe that a call was a sure thing? If it is wrong for a minister to encourage people to call him and then refuse their call, it is equally wrong for congregations to interview men, correspond with them, get them to come back the second time, do everything, in fact, but formally call them, and then throw them overboard when a better-looking man appears on the ground. Stop the flirtations all round or say nothing about it. Congregations flirt at least a thousand times more than most clerical flirts do. Don't throw up your hands in holy horror at the little acts of the clerical flirt and then flirt yourself.

The people are largely to blame for clerical flirtations. They make the getting of calls the standard of ministerial excellence, and as long as they do so a certain type of clerical human nature will seek for calls whether they mean to accept them or not. Small wonder, human nature being what it is, that a certain percentage of the clergy should say—if calls are the main thing, I must go in and get some. . . . So long as clerical flirtation pays, either in popularity or in something more substantial, a certain amount of it will be done. The people might stop it, but they flirt themselves, and they consider the getting of calls by ministers the highest test of ministerial worth. Let the people change their standard and stop flirting and the clergy will soon have to stop, too.

## RUM TRAFFIC NOTES.

OWNS BOTH.

A United States paper says "the liquor traffic doesn't have to start a new party. It already owns two."

WHAT IT WILL DO.

Prohibition might not make angels of men, but it would keep many of them from making brutes of themselves and worse than slaves of their families.

QUARANTINE AND LICENSE.

Within ten years there have been in the United States 21,384 deaths from yellow fever, 650,000 deaths from alcohol; still yellow fever is quarantined, alcohol licensed. The same fool business is done in this country.

AN ACRE A YEAR.

"I figured out, years ago," said a prosperous farmer, "that with very moderate drinking, I'd drink an acre of good land every year. So I quit." Here is a temperance lecture, done up in a small parcel, convenient for handling.

FIVE SHILLINGS FINE.

A boy in Liverpool, Eng., was killed by a passing vehicle, under which he was thrown by a drunken man staggering against him. The man, who also fell and was slightly injured, was arrested on a charge of drunkenness, but was let off with a fine of 4s. and costs. The coroner's jury returned a verdict of accidental death, and the coroner censured the man for his drunken conduct which led to the poor lad's death. But never a word about the traffic which causes such tragedies, nor of the conscienceless rum-seller who cares not how many are killed so long as he makes his profit.

IN RUSSIA.

The Russian government is grappling with the question of the restriction of the liquor traffic, and is showing some success in its methods. One of the first steps was to confine its sale to places where food was required to be furnished with each order for drink. A second order for drink thus involves a second order for food as well. There is also a prohibition of selling on credit, of receiving articles in pawn for drinks, and of bartering spirits for produce or future labor. The number of shops in which bottled liquor may be sold is restricted according to the population, and the license for public houses is so largely increased as to reduce the number of such houses one-half.

KANSAS VS NEBRASKA.

Kansas has been invidiously compared with Nebraska because, though a prohibition state, it has six distilleries while Nebraska, a license state, has but one. It should interest the liquor men to carry the comparison farther, even if they do not care to use the result in argument. Statistics show that the six distilleries in Kansas last year consumed 663 bushels of grains and malt, and the one distillery in Nebraska consumed 479,667 bushels during the same time. Thus the one distillery in the license state used 723 times as much grain as the six distilleries in the prohibition state.

TOMAHAWK "SUASION."

An Indian chief, seeing that his young men were being weakened and ruined by the "fire-water" which was brought by the white traders, forbade that any more liquor be brought within his limits.

A Frenchman dared to come and bring a keg of whiskey, and was about to draw it, when the chief discovered the violation of his prohibitory law.

The old man drew his tomahawk from his hair, cut the hoops from the keg, spilled the whiskey on the earth then turned to the trader and holding the tomahawk over his head said, "Go home, you dog. If you bring the fire-water again, I'll split not only the keg, but your head, too." The speech was short but sufficient.

DRINK VS FOOD?

The extent to which the consumption of liquor enters into the problem of the social life of France may be seen from the statement that a member of the French commission for the study of questions affecting the working classes declared a short time ago that he and his colleagues, in the conscientious discharge of their duties, took a number of meals at different restaurants in Paris and other cities frequented by laboring men, and they noticed that fully two thirds of the money paid for meals by the customers of these establishments was paid for liquor. Paris has now at least twice as many public houses as before the war of 1870, and probably the same proportionate increase holds with reference to other sections of France.

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. J. M. McLeod, Fredericton.]

## THE CASTES OF INDIA.

In the questions and answers department of the Christian Advocate is the question,—"What are the castes in India, how did they originate and how are they designated?" And this is the answer:

The highest authorities say two things: First, "that there are several contradictory accounts of the origin of caste;" and, second, "that these are for the most part unintelligible." Theoretically the castes seem to date from the time of Manu (when that time was no one knows), but his caste definitions are said not to have been realized until that period of Brahmanic history which ends with the coming of Sakya Muni. He is said to have come six hundred years before Christ, and the three castes consist of the Brahmins, to whom Brahma assigned the duties of reading the Vedas, of teaching, of sacrificing, and assisting others to sacrifice, of giving alms if they be rich, and of receiving gifts if indigent. The next caste is known as the Kshatriya. "These are to defend the people, to give alms, to sacrifice, to read the Vedas, to shun the allurements of sensual gratification." Then comes the caste of the Vaishya. Their duties are to keep herds of cattle, to bestow largesses, to sacrifice, to read the writings, to carry on trade, to lend at interest, and to cultivate land. These three classes are called the twice-born. However unequal to each other in privilege and social standing, they are united by a common bond of sacramental rites, the most important of which is the rite of conducting the boy to a spiritual teacher. When this is done he is invested with the sacred cord or thread, and the second or spiritual birth is connected with the consecrated fire and a solemn invocation to the sun. In the first caste it has to be done between the eighth and sixteenth year; in the second caste, between eleven and twenty-two years of age; and in the third, between twelve and twenty-four. The fourth caste is known by the name of Sudra. It is their duty "to serve the before-mentioned classes without depreciating their worth." The Brahman has power to seize everything. If the second and third classes slander the Brahman they must be fined, but a Sudra must be whipped. And so they go. We have read half a dozen books on caste, and talked with Indian missionaries. If you wish to read the matter up, go through the "Encyclopedia Britannica" on the subject, and you will see very much; or read the whole history of India, and if nothing more results from it except to lead you to thank

God for the Gospel, the time will not be wholly wasted, and by that time you will be ready to do your best to promote Missions in India, as an act of philanthropy.

## Pundita Ramabai.

Four times has this brave woman taken her life in her hands, and gone into the famine districts to save women and children from starvation and ruin. In May, however, she succumbed to fatigue, heat, a slight sunstroke, and was very ill for several weeks. Yet with undaunted courage she writes:—

You must not worry. God protects us here. If you were to see the famine sufferers as I have seen them, you would know what it is that drives me to work. Thousands of young girls are wandering about Gujarat and Rajputana, who must be saved. It is appalling that over ten per cent. of the deserted girls have gone into the hands of the devil. Our strength and means are too limited; but we must go forward in faith, and save as many as we can. I have sent three women into the famine district, and hope to go again myself as soon as I am well enough.

The girls saved from starvation in 1897 are doing wonderfully well. At the annual examination fifty per cent. passed. Many will join the higher standard when the school reopens. Forty of the old famine girls are helping me as matrons and teachers in the schools started this year. During the vacation the girls are busy sewing, mending, pickling mangoes, house-cleaning, etc.

I have been obliged to take one hundred from Mukti to Sharada Sadan. The number in our homes has increased to eight hundred and sixty. I thank all our friends who are holding up my hands and helping me in every way. God bless you all!

Ramabai gives no thrilling word-pictures of the scenes of sin, suffering, and death in the famine district, the details of which pain and sicken the heart. But she sees them all, is in the midst of them all; and her heart sends forth a passionate cry to God and to her brothers and sisters across the waters for help, help, to save the innocent, the sinful, and the suffering. In all their nakedness and filthiness she takes them to her home, where even their own caste sisters at first shrink from touching them. But soon they are purified, clothed, and fed; health, strength, and hope return; and their hearts open to the blessed influences of Christian love and compassion.

—A Nova Scotia woman who is doing much good work abroad is Dr. Louise Hart, daughter of Rev. Thomas Hart, of the Nova Scotia Methodist Conference. Five years ago Miss Hart, a fully qualified M. D. left her home in Sackville, N. B. to take up medical work at the Arcot mission, Ranipettai, Madras Presidency, India. The Arcot mission is not far from the famine district.

A beautiful story is that of Miss Jane Williamson, a pioneer missionary to the Sioux Indians. She is over ninety years of age, and for fifteen years has been afflicted with total blindness, which she brought upon herself in a noble way. In the depth of a terribly cold Dakota winter she met, one day, a freezing Indian woman. She took off her own skirt to wrap around her, and she caught cold which resulted in the loss of her sight.

WHAT HE WANTS.—The Western Christian Advocate has a new editor. He is endeavouring to get a fair start. He has "A Familiar chat with Contributors" to the Advocate, in which he gives them some good hints among them are these:—"We desire those who send us 'letters' and church news to be as concise and vivacious as possible, but without personalities or innuendoes. We have no liking for those smart writers who jab their free lances promiscuously into reputations, better than their own, and we are convinced that religious papers should afford them no arena. We would request those who are tempted to forward us verse to deliberate over the matter carefully. We care only for poems from those who are practiced writers and know their art. We ask relief from articles which may lead to acrimonious controversy, with reply and counter-reply, generating heat and bitterness.

POLITICAL NEWS.—Barclay Webster has been nominated as the Conservative candidate in Kings Co., N. S.

It is said that Col. McMillan, ex-provincial Treasurer of Manitoba, will succeed Lt. Governor Patterson as Governor of that Province.

A Convention of the New Brunswick Liberal-Conservative Association is to be held on Friday of this week in St. John.

Hon. A. G. Blair was in New Brunswick last week—at Fredericton, St. John and Moncton. He went to Ottawa the last of the week, but is expected in this Province again this week.

Hon. Geo. E. Foster addressed a large meeting at Andover, V. Co. on Wednesday.

A Liberal-Conservative Convention at Sydney, Thursday, nominated Sir Chas. Tupper and H. F. McDougall as Parliamentary candidates for Cape Breton Co.

The Guysboro, N. S. Liberal convention, Thursday, nominated Mr. D. C. Fraser.

Friday there is to be a Liberal meeting in Amherst, N. S., to be addressed by Messrs. Fielding, Blair, Patterson and Logan.

Premier Marchand of Quebec is in so poor health that it is thought he must retire from political life.

T. L. McCaffrey has been appointed preventive officer at Woodstock, N. B.

There has been a reconstruction of the New Brunswick government. Mr. Emmerson resigned the Premiership Friday. Mr. Tweedie was called upon to form a government, and did so, as follows:

Hon. L. J. Tweedie, premier and provincial secretary.

Hon. William Pugsley, attorney general.

Hon. A. T. Dunn, surveyor general.

Hon. C. H. LaBillois, chief commissioner of public works.

Hon. L. P. Farris, commissioner for agriculture.

Hon. H. A. McKeown and Hon. G. F. Hill, without portfolios.

Elections will have to be held in the counties of Kings and Queens.

HOW THEY ARE REWARDED.—English generals do not go unrewarded. A London paper says that the Duke of Wellington received \$5,000,000 for himself and his descendants, with many dignities and princely presents almost beyond number. After he crushed the Mahratta power he could hardly keep a record of his gifts. One was a sword of honor worth \$5,000, from Calcutta; a tribute of his army, a \$10,000 service of plate. After the battle of Talavera a peerage and pension of \$10,000 a year for two generations. After the battle of Salamanca the thanks of Parliament, a marquessate, and \$500,000; and a little later \$2,500,000 to maintain his dignity as a marquis. After Waterloo they gave him \$1,000,000, besides \$300,000 in prize money. The King of Portugal made him a present worth \$50,000. He had seven foreign titles, and in five years was made a viscount, an earl, a marquis, and a duke.

The Duke of Marlborough did almost as well. Lord Nelson in the navy received many grants. Lord Wolseley, now Commander in Chief was in 1870 a colonel of infantry. Within eight years he became a general, received many other honors, and twice received the thanks of both Houses of Parliament. But Lord Roberts has rivaled, if not eclipsed, them all. He has been mentioned twenty-three times in despatches, twice been thanked by both Houses of Parliament, and on many occasions by the government of India; has won the Grand Cross of three orders of knighthood—the Bath, the Star of India, and the Indian Empire. He is a Privy Councillor, a Knight of St. Patrick, and a baron, and has received doctors' degrees from four leading universities.

—One result of the Windsor Hotel fire in New York, some time ago, in which many lives were lost, has been the appointment of chaplains to the New York Fire Department. Two have been appointed—Rev. James L. Johnson, of the Protestant Episcopal Church, and the Rev. William Smith, of the Roman Catholic Church. They serve without salary, but are provided with uniforms, horses, and wagons, and rank as battalion chiefs. They are expected to respond to all second alarm calls.