

Religious Intelligencer.

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

VOL XLIX.—NO 6

FREDERICTON N. B., FEBRUARY 6 1901

WHOLE No 2488

NOTES AND GLEANINGS

A high-speed electric railway is to be built between Brussels and Antwerp, a distance of twenty-eight miles.

Two hundred Chinese are now employed in the mines of Zatecas, Mexico, and are giving such satisfaction that more will be sent for.

Russia has fewer newspapers, only about nine hundred in proportion to its inhabitants than any other European country. Germany has seven times, France five times and England four times as many.

The astonishing cheapness of human life in India may be seen from the almost incredible statement that, as one result of the famine, truckloads of children have been sold in the Hyderabad market at sixpence and fourpence a head.

Not only is education free in New Zealand, but, where necessary, children are conveyed to and from school gratuitously on the Government Railways. At sixty-five every man and woman who needs it, white or native, receives an old age pension.

George Glover, a Christian Scientist of Lead, S. D., refused to obey an order of the board of education that pupils in the public schools should be vaccinated. His children were denied admission to the school and he went to law about the matter. The case went to the State Supreme Court, which has decided in favor of the school board.

The estimates of the number of Christian Scientists take a broad range. Mr. Bliss, in preparing his statistical statement for the Independent, of the religious bodies in the United States, gave the strength of the Scientists as 1,000,000. He now says that later estimates furnished him reduce the number to 100,000. Doubtless the latter estimate is a generous one.

It is stated that 1,000 Jewish men, women and children purpose leaving Rumania after Passover and walking through Austria and Germany as a protest against the treatment meted out to them in Rumania. Their destination is America. They are without means and expect that the various Jewish communities will assist them on the road.—American Hebrew.

Several religious journals circulating among the Southern negroes announce that they will not admit advertisements of preparations alleged to be efficacious in whitening the complexion and straightening the hair of the black people. It seems that such stuff, either ineffective or injurious, obtains many buyers among negroes who feel themselves handicapped by their color. The Star of Zion is not content with exposing the swindle, but it rebukes its dupes or their lack of manliness, telling them bluntly that 'the negro who is ashamed of his hair or his color is a fool.'

The Earl of Hopetoun, who has just been inaugurated as the first governor general of the Australian Commonwealth, has in his possession, so a London paper says, an old brass bound, leather-covered ledger which is prized very highly as an heirloom. It is the book with which John Hope, the founder of the family, began business in High Street, Edinburgh, more than two hundred years ago, and that which makes the book so highly prized is the first entry, which is the following prayer: 'O Lord, keep me and this book honest.' This is a capital motto for business men; and as the application of the prayer lies in its enforcement, there is no reason why the petition should not always be answered.

Someone has made an estimate of the cost of the recent coal miners' strike in Pennsylvania. He puts it at \$13,500,000. This might all have been saved by the exercise of justice and kindness between employer and employee. How heavily does evil cost us!

An aggregation of people who think man's wealth is the measure of his worth, and who accept friends for that they wear—or don't wear!—Free Baptist.

THE PEOPLE OF THE PHILIPPINE ISLANDS.

Bishop F. W. Warne, one of the Missionary bishops of the Methodist Episcopal Church, (who, by the way, is a Canadian) writes, in the Christian Advocate, an interesting sketch of the people of the Philippines. It was written at Manila, and shows that he has somewhat carefully studied the people and present conditions:

It is impossible in one short article to give more than a few general statements on so intricate a subject. The people are divided into three classes: (1) the aboriginal tribes, which are scattered over the islands in the mountain districts; (2) the Mohammedans, who are chiefly in the large island of Mindanao and the other southern islands; and (3) the 'domesticated natives,' or Roman Catholic Christians, who are scattered well over the islands, except where the Mohammedans are in authority. The Spanish have never had authority in Mindanao, except along the fringes. It is popularly estimated that there are between five and six million Roman Catholic Christians and between two and three million Mohammedans and pagans.

The aboriginal people, who are mostly pagans, are divided into several tribes. The Negritos, one of the tribes, so resemble the people of New Guinea that it has given rise to the theory that they came from there. They are small of stature, very dark, and their curly, matted hair is like Astrakhan fur. They have a very inferior intellect, and the Spaniards have utterly failed to either civilize or Christianize them; but they roam in the depths of the forest as wild as when they were first discovered. Their language is made up of words selected from the various dialects spoken on the islands, with a mixture of Spanish. They are said to be steadily diminishing in numbers.

The Igorrotes, another tribe, are physically superior to the Negritos. They wear long hair, but so cut it in front that it covers the forehead like a fringe. Their huts are built beehive fashion, and they creep into them like quadrupeds. They cultivate chiefly sweet potatoes and sugar cane, and refuse Western civilization. If a member of one family group is killed by one from another family, the friends of the murdered man murder a kinsman of the murderer. It is said that in one province the Negro and Igorrote tribes keep a regular debit and credit account of heads. There are a number of tribes, and the above gives some idea of two types.

The Mohammedans have the Sulu Island (called 'Jolo' by the Spaniards) as their Mecca of the southern archipelago. They have so resisted the Spaniards as to have retained the practical control of the large island of Mindanao. Mohammedanism seems to have been introduced there by Arabian missionary prophets. The root of their language is said to be Sanskrit, mixed with Arabic. It may be that Indian missionaries, assisted by Indian converts from Mohammedanism, will yet have a special mission to the southern Philippine Islands. Roman Catholicism in the last three centuries has made little impression on these followers of the Arabian prophet.

The greater portion of the people are of the Malay race and Roman Catholics, are cultivators, and have been described as 'friar-Christianized and semicivilized lowlanders.' These people through many generations have driven the aboriginal tribes from the ports and the fertile lowlands back into the mountains. They live in villages, like other orientals, and build their houses on posts, having the floors of split bamboo at an elevation of several feet above the ground, and the roof made of nipa palm leaves. Their neat little houses practically cost them nothing but a few days' labor. The bamboos and palm leaves, the only material used, grow in profuse abundance. They use neither nails nor screws, but tie the whole house together with rattan.

The Roman Catholics came among them before the Mohammedans, hence their religion. They speak a different language in almost every province. Tagalo and Visayan are the principal

languages. The Tagalo has its center in Manila, and the Visayan farther south. There are among them large classes of people called Mestizos, or half-breeds; these are again divided into 'Spanish Mestizos,' largely the children of unmarried priests, and 'Chinese Mestizos,' the children of the Chinese who have married Filipino women. Both of these classes are gifted with stronger bodies and greater intellectual powers than the pure native. Many of them, acting as middlemen between the native and the foreigner, have acquired moderate wealth. Their social position is precarious: they struggle for an equal social recognition with the European, but they marry native women and are linked to the native people.

To describe the national characteristics of the Filipino people is not an easy task, for they greatly differ in different provinces, and, like most oriental people, are more or less an enigma to Europeans. One looks at their well-built forms, heavy features, and placid countenances, and feels that their thoughts, motives, and purposes are to him entirely unknown. They have, however, national outstanding characteristics which are most puzzling and contradictory. They are almost equally fond of gambling and of music. From childhood they learn to gamble with cards, and cocks for cockfighting are reared in almost every home, with almost as much care bestowed upon them as upon the children. It is common to see cocks held in the arms of old men and petted as if they were children. These same people have a passion for music, the harp being the favorite instrument with young ladies; even little children play it. The piano is found in the homes of the wealthier people. I have heard in Manila difficult music exquisitely played on the piano by Filipino young ladies in their homes. There is scarcely a parish without an orchestra having quite a variety of instruments, and this natural taste has been laudably encouraged by the priests. The following would, I think, be conceded by all who know them to be national characteristics, though they may seem contradictory. The Filipino people are indolent, sober, religious, untruthful, clean, polite, deceitful, patient, genial, social, and hospitable. They are free from the 'cancer of ambition,' for, having enough fish, rice, tobacco, and betel nut for the day, without thought for to-morrow, they seem to be content. When a native travels he drops in and eats and sleeps with his countrymen as freely as if he paid his bills.

One feels like making explanation, in part at least, for some of the faults of a Filipino. Indolence, for example; the effect of the climate is toward that, and the soil is so fertile that he never fears want. Further in the past his environment has been such throughout the provinces that if he should show signs of wealth he would, on the one hand, be in danger of being tortured, robbed, and murdered by the Ladrões, as the people of India were by the Thugs before the English rule; and if he escaped that he was in danger, on the other hand, of having the friars, on some false pretense, claim his property for the Church. His situation has to a large extent been one in which indolence has been his 'best policy.' Take, for another illustration, deceit and untruthfulness, and are they not the natural defense he would use, on the one hand, to avoid being murdered by the Ladrões, and, on the other, to avoid being robbed by the friars? In large provinces one will see many villages in which almost all the people live in little nipa shacks while the church buildings are magnificent structures, costing anywhere from fifty to two hundred thousand dollars. Besides this, large sections of the farming country are the property of the friars, and the people who should own the land are but tenants. I heard many strange tales of the many unfair methods by which the friars deprived the common village people of their property. When these things are considered one can have some explanation for the deceitfulness and untruthfulness of the people. It also explains the hatred of the people for the friars. It is true at the present time that friars dare not go out into the country districts except when

they are protected from the wrath of the people by the presence of the American soldier. The Church has every temporal equipment that a Protestant Church could wish, but it has not the hearts of the people, and the friars, to that extent, are helpless and useless. Herein is a lesson for Protestants.

I traveled for one hundred and thirty miles through a rich rice-growing district, and was intensely interested in seeing the people, men and women, standing out in the water, under the burning sun, and with their hands transplanting the rice, a stalk at a time. It reminded me of what I had often seen in the rice districts of Bengal, and it seemed clear that in that district at least the common people were ready to cease fighting and return to farming. The country is such that orientals will always have to do the cultivation. Merchants, speculators, professional men, and clerks from America may make money here, but the cultivator and the laborer never; these latter belong to the oriental by a decree of nature.

Finally, I believe the Filipino is no worse by nature than his white-faced conqueror. The home life of the Filipino demonstrates the fact that the Christian religion among them, as represented in the lowest form of Roman Catholicism, produces a civilization which, in many particulars, is superior to the best social conditions found in the very highest forms of the non-Christian religions of the world. I therefore believe that when the Filipino people have a just government, a free school system, an open Bible, a free conscience, and are under Protestant Christian teachers who will lead them into the enjoyment of the renewing power of the Holy Ghost (which I believe they are, as a race, more ready to receive than the white man), they will be citizens of whom both the Church and State will have abundant reason to be proud. If we fail to give them these things how can we justify ourselves in being here? The people are ready to receive the 'Protestant religion,' as they express it.

A GOOD WORK.

The Order of the King's Daughters and sons desires to place before the readers of this paper an outline of the work undertaken in their new building in Saint John.

The Guild, No 13 Chipman's Hill, is a large, commodious brick building fitted with all modern improvements, well lighted and heated, centrally situated, furnished with the home comforts and arrangements not to be obtained in the ordinary boarding house. Our object is to provide a comfortable, attractive home surrounded by Christian influences, for self-supporting young women or girls attending school or college. More than one anxious mother has expressed her thankfulness that such a home existed where her daughter, coming a stranger to the city, has found shelter and protection.

In May of 1898, our work having increased to such an extent we felt the need of larger quarters. We, therefore, purchased a building, and opened an institution similar to the Young Women's Christian Association in Boston and other large cities, where young women can obtain board at most reasonable rates. Our new venture has been most successful, as numbers have been with us since the opening. Our former work which still continues consists of educational classes in English and writing, on two evenings of the week for the benefit of those unable to attend school during the day. Mothers' meetings form a most attractive feature, which brings us in touch with the working women, who spend one social afternoon a week during the winter months sewing for their little ones, while talks on hygiene, cookery, cleanliness, care of the body etc., are given. Sunday afternoon a gospel service is held for the building up of the inner life, and the working out of the life plan. Hospital and relief work are largely engaged in, and receive careful attention.

The Order of the King's Daughters consists of a number of circles, undenominational in character. Anyone may become a member whose aims and purposes are in accord with its object—that of developing spiritual

life and increasing Christian activity, and who holds herself responsible to the King, our Lord and Saviour Jesus Christ.

The General Secretary, Miss A. Duval, is to be found at the Guild, and will answer all correspondence and further in every way the interests of the Order.

Com.

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.]

THE CHILDREN OF INDIA.

By Libbie C. Griffin.

Hindu Girls.

II.

If the Hindu girl live where no Christian influence has gone, and if she be of high caste, her brothers will go to school. But she, being a girl, must not learn, for the Shasters teach shall that if a woman learn to read she be a widow. She can be taught only these strange religious rites and how to cook. On the floor or wall of the mud or brick house in which she lives one may often see strange pictures of the gods that she must know how to make and how and when to worship. She may spend some time each day combing and braiding and coiling her mother's jet black hair and pinning it up with ornaments.

Still she may run about and play out of doors, but she is no longer a plaything, and is not now expected to talk freely with her father. She must only go to him when she is called. She is often very hungry before she is fed, for if she belong to a family well to do she must wait till after the food has been set before the men and boys and they have eaten; then she and the women can have what is left, for 'a woman is religiously forbidden to taste anything in the shape of eatables before it is given to a man.' If the family be poor, she rarely gets enough to fully satisfy her hunger.

If the little girl belongs to a poor family she is given many things to do. She brings water from the village tank, and in the morning takes to its edge the few brass dishes of the home, and scours them bright with mud, ashes, and straw. She early learns to cook. Most often she cares for the baby while the mother works in the field or gets ready the food, and she often carries astride of her hip a younger brother or sister, much too heavy for her strength. If the child's father and her brothers work in rice fields a long way from the village, at noon she takes to them their dinner of boiled rice and spicy curry made of vegetables or fish. The plates on which they eat are pieces of a banana leaf, and as they eat with their hands, no other dishes are needed save one of brass for water. From this all drink, pouring the water in their mouths without touching the dish to their lips. And the child refills it as more water is needed.

Should a little girl get ill, though the mother may wish to be kind to her, she has no proper care or helpful medicine or wisely chosen nourishment. If she have convulsions or delirium it is believed that some angry god has entered into her, or some witch or evil spirit. If it be an angry god, offerings made to the god may appease its wrath and cause it to let the child alone. To drive out witches and evil spirits, besides the incantations the sick one is often made to suffer that the pain may cause the evil spirit to go.

One could not close the story of a Hindu girl without telling of her marriage. There are two marriage ceremonies. The first in very rare cases is performed before the child can walk or talk, but usually when she is from six to ten years old. The tiny girl has not one word to say as to whom she shall marry. The arrangements are not even made by the boy or man who is to marry her, but by

professional men and women match-makers and by the parents of the groom and bride. Before the marriage is considered fully decided upon the father of the girl must give to the father of the boy ornaments, dishes and money of more or less value, according to the ability of the bride's father to give.

The first marriage takes four or five days, with its strange ceremonies, its fasts and feasts, and its absurd merry-making. At one time a piece of silk cloth is put over the heads of the boy and girl, and they are told to look at each other for the first time in their lives. On the third day the husband and wife have a meal together, eating off the same plate. This is the only time in their lives that they eat at the same time.

After this marriage ceremony the bride remains in her father's house. An iron bangle on one of her wrists and a line of red paint in the parting of her hair show that she is a wife. When about twelve years old a second shorter marriage ceremony is performed, as she goes to her husband's home to stay. She is still a Hindu girl not fully grown, but she is now a child wife.

A MEMORIAL SERVICE.

THE LATE CAPT. THOMAS M. HARDING.

A memorial service was held at the Free Baptist church, Yarmouth, on Sunday morning, 20th Jan., in commemoration of the late Capt. Harding, of steamer City of Monticello. The weather was extremely cold, but the church was well filled with sympathizing friends of the deceased, among whom were several prominent business men. The members of Diamond Lodge of Odd Fellows, of which the deceased was a valued member, attended in regalia, marching to and from the church in procession.

The pulpit and altar rails were tastefully draped in black, with white ribbon fastenings, whilst the rear of the platform and arch over the folding doors were gracefully hung with the same materials, caught up in festoons held with white ribbon. The motto: "We Mourn," in white letters, stood out in bold relief on the drapery. Beautiful bouquets of white flowers, were placed in front of the pulpit and on the communion table, the whole giving a touching and most appropriate effect to the service.

Rev. Edwin Crowell, pastor of the church, took as his text Revelation xxi: 1—"And there was no more sea." He gave a brief sketch of the life of the late Capt. Harding, and made touching allusions to his sterling character, uprightness of conduct, kindness of heart and devotion to duty. He had won success by indomitable perseverance, honesty of purpose, and fine Christian devotion. He had made, what so few accomplish, a happy home. Mr. Crowell took as the basis of his discourse the apostle John in banishment on Patmos, which no doubt prompted the idea of his text. The familiar hymns: "Lead, Kindly Light," "Forever with the Lord," "Master, the Tempest is Raging," and "Abide with Me," were sung during the service, which was most impressive throughout.—Yarmouth Telegram.

AMONG EXCHANGES.

FOOLISH AND WICKED.

It is a poor business to cherish a feeling of hatred against any fellow mortal who lives on God's footstool. We read and heard of the 'luxury of hating.' To hate a fellow being is just about as much of a luxury as to try to quench one's thirst by drinking salt water.—United Presbyterian.

WHAT DO YOU READ?

An old-time question, put thousands of times to people who have been taken ill suddenly, is: "What have you been eating?" So the pertinent question to the one who is unbelieving or indifferent as to religion is: "What have you been reading?" A great deal of infidelity is carried about in the pages of popular fiction. As there are many religious stories whose mission is to illustrate and emphasize religious truth, so there are infidel novels whose object is to destroy faith. People will gravely discuss the late novel, although it attacks the Bible and dethrones the Saviour. It is high time for the infidel novel to be classed with the infidel lecture and to be banished from Christian homes.—Herald & Presbyter.