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THE CHRISTIAN MESSENGER,
VOLUME LX.

Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, MARCH 17, 1897.

THE CHRISTIAN VISITOR,
VOLUME XLIX.

No. 11.

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Hebrews in the United States. Alluding to the fact that the present Hebrew population of the United States is estimated at half a million, of whom one hundred and forty thousand live in New York city, the Outlook says: "Without a doubt the American people owe a heavy debt to the Hebrews. The educated Hebrew is as fine a type of citizen as the country produces. In the administration of charities the Hebrew leads all others in the practical, beneficent, educational methods that are developed. The children even among the poorest are anxious for education. In every library which they patronize the Hebrew children will lead all others in their choice of books that supplement school training. Of the Hebrew women, who have had educational opportunity, the whole country can have but one opinion, and that of approval. They are essentially home lovers; they have high ideals for their children; they have the art of winning their children's confidences—even the poorest and most ignorant of the Hebrew women succeed in keeping the love and confidence of their children until they enter early manhood or womanhood, when the conservatism of the parents, which leads them to refuse for themselves the educational opportunities afforded by the community, separates them and their children."

Canada's Indians. The annual report of the Indian department of Canada for the fiscal year, ending June 30, 1896, shows an Indian population in the Dominion of 100,000. Of this number 28,498 are classified as Protestants, 42,454 as Roman Catholics, and 16,812 as Pagans, while the religion of 12,263 is set down as "unknown." The Indians of Ontario number 57,663; those of Quebec 10,226; in Manitoba there are 9,444; in British Columbia 25,068, in Nova Scotia 2,108; in New Brunswick 1,500; in P. E. Island 308, and in the Territories 14,679. Five hundred Indians, who fled to Montana at the time of the Riel rebellion, have returned and secured repatriation. The expenditure on the Indians of the Dominion for the year amounted to \$380,500, to which headquarter's expenses are to be added. It is stated that the Sun dance has become almost an extinct Indian ceremony. In British Columbia the prodigal "potlach" festivities are also being stamped out. The number of pupils in Indian schools of the Dominion was 9,714, and the average attendance 5,376. There are fifteen industrial schools, thirty-four boarding and 239 day schools.

Liquor Legislation in Ontario. During the past week temperance sentiment in Ontario has been expressing itself strongly in reference to the bill introduced in the Legislature by the government in amendment of the liquor laws of the province. The temperance people feel, and it would seem with good reason, that Premier Hardy

and his colleagues are failing utterly to carry out their pledges in this matter, and it is seriously charged that the proposed legislation is distinctly in the interest of the liquor traffic. After the plebiscite was taken in Ontario, resulting in a majority for prohibition of more than 981,000 votes, Sir Oliver Mowat, then Premier of the province, pledged himself and his government to go as far in the direction of prohibitory legislation as it should be determined by the highest court that the provincial Legislature had power to go. Sir Oliver Mowat has since withdrawn from the government of Ontario, but his successor, Mr. Hardy, then a member of the government, assented to the position taken by Sir Oliver, and has since, as leader of the government, given pledges of a similar character. The temperance people of the province have not asked the Government to enact a new prohibitory law, but, acting under the best legal advice, they formulated twenty-three amendments to the existing laws, "all within the recognized powers of the Provincial Legislature," the Montreal Witness says, and asked for their enactment. Only two of these amendments have been given a place in the Government's bill which, however, is said to contain a number of provisions adverse to temperance reform, and evidently incorporated in the bill at the behest of the liquor interest. Temperance leaders feel that Premier Hardy has trifled with them and with his own pledges. Large public meetings have been held in Toronto and other important centres, at which the course pursued by the Government in the matter has been denounced in vigorous speeches and strongly worded resolutions. The opposition which the Government is encountering appears to be largely from the ranks of those who have supported its general policy, and have felt strong confidence that the pledges given to the temperance people would be redeemed. Evidently Mr. Hardy has calculated that it was safer to ignore these pledges than to encounter the displeasure of the liquor men. But the temperance people have not yet said their last word. It remains to be seen how such a plebiscite majority of 981,000 is worth in the way of compelling a government to keep its promises.

Sullivan Pays the Penalty. The final scene in connection with the Meadow Brook murder trial was enacted at an early hour on Friday morning last, when Sullivan, the man convicted of the double murder, paid the penalty of his crime upon the scaffold at Dorchester. Sullivan faced death with calm courage, maintaining his composure until the final moment. If he had but shown as much manly courage in controlling his appetites as he did in meeting death, his life might have been longer and its end more honorable. The prisoner's conduct while an inmate of the jail was of a character, it would appear, to win for him the sympathy of those with whom he was brought in contact. He was good natured towards all and refrained from speaking harshly of anyone. It does not appear that he manifested anything like remorse for his crime, but he seemed not insensible of the fact that his unhappy end was the result of a vicious life, and he earnestly warned a younger brother against pursuing a like evil course. He professed to be at peace with God and entirely willing to die. He was attended by Father Cormier, a Roman Catholic priest, and received the rites of the church. Sullivan made no confession nor would he say that he was not guilty of the murder. Father Cormier expressed strong sympathy for the condemned man, and is said to have intimated that he had reason to believe that the circumstances attending the murder

were different from what they were generally supposed to be, and that if Sullivan had pleaded guilty and made a full confession as to his responsibility in the matter, he would have escaped with a term of five years in the penitentiary. The priest is also reported as declaring his conviction that Sullivan was not a man of an essentially criminal disposition and that if he could have gone out into the world again, instead of going to the scaffold, he would have become a useful member of society. Quite possibly this is true, provided "the world" was one in which there were no saloons and rum-shops. Sullivan in jail, away from the power of the rum fiend, appears to have been a very decent man, but Sullivan chronically drunken and debauched was a very different character. No one can doubt that the rum business was as much responsible for the Meadow Brook tragedy as was the man who struck the fatal blows, and the rum business of Westmorland county should share Sullivan's fate. Send the liquor business to the scaffold and prevent other murderous deeds.

The Bishops and the School Question. The announcement that a papal ablegate is coming to Canada to enquire into the matter of the settlement of the Manitoba school question as related to Roman Catholic interests in Canada, creates a good deal of interest. It seems quite certain that the papal commissioner does not come at the instance of the Roman Catholic Bishops of Canada. They have not desired any inquiry, being quite agreed and determined upon their own line of policy which is, not to accept the settlement, but to overthrow Mr. Laurier as an enemy of the church, and, if possible, to secure through another government the re-establishment of separate schools in Manitoba. Whatever may be thought of the possibility of their gaining their ends in full, the first part of the bishops' programme does not seem at all hopeless of accomplishment, provided they are permitted the full use of their ecclesiastical power toward the end desired. If they may place under the ban any newspaper which ventures to oppose them in this matter, and consign to perdition any members of their flocks who refuse to vote according to their instructions, then—the average French Canadian elector being what he is—it may be considered that the overthrow of the Laurier administration is a question of a few years at most, and the way of the bishops will then be cleared for further action. It is true that so extreme an exercise of ecclesiastical authority in the field of politics would very severely test the allegiance of many of the faithful, and there are those who think the bishops will not do wisely to submit to so tremendous a strain the bonds which have hitherto bound their people to them in meek, if not always affectionate, obedience. There is perchance a danger that something may suddenly break. But the bishops apparently have no fear in that direction. They know the horse they are riding, and they believe themselves to be masters of the situation, so far as the people of Quebec province are concerned. But a new factor in the problem has now to be considered. It appears that Mr. Laurier and others—his Roman Catholic colleagues—have appealed from Rome, as represented in the Bishops of Canada, to Rome as represented in the Pope and the Cardinals of the Vatican, to say whether or not there shall be such interference with the free action of Roman Catholic citizens. A Mr. Drolet, who has been at Rome in that interest, declares that the immediate counsellors of the Pope had been led into grave misconceptions as to the real facts of the case, having been made to believe that the Queen had commanded the restoration of Roman Catholic schools in Manitoba, and that Mr. Laurier, a renegade Catholic, was pursuing a course equally opposed to the constitutional rights of the Manitoba minority and to the demands of the bishops. The result of the representations made to the Vatican, by Mr. Drolet and others, as to the facts, has led to the appointment of Mgr. Merry del Val, as commissioner from Rome, who is expected to arrive in Canada shortly, with a view to holding an examination into the whole matter, and advising action according to the results. In the meantime, according to instructions from Rome, the bishops will cease from agitation on the school question until the investigation shall have been completed.