

an imperial decree was passed granting a modified and restrictive degree of toleration. Such a thing as religious equality was never known in Russia. Ever since its publication this decree has been a dead letter, and now though not formally it is virtually recalled, for instructions have been issued to library officials to withdraw it from circulation.

Now dissenters in Russia are restrained on every hand. They cannot have churches of their own. They dare not propagate their views or attack the abuses in the Greek Church, criticism of which is not only forbidden but is visited by severe pains and penalties. The priest is everywhere, and it is in his power to invoke the secular arm at any moment for the punishment of refractory heretics. Considering the ignorance and degradation of the Russian priesthood it is not surprising that many of them readily find pretexts for the oppression of their innocent but dissenting neighbours. Government officials do not need much persuasion since they see in these obdurate dissenters rebels against the Czar's august majesty. The result is that the Stundists are driven from province to province at the whim of those in authority. The suffering and loss entailed on those ill able to bear these inflictions are grievous in the extreme. The south and west of Russia is peopled by numerous colonies of dissenters who have been exiled from their homes in far distant provinces. They are described as peaceful, industrious and law-abiding, thus offering the best of all justifications for their religious belief for which they have suffered loss. These are not the kind of people that a just and righteous Government need have any occasion to fear. The sycophants who ruthlessly trample on the sacred rights of the people they govern and who fawn on their superiors are far more dangerous to the stability and welfare of the Russian empire than those estimable people who only desire to worship God according to the guidance of God's word and the dictates of conscience.

THE INDIAN MESSIAH.

REPORTS concerning the appearance of an Indian messiah among the tribes occupying territory in the western portion of the United States have been frequent of late. They are, however, of a very vague character. The nature and extent of the movement which has existed for over a year are not very well defined. There are certain points on which there is a general agreement, but a number of the so-called facts are of a shadowy kind. As to the person of the pseudo-deliverer there is an absence of direct and specific testimony. His very existence is traced to the statements of two or three individual Indians at the most, and they profess to have seen him only in remote places. That there is a wide-spread belief in the existence of an Indian messiah among a number of tribes south of the line of the Northern Pacific Railroad does not admit of doubt. There is great excitement among them, and it is being kept up by frequent "ghostly dances," in which the Indians take part.

It is significant that the expectations formed by these Indians of the work to be accomplished by the advent of this messiah is to be the restoration to the various tribes the conditions of existence enjoyed by them before white settlers took possession of their happy hunting grounds. The buffalo, now almost extinct, is again in vast numbers to roam over the prairies and a state of primitive happiness will again be the lot of the aboriginal inhabitants of this continent. To secure the more than Arcadian simplicity for which the Indians sigh it will be necessary to remove the whites. But whither shall these latter go, and how shall they be removed? And if reported will they never more cast longing eyes on the fertile prairies of the great west? Some who profess to know the counsels of the Indians represent them as preparing to drive out the white settlers in the territories by the methods of warfare peculiar to them, while others declare that their messiah is peaceful, and that the means by which their expectations are to be fulfilled will be in harmony with the gentle character they ascribe to him. In any event the whites are to be removed either by forcible or miraculous means, and the red man is to resume his possession and sovereignty of the west.

Of what is this strange movement symptomatic? Driven as the Indian has been before the pioneers of civilization he has been crowded nearer to the ocean and extinction by the rude but enterprising frontiersman. He sees what within the recollection of the older men of his tribe was a boundless territory over which he could roam at will now parcelled out to another race, his limits becoming straiter

every year, the game by which he lived disappearing and the numbers of his own race constantly diminishing. By natural means he finds himself powerless before the advancing civilization which presents no kindly aspect to him. Resist it he cannot for all efforts of his in the past, terrible as they have been, have only ended in his further degradation and discomfiture. It is possible that what he has heard concerning the true Messiah has filled his mind with vague ideas, and his heart with a confused hope that an appeal to the supernatural will for a time at least, if not permanently, avert the doom of extinction closing around him and his race. It is improbable that in his belief in the advent of an Indian messiah that he is other than self-deceived. Or, is there behind all this the scheming of some adventurous white, who, working on the superstitious nature of the red man, is seeking for ends of his own to embroil the dusky denizens of the prairie in wild and hopeless adventure. The East Indian mutiny was fostered and favoured by a dread fanaticism and it wrought terrible havoc. This excitement in the west may work serious mischief ere it subsides, but formidable it can hardly be. In all this is there not distinctly seen a reason why a higher Christian civilization should not do more than it has hitherto done to ameliorate the sad condition of those who are powerless to preserve their rights, and above all to make an honest and effective endeavour to present to them the knowledge of the True Messiah whose religion knows no geographical boundary or ethnic distinction?

PROFESSOR KOCH'S DISCOVERY.

MEDICAL science, by pursuing strictly inductive processes of study, has in recent years made marvellous advances. If much of what is said of Professor Koch's recent discoveries is true, he will rank not only as one of the distinguished members of his profession, but as a benefactor of the race. Since the discovery of Hunter and Jenner, and the more recent discovery of the use to which anaesthetics can be beneficently applied, nothing greater has been achieved. It may be said of the Berlin professor what was said of the late Professor Simpson, of Edinburgh when he discovered the therapeutic use of chloroform: "It is one of God's best gifts to His suffering children." The experiments already made on consumptive patients have had remarkable results. Even if much that enthusiastic admirers of the invention have said should be discounted, what remains will be sufficient to show that a most important discovery has been made, and that further research and adaptation will be productive of beneficent and world-wide results.

Professor Koch is described as a modest and cautious man, and it may be inferred that he would not speak with the degree of positiveness that characterizes his statements if he were not convinced that he has achieved a great success in the field of medical discovery. At the same time it has to be borne in mind that this discovery, marvellous and important as it is, does not profess that the fell disease which has been so widespread and destructive in its ravages will be extirpated. Up to a certain and well-defined stage in the progress of the disease it can, by the application of the new method, be checked. There has not been sufficient time to show whether there may be a recurrence or not. When consumption has reached an advanced stage, as yet the application of the newly-discovered lymph is powerless to avert the inevitable end. The success which has resulted from Professor Koch's scientific researches, and a general diffusion of the knowledge of hygienic laws will doubtless render consumption a far less prevalent and deadly disease than it has hitherto been if its future extinction is not among the probabilities. The discovery of the German professor is not only directly beneficial to those suffering from the malady from which it claims to deliver, but already it has given a strong impulse to further researches on the same lines. Some are even now confidently predicting that an antidote may soon be found for that other fell disease—cancer—which, with consumption, has been ranked in the list of incurable maladies. At all events Professor Koch's achievement will inspire others to persevere in the pathway of beneficent discovery which will doubtless lead to new triumphs that will reward the discoverers and bring relief and benefit to afflicted humanity. The divine blessing and human gratitude are accorded those whose achievements tend to lessen the miseries and alleviate the sufferings from pain and sickness.

Books and Magazines.

THE STRONGER WILL. By Evelyn Everett-Greene. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This well-told story has several distinct merits. It is written in smooth, clear and forcible style. The succession of incidents and the delineation of character sustain the interest of the reader. The tone is excellent, and the impression it leaves is decidedly good. There are a number of fine illustrations and the binding is neat and artistic.

CROWDED OUT O' CROWFIELD: Or the Boy Who Made His Way. By William O. Stoddard. (New York: D. Appleton & Co.)—A thoroughly natural boy with many obstacles in his path, through a series of adventures, some of them comic and some of them serious, makes his way with much good nature and earnest determination to a good position, where he resolves he will do his best. The story, admirably told by Mr. Stoddard in "Crowded Out o' Crowfield." Readers will find this an attractive book.

BABYHOOD (New York: Babyhood Publishing Co.)—Babyhood for November contains an article on "Vegetables as Food for Young Children," by the medical editor, Dr. M. L. Yale, which is full of much-needed practical advice upon that subject. Of no less interest to young mothers is the article on the "Care of the Baby's Skin," by Dr. G. T. Jackson, the chief of the skin clinic at the New York College of Physicians and Surgeons. "Twice-Told Nursery Tales" is another medical article containing many practical hints. The departments of "Occupations and Amusements," and the replies of the medical editor to the many questions asked by perplexed mothers, will be found very helpful. "Babyhood" promises to devote from now on particular attention to home instruction.

AIMER'S MARRIAGE. By P. H. C. (Philadelphia: William H. Hirst.)—The story this book contains owes much of its interest to the fact that it deals with mixed marriages, and throws considerable light upon them and upon how they sometimes turn out. The author in a prefatory note says: The characters presented to the reader in these pages are not fictions of the author's brain, but are drawn from men and women who in our own generation have acted out the principles they have severally imbibed. Many of the persons thus drawn are still living and working out their several destinies. While strictly guarding the incognito of each actor, the writer has felt entirely at liberty to give to others the details of a drama of domestic life which, in its main features, is assuredly finding a counterpart in many other households.

LIFE'S PHASES. An attempt to present and deal with some of the salient experiences and needs of a human being from the cradle to the grave. By James Stark. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—The author of this fresh and thoughtful volume is a Scottish Congregational minister whose recent excellent biography of John Murker was readily recognized as a fine specimen of literary work well done. In the present volume he presents a variety of subjects, all of them of great and permanent interest. It comprises the following: At Home, At School, At the Divine Bar, at the Cross, At Church, At the Foot-Stool, At Our Wit's End, At War, At Work, At Leisure, At Play, At the Altar, At the Threshold, and At Rest.

GERALDINE. A Tale from Real Life. By Nora Butler. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—In this story there is nothing remarkable in the scenes and incidents related. It cannot be described as sensational, and in this respect it merits all the more commendation. It is a well-written tale of ordinary every-day life, and the events narrated are just such as are of common occurrence. Readers of "Geraldine" will be the first to recognize that the ordinary incidents of human life, with its joys and its sorrows, afford an endless theme for the imaginative writer's art. The story is admirably told, and the lessons suggested, not formally, but by the progress of the narrative, are of great importance. The book presents an attractive appearance.

ARCHBISHOP LYNCH'S "Answers to Questions and Objections Concerning Catholic Doctrines and Practices." Reviewed by Rev. T. Fenwick, Elder's Mills, Ont. With appendices. (Toronto: Presbyterian Printing and Publishing Co.)—Mr. Fenwick has produced in his "Review" a very readable volume. He takes up in the order followed by the late Archbishop the statements contained in his work, which at the time of its publication attracted no little attention. Mr. Fenwick's method of criticism is clear, condensed and incisive. There are no longspun hazy disquisitions, but direct and pithy rejoinders and refutations of the positions taken by the Archbishop's Church on certain doctrines and practices which it believes and follows. It forms very interesting reading, evidencing that Mr. Fenwick is a sound theologian and an acute reasoner. He frequently glides into a kind of good-natured railery, which some readers may think not always in the best of taste, but the spirit of the entire work is far removed from that of the fierce and bigoted polemic. The work will amply repay perusal, deserving as it does a wide circulation.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This number has as a frontispiece the portrait of the Rev. B. D. Sinclair, pastor of the "Old South" Church, Newburyport, Mass., in which G. Whitefield preached and in which his remains are interred. A fine cut of the church is also given. The sermon by the present pastor and the sketch of his life are very interesting. There is a fine Christmas sermon by Dr. W. R. Huntington and a similar one for New Year by Dr. A. H. Moment. Bishop J. F. Spalding gives his "Proofs of a Threefold Order of the Christian Ministry," and there is an article by another writer on "The Historic Episcopate; with Reasons for not Accepting it as a Basis of Church Order and Discipline." Other notable articles are: "Christmas and Oriental Scenes," by Canon Tristram; "Purgatory," by Dr. Nevins; "Canon H. P. Liddon as a Preacher," "The Attainment in Revivals," by Dr. Graves; "Sentimental Religion," "Unspoiled Children," "Our Responsibility regarding Missions," "Deliverances of the Papacy," "Different Administrations," "The Advantages of the Sabbath School," "Pastor and Pulpit," "The Text and the Sermon," "Preparation of Sermons." These with Leading Thoughts of Sermons, bright Editorials, Expositions of Sunday School Lessons, with other excellent matter, make up a number of unusual excellence.