

wife and family, if he have a wife and family, and it comes out of the comforts and necessities of their life, while the licensed liquor-seller goes on living most comfortably on the profits of his business and continuing to furnish his quota of drunks and criminals to the police court.

In this connection it is interesting to read the following paragraph from a report of Police Court proceedings in St. John, which appeared the other day in one of the daily papers of the city:

"John Magee and John Mitchell, who were on Monday remanded on a charge of vagrancy, were brought in from jail and dealt with. They were convicted of cutting too freely into the stronger brands of alcoholic stimulant and also of soliciting the cash necessary for the purchase of the aforesaid spirit from passers-by on the street. A heavy fine was imposed—that is, it would have been heavy if they had possessed the money to pay it, or had to spend a corresponding length of time in jail. But His Honor deemed it best not to send them to that 'institution of rest.' The fine was \$50 each or four months in jail, but the magistrate, after giving them some excellent advice, allowed the penalty to stand. It will be enforced if they are even seen entering a bar-room. The police are now wondering how long it will be before Magee's thirst overcomes his desire for sweet liberty."

These men having no money and no families or friends to pay their fines, and being so utterly destitute of manhood that imprisonment without labor is no punishment to them, are let go with some excellent advice and a warning. If it had been a case of working men who had misbehaved themselves on account of contributing to the cash-box of the rum-seller the money much needed in their homes, they would no doubt have been heavily fined, and their families would have plucked and starved in order that the fines might be paid and the offenders kept out of prison. We are not saying certainly that men who get drunk and commit misdemeanors should not be punished, but we do say that it is a great hardship and injustice that the families who have already suffered cruelly because the wages necessary for their support are squandered at the dramshop, should suffer still more because a heavy fine must be paid, or because the breadwinner for the family is serving out a sentence in jail, while the keeper of the dramshop, who spreads his net for the working man, knowing quite well what the result is likely to be, is growing sleek and fat on the money which should have gone to feed and clothe the wives and families of men whom he has helped to make drunkards. Yet he is asked to pay no fines and to take no risks in connection with the fate of those whom his traffic destroys.

### Circular Concerning the Institutions at Wolfville.

Dear Mr. Editor:—A circular respecting the Institutions at Wolfville has been sent, within the past week, to every minister whose name appears in the Year-book for 1901. Since, however, there may be ministers whose addresses have changed since the list in the Year-book was made up, and since also we desire the co-operation of the deacons and other members of our churches, also of parents and school teachers, may I ask you to do us the favor of copying the circular in the MESSENGER AND VISITOR. It reads as follows:

DEAR BROTHER:—

The work of the institutions at Wolfville—Horton Collegiate Academy, Acadia Ladies' Seminary, and Acadia College—is part of our work as a denomination, for the furtherance of the Kingdom of God. We rely upon our brethren in the ministry, and upon the other officers and members of our churches, to co-operate with us in every practicable way to make the work efficient, and to extend its influence as widely as possible.

We believe that the provision for intellectual training in our own schools will compare favorably with the best that is offered in similar institutions in the Maritime Provinces, and, in addition, there is present that all-important element in the education of the young, the positive Christian aim and spirit. The work of the schools is organized and conducted with the full open recognition of the Saviourhood and Lordship of Christ.

Are there any young people in your neighborhood whose thoughts are in the direction of Wolfville, or whose thoughts might be turned this way? Sometimes parents need a little counsel and stimulus. Sometimes young people need information and encouragement. We shall be grateful if you will co-operate with us in getting the parents and young people into touch with us.

Enclosed I send a printed form. If there are any names that occur to you as even remotely likely, will you not be good enough to put them down on the form, with the addresses, with an intimation also as to which of the three institutions respectively the young people named would be interested in, and any remarks that will aid us in appreciating the facts of each case?

To all persons whose names reach us in this way we shall send a circular containing information about the Academy, Seminary and College. Calendars will be sent when requested. We shall be glad also to enter into correspondence with prospective students, when any assistance can be given in that way.

Thanking you in advance for your prompt and cordial help in this matter,

Yours very truly,

It will be seen at a glance that, if those to whom we are looking for co-operation give us their thoughtful and prompt assistance, we shall be greatly aided in our work. The field is very wide, and it is impossible that the thou-

sand communities concerned can be visited personally by representatives of the schools. Plans are being made for as large a work of visitation as is possible this summer, and in directing this we shall be greatly aided if we have already received the information asked for above.

Will not pastors read the circular from the pulpits, and in other ways seek to awaken interest where it is non-existent, and to strengthen it wherever it exists? Promptness in sending in the information will add greatly to the value of any service rendered.

Wolfville, May 25th.

T. TROTTER.

### Indian Education Work in the West.

EDITOR MESSENGER AND VISITOR:

You wished some notes regarding Indian education in the West, and perhaps after two months here I may write something of interest. Many of your readers will no doubt want to hear curious or wonderful things about the Indians, but some have also an interest in them because they are true men and women, odd of course, but having body, mind and spirit as we have ourselves. Their customs and their language are full of interest, yet for us as Christians first of all they are lost men and women, whom our Father loves; for whom, as for us, a Saviour died; and but a very few of them have had any reasonable chance to even hear that there is a higher and better life, with free forgiveness of all sin, and a happy final home.

After two months spent as teacher in one of the largest and best-equipped of the Indian Industrial Schools, I have learned to know and make friends of almost all that come under my care. I have found them very interesting indeed, and they have readily responded to my efforts to teach them. Progress is of course slow. Pupils of fourteen to seventeen are in some cases reading in classes that I myself, as many others of you, had left behind at seven. A different standard must be adopted here, however, for they come to school but three hours a day, one division being at the school while the others are at work in some other department.

This school, known as the Rupert's Land Industrial School, was until two years ago under church auspices, and though the Indian Department now meets all expenses, the school is still "high church,"—very much so! The school is both large and broad in its scope. We have 138 pupils, with others always coming and going. We teach the boys farming, carpentering, blacksmithing, printing, tailoring, gardening, and military drill with rifles and uniform, besides their work in connection with kitchen, dormitories, etc. The girls go in relays or fatigues to cook, matron, laundress and steam-stress, doing every department of house-work, with care of officers' rooms, waiting on tables, etc., besides a thorough drilling in callisthenics, and they come to school in divisions with the boys for three hours a day. It often happens that they are tired or vexed about something before they come to school; they never prepare any lessons outside the schoolroom; and with habits almost formed, and early neglect, it is not to be wondered at if they make but slow progress in the work of the schoolroom.

The staff of officers number seventeen, and, as five of them are married, we form a little colony by ourselves; or, if you wish, a city with all modern conveniences, such as water-works, electric lights, telephone, etc., and from our printing office issues a monthly sheet relating to the working of the school, known as "The Advance."

The work done here is not very encouraging in results accomplished, nor is it to be expected that the system in vogue should base the best permanent results in the advancement of the pupils. The end of the efforts put forth is not so much permanent advancement as entertainment of visitors, and the glorification of officers in charge of the work. Rapid progress is being made in "civilizing" the children; they are forgetting their language and everything connected with their homes, and a full routine of duties is placed upon them with more or less success.

Sunday, the 12th, was spent with Rev. R. W. Sharpe at St. Peter's Reserve, and services held in the little log church beside the treaty-grounds. At the urgent request of Mr. Sharpe, his visitor prepared brief talks to take the place of sermons morning and evening; and at Sunday School a very enjoyable time was spent among the children. I enjoyed the day, it was a real holiday for me; and I hope something was done to help along the Master's work at St. Peter's. I do not purpose remaining much longer at this school; I am not on a Reserve among the Indians as I wished to be, though I meet scores of them; the school work claims almost all my time, too; and there are plenty of people who would be glad to do the work I am doing who would do it as well if not better than I can do. There is an unlimited field for Christian work among the Indians in all this region; Baptists are not doing a reasonable share; and wherever they have undertaken work they have been blessed. Surely these are plain, common-sense calls for us as a body to do our duty to these thousands who have a right to look to us for the truth as we have it from the Book.

Yours very truly,

JEREMIAH S. CLARK.

Middlechurch, Man., 20th May, 1901.

### Religious Subjects Ever Popular.

There are books written for the elect and books written for the multitude. Those who write for the latter are controlled by their financial instincts as well as by their intellectual tastes. Hence when they write for the people they select themes and styles the people like. They study effect and success just as other people do. The merchant offers for sale goods which appeal to the wants and fancies of his patrons, and the book writer in a goodly degree follows the same principle.

With this in mind it is suggestive and interesting to observe the place of religious subjects in the most widely read novels. Novels for the most part are written for the multitude and not for the elect few, and they deal with facts and subjects that create and hold the interest of the reader. A recent writer in the London Spectator asserts that a novel gains in popularity when it is tied with religion. This is not a hindrance but a help to its circulation. He cites many of the most widely read books of the century as illustration of this fact. The reputation of many of them is due to their religious tone or subjects. He mentions among others "John Halifax," which preaches a creed similar to that of the Quakers; "Robert Elsmere," which is an eloquent advocacy of "liberal theology warmed by religious emotion;" books by Mrs. Oliphant and Miss Charlotte M. Yonge who not long ago passed away; Ian Maclaren and J. M. Barrie who have gained immense popularity by their religious stories; also "Adam Bede" and Victor Hugo's great novel. The fact, we say, is suggestive. Religion is not wanting in interest. People are not tiring of great spiritual questions. There is, in fact, far less contempt of religion now than fifty or one hundred years ago. And people are not simply tolerant, they are interested. Whether they are more religious now than formerly may be a question hard to settle, but religion is not ostracized, it is not put out of mind, it is not offensive. Even unbelievers have a keen, and almost sympathetic, interest in everything religious. Our very magazines which understand the temper of the people do not hesitate to give it a foremost place. It helps circulation, it popularizes the magazine. There may not be much comfort in this, but yet it is pleasant to know that the freshest and most living questions are those which have held the attention of the world since the days of Job and Moses.—The Commonwealth.

### What is our Desired Haven?

There is a little cottage on the sleepy southern shore of Long Island, which looks out upon a shallow, land-locked bay, where a score of sail boats flicker to and fro on the bright circle of water in swallow flights, with no aim but their own motion in the pleasant breeze. It was a pretty sight, but it brought no stir to the thought, no thrill to the emotions. But from the upper windows the outlook ranged across

"The unplumbed, salt, estranging sea."

There went the real ships; the great steamers, building an airy pillar of cloud by day, a flashing pillar of fire by night; the ragged coasters, with their patched and dingy sails; the slim, swift yachts hurrying by in gala dress, as if in haste to arrive at some distant merry festival of Neptune's court. Sometimes they passed in groups, like flights of plovers; sometimes in single file, like a flock of wild swans; sometimes separate and lonely, one appearing and vanishing before the next hove in sight.

When the wind was from the north they hugged the shore. When the wind was southerly, they kept far away, creeping slowly along the rim of the horizon. On a fair breeze they dashed along, with easy, level motion. When the wind was contrary, they came beating in and out, close-hauled, tossing and laboring over the waves. But behind it all was the invisible thought of the desired haven.

We, too, are out on the ocean sailing. All the "reverential fear of the old sea," the peril, the mystery, the charm of the voyage, come home to our own experience. Surely there is nothing that we can ever ask our selves to which we need a clearer, truer answer than this simple, direct question: What is our desired haven in the venturesome voyage of life?—Henry Van Dyke, D. D., in Ships and Havens.

Death is natural to a man, but slavery unnatural; and the moment you strip a man of his liberty you strip him of all his virtues; you convert his heart into a dark hole, in which all the vices conspire against you.—Edmund Burke.

It is not for me, who am ignorant and blind, to prescribe what measure of health is fit for me. If I cannot extend the sphere of my activity, I will at least endeavor, by thy grace, not to neglect anything by which I can be useful. Far from me be all impatience and peevishness. I will endeavor to lessen the cares of my friends for me, and express to them my gratitude for all the concern they show me. The little good I can do, I will do with all the zeal of which I am capable. Though weak, I am not entirely destitute of strength; and in the exertion of my remaining strength I shall not be wholly useless. . . . Thou requirest from thy creatures no more than thou enablest them to perform. To be what thou wilt I should be; to perform what thou wilt me to perform—this is my duty and my supreme felicity.—G. J. Zollikofer.