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THE DOMINION PRESBYTERIAN,

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Manager and Editor

OTTAWA, WEDNESDAY, AUG. 18, 1909.

Sweden has two industrial strikes of somewhat peculiar character — one among farm hands at harvest, and one among the grave-diggers. Both are capable of producing results extremely disastrous.

Not only does Ottawa give promise of becoming the most beautiful city on the continent, but as a manufacturing centre it is said to be more favorably situated than any other city of North America, possessing 100,000 horsepower within its limits, 230,000 within ten miles of the city hall, and 900,000 within a radius of forty miles.

Dr. John Wilkie, of the Gwalion Indian mission, does not regard church union as they have it in India with favor. Writing in the Gwalion Mission Journal he says: "The great question is, What good has it done? What special blessing has it brought to the Indian church? This I cannot answer satisfactorily." He, however, approves of federation. There may be special reasons why Dr Wilkie does not approve of union, but nevertheless his view is that, we believe, of a large and increasing number within the Canadian church.

The restrictive legislation against the sale of cigarettes passed by the Dominion parliament in 1908 seems to have had excellent results. The returns show that thirty million fewer cigarettes were smoked in Canada last year than the year before. The decline is said to be among boys under sixteen years of age. Had the law not been enacted the consumption, which was rapidly growing, would probably have shown an increase of from ten to twenty millions instead of a decrease of thirty millions. Nevertheless the total consumption last year was about 370,000,000, and the prohibition was in force eight months of the year. When enacted it was declared by extremists that it would be absolutely ineffective. That such excellent results have followed is cause for congratulation.

THE CARNIGIE FOUNDATION.

Other educational institutions than Queen's University deem it expedient to change their constitutions in order to conform with the conditions of the Carnegie foundation, so that their professors may be eligible for pensions on retirement. Brown University, a Baptist institution, at Providence, R.I., seems to be in much the same position as Queen's and is considering changes which, while they will meet the Carnegie conditions, will also broaden its sphere of usefulness. Wooster University under the control of the Synod of Ohio, and other denominational colleges have or will cut loose from their ecclesiastical connections. Some have been so founded and endowed that they cannot do so, but as the Presbyterian Banner points out, where they can they may seek release from denominational trammels and still remain loyal to the churches which founded them.

One of the conditions of Mr. Carnegie's gift is that colleges and institutions taking advantage of it must maintain a certain standard of entrance and of work. Already the George Washington University has been cut off because its announced standards of admission to the various schools have not been enforced. It was found that it was admitting more than one-third of its students as "specials," that is, without having satisfied all the entrance requirements. Yale, Harvard, Columbia, Amherst, Princeton, Cornell, Illinois and New York Universities, all usually considered as high class institutions, have been reported as doing the same thing, and a warning has been issued, and a watch will be kept to see that they do not transgress in future under pain of losing their interest in the Ironmaster's millions.

Mr. Carnegie thus virtually becomes an inspector of the higher seats of learning in the land, and his handsome donations will become the means, not only of providing retiring allowances for professors who have given their lives to the cause of education, but also of elevating and sustaining the standard of education. In this way it will serve a two-fold useful purpose.

We are sure no Canadian University will degrade its standard, as some of those in the United States appear to have done, in order to meet the requirements of the gift. We are astonished to learn that some of those referred to should have done so, but the statement is made on the authority of Mr. Henry S. Pritchett, president of the foundation. We are satisfied he will never have to make such a report respecting a Canadian seat of learning.

The Synod of Rupert's Land, of the Church of England in Canada, at its last meeting declared its policy on the liquor question, and its resolution has called forth considerable criticism. The Manitoba liquor act was amended last year to provide for local option in any municipality which carried the by-law by a majority. The Synod advocates a return to the three-fifths provision, and further recommends the Gobenburg system, slightly modified, for Manitoba. The speech of Canon Murray, who introduced the resolution, is described by the Winnipeg papers as both strong and able. The position taken by the Synod is regarded as a rather extraordinary one for a church to take on a question of morals.

"A DEVIL'S TRINITY."

This is the striking title of a chapter in a book for young men, which has entered on a second edition, and well deserves the large measure of popularity it attained when first published. We wish it could be read by every young Canadian. "A Devil's Trinity" are impurity, gambling and drunkenness. As specimens of our author's forceful style the following extracts are given:

"If any man defile this temple," says the Apostle, "him shall God destroy." The ways in which it can be defiled are endless, as some of them are fatal. For my present purpose there are three ways which I want to urge on your serious consideration. * * There are three ways, I repeat, in which we may defile this temple, and the first I will venture to speak about is the sin of Impurity. * * He who would speak with authority and wisdom on this subject to a mixed audience, should possess a poet's gift in the art of putting things. But some one must speak, and to whom does the duty fall, if not upon him whose calling it is to stand between the quick and the dead? It is, in truth, a sad reflection which should stir up strong protest in every earnest soul, that this sin—so deadly in its nature—should be practically safe so far as the pulpit is concerned. * * * There are many reasons why this sin of impurity seems to be on the increase. The old order of town and country is fast breaking up, and practically the whole migration and emigration is to the former. Britain is fast becoming a series of congested centres of population. One consequence is the increasing number of women and girls who find it terribly hard to survive in the pitiless struggle to exist. And we know what this means in so many cases. It is no secret how the scanty earnings of a growing body of girls are eked out. This is not a matter upon which to dwell, and while it is serious enough to compel some very searching thoughts, I refer to it in order to say how much I want to see the day when every calling profession and trade in which a woman can earn her bread and efficiently make her way, shall be open to her equally with a man."

* * There is also the growing reluctance of young men, more especially in the upper and middle classes, to undertake the responsibilities of married life so rarely are they content to creep before they walk. They must begin where their parents leave off in position, appearance, and comforts. This often means to defer marriage until these can be secured; but it does not always mean that these men keep a clean record in the meanwhile. * * Nor are parents always as free from blame as they might be. I have known fathers and mothers who had the reputation of being good men and women, sternly forbid their daughters to engage themselves to young men who had most things to recommend them, except too much means; and I have known them encourage the advances of men whose past and present should have excluded them from any decent home—only because these men had money:

"As you sight the years of responsibility you will, if you are wise, prepare yourself by industry, thought and control, with a view to married life; for marriage, among other things, is the natural, the honorable and the divine provision for the legitimate cravings of our nature. Whenever I hear a man speak sneeringly of mar-

Men in the Making, by the Rev. Ambrose Shepherd, D.D. Price \$1.00. Toronto; The Upper Canada Tract Society.