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NOTE AND COMMENT

The Hebrews of Winnipeg have a way of their own of overcoming the high meat problem. They have organized a company under ecclesiastical control which will supply the Jews of the city with properly killed meat at from six to ten cents a pound.

There will be a northward trend of settlement this year. Not only is the Peace River country attracting settlers but the valleys of the Nass and Skeena rivers in northern British Columbia are drawing the attention of many prospective homesteaders.

Droughts, earthquakes, floods, early frosts and locusts have devastated different parts of Mexico this year. The government is importing tons of corn that the people may not suffer for daily bread, nor the price go beyond the reach of the poor.

The Mohammedan school at Cairo, the intellectual centre of Islam, has ten thousand students and is the largest theological seminary in the world. Islam is next to Christianity, the greatest missionary religion in the world, and Africa is now the centre of its largest activity.

The battles which the twentieth century patriot must fight are harder than those waged on bloody fields. For he has to go forth against entrenched greed, inert ignorance, deadly class hatred and complex and difficult social problems which tax the best-trained brain and the stoutest heart.

Dr. R. M. Wilson, Kwangju, Korea, says nothing so rejoices the workers as appreciation expressed by natives. One old man with a large bleeding tumor over his jugular vein spent a day after recovery going about trying to express gratitude for blessings received. He kept saying: "I was a dead dog when I came." He went away with an armful of books, saying he wanted to preach Christ. With him the gospel was too good to keep to himself. Is it so with you?

"It is by no means an insignificant fact that the \$65,000,000 spent annually in Ireland on drink is more than the entire rental of the agricultural holdings in Ireland. Well might the Irish Roman Catholic bishops in national synod say: "Drunkenness has wrecked more homes, on happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery has condemned emigrants."

The militant suffragettes of England have at last announced in their paper that they have abandoned their militant crusade, and that it will not be resumed "unless we are convinced that the government will yield to nothing else. We hope that the need of it is over, and that militancy has done its work." They announce, however, their opposition to the government will not cease, and that they will take the field in every by-election to urge the election of votes against the government. It is something that the suffragettes have come to see the unwisdom and futility of their militant campaign. It could never accomplish anything but to make firmer the conviction of the opponents of suffrage that women would not be helped by their mingling in public affairs, and that the giving of the suffrage, with its consequent plunging them into public life, would be good for neither the home or morale. Converts will have to be won. If won at all, on another basis than that of militancy.

In the Canadian Senate the bill of Senator Scott to regulate the transportation of intoxicants so as to render prohibition more effective in all communities under local option, Scott Act, etc., created considerable discussion, says the Christian Guardian. Senator Domville, in opposing the bill, declared that Canada is at present "battling manfully against a tidal wave of misdirected moral legislation," of which Senator Scott's bill is, of course, a sample. The senators who opposed the bill seemed greatly exercised over the evil effect of all such legislation, and they declared that drunkenness and crime were increased by all prohibitory measures. It seems rather strange to find a man like Senator Domville, after deploring the evil effects of prohibition, declare that "if a bill were introduced to close up the manufacturers and stop importation of liquors, he and the country would support it." What is to hinder the senator or any of his friends introducing such a bill? Surely the fact that not one of them has ever attempted to introduce anything looking to this end, and that each one has persistently opposed even the mildest measures which were intended to lessen the evils of the drink traffic, would seem to indicate that the senator was not very anxious for the introduction of prohibition in any form.

The Zionist movement has a wonderful fascination as one looks upon it as a part of the fulfilment of prophecy. Its progress is full of interest. We spoke at the time of the successful revolution of the Young Turks, of its probable effect on Jewish immigration into the Holy Land. One of the Philadelphia papers recently published the following interesting dispatch from London, confirming the view taken then: Letters from Jerusalem state that the proclamation of a constitution in Turkey has thrown open the doors of Palestine to an influx of Jews from all parts of the world. In Jerusalem alone four-fifths of the 100,000 population now belong to the Jewish faith, while at Jaffa, Tiberias, Safed and Haifa the Jews are reckoned by tens of thousands. Almost the whole extensive plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beersheba, and even farther south, to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa carries hundreds of them. The Valley of the Jordan, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists and syndicates of Zionists, whose agents, distributed all over the land, are buying up rich properties of Mohammedan offenders whose incomes since the revolution are considerably lessened. The Holy City is essentially a Jewish town. Banking, as well as trade and commerce, is monopolized by Jews. The Government has found it necessary to organize a company of Jewishgendarmes. Hundreds of thousands of pounds are sent annually from Europe and America to enable the colonists to build homes, hospitals, schools and invalid homes. Over one hundred schools already exist in Jerusalem alone, and synagogues are going up everywhere. The value of land has risen fourfold. The modern agricultural implements and methods of the Jewish settlers have made the land produce harvests never before dreamed of by the natives. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with splendid determination. The racial exclusiveness of the Jews is arousing the opposition of Ottomans. The Turkish constitutional regime has in this question one of the greatest problems that it has ever faced."

A layman taking part in the Laymen's Missionary Movement campaign in the United States said a very good thing the other day with a real point in it. He was speaking of the matter of giving and the ability to give, and said: "We have the means, also the meanness; and we must get rid of both." "This terse observation, with its moral right on top," remarks the West-land, "is commended to whomsoever it applies to in Western Canada. It fits some of us." And it fits a number in the east, just as well, if we could only see the point.

The French Antarctic expedition, returning from its explorations, reports that it pushed south to a point almost directly south of Cape Horn, South America, and proceeded westward to a point opposite New Zealand. The commander, Dr. Charcot, reports the exploration of about 120 miles of coast of the Antarctic continent, and that he is able to map this distance of coast line, heretofore uncharted. The expedition had much bad luck in accidents to the ship, and was not able to push south over the ice as far as intended. When it reaches France and a full report is published, it may prove to be of considerable geographical value.

In the March number of the Gwallior mission Journal, Dr. Wickle tells of the observance of the Lord's Supper at Rajapara: "How you would all have liked to be with us in our simple service. Only fifteen adults partook, as so many of our people were compelled to go elsewhere on that day or to stay at home from sickness and so could not be with us. One man came in when it was all over, having walked some eight miles to be with us; another walked about eight miles in another direction, one five and three, four miles—the rest being in Rajapara itself. We all sat on the ground in our tent. There were no fine clothes and to look at them you would have said they were all very poor, but I doubt if the Communion was ever more seriously partaken of. One was before, an Abir; a third, a Kachhi—all fairly good castes, whilst with them sat some Chamars, Berars and Bheels, all so low that their touch is supposed to pollute; and yet these all as brothers partook the common feast. It meant, too, so much. On becoming a Christian of course they give up caste, but there is no definite breaking with it, till they eat with us. This the Communion compels, and this they all felt as that day they took the food from our hands."

Here is another interesting extract from the same letter on the same subject: "One old man was unable to be present on account of sickness and great was his sorrow. He is the strongest man we have out there and he was so anxiously looking forward to being present, but could not come the three odd miles to us. Another, the Head man amongst one large section of the Bheels was hindered as he had been badly burned, but his wife came and was one of the most interested there. This Head man of the Bheels though such a decided Christian and a member of our Christian Panchayets is still recognized as the head of the non-Christian Bheels, whom he is seeking to draw into the Christian church. The interest among the Bheels is very real at present, but like all mass movements has its very real dangers and so we are urging more care in baptism than ever. It is so easy to move with the crowd without any real sense of what being a Christian means that it would be very easy to swamp the Church with a crowd, Christians in name, but heathen at heart, that would still cling to their old customs and superstitions. Never have we seen so much bitter opposition as to-day, but that is complementary to our work and only what we may expect when faithful work is done."