

HOME JOURNAL

A Department for the Family

People and Things the World Over

One of the results of the new British postal laws is that 6,000,000 English magazines, which used to be barred by high rates, are coming into Canada.

The Technical University of Stuttgart has announced its intention to establish a chair of aeronautics. Count Zeppelin has manifested a lively interest in the matter and he probably will deliver occasional lectures.

Both chambers of the Swedish diet have passed the bill providing for universal suffrage with proportional representation in parliament. All the inhabitants in the country over 24 years of age are entitled to vote.

A Cleveland man announces the invention of an oxygen-acetylene torch which will melt through in two minutes two inches of solid steel, and pierce in less than ten a twelve-inch piece of hardened steel that a saw would take some twenty hours to go through.

The announcement of the winner of the Rhodes' scholarship for Manitoba has been made. The coveted honor goes this year to Skeeli Johnson, an Icelander by birth, but a resident in Winnipeg during his school days. The Icelander, perhaps more than any other foreign people, has made good in Canada.

An anonymous donor gave \$100,000 to McGill university on condition that a nadditional \$500,000 be raised the resultant \$600,000 to be a fund for the general use of the university. No time limit is set for the collection of the half million, but Principal Peterson stated that he already had in hand about \$100,000 of this fund, including a donation of \$50,000, recently made by Robert Reford and another gift of \$25,000 also by an anonymous benefactor.

Because he rescued a young woman in Chicago from a life of dissipation, David S. Kidd, 17 Lenox street, Toronto, Ont., has won for himself a fortune estimated at \$250,000, and for the city of Toronto a refuge for erring young women, to be erected at a cost of \$1,000,000, plans for which are being drawn by Mr. Rattsbee, a local architect. The site chosen is at College and Lippincott streets. Mr. Kidd gave Miss Lucy Burbank advice which led to her reformation and return to a wealthy home in Pittsburg. With the announcement of her father's death comes the information that his wealth amounted to \$3,000,000. The daughter's share of the estate, amounting to \$250,000 is said to have been bequeathed to Mr. Kidd, and the will also provided for the erection of a home for erring young women at a cost of \$1,000,000.

Signor Rava, Minister of Public Instruction, communicates the particulars of an archaeological discovery at Gianiculum, where excavations have been going on since last June. Several statues, fragments of columns, and bronze objects have been unearthed, and now a cell, evidently belonging to a temple, and a large altar of triangular shape, have been discovered. The apex is towards the east. It is built of bricks, covered with some sort of concrete. In the middle of the altar a well

is sunk. It was covered with tiles. It was opened in the presence of Signor Rava and Prof. Bernabei, and was found to contain a bronze statue of the god Kronos, a mythical divinity, with a serpent wound around the body while nearby were eggs in an excellent state of preservation. The discovery shows particularly that the site was a place of sacrifice. It is of extraordinary importance, being unparalleled in archaeological finds.

To the closing of the saloon in Georgia must be chiefly attributed the decrease of 8,810 in the number of arrests by the police last year, as compared with the records of last year 1907.

To that fact also, it follows, is due the decrease of \$34,350 of the amount of fines collected in recorder's court and of \$10,388 in the value of fines worked out on the streets.

Add to the \$35,000 saving in police court fines the amount of money which that would also represent as having been spent across the standing bar for the intoxicants which resulted in the arrests, and there was quite a comfortable sum saved to families who would, no doubt, have found themselves at times in distressing circumstances.

The experiment of the abandonment of the saloon, therefore, cannot be questioned; its success is established in these figures, which, in similar proposition, will undoubtedly be found in other communities from which the saloon has now disappeared.

The saloon has gone for good and those who are even remotely anticipating its return are indulging a fatuous hope.

Marriage Under National Control

A recent visitor to Manitoba was Dr. Alexander Hugh Ferguson, of Chicago, who is acknowledged to be one of the most skilful surgeons on this continent. He is a Canadian by birth, a graduate of Manitoba college and of Trinity, and for a number of years before going to Chicago he practiced with great success in Winnipeg. The founding of Manitoba Medical college was largely due to his energetic efforts. Dr. Ferguson has never lost sight of his Western Canadian friends and enjoyed meeting old friends of a dozen years ago. At a banquet given by the Medical Association of Manitoba he made an address which contained much food for thought in other than medical minds. Among other things he criticised the tendency towards separate settlements of the various nationalities coming into the country. The keeping of each class of immigrants by itself he considered a mistake, detrimental to the people themselves and to the future of the Canadian nation. He dwelt with emphasis upon his idea that marriage should be under national control. The state should have the deciding voice when it was a question of the welfare of her future citizens. Capricious and fanciful affinity should not be sufficient to authorize marriage. The physically defective, the weak-minded, the morally degenerate should not be allowed to perpetuate their delinquencies. He said "Let me ask what are man's obligations to the future? Are they to give more consideration to plants, flowers, dogs, cats, horses and pigeons than to rearing high-minded, strong-bodied boys and girls? No person should be allowed to marry without a certificate from a reputable physician stating the physical condition of the person intending to marry. With the marriage certificate should be recorded the family and personal history of each contracting party, paying special attention to congenital defects, hereditary diseases, acquired diseases and habits and a brief statement of their mental and physical condition. Why should a couple of impulsive non-entities enter into a life contract, when life, health nor accident company would for a moment accept either of them for membership?"

History of the Laymen's Missionary Movement

The short career of the Laymen's Missionary Movement, which is to hold a national missionary congress in Toronto, March 31st to April 4th, is full of interesting incidents, and the Movement has shown a most remarkable growth.

It was organized in connection with the Centennial celebration of the Haystack prayer meeting in New York, November 13th and 14th, 1906. Following these meetings there was a group of laymen who met for prayer in the chapel of the 5th Avenue Pres. Church, continuing all afternoon and evening, and closing with resolutions covering the following points:

The 100th anniversary of the first American Foreign Missionary work finds the door of every nation open to the Gospel; the organizations at work are doing excellent service; business men are taking a vital interest in every form of church work, and such men have been very successful in the management of large business and political enterprises; a committee should be appointed to co-operate with the Mission Boards for three purposes: to project a campaign of education among laymen; to devise a comprehensive plan looking towards the evangelization of the world in this generation; to endeavor to form through the church boards a commission of fifty or more laymen to visit the mission fields, and report to the church at home.

The work since that time has taken giant strides, and quite a number of denominational Laymen's Movements have been organized. The work in the Canadian churches has been particularly strong, though the churches in the Southern States have their denominational organizations very complete.

It has no organization apart from a general committee, with headquarters in New York, meeting twice a year, and an Executive Committee of 21 members meeting each month. Three Secretaries give their whole time to the work of the general Movement, besides the Denominational Secretaries.

The Movement stands for investigation, agitation and organization; the investigation by laymen of missionary conditions; and the organization of laymen to co-operate with the ministers and Missionary Boards in enlisting the whole church in its supreme work of saving the world.

It is noteworthy that wherever the Movement has been presented, in scores of cities of the United States and Canada, it has received the enthusiastic commendation and co-operation of representative men. A commission of six laymen from the United States and Canada presented the Movement in Great Britain, where it was at once taken up, and National Committees organized both in England and Scotland. It has since spread to Germany and Australia.

The power of the Movement in the lives of men seems to be partially answered by the following considerations:—

(1) The Movement presents to men the greatest possible spiritual challenge—the need of the world.

(2) It makes the largest possible demands upon men; reminding them that all life is a trust involving stewardship of opportunity, influence, time and treasure; that spiritual values are the only permanent ones, and that selfishness is suicidal.

(3) The effort to evangelize the world presents to every man the largest opportunity of service which can come to him in this life.

(4) The life purpose emphasized by the Movement when followed satisfies the deepest spiritual ambitions of men.

(5) The effort to evangelize the world presents the speediest and surest method of saving the church.

(6) The union of all branches of the church in such co-operation emphasizes, as nothing else can, the unity of the church.

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