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C. PLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 15 1903.

The University of Ottawa has conferred the degree of LL.D. on Mr Henry J. Morgan, of this city. The honour is well deserved, as Dr. Morgan has already done much useful literary work; and as his pen is never idle, much more may be expected from him in the near future.

The story which has been running in our pages for some time has been completed. We are glad to know that it has been appreciated by our readers. It was well written, showed much insight into human life and had real, local colour. Our thanks are due to the authors for the kind permission to use their work. Those who have given careful attention to it can testify that it is of high quality and deserves to be better known.

AN IDEAL OUTING.

It comes to us all at one time or another—this desire to get away from bricks, mortar and trolley cars. Ottawans are fortunate in having a means so easy of access and withal so pleasurable as that afforded by the Ottawa River Navigation Company in their outing from the Capital to Grenville and return. What could be more delightful now that the smoke—that has beclouded the country for the past weeks—has cleared away than this interprovincial trip. One instinctively agrees with poet and philosopher in the beauty that this world puts on, surrounded with the freshness and delight of rain washed verdure, and the ever changing color blending of nature.

The Steamer Empress, under command of Captain Elliott, an efficient and courteous officer and an able crew—makes the trip daily, reaching Ottawa at seven in the evening, having connected with the Montreal boat at Grenville. The same Company operate both ends of the line, the Steamer Sovereign doing duty on the Montreal Grenville section, the entire route from the metropolis to the Capital being covered in daylight. To those desirous of breaking a tedious railway journey, no more delightful way could be had than the boat trip from Ottawa to Montreal.

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PROF. SHORTT ON THE CHINESE IDEA.

The principle upon which the Chinese, in common with the great majority of the human race, manage to regulate themselves, is that of mutual, not individual responsibility. Mutual responsibility is, of course, a strong factor in civilized society, but it is not its distinctive factor which makes self government possible. With the Chinese, as with the others, there is a vivid realization of the strength and inevitability of the powers that control destiny—what we call natural law. In the region of morals and religion this feeling fosters fatalism, and the conviction that the individual to be safe must be in harmony with his community. Thus the standards of his community, not the dictates of conscience, guide his conduct. Thus, if you come to understand the principles upon which a Chinaman acts, and treat him in accordance with these, he will commonly prove much more reliable, within the limits of his capacity, than the average workman of European origin. The Chinaman being at his best when he is under the control of his own institutions, if he is to be permitted to come to Canada, he should be permitted to retain, what might be termed, his spiritual manners and customs. To attempt to make a Canadian out of him is to spoil a Chinaman without securing a Canadian worthy of the name. This does not apply to those outward changes of costume, language, economic methods, etc., which are being promoted by the Chinese Reform Associations, without, however, advocating or attempting a change in the Chinese basis of conduct, social or moral. But the Chinaman, even with his own self adjusting system, is a menace to our system of professed though unstable self government. The Chinese system of mutual responsibility quite readily lends itself to being a state within a state, but, unfortunately, our practical Government cannot adapt itself to having a state within a state. As already pointed out, our political and social system is not really an independent and self-supporting one, but lives only by the quality of its individual citizens, and cannot, therefore, permit of any considerable alien element of a permanent character without being weakened in proportion.—Prof. Shortt in Toronto News.

CHINESE IN CANADA.

Prof. A. Shortt, of Queen's University, is writing to the Toronto News an unusually interesting series of letters from the Canadian Far West. Prof. Shortt is an acute observer as well as an independent and philosophical thinker. In a recent issue he discusses penetratingly the Chinese in Canada. The question is not merely interesting, but ethically important. More than once or twice has the subject come up incidentally or directly in our General Assembly. One view taken has been that so long as people actually or derivatively non Chinese are allowed to go into China it is only fair play that Chinese should be allowed to reciprocate by

coming into the "Outside Lands," including Canada. At first sight there seems to be force in the contention, but it is modified by several considerations.

A nation, particularly a young nation like Canada, in the formative stage, cannot be much blamed if it regards and protects itself much as a family might be justified in regarding and protecting itself. All wise parents find it absolutely necessary to guard their families from contaminating associations.

Those who wish the greatest things for Canada desire it to take its place among that band of rising English-speaking peoples upon which, in the Providence of God, so much of the future progress of mankind seems to depend. To put the matter in an extreme way—we do it purposely to bring out the point of view—which would be most in the interest of mankind, that Canada should become an Anglo Saxon community, or a Chinese community? Is it merely racial conceit to believe it better Canada should grow into a great English speaking, Anglo-Saxon community? We do not think so.

Let us not be understood as for a moment harboring anything approaching narrow and vulgar prejudice against the Chinese. The Chinese are by no means without admirable qualities. As for those Chinese who are now in Canada, or who may work their way into the country, they should be protected from wrong and hoodlumism, and helped in every way to become intelligent Christians and good citizens.

But it must be remembered that the national digestion should not be overworked, and probably it takes longer to assimilate Chinamen than men of any other race. Under the system of pagan ancestor worship, which is the strongest principle of this yellow race, the idea of which has been hereditarily inground for many hundreds of years, progressive views are regarded as irreligious and impious. A sparsely settled, new country, like Canada, cannot therefore safely attempt to assimilate too many Chinamen at a time. It would be too much like taking a stone into the stomach.

THE GLORIOUS FOURTH.

Our neighbors have been celebrating once more their Independence Day and we are glad to find that some leading members of the nation see things which are quite clear to outsiders. There is so much mob law in the United States that the talk of equality and liberty is put to shame. The following report of Secretary Moody's speech in connection with a great celebration at Washington shows that this official realises the seriousness of the situation.

"Secretary Moody spoke of the equality of all men before the law, and held that the remedy for any wrong should be sought under law, and in the courts which represent the majesty of the people's will. Any departure from this sound principle is a contempt not only of the courts, but of the people who have created the courts. He added: