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C. BLACKETT ROBINSON, Manager and Editor

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## JEWIS AND OFFICE.

"The Jewish Times" asks if the time has not arrived for our governments to recognise the worth and importance of the Jewish colony by entrusting official positions to some of its eminent members. Our contemporary says that the Israelites are not place-hunters but that the hour has come for them to assert themselves and for the governments to show sympathy towards them." This statement is made by the special correspondent of *La Patrie* who writes the notes under the heading "At the Quebec Legislature." The statement is printed without comment. It is we think worth this much comment: We are glad that the Jews in Canada are not place hunters because there are already too many of that kind. And in a free country we do not see any reason why a suitable place should not now and then find a suitable Jew.

We like the new departure in Provincial education allowing the Teachers' Representative Convention a considerable voice in approval or amendment of educational legislation. The trend at present seems to be in favor of fewer examinations; less home work; less Latin; the extension of nature studies and manual training; larger liberty to local boards in relation to optional studies.

We have long regarded the antagonism between England and France as senseless, playing as it does into the hands of Russia and Germany. We are therefore glad to see King Edward of England visiting France and receiving so cordial a welcome. A King can be a menace of international concord; this is also true of a President or Temporary King, as witness President Cleveland a few years ago re Venezuela and Great Britain; but a King possessed of intelligence, good will and tact can earn his royal allowance by using his personality in helping to keep sweet the relations between rival powers.

## POLITICAL PURITY.

Very much is said just now about the need of elevating the standard of political morality, and we sincerely hope that the movement will not end in talk. The Dominion Parliament has discussed the matter and we learn that both parties are eager for improvement. But this eagerness must also be manifested outside of Parliament and in action as well as speeches. The Brunet case has provoked strong comment by journals of various shades and that was a case in which both parties were clearly to blame. As a matter of fact there never will be any real improvement until politicians believe that it is better to lose a seat, better even to lose an election, than to do a wicked thing. Men will take risks so long as they know there are influential people in both parties ready to move heaven and earth to save them from the consequences of their guilt. At the present time there is some uneasiness, some stirring of the public conscience, and unless some real improvement comes out of it matters must grow worse. There is no standing still, here as elsewhere, the only path of safety is to go forward in cleaner paths and nobler ways.

## THE DOMESTIC PROBLEM.

From every part of Canada and the United States the story is the same, a famine of domestic help. The main reasons are the openings for women in stores, factories and workshops of various kinds, combined with the lack of social appreciation of the calling of a domestic servant. A quarter of a century ago women servants occupied a somewhat fendal position; they were expected to be at beck and call from early morning till late at night, and one evening a week out was considered liberal allowance. Now, a domestic help can bargain like any other employee as to the amount of work and leisure to be expected. The old state of things will not return. Wise people will not rail against a change that was meritable, but adjust themselves to the new conditions. Some forms of co-operation in necessary household work would give considerable relief. But the greatest relief will come from simplification of houses and household work, so that need for outside domestic help may be reduced to a minimum. Better a house compactly built, so as to save steps, and not too large. Avoid, as far as may be, dust-collecting belongings. Cultivate simplicity in regard to food and meals. Housewives yield too readily to modern complexity and conventionality. Very likely it may be difficult to get down to the simplicity of Abraham of olden time, or Thoreau of more modern date, but where there's a will there's a way to much, if not to all.

The April Ladies' Magazine is the Easter Number as is shown by the pretty cover decorated with lilies. The opening story, When Hearts Were Brave, is an excellent one, and there are two other complete tales, as well as numerous interesting articles. Very timely is that on The Flower Garden, which gives direction as to preparation of the garden and sowing the seed. The different departments are full of helpful suggestions. The Dyas Publishing Co., Toronto.

## THE CRITIC'S CORNER.

In the International Journal of Ethics for April Dr. Josiah Royce, of Harvard University, asks, and in his own way answers the question, "What should be the attitude of Teachers of Philosophy towards Religion?" As Dr. Royce has been a Gifford Lecturer and has published books on "The World and the Individual" which according to some critics contain important contributions towards the philosophy of religion, one may expect some light upon this critical question as one interested both in philosophy and religion, I read the article with eager interest. There is much in it that is helpful but for any one interested in the life of the Christian Church it has a sting in its tail. Next week I hope to examine a statement which seems to me to be likely to do harm, in so far as it has any real influence. The statement I refer to is to the effect that it is a good thing if the teacher of philosophy "sees his ways to avoid all connection with any sect or form of the visible church." Being a philosopher of course Dr. Royce gives a reason for his statement but the reason does not seem to me to be sufficient and satisfactory. This week however I confine myself to reproducing his statement of principles which guide the teacher of philosophy in his action in relation to religion.

"The first principle is that Religion, in its higher sense, constitutes the most important business of the human being, and by Religion in its higher sense, I mean the consciousness of practical relations of a real but at present unseen spiritual order, whose authority as furnishing the rule for our conduct is concerned as absolute, and whose worth and dignity we recognize as above every other worth and dignity known to us."

That is very true and good and will not be disputed by reasonable believing men.

"But now, as my second principle, I have to add, that in human history, Religion in proportion to its importance, characteristically appears as amongst the worst managed of all of humanity's undertakings. I call this characteristic. I need not pause to explain it. Humanity's important business has generally been mismanaged in proportion to its significance." This seems to me to be rather a fact than a principle, if it is a fact, and if fact it is then human history is a sorry business, and humanity is in a poor plight. Our hope is that religion is something more than an undertaking of humanity.

From these two principles the conclusion is drawn that to improve matters division of labour is needed. "Reformer and prophet, man of common sense and philosopher, the worker and the thinker, the devout soul and the critic—all such are needed for the task." That also is a true saying but we do not see that it really follows from any or all of these principles that the teacher of philosophy ought to stay outside of the visible church.

Dr. Royce is an able thinker, a philosophical leader in the United States, he has a perfect right to his opinion but there are some of us who are pained when we note the conclusion to which these principles lead him. However that is a matter that demands careful consideration. VERAM