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NOTE AND COMMENT

The physicians of Paris have decided that hereafter Sunday visits to patients shall be treated as night visits with double charges. Dr. Loredde, the father of the movement, declares that it was initiated to secure Sunday as a day of rest. Of course, patients who are decidedly ill will need their physician just as much on the Sabbath as any other day but where it is not absolutely necessary the chances are that the call will be postponed until the next day if the patient is charged double price for the Sunday visit.

A British M.P., speaking on the Licensing question in England, said all were agreed that facilities for drinking were too many. Alluding to "compensation" demanded by the brewers and distillers—he caustically remarked: If I make an investment in a small corner of hell, is the state to share its policy that I might always have tenants for my property? The "trade" thrives on the demoralization of the people. He said they would have to go on with their temperance work, and God would find them a Joshua to lead them into the promised land.

Dr. Wilfred T. Grenfell, the heroic medical missionary of Labrador, who recently attended the international convention of the Young Men's Christian Association, at Washington, gave two lectures at Johns Hopkins University, November 22. In the afternoon he lectured before the Johns Hopkins medical students and nurses, pointing out a great field for those who wish to relieve suffering humanity. At night he gave an illustrated lecture in McCay Hall to a large audience concerning his work and experiences in Labrador, taking an optimistic view of the future of that bleak country.

Viscount Wolsley, who has resigned the Colonelcy of the Royal Horse Guards at the age of 74; has seen active service in all quarters of the globe. In connection with the Ashanti War, he commanded the troops on the Gold Coast, and after defeating the enemy, Sir Garnet Wolsley, as he then was, entered Kumasi, and received the submission of the King. For his services in Egypt in 1882 he was created Baron Wolsley, and three years later was raised to the dignity of a Viscount for his great work in connection with the relief of Khartoum.

A cablegram from Manila to the New York Tribune says: "Much discussion has been caused here by the fact that no liquors were served at the entertainments in Mr. Taft's honor at the palace. This step is said to have been taken at the direction of the secretary." The Michigan Presbyterian hopes the statement is correct, and that it marks the beginning of an era in which liquors shall be excluded from all functions given by or in honor of officials of the United States government. Canada, too! It would save many a young man (and old men, too) from insidious and dangerous temptation if the wine and champagne which almost invariably figure at public and semi-public functions were conspicuous by their absence. Many a man can point to such functions as the starting point in his downward career. Let us have the new "era" when intoxicating liquors shall be excluded from all such functions.

The Presbyterian house and its interesting exhibit at the Jamestown, Va., Exposition attracted many visitors from many lands. A number of incidents connected with these visitors are told. One day a Hindoo, dark, erect and alert, came in. "What God do you worship?" was asked by one of our ministers. And the Hindoo answered, "Buddha." There came another visitor in strange garb, and he also was asked. "What God do you worship?" He bowed his head and said, "The Lord Jesus Christ is my Saviour; I worship Him." He was an Afghan from the borders of India and Afghanistan, a far-away trophy of Christian missions, who told of the Christian woman who had taught him to know Christ, and open his heart to His coming. "Many shall come in that day from the North and the South and the East and the West."

In a recent issue of Harper's Monthly Magazine, Dr. Lonsbury, professor of English in Yale University, discussed "The Coming and Going of Expletives," in which he has a passage that all men would do well to consider: "It is not until men have reached a high degree of cultivation that they begin to appreciate the efficacy of understatement. To a very great extent the practice of swearing is specially characteristic of a rude and imperfect civilization. With the advance of culture profanity declines. It declines not so much because men become peculiarly sensitive to its viciousness, but they do to its ineffectiveness." He thinks the practice has been "steadily, even if slowly, diminishing for centuries. The growth of refinement, both in the individual and in the community, tends more to its disuse than all the exhortations of moralists or the rebukes of divines." It will be remembered that about a year ago, an Englishman giving his impressions of the Canadian people, remarked on the prevalence of profanity wherever he went—the shame of Canada. Doesn't Dr. Lonsbury's deliverance remind us that "swearing is specially characteristic of a rude and imperfect civilization." Time for us to mend our manners and habits.

General Joubert Pienaar, formerly of the Boer army, is in England for the purpose of calling the attention of the British government to the slave trade which, he says, is carried on in Portuguese Africa by officers of the Portuguese government and by others. After the Boer war he went into Portuguese territory on the west coast, on a commercial enterprise. He asserts that nothing that has been told of conditions on the Congo is more vile or detestable than the shameless traffic which is carried on openly, unhindered by the Portuguese government in this territory. He declares that the horrors that are perpetrated upon the slaves cannot be told in print. The trade, however, is carried on under the forms of law. Men and women are driven in by the traders, who are Portuguese half-castes. A Portuguese official reads a paper to these poor creatures, and when the reading is finished they are told to say "Yes." He then certifies that they have accepted the contract, though they have not understood a word of it, nor even known that it was a contract. The paper is then bound about their necks and they are ready for shipment. General Pienaar says that he is determined to rouse the interest and the sympathy of the civilized world for the suppression of this slave trade.

The people are better educated than formerly in regard to hygiene, and are taking better care of their health. Hence in most communities better sanitary conditions are observable and there is less sickness. This hygienic education should be instilled into the minds of the youth of the land, and the next generation will be improved morally and physically.

The recent action of the Episcopal Convention which met in New York, in passing a resolution which practically opened Episcopal pulpits to the ministers of dissenting churches, has evoked a lively controversy in The Canadian Churchman. That paper, so far as we have noted, has not taken a definite stand on the question, but some of the correspondents have for and against—the controversy ranging around "the seat of authority." One of the writers in favor of "the open pulpit" says: "The proper attitude for every member of the Church is concern for the will of God rather than for the dictum of 'authority,' so-called. So long as a man's conduct is in harmony with the Spirit and in accord with the great principles and doctrines enunciated by Jesus he need not fear the onslaught of authority's votaries. It is evident that he is most faithful to the Church and most pleasing to those in authority, who most effectually builds up the Church. I think we should admire the man who turns aside from the well-worn way when there is need and a call to do so, for in so doing he adorns his Church and edifies his fellowmen. But it seems that some would follow the example of the priest and Levite rather than that of the good Samaritan. In so doing they bring shame upon themselves and injury to their Church. This cry about authority is doing an immense amount of harm to the Anglican Church and to the Church Universal."

Lord Cromer the builder of modern Egypt, speaking recently at the dinner of the Unionist Free Trade Club, took his stand in favor of free trade. The British Weekly, from which we quote, says the tariff reform agitation has lost much of its interest for the public, though little of its sound and fury. The dwindling ranks of the Protectionists are no longer reinforced by eminent names. Mr. Balfour's Birmingham speech can have given no real satisfaction to the militant members of the party. Lord Cromer, from his unrivalled experience, says our contemporary, shows that in its Imperial aspect Free Trade and not Protection is the true policy of the British people. He reminds us that the rule of perfect equality in trade has helped us in every region of the globe. We have been permitted to advance quietly in the Sudan, in Egypt, and in India, because it was understood that under our rule no preference would be given to the trade of any one nation. The arguments of Lord Cromer were in substance the same as those with which Lord Rosebery, at the opening of the controversy, opposed the speeches of Mr. Chamberlain. The following sentence is a golden saying for Free Traders: "One of the main reasons why, in spite of the difficulties of the situation, we have been able to do a good piece of work in Egypt, and why we have eventually been able to get Europe to acquiesce in our continuance of that work, has been that, during the whole course of the occupation, the principles of free trade have been rigidly applied in that country."