

The Dominion Presbyterian

IS PUBLISHED AT
323 FRANK ST., - OTTAWA
AND AT
MONTREAL AND WINNIPEG

Term: One year (50 issues) in
advance, \$1.50.

Letters should be addressed:-

THE DOMINION PRESBYTERIAN,
P. O. Drawer 583, Ottawa.
C. BLACKETT ROBINSON,
Manager and Editor

OTTAWA, WEDNESDAY, JULY 27th 1910.

¶ Sir Ernest Shackleton, who recently visited this country, but has returned to England, reports having received a quaint letter from some children in Buckingham, Que., covering the sum of \$25.00 towards the funds of the Antarctic expedition, in aid of which his Canadian lectures were given.

Mrs. J. B. Wylie, of Deer Park, has been elected trustee of a newly created School Section, in York County. Lady school trustees there have been and now are in Ontario cities, but never before in a rural school section. Women teaching school will expect much from Mrs. Wylie. She has been a teacher herself, and was for five years editor of the "Kindergarten Review."

The Coronation of King George V is fixed for June 22, of next year. The arrangement of the details is even now under way and will occupy the officials for a considerable period in the meantime. Hitherto, at the opening of parliament by the King, no official provision has been made for the reception or accommodation of representatives of the self-governing Dominions, though foreign ambassadors have been assigned seats and appear in uniform. When King George opens parliament next spring, places will be reserved for the four high commissioners. It is stated this action is taken on the direct initiative of the King.

In an American exchange we find the following suggestive paragraph:-

"A body of Cleveland men investigated moving picture shows of that city, and found 40 per cent. of the 290 films examined unfit for children to see; 13 4-10 per cent. represented robbery, 13 1-10 per cent. murder, 8 2-10 indecent suggestions, 5 8-10 domestic infidelity. Others represented loose ideals of marriage, kidnapping and suicide. They also found that 21 per cent. of the evening audiences were under 18 years of age. A chief of police reports that many criminals who come under his charge confess that their fall came as a result of reading exciting tales of crime. This is unquestionably true. Others trace their fall to pictures representing scenes of violence or to theatrical performances representing strife, robbery or licentiousness."

Would the result be different if a similar examination were made of films exhibited in Canadian cities? We think not. It would be well for the proper authorities to give this matter their serious attention.

CALVINISM AND CAPITALISM.

What connection can there be between these two very different terms? A very great deal, Principal Forsyth, of Hackney College, tells in the June number of the Contemporary Review. He does not use the term as opposed to Labor, but as the system of the growth and use of capital, "which has made the modern world possible." Concerning Calvinism, in the broader sense, quite apart from its theology, the great fact is: Commerce, as an activity, both noble and democratic, began on a new basis when "active life became the arena of true faith; and economic development was delivered from the control of the clergy, and from the medieval prescription of interest." Here is the key to Principal Forsyth's lucid and deeply reasoned paper, from which we make the following suggestive extracts:-

"The Calvinistic ethic was more economic than Luther's. * * * It had the true public note, the world note, the note of affairs." The solid growth of Germany is due to other than Lutheran influences, he says, without hinting what they were. "Accept the civil situation," said Luther, "and may God mend all." Nay," said Calvin, "but we must help Him to mend all." "Faith is not mere reliance, but an energy." "Our circumstances, our Governments, were not only to be reckoned with, they might even be called to a reckoning. * * * In this respect, the Calvinists were the Jesuits of Protestantism, in ideal, though not in methods." "Religious certainty was bound up with moral energy." "This public ethic (of Calvinism) was utilitarian in its note and actual." Both Quakerism and Calvinism made "public heroes," and initiated that "mastery of the world which we know as modern capitalism. It was the work of men too well fortified by their own prosperity. We recognize this ethic still when we speak of capital originating in labor, thrift, saving, and the self-denying, sober side of life."

While in Germany the sequel of the Reformation was, on the one hand, the peasant wars, and on the other, the despotism of the sovereign, in Calvinism, the public results were Geneva, Holland, the English Commonwealth and American and British Constitutionalism. "It is not rationalism that is the bane of German Christianity, it is absolutism; it is the State." "Luther made terms with the State, and so fastened the ruler on the neck of the Church to this day." "But Calvin made terms with capital as the new power. And so he acquired the future." "It would be easy to show that the doctrine of election contains the principle, as it made the origin, of modern elections." "Calvinism was in England the true mother of parliaments." And further down the page, there follows a quite new and ingenious interpretation of the theological dogma. "All men are the elect. The seemingly elect are but representatives, pioneers and trustees of the rest. It is a matter of priority and not privilege." "It was in Calvinistic lands that liberty, trade, industry, capital developed." For liberty of conscience, "Calvinism has been, (by its principle on the great scale, if not always by its practice on the small) the great protagonist in history." "The Cromwellian principle is the sound democratic principle. It only failed because it was before its time, because even he and his had not transcended the idea of attaining Christ's ends by the force of an army, instead of by public conviction and moral consent."

"The genius of capitalism when it was a moral power is not the passion of greed, but the passion of production, of enterprise. It is the passion of work which spends little on itself, if it gets things done."

HOLIDAY MISTAKES.

Some people have reason to regret their holiday season, through inattention to some of the simple rules which govern health. No one should, without previous preparation, undertake severe physical exercise. This applies especially to those who are accustomed to sedentary lives. Then again, those who lead a simple daily routine and are in the habit of taking frugal meals should exercise habitual prudence at hotel tables, where their appetites may tempt them to luxurious eating, at the expense of digestive trouble later on. A true holiday means a change of air and scene; rest of body as well as of mind; and moderation in eating, drinking and all other habits that affect both mind and body. The complete change of life and surroundings, and the spirit of good fellowship engendered by holiday habits and associations have a tendency to lead one occasionally to act in a careless or reckless manner. This should be guarded against. In not a few instances, health has been injured and even life lost through lack of proper caution and due restraint. A long walk, or active exertion in any form, should not be begun immediately after a meal. One of the indispensable adjuncts of a happy, healthy holiday is sound common sense, and its inevitable outcome, moderation in all things.

The Catholic Register is right when it says: "An open verdict with its 'no-body to blame' declaration, simply means a jury without sufficient courage to fix the real responsibility. These verdicts are becoming altogether too common in Canada of late."

The United Free Presbyterian Church of Scotland has fully recovered, it is said, from the effects of the decision of the House of Lords, which affected so much of its property and so many of its institutions. In membership the loss has been more than made up, and in the housing of evicted congregations and ministers splendid progress has been made. There was, fortunately, no curtailment of missionary endeavour, and the Church is now ready to advance into fields which have been held open for the past five years. The most significant statement regarding the recovery is that the Sustentation Fund has been so generously contributed to that a surplus of ten pounds has been given to every pastor having an income of two hundred pounds or less.

The Presbyterian Standard says: "In New York, the Hebrew merchants in corperation with those who observe the Lord's Day as a day of rest, receive orders, many of them getting from 250 to 500 a Sabbath morning, and proceed to fill them, with the result that the stuff ordered from them is far on toward its destination long before the Christian merchant ever sees his mail. The advantage of this, from a mercenary viewpoint is obvious. See, therefore, the temptation of the Christian merchant to do as the Hebrew merchant does. How important is the work of insisting upon the supremacy of a sentiment among the people in behalf of the Christian Sabbath."

Anything that powerfully impresses a boy and helps him to come to his own is worth all that it costs. Principal George Adam Smith, at a recent meeting in the interests of the Palestine Exploration Fund, in speaking of Sir Charles Warren and Sir Charles Wilson, said the following significant words: "I do not know how far we realize the value of the appearance of such men at public meetings in our country. I was only a boy of ten, when either Sir Charles Warren or Sir Charles Wilson, (I forget which) appeared in the hall of the Royal High School at Edinburgh, and gave a lecture on the excava-