

The Dominion Presbyterian

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

Terms: One year (50 issues) in
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Letters should be addressed:—

THE DOMINION PRESBYTERIAN,
 P. O. Drawer 563, Ottawa.

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 Manager and Editor.

OTTAWA, WEDNESDAY, JULY 29, 1908

Herbert Paul's article on "The Perma-
 nence of Wordsworth," reprinted in
 THE LIVING AGE of July 11 from
 The Nineteenth Century, is written with
 enthusiasm tempered with discrimina-
 tion, and is one of the best current ex-
 amples of a critical essay.

The Packet gives a much needed note
 of warning in the following:—Two
 more "Armenians" have been in Orillia
 the present week, soliciting alms, for
 an alleged mission in the East. Peo-
 ple who, from a mistaken notion of
 charity, encourage these itinerant beg-
 gars, are doing a grave injustice to
 the cause of religion, and throwing away
 their money at the same time. On the
 authority of reputable missionaries and
 others competent to speak in the mat-
 ter, it is safe to say that almost with-
 out exception these men are entirely
 unworthy of countenance.

In response to a general request from
 Commercial travellers, Sir Wilfrid has
 introduced and passed a measure to
 hold Thanksgiving Day on Monday.
 The right thing has been done. Get-
 ting home on the Saturday, able to
 remain until the Tuesday, makes quite
 a home holiday. As to the church-
 going, on a week-day, there is no use
 expecting too much in that direction,
 if past experience is any guide. Bet-
 ter let the churches make the most of
 the Sunday previous in a genuine ser-
 vice of thanksgiving. But let it be
 really a service of thanksgiving not a
 service of growling, of acrid criticism.
 It is seldom any good is done by the
 spirit of criticism, but a great deal of
 good can come out of the spirit of
 thanksgiving.

QUEBEC TRICENTENARY.

The roar and smell of the gunpowder
 have blown away; "the shouting and the
 tumult dies"; the pageant has ended.
 Three hundred years ago the city of
 Quebec was founded by Champlain,
 Frenchman and Roman Catholic, since
 when many things have happened. Can-
 ada in due time became British, which
 ever since it has remained. The Pro-
 vince of Quebec, however, remained
 French and Catholic, and is incontest-
 ably loyal to the British Crown. The
 impenetrable forests have given place
 to fertile Canadian fields; the rapids of
 the great rivers have been conquered by
 canals; railways stretch to all points of
 the compass; while cities, with their
 schools, and colleges, and businesses,
 and electrical cars, and modern improve-
 ments of all kinds, have arisen from
 the Atlantic to the Pacific.

The two races have much in common.
 In the Canadian Parliament today we
 find important legislation in favor of the
 Lord's Day; of suppression of the manu-
 facture and importation of opium; of
 the protection of minors from the inju-
 rious use of tobacco, and the like, up-
 held by a united parliament at the head
 of which is Sir Wilfrid Laurier, the
 Christian statesman, yet in whose veins
 courses ancient blood of France. Than
 the Dominion Premier there is no pub-
 lic servant in the British Empire whom
 the King more delights to honor.

This may be a fitting time to remem-
 ber that in their belief, notwithstanding
 grave differences in view, Protestants
 and Roman Catholics have much in
 common. On such matters as the Resur-
 rection, and the Divinity of Jesus Christ,
 the average Protestant finds himself
 more in accord with the Roman Catho-
 lic than with some of the ultra-revolu-
 tionary critics who sometimes undertake
 to speak in the name of Protestantism.

In this connection we may perhaps
 be permitted to quote the following from
 an editorial in a recent issue of the
 "British Weekly":

"Bishop Gore, whose illness we all
 deeply regret, delivered last week a very
 thoughtful and weighty address on Mod-
 ernism. At first the High Anglicans
 were much disposed to welcome the
 Modernist movement in the Roman Catho-
 lic Church. They did not see where-
 unto that movement was growing. They
 took it that when men like Loisy criti-
 cized the narratives of miraculous events,
 they believed, nevertheless, that miracu-
 lous events actually occurred. It is
 difficult to see how they thought so,
 but they know better now. Loisy has
 shown himself to be a downright unbel-
 liever, willing to use in priestly robes
 the language of belief. We have already
 pointed out the portentous nature of
 the situation. We are threatened
 with a race of unbelieving priests, who
 believe in nothing but their own priest-
 ly claims. Dr. Gore said: 'We have,
 rather widespread, a combination which
 is more or less new in experience, a
 combination of a high sacramental doc-
 trine with intense dogmatic weakness at
 the centre. This is a movement full of
 peril, because it seems to hold on, while
 in reality it surrenders all.' It is an
 immoral masquerade. On the absolute
 necessity for miracle in religion, Dr.
 Gore spoke with his accustomed bold-

ness and force. 'He could not conceive
 any element of trustworthiness which
 could belong to Christianity as a posi-
 tive religion if it was mistaken in its
 appeal to experience with regard to the
 great central event of the Resurrection.
 Nor again was he able to enter in the
 least into the state of mind which held
 that it would not make a fundamental
 difference to the actual strength, of the
 moral and practical strength, of the
 Christian creed if we began to doubt all
 this. He must frankly confess that he
 was quite certain that his moral hopes
 were bound up with his belief in the
 miracles which were recorded of Christ,
 perhaps most of all with regard to the
 miracle of the Resurrection, but not
 with regard to that exclusively. The
 one alternative to supernatural religion
 now offered to us is Unitarianism, but
 it is not the old honest Unitarianism.
 It is the dishonest Unitarianism,
 which clings to lives and nashes and
 robes and titles and words, while it has
 forfeited the right to all."

OLD-AGE PENSIONS.

The Chicago Interior has this to say
 of the Old Age Pensions Act adopted by
 the Canadian House of Commons:

"While England, France and other
 countries have been discussing the sub-
 ject of old-age pensions, the Canadian
 House of Commons has quietly adopted
 a measure which is free from the pau-
 perizing possibilities of the noncontribu-
 tory pension scheme. Under this plan
 the savings of the people may be in-
 trusted to the government, which will
 create an annuity fund. Except in case
 of disability, no annuity may begin be-
 fore the age of 55, and in no circum-
 stances can the payment be more than
 \$600 to one person or to a husband and
 wife. In case of death before the an-
 nuity matures all moneys are to be re-
 turned with interest at three per cent.
 Liberal provisions are made for pay-
 ments by the contributor, who may re-
 mit at stated intervals or pay the whole
 amount at the age of 55. The annuities
 are not transferable and are not
 subject to seizure. Under this law the
 thrifty may provide for a fairly ade-
 quate income in old age, with the as-
 surance of safety and economical admin-
 istration of the funds."

THE CAMPAIGN OF EDUCATION.

The temperance congress held recently
 at Saratoga Springs to celebrate the cen-
 tennial of the earliest organized temper-
 ance society in the world, formed at Mo-
 reau, New York, was not a large assem-
 blage but was very earnest. The dele-
 gates visited the hamlet of Moreau to
 unveil a tablet in honor of Dr. Billy
 James Clark, the society's founder. The
 convention, which in itself included re-
 presentatives of all the organized bod-
 ies working for temperance reform in
 the United States, voted to request such
 bodies to make a practice of holding
 their national conventions—or at least
 national rallies—in Washington in the
 first week of December each year, for
 the sake of the effect upon Congress,
 which assembles annually in that week.
 The world-wide use of posters describ-
 ing the deleterious effects of alcohol
 was urged—the impressive official post-
 ers of the municipality which appear on
 billboards throughout Paris, being cited
 as an example of the impressive effect
 of such appeals to the public consci-
 ence and intelligence. A distinguished
 committee, of which Dr. D. Stuart
 Dodge, president of the Presbyterian
 Board of Home Missions, is chairman,
 was named with instructions to inves-
 tigate whether the National Temperance
 Society's publication plant in New York
 City could not in some way be made a
 joint publishing bureau representing all
 the temperance societies. Why should
 not the temperance workers of Canada
 also meet at the political capitals where
 legislatures are in progress?