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Saturday, November 4th, 1899.

What an erratic thing the patriotism of the masses is! Montreal was piqued because local officers were passed over, and her sons went to the war without even a brass band to play "God save the Queen" as they passed out of the railway station. In Toronto the contingent could scarcely pass along the streets for the huzzing crowd. How deep does such patriotism go?

Is it not strange that the offer of the Young Men's Christian Association, to send a man with the Canadian contingent was accepted, and the offer of the church to furnish a chaplain was refused? Was it only a matter of dollars and cents—the association, we understand, agreeing to pay the way of its representative? We would like to know on what ground the choice was made.

The band struck up Rule Britannia, and the people sang the chorus. The mother who had come to see her boy off could not resist the thrill of enthusiasm that vibrated through the crowd, and she too sang the chorus. But the last note died away in a moan, and she said, "Ah, Britain rules, but they may kill my boy!" In many hearts that is the sad refrain to the song of Britain's supremacy.

The members of session in the majority of our country congregations are keenly intelligent men, but the church is no gainer thereby. Would it not be possible to gather the session together once every month during the winter, either in the house of the minister, or in an elder's home, for an hour's conference upon the practical work of the session? A suggestion from a hitherto silent elder may be the means of incalculable blessings to a congregation. Why should we not utilize this reserve force?

Of all men the ministerial "Cad" is the most contemptible. To curry favor with the families of wealth and influence in his congregation he will forbear to express his convictions. To retain the good-will of a prominent discontent he

will listen to an accusation against a brother minister knowing it to be utterly false. We have known of one of this genus who actually lent himself to a plot to get rid of a minister whose only fault (?) was that he preached the truth too plainly, and practised it sturdily. Such men are sadly in need of regeneration.

Helping the Weak.

With the approach of the severe weather there come appeals to our doors for aid. Some of us have been the victims of imposition, and, with scant courtesy we dismiss the beggar. At times our peace of mind is disturbed by a newspaper report of one who spent a day in vain appeal for aid, and, when the night came down upon him sought rest from it all in death. We turned one from our door. Was it that one? More often we read an unmistakable description in the police news of the following day, of the beggar we did help, figuring among other drunks.

Is it not possible to check this evil of the door-to-door applicant? In some cities there is a bureau of Charities, with an officer whose whole time is devoted to investigating the cases of all who apply for need. Should any one apply for aid to a business man in his office, or to the women in the home, no aid is given there, but, furnished with the card of the one to whom application is made, the applicant is directed to the office of this bureau, and an immediate enquiry into the circumstances of those seeking aid is made. So, too, if application is made to the charitable institutions of the city, or to the organization of the individual congregation, or society, aid is not given to any extent, till there has been conference between the representatives of the several charitable organizations, and it has been learned that the applicant is not a "rounder." In this way the enterprising pauper is checked, and, it may be, rescued from sinking into abject pauperism.

To toss a quarter to a brazen applicant, or to a cringing beggar is not helping the weak. Too often it assists in sapping the strength of the strong. Whatever destroys self-reliance destroys true manhood and womanhood. Whatever preserves and fosters self-respect is the truest help. To aid a man or woman to secure food or clothing, or medicines, if need be, by the use of their own skill or strength, is to help them. The gift of food or money is a last resort.

This is the problem of the city and the town, and not of the country. And yet the country is the tramp's paradise, if he had not such an inherent dislike to it. It is a rare thing for a tramp to be refused a good meal at a farmer's house. Partly from fear, lest his buildings or stock should suffer, more largely from genuine good-heartedness, the appeal for food or a night's lodging is freely given. Yet it is mistaken kindness in many instances. There are odd jobs about the farm-house waiting for an idle moment, and it is a greater kindness to these men to set them to work than it is to feed and lodge them freely. It is more trouble! Of course it is! But is it not worth some trouble to send a tramp away with some self-respect, and a glimmering desire to get back to true manhood again?

The October Fortnightly.

The October Fortnightly gives the place of honor to an article upon "The Rennes Verdict." Events have emerged with startling rapidity during the past few weeks, and the English-speaking people have all but forgotten the Dreyfus Case. Yet this article will be read with great interest as, instead of dealing with any narrative of that travesty of justice, it discusses the weakness revealed, in the course of the trial, as existent in the men who lead the French army. There is an almost complete absence of moral rectitude, an abuse of military power, a lack of self-respect and so a lack of power to command respect, on the part of the officers, that bodes ill for France were she to engage in war. In view of the rumored understanding between Russia and France in the present British crisis this article furnishes interesting reading. It is signed "An English Officer." It is followed by an academic paper in which Miss H. C. Foxcroft endeavors to establish a parallel between the Popish Plot, which she designates the Dreyfus Scandal in English history, and the Dreyfus Affair.

Two articles upon Australia are of more than passing interest. Federation is a burning question there at present, and Harold A. Parsons traces the growth of the Federation idea. It originated with the younger generation, with the men who are tasting the fruits of the franchise and learning its power. The politicians detest the idea, but, thinking it harmless, they adopted it as one of their political cries. The people took it up, and adopted the idea, much to the chagrin of the politicians, who would rather have the pickings of the Home Government and provincial autonomy. The second paper deals with the part the sailors have played in the colonization of that great island-continent, a part that was poorly rewarded during their life, and that has had no recognition since their death. It is an interesting and most readable article.

Two articles are devoted to the Church crisis in England. Canon MacColl, very courteously, but most effectually, deals with the weak points in the argument with which the Archbishops support the Lambeth Decision. That they should have considered argument necessary the Canon considers a weakness, but that they should have advanced such argument he considers deplorable. In another article an "Oxford Tutor" minimizes the present crisis, asserting that it is largely newspaper excitement awakened by the entrance of Sir Wm. Harcourt into the field of ecclesiastical controversy. It is an interesting paper, but will not carry the judgment of the majority of readers.

One would like to speak at length upon other papers, especially upon Geoffrey Drage's article upon the "Problem of the Aged Poor," or upon "Municipal Trading," by Walter Bond, or upon the exceedingly interesting articles in lighter vein, such as the critique upon "Mrs. Gaskell's Short Tales"; or "The Paris Market Women"; but space forbids. And, at any rate, one desires to read such articles for himself.