

THE ACADIAN.

WOLFVILLE, N. S., AUG. 20, 1909.

There have been an unusually large influx of tourists to our town this week, and all express delight with the surroundings here.

An individual in this town who is in the habit of contributing matter of very questionable value to the columns of the Western Chronicle refers to this paper as 'The Eye Opener'. In so far as he is concerned THE ACADIAN has proved an 'eye-opener' indeed to the people of Kings county. The same gifted scribe (with the help of 'Santa Claus') was making strenuous endeavors last December to produce a new paper in Wolfville—but his eyes, too, have been 'opened' since then.

The circus at Kentville on Monday demonstrated the remarkable progress that has been made in the work of the Temperance Reform in this county during the past few years. Those who visited the circus report a surprising absence of the evidences of strong drink. They report no drunkenness, such as was a common attendant at such affairs in by-gone days. There was none of the drunkenness and rowdiness of former years on the part of those who at nightfall returned to their homes. Certainly a good work has been and is being done and THE ACADIAN wishes to congratulate the leaders in the movement at the shire-town and throughout the county.

The Wheat Crop.

That the farmer is still the important factor in Canadian industry is very apparent at this season of the year. Throughout the Dominion there is a very real interest in everything which affects the crop prospect. Sufficient labor must be provided for the harvest. The banks must arrange to provide financial support for gathering and marketing the crop. And for the time being transportation companies make the moving of the wheat crop to the markets of the world their chief business. The reports to date indicate an abundant yield. The fall wheat in Ontario is estimated to average twenty-three and one-half bushels per acre over an area of 581,000 acres. Ontario, Quebec, and the three western provinces have an area of 7,022,200 acres under spring wheat and this is estimated to yield 22.7 bushels per acre, or an aggregate of 150,662,000 bushels. This is an increase of 1,074,000 acres under wheat on the previous year. Up to the present time wheat conditions have for the most part been favorable. Hail storms have done a good deal of damage in many places but the injury has been confined to comparatively small areas. Of course there is always the possibility of an untimely frost but of recent years even that fear has lost some of its force. Altogether the prospects are that Canada will during the coming year enjoy that measure of prosperity that is certain to result from the abundant reward of the farmers' toil.

Voting Systems.

The platform of the Canadian National Association promoted by the Canada First party in 1874 provided for the representation of minorities, so that the objects of proportional voting are not new to this country. No practical results have yet proceeded from the Parliamentary resolution adopted last session at Ottawa in favor of the appointment of a select committee on the question, but the issue is by no means dead. The evidence taken by the British Royal Commission on electoral systems indicates that it is very much alive in Europe. Sir Charles Dilke admits the theoretical advantages of proportional representation, but he does not consider it a question of practical politics. He holds that such problems rest in the hands of and are settled by the two great parties in the State. If they do not want the reform it will not come. But surely the very presentation of this reason constitutes an argument in favor of the change. It shows that a considerable element in the electorate has no voice in public affairs. Mr. W. A. Gales is not in favor of increasing the size of the constituencies as the advocates of the proportional system propose. He thinks that such a change will only intensify the tendency towards the entrance of new groups into Parliament. This is feared by many, will militate against continuity and stability of government. Here in Canada we would struggle along somehow even if administrations did not remain in office for twenty or thirty years.

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Odds and Ends.

An eccentric ex-President of Harvard has acquired added notoriety because of a 'new' religion which he offers to the world. Christianity, according to ex-President Elliott, is passing, and we must have a substitute. Dr. Elliott suggests something in which there shall be no supernatural, and no suggestion of sacrifice, dogma, or creed, no sacrament and no specially revered book for guidance to mankind.

This is said to be a 'new' religion, but it does not seem to be very novel. If we mistake not the ancients had religion of this kind in various forms and under various names. It is a religion without a spiritual head, and without any particular purpose. It abolishes everything that is now held sacred, and gives nothing in its place. When an ex-President of Harvard presents a religion such as that alleged to have been invented by Dr. Elliott it is little wonder that it is recalled that the teachings of some other educationists in the big universities, are becoming exceedingly curious. One professor says that the decalogue is not sacred or binding, but is merely a code that is subject to revision. Another professor represents morality as the expression of the needs of the time, what is immoral to-day, may not be immoral under other circumstances. Another professor pronounces slavery reasonable under certain economic conditions, and another treats marriage as a civic contract that may be broken, and the home is described as an old-fashioned institution, and the care of children is represented to be a burden.

Naturally some of our good orthodox people get much wrought up over such widely published utterances of United States University professors, and it is to be expected that the easy way in which these 'new' religion champions sweep aside the old and accustomed should shock the sensibilities of some who have been book-browsing in their studies and have not kept tabs on the new theological weather outside.

But the one fact that must force itself upon every thoughtful man's attention is that we have no crying need for 'new' religions, we have religions enough and to spare. What we need is religion. There are creeds, forms and ceremonies, attendances at worship, conceptions of God and truth, these we have in abundance. But in real, living, forceful convictions and the courage to act upon them we are sadly lacking. Man has thought himself far enough ahead. Now his great need is to catch up with his idea and ideal. Most of us have truth enough to give us guidance and others good, but we need to use truth as a tool and not as an argumentative toy or theological treasure.

For two thousand years men have had truth enough to ensure the saving of the world. If a single chapter of the book of books, that men have revered as sacred, had been really acted upon this would be a vastly different world to-day. Never have we lacked sufficient revelation to reveal the key opening broader brotherhood and larger justice. Our great trouble has been the fighting over it and with everything that unlocks the door.

Somebody once denied that democracy was a failure, asserting that it had never been tried. The same might be said of religion. All the talk, theorizing, and philosophizing is not religion. It is about religion, not religion itself. And what men need to-day is to give religion a trial and chance. Drag it out of the cell of speculation and set it down in the sunlight of the open way. Drag it down from the clouds of intellectualism, and front it with the problems of daily life.

Religion is a power. A power to assist, uplift, enlarge and overcome. If we have it why not hitch it to some wheel of action. Put it to work in the world in which you now live. It doesn't matter a row of pins what meeting house you attend, or where you worship your God, or whether you agree with some of Dr. Elliott's economic theories or not, that is of small importance in comparison with the fact whether or not you are utilizing the force given you in building up the bulwarks of righteousness. Nothing is gained by fighting over theology, and nothing altered. On the other hand time is wasted, and our good tools rust. Before us the world, with its problems, wrongs, privations, needs. Within us some ideal of a better, juster, clearer, sweeter world. If you have any religion, orthodox or 'new,' go use it!

Colin Porter, of Lakeville, died of Bright's disease on August 8th in the seventy-second year of his age. He was born at Vernon Mines, but settled and married at Pelton Mountain, where for many years of his life was a battle against adversity, but a winning one with the crown of a loving family who all survive him, and the reputation of a good neighbour and honorable man.

In early manhood he joined the Hall's Harbor Free Baptist church, of which Rev. Joseph Noble was then pastor, and continued a worthy and devoted member until his death. Of his five sons and two daughters, Fred of Boston; George and Mary, of Lakeville; Mrs. Palmer, of Middleton; and Mrs. French were at the funeral. Leonard Porter, of Vernon Mines, is

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a brother. To them and to the widow in their sore bereavement the large gathering was a tribute of sympathy as well as of respect to the dead.

The service was conducted by Rev. E. Crowell, a former pastor, assisted by Pastor Whitman and Molan, of Billtown and Hall's Harbor. The interment was at Hall's Harbor.

The Kings County Temperance Alliance purposes to hold a picnic on the Camp-grounds in Berwick on Friday, September 3rd. Dinner will be served on the grounds and a programme of music and speeches is now in course of preparation. Prominent workers from outside the County will be present.

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