

York and the people of Selby in this grave calamity, but the motto must be "Resurgam."

Mr. Hughes' Election.

All sober-minded people will rejoice at the victory of Mr. Hughes and his elevation at the mandate of the better class of the electorate to the honourable office of Governor of the great State of New York. It is a victory of no small significance, and proves to the world that there is an element, and a strong and substantial one at that, amongst the people of the United States which has the will and the power to hold its own, when great moral principles are at stake. Mr. Hughes' return was, we believe, a moral and not a political victory, and a telling blow at immoral and debasing sensationalism.

Easter Island.

A writer in the "Scientific American" gives an interesting account of this little rocky islet, lying out in the Pacific some two thousand miles from the mainland, and so far from the beaten track that its chief intercourse with the outer world is through the rare visits of one of the British warships, which includes this Chilean possession in her occasional journeys to and from Pitcairn Island. With an absolutely unknown history, with a small population of an apparently deteriorated people, the island is yet full of traces of a past, chief among which are the wonderful statues, carved out of lava quarried from an extinct volcano and curiously decorated with crowns made from the red lava of another extinct volcano. These statues were erected over graves formed of huge stones fitted together and found chiefly on a magnificent terrace sloping to the sea shore. The great boulder covering each grave forms a platform which seems to have supported the statue and a sort of altar where sacrifices have evidently been offered. Beside these statues, at a point removed from the volcano Ota-iti are square stone huts used seemingly by the natives as places of refuge in times of eruption, as they are provided with large recesses where treasured possessions could be temporarily stored. The faces of the tombs, the inner walls of the huts and the faces of the quarries are covered with, as yet, undeciphered hieroglyphics, but which doubtless contain the key to the story of the past civilizations of South America. From the similarity of their hieroglyphics there is certainty at least of some connecting link between the original people of Easter Island and the ancient Peruvians.

A SPLENDID EXAMPLE

Quebec Diocese, old and honoured amongst the dioceses of Canada, has undertaken to raise a fund of from \$5,000 to \$10,000 to be applied in giving suitable men the requisite training at Bishop's College, Lennoxville, to fit them as soon as possible to do duty in the vast field of North-western Canada. This is, indeed, an example which all the older dioceses might well imitate. It is a step in the right direction and proves that a true national spirit is awakening in the Canadian Church, and that the seed sown broadly and generously throughout the old colonies by the Mother Church has not been sown in vain. The following letter of the good Bishop of Quebec, which has been addressed to all the Bishops in Canada, speaks for itself:—

"Bishopsthorpe," Quebec,
Nov. 7th, 1906.

My dear Bishop of—

You know how the old Diocese of Quebec was through the whole of the last century blessed with ample aid from the Old Country. It is this

that has led us to feel that now, we, having been helped into a really strong position, ought to try and do something special for the new dioceses, which are growing up so fast in the newer Canada. We recognize moreover that what is most needed in the West is a greatly increased supply of good, earnest clergymen willing to go and spend and be spent among the thousands, who are year by year coming from other lands and are literally filling up our great Dominion. And, therefore, we have agreed that we will take every possible step to find suitable men and to prepare them for their important work. To this end, indeed, we have agreed to raise as large a sum of money as we possibly can, probably from \$5,000 to \$10,000, with a view to spending it, principal as well as interest, in preparing, free of charge for board and education during two or three years at the University of Bishop's College, Lennoxville, good, promising men, who have seen a little of the world and know something of life in the Dominion, sending them back to the Bishop, who has introduced them, for ordination. And this fund we propose to gather together as the Quebec Diocesan Portion of the great Pan-Anglican Thankoffering to be presented at a special thanksgiving service to be held at St. Paul's Cathedral, London, England, in 1908. I therefore now write to ask you whether you happen to know of any man or men, who you think with careful training, but without being obliged to pass examinations in Latin and Greek would be likely to be really useful to yourself or to some other Bishop. If so, or if you can hear of any such through your clergy, I shall be much obliged to you, if you will send me the names and addresses, and also give me any further particulars. Hoping and praying that by God's help our plan may yield a rich and abundant harvest of souls. Believe me, Yours very sincerely,

A. H. Quebec.

THE CLERGY AND PUBLIC QUESTIONS.

In a recent article in the New York "Churchman," under the only too familiar heading, "Is the power of the pulpit declining," the writer strongly urges the clergy to take up in the pulpit the discussion of the public questions of the day. Any decadence in the influence of the pulpit is, he thinks, due to the fact that the clergy as a rule do not take up public questions, "the burning questions of the hour," and throw in their weight with the cause of reform. Mankind, he says, was never so sensitive to moral appeals, and so susceptible to moral leadership as it is to-day. "The people are asking, crying out to be led, but the leaders do not lead. From time to time we hear a good deal of the same thing on our own side of the lines. The exclamation now and again is here and there heard, "Why don't the clergy speak out," meaning why don't the clergy take up such questions, as for instance, electoral corruption, and keep "pegging away" till they have hammered the people into a better mind. But when the clergy do "speak out," the cry comes almost automatically, "Why don't the clergy mind their own business, and stick to theology, we are not going to allow ourselves to be dictated to," etc., etc. This question as to the clergy's participation in the public controversies of the hour, is peculiarly timely at the present moment. A period of intense public self-consciousness is upon us. The nation is now busily engaged in taking stock of itself. Self-examination, sweeping and radical, is the order of the day. Widespread attention has of late been drawn to such questions as political corruption, the mania for speculation, the abuse of public trusts, the craze for quickly and easily gotten riches, the declining birth rate, etc., and the opportunities for the preaching of sermons on public questions were perhaps never before, in the

memory of the present generation, so numerous and so tempting; and as a consequence many of the clergy are putting themselves on record on these matters. The number of this class of sermons in Canada has of late very largely increased. Whatever may be the case in the United States, the clergy in Canada are most assuredly "speaking out," and with no uncertain sound. But the condition of affairs to-day is abnormal and will not last. We are in that condition, rather cynically described by a well-known English publicist who said the British nation was periodically subject to spasmodic fits of virtue and violent moral overhauling. One of these fits has, and we say it without any desire to be cynical, seized upon the nation. In due time it will pass, leaving us either the gainers or the losers. The general question, however, remains. Is it desirable that the clergy should frequently preach on public questions. Very strong opinions are held on this question, and two radically opposed positions are taken up by two classes of people whose opinions are equally entitled to a respectful hearing. The truth in this case, as in every other case which does not directly involve some vital principle, and which is after all only a question of expediency, lies between two extremes. To eagerly embrace every opportunity of intervening in all public controversies, and of constituting oneself a permanent censor of public morals on the one hand and the fixed determination to resolutely ignore every question "outside the four walls of the church" on the other hand, is in our opinion an equally mistaken and inexpedient position for any man to take. No preacher more surely and effectually wearies and sickens a congregation than he who is for ever "rising to the occasion" and dragging into the pulpit every trumpery passing issue. This is to "bring the world into the Church," and to infallibly cheapen, vulgarize and degrade the ordinance of preaching. To be utterly dumb, however, upon questions which involve great moral issues, and which are indissolubly bound up with the higher life of the nation is almost equally blameworthy. Silence, on the part of teachers and moral leaders of the people is on some occasions and in some connections a sort of passive treason to society. The Master Himself, though no political agitator, did not scruple at times to speak out on public questions. The question, therefore, is one of degree, not of the expediency or rightfulness of the practice, but as to its method and frequency. In our opinion a clergyman should allow no year to go by without at least one sermon on the national outlook. Such anniversaries as Dominion and Thanksgiving Days will afford the opportunity. In fact people expect something of the kind on such occasions. Of course his ordinary sermons will contain passing allusions to public questions. But beyond this, as a general rule, if he is wise, he will be very chary of going. It is fatally easy to transgress in this respect. For such sermons very easily lose their power. Nothing more quickly and effectually wearies a congregation than the overdoing of this practice. An occasional well considered pronouncement on great national issues, we are of opinion, is gladly accepted by his people, and will strengthen his position. On the other hand nothing more surely and fatally weakens it than the perpetual "blowing off of steam" on what are truly called the "questions of the hour," and the corresponding neglect of the eternal verities. People do not come to church to hear magazine articles and "pulpit editorials," and the parson is something more than a Sunday lecturer on social science, and political and international ethics. The less is contained in the greater and the main object of all preaching is the building up and strengthening of individual character, to neglect which is to cease to preach in the real sense of the term.