

and over the earldom, which is of Mans, he ruled and, if he might have lived yet two years, he had won Ireland by his policy and without any weapons." If Orderic's surmise was well founded, the premature death of the great king passed on to his successors a task which they have been busy at for more than 800 years, and which is not yet accomplished, namely, the task of restoring peace to Ireland. The loyal Ulsterman may well sigh over the fact that the Conqueror's life was not spared for the two years more.

Muddying The Source.

In former times there were periods, notably in the early thirties and late fifties of last century, when Canada profited by an exodus from the old country which gained the name of the Canada fever. At other times there were treks to Australia (a great one after the discovery of gold in 1850) to New Zealand and the countries of the Cape. But now-a-days the loss from emigration must be a yearly increasing one. Last year the excess of Scottish passengers outwards over immigrants was 61,358, how many immigrants is not stated, the excess of births over deaths was 50,085, so that the result is a loss of population of over 11,000. The most disheartening feature of this movement is the fact that the loss is replaced, through England more than Ireland or Scotland, by the influx of most undesirable aliens from the southwest of Europe. The English yeoman cannot be replaced. It is a reproduction of the cause of the decline of ancient Rome which historians say was chiefly due to the undermining of the old spirit by the influx of inferior races and the outflow of the tougher early people to all parts of the Empire from Roumania to Britain.

The Status of Cardinals.

The "Living Church" of April 20th, discusses the preposterous claims of American cardinals to precedence over State Governors. If cardinals desire to rank as princes of the Vatican Court, they must forswear their American citizenship, for they cannot claim citizenship from one state and precedence as representing another. If cardinals want to pass as foreign princes let them renounce their citizenship and votes, and keep out of politics, and act as accredited diplomats should do. But if an ambitious cardinal clings to his citizenship and his vote, his claim to precedence is quixotic. We commend the "Living Church" for its sensible and outspoken candour.

The Admission of the Unconfirmed to Holy Communion.

This is a question of deep interest to every Churchman, and a correspondent asks us to give Archbishop Maclagan's well considered words on the subject. The late Archbishop of York wrote thus:—"Are we right in supposing that the law of the Church of England shuts out from the Holy Table the most saintly of our Nonconformist brethren because they have never been confirmed? Do the words apply to them which are often regarded as a bar to their Holy Communion? Where do we find them in our Prayer Book? Not in the warning paragraph which stands in the forefront of the order for Holy Communion. There it is only the evil life and the impenitent heart which are precluded from the Lord's Table. The lack of confirmation is not mentioned, there is no more beautiful service in the Church of England than the laying-on of hands. . . . It is at the close of this service that the direction is given which requires that none shall be admitted to Holy Communion unless they be confirmed, etc. To the children of the Church it most reasonably applies. . . . But in the case of others whose Christian training has been under different conditions and in other Christian communities . . .

the obligation to be confirmed may have no such force." These views, of course, bind nobody, but they are the ripe, well-considered judgment of one who was always regarded as a strong, consistent, uncompromising Churchman.

"KNOWING OUR PLACE."

In bygone times, not so remote, however, as to be well within the memory of some of our readers, one used to hear not infrequently the expression used of some one, who was unduly self-assertive, "He does not know his place." As often as not, perhaps oftener, the expression was used in what fairly may be called an offensive sense, i.e., it was applied to those who aspired quite innocently and even laudably to improve their social standing. It was very often used of servants and of people in humble or dependent positions. And so the expression has come into bad odour, and we seldom or ever hear it used in this, or as a matter of fact, in any sense. It has gone the way, finally or temporarily, of a number of other discarded expressions in common use among the blunter and more outspoken early and mid-Victorians, and any one employing it seriously now would be regarded as a survival from a state of things as impassably remote as any other half forgotten era of the dim and swiftly receding past. It is difficult in fact, so great has been the change in this respect during the course of a generation, to imagine any one saying of any one, however offensively, if honestly, desirous of rising in life, "He doesn't know his place." We have of late elevated self-assertiveness into a cardinal virtue, and to say anything in disapproval, much less in contempt of the man who is trying to "better himself" is against our religion. To the modern mind, ambition in all its forms is a very sacred thing, and to discourage or repress it, especially in the young, is one of the unpardonable sins. It is our duty, in fact, to respect, and if possible, encourage it, whatever shape it may assume. There is no doubt much that is praiseworthy and even admirable in such a spirit as this. The opposite extreme of distrust and jealousy of all those who show any disposition for self-advancement of any kind is surely a mean and hateful spirit, and we may be thankful that it has become unfashionable, at all events, to display it. We don't suppose that human nature has fundamentally changed in so short a period; jealousy and envy are just as common as ever they were, no doubt, but we have become ashamed of showing them, at least in their old form. Whatever we may feel, we all affect to approve of and encourage ambition in others. This undoubtedly is a gain. On the other hand is this universal desire to "rise in the world," so characteristic of our modern civilization, altogether commendable? Has it gone too far? We think it has. The trouble to-day is that our children are being educated on the principle that no position is too difficult or exalted for them to aspire to, and that to contentedly accept and remain in a subordinate one is to make a failure of life. Humble callings and positions are everywhere at a discount. Thus there are tens of thousands of people to-day in the world who "do not know their place." They have been carefully trained for positions they can never really "fill." They may occupy them, but they don't fill them. It is not so much with the branches of knowledge taught in our schools and colleges, unpractical as some of them are, as the spirit of contempt for the humbler positions and duties of life that is so generally inculcated, that we are at variance. The rage for education on the part of our young people, which is so widely prevalent to-day all over this continent, is, we think, in danger of being carried too far, and has already wrought considerable ill. It has taught

thousands to aspire to positions far above their real powers. A vast deal of the present unrest and unhappiness, we are convinced, is due to this. Thousands of people have missed their vocation, they have been educated out of their depth, they do not "know their place," they have learned to despise subordinate callings, they have become infected with the modern idea that self-assertion is the better half of success, and that to contentedly remain in that state in which it has pleased God to call one to, is to make a failure of life. What we do most grievously need to-day is the teaching in school, pulpit, family circle, and through every agency, of the truth that no man can be called a success who is out of his place, and that the worst failure is he who occupies any position, however responsible, whose duties he cannot satisfactorily discharge, and on the other hand, that the only truly successful man is he who "knows his place," and knowing it keeps it.

OUR MANNERS AS OTHERS SEE THEM.

There is a good deal of truth in the following from an eastern religious paper, "The Antigonish (N.S.) Casket." Editor Baird of Belfast, who has just made a tour of Canada, says that Canadians are surly and uncivil. Perhaps this is putting it a little strongly; but there is too much truth in it. The fact is very noticeable in public places, where it is necessary to make inquiries. Every man, as a rule, is on guard lest he should seem to be a servant, or bound to do things for other people. Public employees do their duty with a bored air as though they were tired doing favours for ungrateful inferiors. Young princesses hand you your morning porridge with the air of a patron distributing largesse. The time will come, we suppose, when this attitude will wear off; and the absurdity of constantly asserting an independence which nobody intends to dispute, will be perceived by all. For that, we believe, is the root of the trouble. So many people are always afraid that some one is going to treat them as inferiors. It may seem very absurd; but the fact is that the ordinary business man, travelling about this country, finds some difficulty in securing as courteous treatment in public places as his own business friends would give him in their shops or offices. A Montreal paper claims an exception for Quebec. There certainly is more politeness in that province; due undoubtedly, to the greater natural politeness of the French race. Speaking from a knowledge of nearly forty years of Canada, we are inclined, however, to think that during the past few years there has been an improvement in this respect. It is only a beginning, it is true, but the tide, we think, has definitely turned. There is still almost unlimited room for improvement, but a start, we think, has been made in the right direction. The Boy Scout Movement, no doubt, is beginning to make itself felt. Of the excellent effect of this organization, on the manners of the rising generation, we feel very sanguine, and we have pleasure in heartily commending it to our clergy. In small towns it might be more successfully promoted by the joint action of all the denominations. The larger city congregations could have organizations of their own. But the Boy Scout Movement, admirable as it is, is only one factor in this very much to be desired and urgently needed reform. Parents, guardians, clergy and teachers have their indispensable part to do. Considering how our comfort and happiness are dependent on the manners of those with whom we are brought in personal contact, and how helpful good manners are to a young man in making his way in the world, their deliberate omission in the home or school training of the great majority of our children is quite inexcus-