

...te for any party list as such," said this broad-minded, public-spirited Churchman, and it would be a blessed day for the Church if every other Churchman could catch and emulate this spirit, we would then be living as St. Peter directed, "Love the brotherhood." The whole Christian brotherhood and not any party or section of it should be the object of our love.

The Canadian.

We are thankful to Principal Falconer for his welcome and well considered study of the Racial Product of the Northern half of North America, delivered the other day at Johns Hopkins University. The learned Principal's address is all the more gratifying from the fact that the treatment of his subject was modest, manly, and in excellent taste. It is indeed noteworthy that a Canadian scholar should, before a cultivated audience in the United States, give such an interesting and instructive account of the causes that have mainly contributed to the formation of the typical Canadian. If we were disposed to be critical our comment would be that too little was said of that brilliant and romantic element in our Canadian Individuality, Monsieur Jaques Bonhomme, whose influence has contributed to the upbuilding of Canadian character so much religious devotion, literary grace, political vigour, and patriotic ardour. It is contended by some that the French and British racial streams in Canada, like the separated waters of the famous Swiss River, flow side by side without commingling. This may be partially true. But as those separated waters irrigate and nourish their banks, as they flow, and mutually commingle in the lake which is their outlet, so do the vitality, the energy and industry of the French and British Canadians blend and commingle in the formation of the Canadian Nationality, and in the production of the typical Canadian Individuality. Jacques Cartier still stands in the prow of his incoming ship—the most romantic figure in the history of Canada. And from the blended races of the sleeping heroes—Montcalm and Wolfe—Time, the tireless sculptor, is shaping to greater aims and nobler ends the true Canadian.

Movement of Population.

Our daily paper's announce with much pleasure the wondrous stream of emigration into the North-West quite free from any anxiety as to early frost or other calamity interfering with the success of the new-comers, or the prosperity of the Dominion. As to the influx from the States it seems to be looked on there as a boom which has practically spent its force. But there is a wonderful movement of population in the States themselves. In the Eastern and Northern Middle States, the increased cost of living is now so high that wage-earners find themselves unable to provide the necessities and the luxuries to which they and their families have become accustomed. The discontent thus caused affects all classes. One result is that the movement of population from these States to the Pacific and Rocky Mountain States grows in volume. Many land offices, report a greater number of homestead entries thus far this year than in the first full quarter of any past year. The demand for small farms in both irrigation and dry farming regions is unprecedented and the railways are giving colonist rates from all points in New England and westward over the transcontinental lines. Thus this continent is changing from the north to the south.

A Princely Gift.

To the Fund called for by the Archbishops of York and Canterbury, with the object of aiding in providing adequate ministrations of our Church in the rapidly growing North-Western Provinces of Canada, the Prince of Wales has contributed the

sum of \$2,500 in round numbers. It is estimated that at least \$1,000,000 will be needed. Of this, over \$70,000 has been subscribed. When one considers the great and almost infinitely varied demands that are constantly being made upon the purse of the Prince of Wales from within and without—at home and abroad—it cannot but be admitted that the Prince has acted in a handsome and generous manner. It is not alone the size of the gift that will prove influential, but the force of example. It is only reasonable to believe that many a man of wealth and position will be led to emulate the Prince of Wales in making a generous contribution to a cause that cannot fail to honour the giver—and bless his gift to himself, and to many an unknown, but privileged recipient.

Political Corruption.

People who are surprised at the frequent outbreaks in political corruption, are not well versed in the depravity of human nature. There is a class of men to whom the game of politics spells opportunity. They have much of the boldness and subtlety of the burglar or train robber, but in the main they lack his daring courage. They are not specialists in that sense. It is not the private purse or company's funds round which they seek to spin their webs. It is the public treasury—the money accumulated under governmental supervision, designed to meet the need of the Commonwealth and promote its progress—that rouses their cupidity and calls into play their sinister schemes. "Political corruption is not partisan," says Governor Hughes, "It is the common enemy. The essential operations of government inevitably furnish opportunities for scoundrelism, and against this curse—all parties, and the people as a whole must continually wage an unrelenting war." The men we have most to dread are the "scoundrels," to use the apt phrase of Governor Hughes, who by their force of character and daring effrontery obtain entrance to public life—and from that vantage ground, seek through plausible and specious schemes, to prey upon the public. We need not only men of moral courage, large capacity, and upright life in public life, to defend the public rights, and protect the public money from such schemers, but we also need an informed vigilant and courageous public opinion—ever active and ready to detect the wrong and maintain the right.

Another Tuskegee.

Although we may not agree with our Roman Catholic neighbours, or with all their methods, there are many institutions which are admirable. For instance, we cannot agree with the Paulist Fathers whose chief work is the conversion of Protestants, not the besotted members of the submerged tenth, but the rich and serious-minded members of society. Another body the Josephite Order proposes extending their work among the coloured people of the South, a very different mission. The Rev. John E. Burke, director-general of the Catholic board for mission work among the coloured people, insists that it is not enough to look after the spiritual welfare of the negro, but that the Church must take a lively personal interest in his material progress. The wonderful success which has attended the labours of Booker T. Washington at Tuskegee has incited emulation. A scheme is contemplated to establish either in Mississippi or in Alabama, a similar industrial school, a scheme which deserves success.

The New Hymn Book.

The Hymn Book Committee, with their customary alertness and business acumen, are enquiring of all rectors where and when the Hymn Book was adopted, and what hymn book it displaced. In

this way the committee will know the state of the Church's mind on the subject as they could not know it otherwise, and can then take steps (if that seems wise), to encourage the introduction of the book where it has not yet found entrance. The Hymn Book being a definite Church enterprise, having the sanction of the Chief Governing Body of the Church, can carefully and repeatedly review the field, and consider ways and means of extending the use of the new Hymn Book, particularly as this extended use of the book means an addition to the missionary revenues of the Church.

OVER ORGANIZATION AND STATISTICS.

A very suggestive article on the above subject appears in a recent issue of the "English Guardian," every word of which, making due allowance for certain local "accidents," may apply to our own Canadian Church. The writer conclusively established the fact that the work of the clergy, i.e., their real work, is materially and increasingly suffering from the multiplication of parish organizations, and that they are being more and more judged by the fallacious, though possibly plausible, test of statistical standards. Whatever the parson cannot put down in black and white, is apparently considered of little worth or importance, and unless the statistics tell the story of "progress," and "expansion," he and his work are held of little account. It never seems to occur to the public generally, or to those in authority, that "while we can tell what a man does, we cannot tell what he resists," and that, so far as even actual visible and tangible results go the apparent "failure" of one man may be vastly more to his credit than the apparent "success" of another. This is the evil of what one of the English Bishops has called "statistical religion." It sets up a false and misleading standard, and a vulgar degrading one at that. Then there is the ever present temptation to juggle, we cannot use a milder term, with statistics, to give a favourable twist here and a favourable colouring there. The tendency of this worship of the great "Goddess Statistics," is always demoralizing. It teaches men to look for superficial results. It is equally injurious to both clergy and people. The public learn to judge a man and his work by the things that really count least and last, and in time they come to demand them. Now, statistics in their right place are well enough, and even necessary. Figures do indicate something. But only one side of the life and work of the Church. They tell us not what is done, but what people are trying to do, and the amount of material they are using. This so far as it goes is interesting and important, but it leads to no certain or final conclusion as to what is really being accomplished. How many faithful ministers have been put in a false position by statistics, have incurred the reproach of failure, or comparative failure, and how many on the other hand have acquired a reputation far out of proportion to their real merits. Statistics may be good servants, but they are bad and tyrannical masters. Then there is the equally important matter of over organization: We load ourselves up with machinery which we cannot effectively use. We read an article some time ago in the "Nineteenth Century and After," entitled "Are we losing the use of our hands," in which the writer drew attention to the rapid decline in manual skill, due to the immense increase in the use of machinery. Is there not in this an indirect lesson to all engaged in carrying on the work of the Church, whether clergy or laity. We do, or attempt to do, our work far too much by machinery. We need more "hand work," i.e., work which involves personal contact. The effect of "Society" work in the Church inevitably tends to discourage this. It tempts a clergyman to de