

as this portion is termed, but the adjacent islands were his objective, though not the fields of his research, since no documents were to be found there. In Tasmania, Sydney, and London, where he ransacked the Record Office and the British Museum; in many American cities—Salem, Boston, and New Bedford, Nantucket, Providence, and Newport, Baltimore, Philadelphia, and Washington; and in Madrid and Paris—not yet in St. Petersburg, though he does not despair of it—he found the precious materials of his historical labours. What he found were chiefly the log books of old voyages and the reviewer recounts with natural pride that in "the magnificent collections of the Essex Institute," Mass., Mr. McNab had the good luck to discover a volume "got, no one knows where," containing three precious logs, especially that of the ship Britannia, which landed the first sealing gang on the coast of New Zealand in 1793.

Colonial Bibliography.

The reviewer is hardly fair to the Motherland when he writes: "The British colonies, which are ahead of the Motherland in so many other things, are ahead of her in this. Many years ago the Public Library of Sydney brought out a bibliography of the seven colonies. In 1889 New Zealand took a step in advance. Its then parliamentary librarian, James Collier, published under the au-pices of the Government a bibliography of the literature relating to the colony. It had some special features. Appended to each title in the chronological catalogue there were notes, sometimes lengthy, containing a precis of the work, and embodying information, sometimes recondite, relative to the book. Next, besides the author and the title indexes, there was a classified catalogue, scientifically arranging the contents of all the publications catalogued under thirty-four heads, so as to make them at once available for historians or students." This work has, as he notes, been enlarged and brought down by Dr. Hocken of Dunedin, under the title "A Bibliography of the literature relating to New Zealand." And he might have found space and time to mention, as colonial, the work on the taking of Quebec, published some six years ago. So far as Great Britain is concerned much of the colonial work is really collected from her public or private publications, and these are not confined to governmental work, but are published by county and other associations in vast quantities. What we should like to hear of would be a library, Carnegie or otherwise, devoted to the accumulation of such historical documents.

The Melting Pot

Is the name Mr. Zangwill gave to the fusion of races, their beliefs and prejudices in the New York furnace. The simile is not so apt as the trite old Greek fable of the sun and the wind, a fable probably ages older than Esop. But the Jewish race is an illustration. When fairly treated the greater number of the tribes melted away among the Assyrians, Babylonians and Egyptians, and after the captivity, Nehemiah had to resort to stern measures to keep the race pure. Since the fall of Jerusalem the Jew has been a by-word among all nations, and yet the more the race has been persecuted the more nobly it has retained its purity, its customs and its faith. Now in the sun of favor in Western Europe and Eastern America, the ancient people are throwing off their isolation, their old observances and even modifying the hatred of Christianity and of Jesus, its author. A striking fact is the publication with an introduction and commentary, by C. G. Montefiore, of the Synoptic Gospels. It is a study by a Jew, a member of a family distinguished for the generous use of its wealth, and this book is written in order to attract his brethren to a study of the spiritual teaching of Jesus, by a thoughtful, intellectual seeker after righteousness.

The Synoptic Teaching.

Mr. Montefiore appeals to his people because it is his own conviction that Jesus was a prophet, one who continued the work of Amos and Hosea and a prophet who strove to purify, to quicken and to amend the then practice of religion, "His Kingdom of God, from one point of view, was a reformed Judaism." Although it is impossible for a modern Jew to incorporate the New Testament as such into his Bible, yet he might learn from Christian Apostles and Evangelists that "they too can add something of value and power, something fresh and distinguished, to his total religious store." The writer acknowledges that the moral teaching of Jesus contains large elements of originality, but adds: "A great personality is more than the record of its teaching, and the teaching is more than the bits of it taken one by one. It must be viewed as a whole. It has a spirit, an aroma, which evaporates when its elements or fragments are looked at separately.

A man is more than the sum of this and that and the other. Righteousness is more and other than a number of excellent positive commands and excellent negative ones. There is a certain spirit and glow about the teaching of Jesus, which you either appreciate or fail to appreciate. That spirit has the characteristics of genius. It is great, stimulating, heroic. We need both the Rabbinic compendium and the Gospels. For the life of every day we need both; the great heroic teaching and the detailed and more average teaching; the teaching which demands the most complete self-sacrifice, which is inspired by the most thoroughgoing idealism, and the teaching which is not so far removed from, and addresses itself more directly to, the average righteousness and the average wickedness of ordinary and everyday life. . . . In hours of comfort and peace this idealism is needed all the more. Persecution and misery supply to a great extent their own idealisms; they transfigure the ordinary into the heroic. . . . It is in a country like England, where the Jews have full rights and complete liberty, that the large demands and the heroic stature of the Synoptic teaching would be of advantage for the production of noble and ideal personalities, for the production of people who grandly are, as well as of those who only rightly do."

Letters from an Old Parson to a Theological Student.

We are printing in this issue the first of a series of letters, which may be termed heart-to-heart talks in a most friendly and genial fashion, entirely unconventional, between a parson rife in years and experience with those young men for whom he has the kindest sympathy—the parsons in preparation. We bespeak for them a hearty welcome from interested readers.

A LOST OPPORTUNITY.

The soil of history is strewn with the dust of apparently abortive efforts. They began with high hope and expectant heart, but they failed, and at the time their failure seemed a catastrophe. But a glance down the perspective of years reveals that their very failure contained a golden thread of purpose. They served the future by educating human conscience and intellect to the realization that evil exists, and so preparing the way for reform. The career of the Church furnishes a multitude of instances of such abortive endeavour, whose failure was the seed-bed of success. Religion and its doctrines are matters of such vital import, and are so interlaced with the root-fibres of our nature that any proposal involving change must needs excite antagonism, and fight its way to victory over the dead bodies of conservatism, tradition and prejudice. The latest example in point is the failure of the project for union between the two theological col-

leges of our Church in the City of Toronto. Certain statements of recent date in the public press—statements claiming to have the weight of official authority behind them—make it clear that negotiations for their unification have been brought to an abrupt close. The financial loss to the work of the Kingdom of God is enormous, but that is not the worst feature. These colleges ought to be together; their separation is an anachronism; it is bad churchmanship, bad business; bad Christianity. Our keen regret over the adverse decision concerning union is tempered, however, by a firm belief that the failure of present negotiations may pave the way for ultimate success. An educated public opinion is being slowly created within the Church in this Province, whose growing demand for the abolition of the scandal of division will eventually prove impossible to ignore or turn down. The donor of this proposed gift adds to his generosity that crowning touch of modesty which refuses to let the right hand know what the left hand doeth. He has screened his personality from view behind an anonymous offer, but it is impossible, notwithstanding, to withhold admiration at the princely figure of his munificence. More than two hundred thousand dollars was laid at the door of the Church's treasury upon one sole condition, that two institutions, which ought never to have been separate, should be united. Such a man is an honour to the Church of which he is a member. Some other channel will surely be found to enable so royal a benefaction to bear its proper fruit. This immense sum fixes high-water mark for gifts from one man for a single object in the Canadian Church. The example of it ought to spread far and wide. It affords a brilliant commentary upon the principle that wealth is a trust granted to its owner for the sake of the community, and the law of recompense will surely work out a corresponding moral and spiritual enrichment of the inner life of the donor. The overtures throughout these negotiations appear to have emanated from Trinity College alone—the declination of these overtures from Wycliffe. This is a startling situation to exist within the Church of Christ in the twentieth century; one side offering the olive branch, the other politely declining it, and yet each claiming to educate ambassadors of the Prince of Peace. That any theological seminary among us should refuse to grasp so golden an opportunity of repairing the broken walls of Zion cannot fail to be an overwhelming regret to the sober thought and honest judgment of the rank and file of our membership. Outside of religious circles, among that community of hard sense known as the men in the street, the verdict is inevitable, that in rejecting union Wycliffe has missed the chance of its career. If the published reports are trustworthy, the terms proposed by Trinity formed a not unfair or inequitable basis for agreement. The merging of both theological colleges into a new institution; the concession by Trinity of the retention of the name Wycliffe; the plan of a representation practically equal for both; and on the failure of these terms the willingness expressed by Trinity to consider any just and reasonable proposal for a merger, seem to place on the shoulders of the Wycliffe representatives the very serious responsibility of the failure of this effort. The opportunity of a Church training college is after all only a part of the opportunity granted by her Master to the Church as a whole, and it seems something worse than a blunder—almost a crime—against the Church's total opportunity for so princely a gift to be lost to the cause through narrowness of vision or ultra conservatism of opinion. And from the viewpoint of Christian imperialism, still larger considerations join in the protest. The hour of vocation has struck for Canada: mysterious impulses are stirring within her breast; voices from realms of destiny are summoning her to self-realization and fulfilment. Seventy years since Emerson could say, "America is opportunity";