

quarter, upon the rights and liberties of each and every member of society. Adding, "that altruism is indeed the moral aspect of individualism, that regard for the highest interest of every other individual that a man has for his own. In the incomparable words of Christ, 'Thou shalt love thy neighbour as thyself.' The social mission of Christianity seems to me to be to help others to help themselves; but Socialism, by destroying, or tending to destroy, the character and personality of the individual, would retard, and not advance the amelioration of life. Is it not a pressing home once more of the old truth that it is the individual who is responsible ultimately, and only with the raising of individual ideals and standards will come the regeneration of society, the healing of social ills. In connection with the above a quotation by another writer from the sayings of the Jewish Rabbis may be of interest. They are taken from the "Ethics of the Fathers," a collection of moral precepts which were embodied in early editions of the Jewish Prayer Book, and appointed to be read on the Sabbath. "Four dispositions are to be met with among mankind. One that saith: that which is mine is mine, and that which is thine is thine, this is a mean disposition and some say this was the custom of Sodom. He who saith: what is thine is mine, and what is mine is thine, is an ignorant plebeian. He who saith: what is mine is thine, and what is thine is also thine, is a Saint. He who saith: what is mine is mine, and what is thine is also mine, is wicked."

#### A New Departure.

A number of ladies are going through a course of training at the Church House in London, England, to fit them for holding missions to women in factories. These missionaries intend to give missions in London and the great manufacturing centres in England. The movement has the sanction of the Bishop of London.

#### Disestablishment.

If any one wants to see disestablishment treated by a master, let him read the address of the Bishop of Norwich, Dr. Sheepshanks, at the recent Yarmouth Congress. The Bishop remarked that his experience fitted him to look at the question from all sides. He was 34 years a benefited clergyman in town and country; 14 years Bishop of the largest diocese in England; and had six years of colonial experience. He did not forget to point out some deplorable weaknesses of the present system, the chief of which was that it tended to destroy self-help and made the parishioner useless as a working force in a new land. In telling words he described how field after field in the colonies had been lost because other Christians went to work and manned the field while the so-called Churchman was dreamily looking around for his clergyman and his parish church. And yet, with all its failures, the Established Church was doing a great work for the nation. He gave one striking proof of this from his own diocese. There are, in Norwich Diocese, 303 parishes where there is no building for public worship except the parish church. If the Church was disestablished and disendowed the clergy would be without support and the churches and parsonages, except in 30 or 40 instances, might be closed and the wilderness for God over a large field partially, if not wholly, destroyed, and Norwich, he said, was only one of 37 dioceses. Another instance of great blessing to the nation is the high standard of English scholarship which the Establishment maintains. "The clergy of the Church of England have been said to be," he said, "the most learned clergy in the world. It was they who gave to our country the noblest of all translations of the Holy Bible. It was they who repulsed the attacks made upon the Faith by the seventeenth and eighteenth centuries. It is they who have ever been foremost in defence of the Faith." If the Canonries and Deaneries were swept away there would be little

inducement for men of learning to investigate the higher problems of the Christian Faith. Pusey, Liddon, Lightfoot, Westcott, Ellicott, Stubbs, Creighton and French were some names passed in review to show what the nation owed to the present system. Destroy the present system and the ranks of the Christian ministry would be crowded with popular preachers and busy organizers, but the profound scholar would be rarely seen. If the Church of England has failed in some respects it is because she did not make sufficient demand on her children and invite their co-operation. He mentioned some Churches that were never encouraged to give anything to God and His Church. The Church has been too fond of giving doles—creature comforts and half crowns and shillings—but she has not sufficiently appealed to the manhood and robust energy of the people. This then must be her aim, to call forth the love and liberality of the people so that every member will do his or her work in the Body of Christ.

#### Canadian Immigration.

A great change has indeed come over Canada with regard to immigration. The Mission Field gives some interesting figures with regard to it: "The following facts from Canada, when taken together, are of extreme interest. In the first four months of 1907 the immigration into Canada amounted to 80,000 persons. Compared with the last four months of 1906, when 56,387 came in, it was an increase of 43 per cent. Then we hear that the Immigration Depot at Ottawa expects 300,000 in all in 1907, according to the news they have received. But the total for the month of April alone of this year is 38,000, and is an increase of 70 per cent. upon the number that came in during April, 1906. The largest part of this flood came from Great Britain. It is of interest also to know that during the first four months of this year there was a considerable falling off in immigrants from the States—18,554 came in, as against 23,423 in the same months of 1906. The same return shows that, while British immigrants go on west, Continental arrivals settle chiefly in the east. The figures are: Maritime Provinces, 6,491; Quebec, 18,063; Ontario, 32,365; Manitoba, 17,036; Saskatchewan, 4,257; Alberta, 3,474; British Columbia, 8,406. We do not know the reason for this. One more fact, if it does not weary. Out of a total of 29,043 who came into Canada from the States in nine months, 2,502 were Canadians returning to their own land, and most of them went west."

#### The Hebrew Bible.

It is surprising to read that the Jews have until now had the Bible in Hebrew only. As a people the Jews do not know Hebrew. They speak the language of the nation in which their lot has been cast. They hear Hebrew read in the Synagogue. Now it has been translated into Yiddish, the language understood by the mass of Jews in Eastern Europe and in New York. Strangely too, this translation is owing to the zeal and unflinching energy of a convert, Mr. Marcus E. Bergmann.

#### HURON COLLEGE

We have recently received from the Rev. Principal Waller, of Huron College, London, Ont., his "Third Annual Letter," addressed to the graduates and friends of the institution. From this we learn of some very important changes in the constitution of the college. The Diocese of Huron has now the right of electing eight members of the College Council, two of whom retire annually in rotation. The initiative for the appointment of the Principal is now lodged in the Council, who will select a certain number of names for submission to the English Society. This is an excellent move and will prevent the possibility of an untried Englishman being sent

out to take charge of a Canadian institution. We say this in no disparagement of the many Englishmen, who in bygone days have come out to fill important offices in our Church. Indeed the marvel to us is, not that they have made so many blunders, but that under the circumstances they have made so few. None the less, however, is it eminently desirable that positions of this kind should be filled, not necessarily by any means by born Canadians, but by men who have had some practical experience of the country. No change is to be made in the evangelical character of the college teaching. This is as it should be. Huron College was founded for the inculcation, and has always stood for the maintenance of certain distinctive phases of Christian truth, without which Anglican theology would be poor, indeed. Thus no change is to be made in the nature of its teaching, and the grand old evangelical truths, which form such a necessary complement and balance to the teaching of the other great historic school in the Church, are to be still maintained and taught. The financial position of the college appears far from satisfactory. There is practically no General Purpose Fund. This is a sad handicap, for sudden calls and emergencies are always liable to occur in connection with such institutions. The only endowed chair is that of the Principal, and the main source of income continues to be (1) the fees of students, (2) the annual Diocesan collection. The Scholarship Fund is fairly well supported, and help has been vouchsafed from the Society for Promoting Christian Knowledge, as well as from the Woman's Auxiliary of the diocese. Still the state of affairs, with only one endowed chair, and, therefore, only one resident professor, remains eminently unsatisfactory. One wonders, with an ever increasing amazement, what the Church people and Church leaders, not only of the Diocese of Huron, but friends who have left it and sympathizers, have been about these last thirty or forty years, that this excellent institution, bearing the same relation to the "Western peninsula" as the Divinity School of King's College does to the Maritime Provinces, has been allowed to drag along in this "one-legged" fashion. We have already expressed our regret and astonishment over the failure of the attempt to transform Huron College into an university worthy of the city and district. But this apparent failure on the part of the Churchmen of Huron to add one dollar to the permanent endowment of their own college, which for nearly half a century has been practically keeping their diocese going, is simply incomprehensible. A few years ago, when the existence of King's College, Windsor, N. S., was threatened the women of the Maritime Provinces established, at a few months' notice, another divinity professorship (The Alexandra), engaging to raise \$1,000 per annum, and funds for its permanent maintenance. Under these most discouraging and discreditable circumstances, it is not surprising that Principal Waller never alludes in the course of his letter to the establishment of an university, where our divinity students, at least, not to mention any other class of students, might obtain a good sound Arts Course, concurrent with their theology. In spite, however, of all these drawbacks and difficulties, it is pleasing to read that the college is doing a better work than ever. There are no less than twenty-five students in attendance, and excellent reports come from all quarters of the work of the graduates who have gone into the mission field. Our hearty sympathies are with Principal Waller in his great work, which he has carried, and is now carrying on under such difficulties, and with such grievously inadequate means. And we do most devoutly wish, that the Churchmen of the great wealthy prosperous Diocese of Huron, beyond all comparison the richest in Canada, could be roused from their apathy and by the aid of their friends stung into doing something worthy of mention for their own Divinity College.