

sacrifice of Church people. When the Wesleyans raised one million pounds for a special scheme they commented on the fact with natural and legitimate gratification. But Churchmen have raised nearly eight times that amount every year on an average for the last ten years, and we are entitled to claim that these figures tell in no uncertain terms the strong hold the Church has obtained upon the people of this country."

Bishop and Parish.

The true conception of the relation of the Bishop to the parish cannot be rightly appreciated without duly regarding the relation of the Bishop to his diocese. It is the duty of the Bishop on submitting a nominee for a vacant rectorship not only to consider the special needs of the parish concerned but the just claims of his clergy as well. As it is also the duty of the parishioners for whom the appointment is to be made to realize their loyalty to their Bishop and his obligation to the diocesan clergy. It is through a harmonious blending of these relative rights, duties, and responsibilities that the best results are obtained in the temporal and spiritual life of our Church. When a parish determines—regardless of the wish of the Bishop and claims of the clergy—to compel the appointment of a rector solely of their own choice, that parish is subverting the traditions of the Church and obtruding in their stead a species of unauthorized congregationalism. The plea for such a step is—that as the parishioners pay the stipend—they therefore have the right to select their clergyman. This plea is thoroughly selfish and unspiritual, alike unsound in doctrine and reprehensible in practice. It is on a par with the unchurchlike practice of inviting a number of clergymen successively to preach trial sermons in order that the most eloquent preacher might be chosen to fill the vacancy. No sound layman could sanction such a course, and no sound Churchman would respond to such an invitation. Such worldly practices are utterly unworthy of a Church that is in the world, but not of it. In proportion as the Church ceases to be spiritual and scriptural, it loses its power for good and becomes a mere worldly institution. As the Lord turned the money changers out of the temple, so His spiritually minded followers should purge His House of Prayer from the degrading influence of the worldling's money power.

A Subtle Snare.

Little do people, as a rule, realize the lurking evil that daily enters their homes through the medium of one of the triumphs of modern civilization—the freedom of the press. In the daily paper, the monthly magazine, the popular novel are to be found with much good, no little evil. Opinions and sentiments plausibly expressed in graceful style but contrary to the plain teaching of the Church and the sanctions of sound morality enter the youthful mind and like evil seeds take root and bear noxious fruit in after life. All the greater is this danger from the fact that some of our Church people are becoming what they are pleased to call more liberal, and up-to-date in their views. The sound and solid instruction of the Church Catechism is looked upon as too narrow and old-fashioned. And the doctrines upon which the true Church is founded are by them considered hard to learn, impossible to practice and too unfashionable for these modern days. Well, such parents take their choice and their children occasionally pay the penalty in worldliness, materialism, agnosticism and infidelity. Such views of religion develop a dreadful sequence, recalling Hogarth's tragic sketches of "The Rake's Progress." They may be summed up in the words form, fashion, futility, doubt, despair, death.

Controlled Charity.

Indiscriminate charity helps to propagate vicious living. There is a class of mendicants who make it their object to prey on the property

of industrious people, shamelessly to shirk industry themselves, and to supplement theft by begging. One of the prime duties of controlled or organized charity is to protect the law-abiding members of the community from the constant incursions of these wayfaring neer-do-weels, and so compel the loafer to work and direct charity to its legitimate end, the help of the deserving poor. In all large centres fraudulent applicants for charity abound. Not only so, but unfortunate people in dire circumstances abound also. In too many instances such people are too modest and diffident to apply for aid. The majority of people of generous spirit have not the time, experience or opportunity for dealing prudently and helpfully with either the fraudulent or deserving people who appeal to them for help. It is to meet this most urgent need that the organization known as "The Associated Charities and Labour Inquiry Bureaus" of the City of Toronto has been founded. All the leading charitable organizations of the city, irrespective of creed, have representatives in this society. It would be a good thing for Canada were similar societies established in all the populous centres of the country and put in communication with each other.

THE MELTING POT.

Zangwill, an eminent playwright of Jewish origin, some months ago published a play with the above title, in which he attempted to portray the process of race amalgamation now going on in the United States, which is probably the most important and striking ethnological phenomenon that has appeared in the reliably recorded history of the race. Some thirty years ago the then Bishop of Michigan, the eloquent Dr. Harris, in a speech welcoming the Canadian delegates to the American General Convention, said, "We receive the thousands and tens of thousands of Europeans who seek this land of promise, and in due course assimilate them, and now we have sixty millions of people speaking the language of Milton and Shakespeare, and obeying the laws of Alfred the Great." Since these words were uttered the process of assimilation has been going on at an ever-increasing ratio. During the period that has elapsed many millions of newcomers, an overwhelming proportion of whom are non-English speaking stock, have taken up their abode in the United States, and the prospect is that this will continue indefinitely, the certainty is that it will go on for at least the next quarter of a century. So far the late Bishop Harris' predictions have been on the whole verified and they are borne out by recent writers. The universal tendency has been in the direction of assimilation of foreigners. The second generation we are told are adapted to established conditions. The children of the European settler become Americanized. They speak English without the suspicion of a foreign accent, they become warmly attached to the institutions of the country, and manifest a spirit of commendable patriotism. This is a wonderful triumph of our British or Anglo-Saxon civilization. Out of the hundred millions or thereabouts of the denizens of the United States, there must be at least forty millions, some good authorities say considerably more, who do not possess one single drop of British blood (i.e., English, Irish, Scotch or Welsh), and yet nothing is more certain than that all over the United States substantially exactly the same type of civilization prevails and dominates. We say substantially, perhaps "fundamentally" would have been a better word, for no doubt there are and always have been minor diversities of local type between North and South and East and West. But it may emphatically be said that they are only skin deep. Radically and essentially the American is the same whether he hails from the Atlantic or Pacific coasts, or from the shores of the Great Lakes or from the Gulf of Mexico. In a wider but none the less in a very real and easily perceptible sense this is the case all over the Eng-

lish speaking world. When one comes to the essentials, to those things that really count, there is a wonderful community of sentiment and instinct between Britons of all countries and Americans, markedly as they may differ in temperament and in what may be called accidental characteristics. The Bishop of London speaking of his visit to the States said, that over and over again one might imagine oneself in an English house, the home life being so similar. And which of us Canadians during a visit across the line hasn't over and over again forgotten that we were not in Canada, and been suddenly reminded of the fact by the sight of the flag flying from some public building, whose unexpected appearance quite possibly startled us for a moment. "Language," it has been said, "is even thicker than blood," and nations not only speaking but thinking and dreaming and praying in the same language, and feeding their minds, at the most impressionable age, on the same great masterpieces are bound eventually to approximate towards each other in the essentials. And so the American of whatever ancestry inevitably acquires the Anglo-Saxon attitude and outlook on the great fundamental questions of every day life. Thus there is no reason to doubt but that the present process of race assimilation will continue on the same lines. The negro problem, of course, remains, but that is something by itself, and in this case it is not a question of assimilation and never will be. It is an interesting and significant fact that in spite of the tremendous infusion of foreign blood the Anglo-Saxon or British element still rules in the United States. This is apparent from the overwhelming preponderance of such names among the leaders in every sphere and department of public life and in literature. The President, we are told, is of English blood, the great majority, roughly speaking over 75 per cent., of the two Houses, the Supreme Court judges, the State Governors, bank presidents, college presidents, railroad heads, etc., rejoice in names of unmistakable British origin. How long this will continue is of course purely a matter of conjecture. But however it may work, whether or not the personal ascendancy on this continent of men of "Anglo-Saxon" or British stock will continue, one thing is absolutely certain, our British civilization will remain. This is a wonderful achievement, and by itself is sufficient to confer eternal honour and glory upon those two little islands, the home by the way themselves of one of the most composite races the world has known.

OUR FOREMOST CITIZEN.

To very few men has it been vouchsafed to attain to the position now occupied for many years by our fellow townsman, Mr. Goldwin Smith. This same position is somewhat difficult to describe. It is not exactly that of an oracle or a censor. It is perhaps a good deal of both. Goldwin Smith has always been listened to with respect, and is at the same time one of the most widely disagreed with men (of eminence). His utterances on almost every subject have scarcely ever been popular, and have as often as not evoked a storm of dissent. He has always had the courage of his convictions and has never shown the slightest disposition to modify or soften his statements in deference to widely and enthusiastically accepted ideals. And yet it would be almost impossible to find anyone occupying a like position who has aroused so little personal bitterness. And the reason for this is that he has always hit right and left. He has succeeded in impressing the public with a profound sense of his perfect honesty and sincerity. After all it is not so much what men say that arouses resentment, as the spirit in which they say it. Smith's single mindedness and absolutely transparent good faith have been so apparent that his utterances have compelled respect, altogether irrespective of their intrinsic acceptability or non-acceptability. What he says, we instinctively

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