

view of our real position." Self-examination is necessary, no man can deal with another's trials who has not dealt with his own soul.

Exaggeration. Surely.

The Rev. Dr. Rainsford, of New York, reported that his parishioners numbered over 8,000 living in hotels, boarding and tenement houses of every kind. But his parish was thoroughly organized, and with a staff of clergy and lay help, male and female, it was well looked after. As an instance, either of exaggeration or of mismanagement, at the Church Congress in Adelaide, the Rev. E. S. Hughes (Melbourne), said in his parish there were from 35,000 to 40,000 people, and not half-a-dozen houses in which there was any home-life. What home-life could the people have when in the summer the houses were turned into ovens, with the everlasting smell of mutton? The conditions were not conducive to proper home-training. It was their business to look to the redemption of the body as well as of the soul. He was not a soul hunter only. Take the poor larrikin of Australia or the hooligan of London. Put that type before them—a little, weedy body, with a shrivelled soul. Would they say that that was the image of what twenty centuries of Christendom had made of the Christ? It did not reflect credit upon the people of comfortable homes, the people of the middle classes, who were content to go home and allow their brothers to swelter in the streets. The larrikin had no home to go to, and was therefore denied the advantages of home life. If this statement of Mr. Hughes is the unvarnished truth, it reflects little credit on the Church people of Melbourne that so large a population should be left to one parish, and that parish with so little care of the poor.

Modern University Training.

A recent number of Science contains the address of Dr. Woodrow Wilson, on the occasion of his installation as president of Princeton University. His words, at once practical and far-seeing, may well be considered by a people who have to face the problems of building up still younger universities. He points out the twofold task of a university, "the production of a great body of informed and thoughtful men, and the production of a small body of trained scholars and investigators." Animated by one spirit—the spirit of enlightenment—these apparently different lines of training are best carried on side by side. The man who is to be fitted by high ideals and a wide outlook to take his place in the world of affairs, and the man, "self-selected by aptitude and industry" for the deeper, closer study of the library and laboratory, are in the earlier days of training and moulding best thrown together—their very differences helping to broaden the thoughts and conceptions of each. Very strongly does Dr. Wilson argue against special and technical training not built upon the broad basis of culture and the mental discipline, which only uni-

versity work can give. The complexity of the age has brought to the men of every profession, to the financier and to the merchant no less than to the man whose life is devoted to science or philosophy, this necessity for laying the foundation of wider knowledge, for acquiring greater mental elasticity. "The university must stand in the midst where the roads of thought and knowledge interlace and cross, and building upon some coign of vantage, command them all." Some criticism there is, some fear that in the eager-haste and stress of youthful achievement, system and method in teaching have lost their place, but again the speaker pleads that however these defects are sought to be remedied, there may be no separation of the ordinary college work from that of the university. "The masters, who guide the youngsters, who pursue general studies, are very useful neighbours for those who prosecute detailed enquiries and devote themselves to special tasks. No investigator can afford to keep his doors shut against the comradeship of the wide world of letters and thought." From the "youngsters" themselves something is to be gained—the body of undergraduates, who do not mean to make finished scholars of themselves, but do mean to learn from their elders what the thoughts and progress of the world have been, serve to keep up the remembrance that the real mission of knowledge is enlightenment and edification. A democratic audience is reminded that this perfection of training is not in the nature of things possible for all. "It is for the minority, who place, who conceive, who superintend, who mediate between group and group, and must see the wide stage as a whole. Democratic nations must be served in this wise no less than those whose leaders are chosen by birth and privilege! and the college is no less democratic because it is for those who play a special part." The fact that science must have its due place accorded to it with literature, philosophy, and politics, adds to the difficulty in choice and apportionment of studies during these years of mental and moral training. Dr. Wilson recognizes fully that this is an age of science and with equal clearness sums up the value of those studies which are "disciplinary only because of their definiteness and their established method; and they take their definiteness from their age and perfection." Of many fruitful suggestions, one may be noted: "That no man is free of the world of thought who does not know the literature, the idiomatic flavour and the masterful use of his own tongue." As a last thought, after speaking of a university as the place where a man may take his first thoughtful outlook upon the map of life, where the boundaries should be not more intellectual than moral, he adds: "I do not see how any university can afford such an outlook if its teachings be not informed with the spirit of religion, and that the religion of Christ with the energy of positive faith." In reading the address, of which an imperfect sketch of some

leading points only has been attempted, one is struck by all that has been achieved in this university's brief lifetime, as compared with the slowly built up work of ages in the older lands; struck, too, by the broad, definite conceptions for the future—by the "consciousness" of it all—of aims and possible results. Is it an idiosyncrasy of the American people, that all things, good and evil alike, are to grow with unprecedented rapidity, or is it a phase of the spirit of the age, "the consciousness of what it all means," of which we have heard recently? Glancing back, as some have been doing, over Oxford's past, we see that here and there through the ages, men stand out, building consciously for the future; but oftenest it would seem doing their day's work faithfully, diligently, as best they knew, and time wrought out the wonderful results.

THE REFERENDUM.

On December 4th the people of the province of Ontario are asked to vote on the question of Prohibition, at least to the extent of prohibiting the sale of intoxicants, and still being left free to manufacture or import. When we regard the evils of intemperance, the misery and ruin it inflicts on its victims, and the consequent ill-effects upon the innocent, we are not surprised at the efforts that are made to reduce them, if not get rid of them altogether, and that many are ready to catch at any proposal or legislation that has this end in view. But laudable as this feeling is, we must exercise our best judgment and enquire whether Prohibition is likely to accomplish what we desire, and what has been the result of similar efforts here and elsewhere. Prohibition in various forms is not a new experiment, and has been tried in not a few places and found wanting. We had local prohibition in Canada, under the Scott Act, and, after trial, it was almost universally and unanimously repealed. It has been tried and repealed because ineffectual, if not increasing the evil it sought to prohibit, in States like Massachusetts, Michigan, Connecticut, Iowa, Indiana, Illinois, and others, both east and west. Experience, even though it be the experience of others, is not to be disregarded, and what reason have we to suppose that what proved a failure in Michigan would work successfully in the contiguous province of Ontario? The complaint now is, that the law is violated, and is almost incapable of enforcement, and if this be the case, what ground is there to conclude that a still more rigorous law would be enforced? For these reasons we are opposed to the proposed prohibitory measure, without going into larger questions, as to the general principles involved in it. In Canada, as a whole, and in Ontario, in particular, temperance sentiment and habits are steadily advancing, the consumption of intoxicants is decreasing, and the number of licensed taverns is less though the population is greater. In the face of this moral improvement of the people in regard to this subject, is it wise to try ex-