

contributed most largely to our population and the following number of immigrants in the two specified years:

	1882	1903
Greater Britain	270,000	69,000
Scandinavia	103,000	78,000
Germany	251,000	40,000
Italy	32,000	230,000
Austria	20,000	20,000
Russia	21,000	136,000

The aggregate immigration from Great Britain, Scandinavia, and Germany has fallen from 632,000 to 187,000, while the aggregate immigration from Italy, Austria, and Russia has risen from 82,000 to 372,000. Mr. Beecher's happy optimism regarding the rapid assimilation of "immigrant hay" by the American is no longer so easily justified. Twenty years ago our immigrants were chiefly of the same race that had peopled England, and quickly formed a homogeneous element in our national growth. The bulk of the immigration today is from races historically remote, and to-day widely separated from us by the different social, industrial, and political environments. The process of assimilation necessary to national unity is thereby rendered far more difficult, and the difficulty is still further increased by the illiteracy of the majority of the immigrants, and their tendency clannishly to settle in communities of their own in our great cities. The extent to which the present immigrants are adding themselves, en masse to our urban wage-earning population, instead of becoming their own employers on Western farms, seems to Immigration Commissioner Sargent to promise serious complications when a period of industrial depression again sets in. The Commissioner urges the enactment of the measure held up in the senate to restrict this class. The Outlook holds that the first duty of a people is not to create an apparent economic prosperity by cheap labour, but to create good citizens.

"Trinity Federation."

Canon Sweeney, Toronto, writes: Before you close your columns to the discussion of this question agitating the Church, I desire to say that I regret that an urgent message called me away from the Thursday evening meeting at Trinity College before the vote was taken. Had it been otherwise, the vote would have stood 121 to 74. I am emphatically and unalterably opposed to federation, and intended saying so last Thursday evening. With the protest so many of us signed, I am heartily in accord, and every word of Mr. Armour's temperate speech in support of his amendment I cordially endorse. His arguments appear to me to be simply unanswerable.

The Name of the Church.

The voluminous writing and careful research in the United States upon the name "Protestant Episcopal," has unearthed some unexpected facts. One is the probability that the name was first used in the colonies to designate the Moravians. Dr. Hart, the Bishop of Lexington, in contributing a leaf to the mass, refers to an allegation that the phrase "Protestant Episcopal" had occasionally been used, not as a title but purely as a descriptive phrase, since the time of the English Revolution. Dr. Hart, indeed, shows that the word Episcopal is extremely recent as an English word; just one example (in the time of Henry VII) being found of its literary use "till well into the seventeenth century." The Living Church has been indefatigable in this research, and agrees with the Bishops of Lexington in expressing a sense of obligation to the Rev. Dr. Elliott for his careful investigation into the rise of the compound term in this country. Dr. Elliott's papers, The Living Church says, are of much historical value; but they only show what no one has denied—that the term had its origin, as a proper name,

within the decade preceding the adoption of the constitution of the American Church. He has not succeeded in going back of the date—1780—which was named in our Handbook of Information as that of the first technical use of the name Protestant Episcopal. The term was "accidental," and "glided in"—phrases criticized by the Bishop of Lexington—only in the sense that they were not the result of a direct consideration of what term might most wisely be applied to this Church. Nor does anyone maintain that the term was "purloined" from the Moravians; but it is beyond question that as a descriptive term it had been applied to that body as far back as the year 1747.

Grosse Isle.

The Lord Bishop of the diocese is anxious to meet with a young man to act as lay reader and school teacher at Grosse Isle, Magdalen Islands. It will not be necessary for him to hold a diploma, so long as he can teach the elements to young children, keep good order, and is a godly, well-disposed young man. It is possible that some clergyman may know of a young man who will fill these requirements, and would recommend such an one to the Bishop of Quebec.

A SCHOOL INSPECTOR ON EDUCATION.

Mr. J. L. Hughes, Inspector of Public Schools, Toronto, is reported as having said recently at the opening of Dominion Industrial Fair, that "he thought the most important part of training was in their emotional and spiritual nature, teaching a boy a belief in himself, and then in his country and race. A boy so trained would then have faith in his God. But it was impossible to give a boy this faith in God until he had first learned something more definite." We should rather put it the other way, teach a boy to have faith in his God, and then he will have faith in himself, his country and his race. Self-reliance is good, but reliance in God is better. Humility and reverence form a better basis of character than self-confidence, and so the wise man thought, when he said, "By humility and the fear of the Lord, are riches, honour, and life." Reverence and courtesy are lacking too evidently in the youth of our land, and if they are taught belief in self first, and belief in God afterwards, we cannot be surprised at it. We wonder at such sentiments being expressed by one who has had experience, as an educationalist, and can only hope that such opinions do not generally obtain among men occupying the position of school inspector or teacher.

MAN WORSHIP.

The tendency to man worship is ever present and always seductive, and the individual, his personal gifts or character, are only too likely to overshadow his message, and to be regarded of more importance than his principles, or what generally he may embody or represent. This was manifest especially in the Church at Corinth, and was reproved by St. Paul, who would have them regard what he preached, Christ crucified, rather than the preacher, whether it were himself, or Apollos or Cephas. As he said in his second epistle to them, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake." The tendency to man worship is confined to no church or sect, it is ingrained in human nature, and the Roman Catholic may have his favorite confessor or preacher as well as the Anglican or Nonconformist. People charmed by a magnetic personality, a pleasing voice, or graceful oratory, may accept with more readiness misleading doctrines, than if they came stated in a less pleasing manner. The disposition to magnify the individual preacher

and to indulge in man worship seems to be greater among Protestant sects than in historic communions. In the latter men rest more on an ancient creed and organization than they do on any individual, and a stately ritual environed by splendid architecture, and accompanied by enchanting music, detracts from any individual however prominent either as celebrant or preacher. When the service is severely simple, when the preacher and sermon are more prominent than any preliminary or accompanying ceremonies, when these are all subordinate to the preacher and his utterances, and exercise no restraint upon him, then more than under any other conditions we find the man most exalted—and the tendency to man worship, greatest. Here the preacher has the greatest freedom, and here the sermon, as it does oftentimes, deals closely with social and political questions, rather than those of a scriptural and doctrinal character, with what is exciting and sensational, more than with what is sober and devotional, and this amid crowds, who express more or less sympathy, or approval of the preacher, as he voices their sentiments, or accentuates their prejudices; here under these favouring conditions, do we find man worship most prominent, and multitudes incapable, many of them, of weighing truth swayed by passionate utterances, and fascinated and dominated by a powerful personality. Today more than anything else, in politics, or religion, personality is admired, and immense influence attaches to it, when it is pleasing and powerful. Hence we hear of calls to preachers, their characteristics are dwelt upon, their pictures are printed in the papers, and their utterances are published by the daily press, especially if they are eccentric, sensational, personal, or in any other way exciting, and likely to cause comment or controversy. Hence preachers who want to be advertised, or to make themselves notorious, abandon edifying gospel themes, and enter upon the discussion of curious, exciting or controversial subjects, social and political, and a certain class of hearers fond of pulpit fireworks flock to hear them. As little devotion as a regard for decency in a place of worship will permit is sanctioned, and the greater part of the time is devoted to the intellectual and exciting treat which is to be furnished by the preacher. In the Roman Catholic or Anglican Church there is not so much of this, as in some other bodies, for reasons which we have indicated. Their movements and sayings, because quiet and un-sensational, are not so often reported and commented on in the daily press, nor do the curious or the sensation-monger flock to them in such crowds as they do to those who pander to their morbid love of what is exciting, and do not weary them with too much that is religious or devotional. An illustration of the tendency to man worship among Nonconformists is evident in the enormous crowds which flock to listen to the sermons of the Rev. Mr. Campbell, of the City Temple, London, and who express their approval of his strong accentuation of their social and political prejudices with applause. Mr. Campbell is, we do not question, an able man, but there are in London in connection with the National Church, many men in all respects the equal of Mr. Campbell, either as a thinker or preacher, who preach to comparatively small congregations, because they adhere to strictly gospel themes, and to quiet and un-exciting methods. There is a staff of able preachers at St. Paul's, and Westminster Abbey, who do not attract so great a multitude as the City Temple preacher, because their topics and environment chasten and restrain their eloquence. Whether the Church might not give greater scope to some of her gifted sons to elucidate from the pulpit, prefaced by brief devotions, the great questions of the day, as they affect, or are affected by religion, may be a subject for enquiry, but in any case we would

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