

without regard to nationality, religion, or colour, to improve or better their conditions by being instructed how to perform work such as housework, sewing, trades, or business suitable for women, and other means of livelihood that will permit them to earn an independent and honourable living, and teach them the nobility and dignity of industry and labour, both manual and mental." A little more than a year ago John Bigelow, who was born and brought up in the farming class of New York State, and made a great name for himself in New York, published some recollections of his early days. He was born in 1817. There was no soap, except his father's shaving soap, used on the farm which was not made on it. The candles were all also made by the women. The clothes were principally made from wool grown on the farm, spun and woven on it, dyed with the golden rod collected by the children. What a change from such self sustaining habits of independence to the present, when children of the middle class are so badly instructed at home and in the school by parents and teachers in homely house work duties, that a citizen has to found a million dollar school to have them taught, and in Boston.

Manly Sport.

A good word for manly sport we have always had. There can be no doubt that the outdoor games of men and boys contribute largely not only to the health and strength of the players but to the development of a cheerful manly spirit as well. We believe that such sport as was afforded by the championship football match between the Ottawa "Rough Riders" and the Toronto "Varsity" team in Toronto on the 27th of November is most creditable to Canada. Not only did it evidence the skill, speed and strength of young Canadians in friendly contest but it also made manifest the spirit of fair play, which is one of the noblest traits of an individual or a people.

Psychical Research.

A remarkable paper on the above subject and detailing some of the results of an investigation held by three expert amateurs of the phenomena produced by an illiterate Italian woman, named Eusafia Palladino, will be found in the "Nineteenth Century" for November. Messrs. Fielding, Carrington and Baggally were the investigating committee. The former being the hon. secretary of the Society for Psychical Research. Mr. Fielding after a large and varied experience in watching the seances of fraudulent mediums had become quite sceptical of any other results than those produced by deception and fraud coming from such performances. The Palladino investigation, however, made a convert of Mr. Fielding, who says: "I have convinced myself of the reality of these phenomena, and of the existence of some force not yet generally recognized which is able to impress itself on matter and to simulate or create the appearance of matter." This is certainly the most remarkable contribution to the study of this curious subject that we have as yet seen. Under the conditions governing the enquiry, and considering the unusual qualifications of the examining committee, and the impression produced upon them it seems extremely difficult to doubt the existence and operation of such a force as is referred to by Mr. Fielding.

The Church's Outlook.

"Canon Alexander, in a sermon preached at Cambridge, has described the Church's outlook, and although he sees plainly the many evils within and without the Church he is most optimistic," says a British Exchange, "for the cause we serve is that of a moral, vital, spiritual Christianity which underlies all progress, and it is only when this is kept patiently and seriously

in view that we can hope to see the Church a real power among the people, or to watch the slow but steady transformation of the kingdoms of this world into the Kingdom of our Lord and of His Christ. He is profoundly impressed by the fact that the Church of England is almost the only religious body in which 'faith is not afraid to reason, nor reason ashamed to adore.' The duty of the Church is to give its whole united energy to the task of laying energy on the essentials as compared with the non-essentials or accidents of Christianity. In the past too much stress has been laid on non-essentials and new sins had been created and men had been blamed for falling into them. Professionalism among the clergy was responsible for the loss of the Church's influence in country parishes and the clergy needed to get into closer touch with reality and life—the needs of men's souls must be faced. The person of Jesus still draws men with His old unquenchable radiance, and His Word has still its ancient power, and if the Church is the recognized home of faith, liberty and virtue, then we may cherish the idea of a British Church co-extensive with the British Empire."

Immingham.

The development of new trade routes builds up cities nowadays all over the world. But it is rather a surprise to find in England, on the Humber, a new port rising with the rapidity, yes, O far more than the rapidity, of Vancouver or Prince Rupert. In the course of an appeal from the vicar for aid we find that Immingham three years ago had a population of one hundred souls; now it is not less than three thousand, and dwelling houses are being rushed up with tremendous rapidity; this rate of progression will probably go on for years to come as every one expects this port to become the Liverpool of the east coast. Grimsby is an impossible port for large vessels, as it has no deep water approach. Hull is only possible for vessels of this type when the tide is full. Immingham dock can accommodate Dreadnoughts at any state of the tide, and here these vessels will be docked. The Great Central Railway Company have made arrangements to divert the export coal traffic of the Yorkshire coal fields to this port, as well as to bring their Continental goods and traffic to it.

We are holding over until next week the report of the consecration of the Bishop of Honan, as we wish to publish with it a sketch of his diocese and of his work in China.

WHAT WE OWE TO THE OLD TESTAMENT.

Ignoring for the time being all questions as to the direct authority of the Old Testament, its historical authenticity and its agreement or disagreement with what we call science, it may be well to consider how far we are indebted to it for certain eternal principles, which constitute the very soul and salt of our present day social system. First and foremost we owe the idea of human equality. In the Old Testament the standard of personal worth is always and everywhere character. The real distinction between man and man is not wealth or birth or talent, it is conduct. The Old Testament no doubt recognizes social distinctions, and even permits slavery, but this predominant principle is always and persistently, if even apparently inconsistently, asserting itself. A man's worth and importance is calculated on a moral basis, the man is the man not for what he has but for what he is. Thus we have the root principle of human equality, viz., that in God's sight each man must fulfil exactly the same requirements. Other religious systems, no doubt, have taught this but none so practically and effectively as the Jewish. As a natural and inevitable consequence of this primary conception of human equality, grew up the Old Testament theory of government. All government

was to be exercised and to find its justification in the interest of the governed. "By the King's rule" was the watchword of the Old Testament teaching on this head. The form of government might be despotic but that was only an accident. Its ruling principle could be expressed in the modern formula of the "greatest good to the greatest number." In the Old Testament we find no trace of the "divine right of Kings." Personal fitness was the one qualification and its absence a fatal flaw. Thus the Israelites were essentially a free people, and though governed under Oriental forms, possessed certain guaranteed and inalienable personal rights, denied to many civilized peoples within the memory of living men, and even yet in some cases not fully secured. Who for a moment, for instance, would not sooner live under such a government as King David's than under that of Russia to-day? Many acts of oppression were no doubt perpetrated by Jewish Kings in Old Testament times, but as Macaulay shows in the case of the Tudors they were contrary to the spirit and genius of the constitution, and could only be carried to certain lengths. Beyond a certain point they were boldly withstood, as witness the case of David and Nathan, which even to-day, after the lapse of thousands of years, stirs and warms the blood, and that of the revolting Israelites under Jeroboam with their outspoken manly utterances to King Rehoboam. Such people even if they did live thousands of years ago, and centuries before representative government in the modern sense had been dreamed of, were essentially free, and in some respects would have hardly caught up to them yet. No wonder that the Bible reading nations, those who have saturated their minds with the spirit and teaching of the Old Testament, have been free nations. Every man in the Old Testament "counts one," neither more nor less. Another great principle enunciated and uncompromisingly enjoined and sternly commanded in the Old Testament is care for the poor. The year of jubilee, by which all landed property reverted to the original owner or his heirs, and which prevented, or was intended to prevent, its permanent alienation, was a fine example of this spirit of tenderness towards the unfortunate, which is manifest everywhere in Old Testament legislation and which we ourselves, the heirs of all the ages, have only of late really become possessed of. By this law the consequences of a man's wilful offences were, as far as human wisdom could devise, mainly confined to his own person. The principle of a "living wage" of a fair day's pay for a fair day's work, is everywhere inculcated. The employer who "oppresses the hireling in his wages" is held up to contempt and scorn, and in every catalogue of cardinal virtues kindness and generosity to the widow, the orphan, the fatherless and the generally helpless, is included. Old Testament morality, as the Bishop of Tasmania recently shows in The Hibbert Journal, no doubt is crude and imperfect, and it was manifestly subjected to the law of evolution and development. But only in regard to details and temporary applications and interpretations. Its general principles remain, readapted, re-enforced and transformed, it is true, in Christianity, and are not "destroyed," but "fulfilled," and they have profoundly, if indirectly and unconsciously, influenced the social and political trend of modern civilization.

THE JURY SYSTEM TO-DAY.

The jury system, twelve in number and unanimous in these days gets occasional hard knocks that would have astonished a former, and not very remote generation, to show the institution was invested with a peculiar and surpassing sacredness that seemed to put it in a class by itself. And indeed in a class by itself, in this highly specialized age, it undoubtedly stands.