

already fairly well off) had fifty years ago reached the submarine stage. On September 27, 1851, the first telegraphic message reached England from France. Dublin and Holyhead had been previously joined, and other wonders were to follow. Some readers of the *Canadian Magazine* may be able to recall a day when, amid the rejoicings of two hemispheres, the Queen of England exchanged greetings with President Buchanan. The day was the 16th of August, 1858, and there was wild enthusiasm on either shore. But the joy proved premature. Before the Atlantic cable was successfully laid between the two continents, and its permanent operation was assured, both rulers had undergone grave ordeals. One lost her beloved consort; the other saw his country rent in twain, while he was powerless to prevent it. But the interval of suspense came at last to an end, and on the 7th of September, 1866, the two hemispheres had a common pulse.

The effect of these developments on the world's thought and action cannot easily be overstated. Men cannot hear daily of what is taking place at all the ends of the earth and become familiar by the very dint of repetition with the names and circumstances, desires and doings of strange peoples, without coming in time to consider them less strange. Opportunity, moreover, has induced thousands of people to travel in foreign lands who, under the old dispensation of waggons and sailing vessels, with no means of quickly communicating with friends, would have spent all their lives at home. The extension of Sir Rowland Hill's reform so as to embrace a great part of the world, is another of the half century's gains. Photography, which brings distant scenes to the family fireside has been another of these unifying forces. In 1851 these forces had made Prince Albert's scheme practicable. The realization of it indicated one of the leading characteristics of our half century. We have seen that tendency to unite, to combine, to co-operate, exerting itself in the international and political

domain. In the sphere of religion we have seen it attain a strange activity. In the provinces of commerce and industry it has been no less active and much more effective. Indeed, there is nothing more noteworthy in all the movements of this wonderful century than the rate at which the principle of amalgamation—offspring of this last generation—has been pushed by the emperors of capital and the princes of commerce and industry.

Industrial association of some sort has existed for ages. Craft-guilds, under various names, were known to Greeks, Romans, Israelites. But labour organization on such a scale as to be a power for defence and, if necessary, offence, is a conception of our day. It grew in part from a spirit of revolt—a revolt that had enough right on its side to justify it, notwithstanding the lawlessness of extremists. There is a good and a bad trades unionism. As a recognized force in civilization, social, political and international, its history forms one of the most important chapters in the record of the half century, especially of the last thirty-five years.

The subdivision of labour and the specialization of skill in every class of work done mainly by machinery makes co-operation essential to production. The completely-qualified and independent tradesman or artisan of some generations ago has been largely superseded by specialists in some process of a trade, so that many an article in common use once turned out by a single craftsman is now produced by the co-operation of several craftsmen and the adjustment of their several tasks to a common end. New inventions generally necessitate fresh division and create new occupations. This industrial feature of our time, brought more and more into evidence by the developments of machinery and the many applications of steam and electricity, give a complexity to industrial life that makes classification difficult. But it illustrates that tendency to co-operation which we have tried to emphasize. A man with a fragment of a trade is