Truth's Contributors.

TO COME AFTER GLADSTONE.

Men Once Possible But Non No Longer So.

Every generation in turn, seeing its great leaders draw toward the grave, has a melan choly interest in speculating upon the choice of their successors. No doubt the discussion of these things comes far more easily in England than it does in Canada and the United States. The political and social arrangements at home do not thrust death for ward always as a topic for thought and talk, and your natural matinets prompt men to keep it in the background of their minds.

In England the precise converse is true. From the occupant of the throne dewn to the latest baronet, several thousands of the most prominent personages walk through this vale of tears with appointed heirs treading upon their heels, conscious that every holy, including the heirs, are weighing the chances of their living the year out.

It is the obvious result on a whole social financial, and political system based on the prince to of heredity. The heir is always visible in front of the sovereign, the nobleman, the landed squire as palpable a memento more as the skull 'n the monk's table. Thus an entire people have fallen into the habit of discussing the question of successions, and to the old and the young alike the habit seems entirely natural.

Thus it happened that a long fact years before he became conspicuously an old mea, the English press and public began debating the problem of a successor to Cladstone. It was in its earlier stages a less interesting problem. It seemed clear enough then that his titular successor would be Lord Hartington. Indeed, it is sixteen years now since that nobleman was formally declared the next Premier of the Liberal Party. He was then forty-one, and it was supposed that presently

THE DEATH OF HIS FATHER

was a make him Dake of Devonshire; he is now fifty-seven, and his father is still alive. But the Marquis of Hartington is no longer the heir to the Liberal leadership. A Tory Prime Minister he may some time be, but I a will never be at the head of Liberal Government. The heirship a Libers! Government. The heirship which then was so indisputably his has never since passed out of commission. After he secoded from the Liberal Partyafter it became apparent that the rupture between him and the great Radical rank and file was irreparable -two younger men loomed momentarily as possible aspirants district the les Dilke and Joseph Chamberexcepti sandly educated in state-

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period in the person of John Morley. Five upon being able to believe in the sincerity length about him

THE THEME BEING

his entrance upon Ministerial responsibility just as Lord Hartington quitted it. The coincidence was dramatic. It was a ringing out of the old, a ringing in of the new, with a ve geance. Hopes ran ling's then that with the coming of John Morley a new crahad begun-that an heir to Gladstone had twen for d who would worthly sustain and any ent the great traditions of statesmanship which he inherited. It is too much to say now that those hopes hav been dashed. John Morley has grown visibly year by year. In certain lines of development he may be said to have surpassed expectation in his growth. But he has not gathered strength on the side of party leadership. People are beginning to feel confirmed in their carlier fears that he lacks the qualities which make up a Captain. He is courageous, devoted, a master of weapons, and a fighter of commanding ability; but there is always the danger that, after he has begun his campaign, his policy will be shaped, not by sharp strategy and clever intuition as to the enemy's weak points, but by conscientious inquiries as to whether all that he himself does is morally justified. In the furious and more or less insincere battle of British polities, as fought between the front benches in Parliament, this tendency is felt to be a grave disadvantage in a leader. Even the MOST HONEST COMBATANTS

in the world prefer a Captain who is on occasion up to tricks. Mr. Gladstone recognized this deep-rooted element of human nature when he spoke of himself, amilingly and with a covert twinkle in his eve. as "ar old Parliamentary hand." Mr. Gladatone is, as all the world knows, a luminous example of Christian piety. Yet this has not prevented the eccurrence of numerous little things in the course of his prolonged career at which the entrapped and discomfited heathen raged a good deal. And the absence of this, as it were, moral elasticity heavily handicaps Mr. Morley.

Only one other man in the Commons really belongs in the front rank with Morley-and as he belonged there long before Morley was dreamed of as a politician, so ne seems likely to stop there, getting no further, until anend comes to his political activity. Sir William Harcourt is perhaps the most familiar figure in British politics. Every body has an idea about him. For years he has been the ideal hard-hitter, deep-cutter, rough and tumble Parliamentary soldier of the arena. He has made more jokes for the delectation of his supporters than any other Englishman alive, and he has covered his antagonists all over have its by the Mean's mainting of the per with scars. But the trouble is that numbers of the pet, " who have laughed are also the ones who have the scars. This is due to Sir

TENDENCY TO MIGRATE

in hich ant from time to time, now to one camp, now to nd, an another. He has in turn fought everybody -including even Gladstone, whom he once it is in Thementary revolt against—always cion Viceroy in Ireland. Against the ridiculous points in the oppremotive new ition, always giving one ampli-lative the outside of being the heat fighter in the control of the preminently amusing the control of the cont noting position, always giving the impression This or circumstally amusing artifug to the state of less wearing the the erring the green still laugh the crime to allow foundays and a graphic stee and the crime to the crime and the

years ago I remember having written at of its chief leaders. Disraeli's success amounts to a contradiction of this, of course, but it is the exception which rivets the rule. England under Disraeli was in a transition stage of efflorescent rottenness, dimly suggesting the period following the Restoration, when the impertinent activity of the lewder sort of young aristocrats and snobs generally created for the time a false itmosphere, which remporarily vitiated the public's moral health, and sent their judgment astray after their senses. But among the Angle-Saxon peoples the reaction from these infrequent seasons of debauchery is strong and helpful.

In England one sees the same quality of implicit trust at work in the attitude of the people toward the Liberal leaders. They followed Gladstone in his remarkable and sensational rolle face on the Irish question, simply because they fully believed that he must be sincere about it. They themselves.

WERE LARGELY AT SEA

about the reasons why home rule, which was combated in 1885, should be indersed in 1886, but they took it for granted that he, who was wiser than themselves, had been honestly convinced, and they in large par. followed him. Since then discussion has confirmed them in their loyalty, and it has brought back into the Liberal fold many others who at the time besitated or openly mutinied, sat I do not believe that even if Chamberlain had, in 1886, cast in his lot loyally with Gladstone, he would to-day have held rank next to him.

In something the same way Sir William Harcourt is popularly disqualified from the great post of all—the Premiership. He is a vastly finer figure in every way than Chamberlain-sturdy where the other is sinuous, masculme in his give- ad-take combats where the other fights like a woman with mean stals-but still, popular fancy paints him as a large-seized Duglad Dalgetty, who wages war for the sake of warfare and is indifferent as to issues and principles and all else save doing stalwart battle for the side he is

Of other Commoners there is none on the Liberal side to be considered. It has come to be taken for granted, therefore, that the next Liberal Premier after Gladstone will he a Liberal peer - a peer definitely committed to the radical programme and to home rule. If the settlemen' of this question could be postponed for half a dozen years as conceivably it may be, it is very probable that Lord Roschery would be the man. He is extremely clever and facile, a bright think er, and both a witty and a wise speaker. But he is thought of still as a young man, and his time, if it comes at all, will come much later. Lord Granville, on the other hand, is too old-and in the same sense of having outlived the political traditions in which he was trained is even older than his years. More available than either, more generally popular than either, is Lord Spencer, who only five years ago was the coer-

HAROLD FREDERIC.

Avoid Depression.

A man who acquires a habit of gively amusing the ing way to depression is on the road to the still laugh in the still laugh in

Christianity v. Science-

The Christian Union says: "What Christians object to is not the scientific testing of alls cientific conclusions, whatever the subject matter with which they have to do, but the assumntion in certain constant the these tho assumption in certain quarters that there are no ascertainable truths except such as can be scientifically ascertained—that is, ascertained by processes of reason applied to observed phenomena. What Christians in enserved phenomena. When the constant in sust rescured and indisputable which the senses cannot perceive and the reason cannot arrive at. They are arrived at by other faculties which are as trustworthy as either the senses or the reason. What we insist upon is that the truths of goodness in life and characteristics. that the truths of goodness in life and character, are as real, on certain, as ascertainable as scientific truths. They are not what people happen to think about them. They are not maginations or motions. They are realities. They exist, not in the mind, but independently of the mind; as the law of gravitation would still continue if all matter were blotted out of existence, and would begin forthwith to operate anew if all matter were called into existence. These religious truths do not vary, though men's capacity to appreciate them varies. They are eternally the same. The mind does not create them; it perceives them. The mind which cannot perceive them. The mind which cannot perceive them is ignorant, just as the mind which cannot perceive the truth that the world re-solves on its axis is ignorant. The one in-competence is different from the other, but it is no less a real incompetence than the

"It is a scientific conclusion that the Ten Commandments were written in the age of Moses; it is a religious truth that it is wrong to steal, to murder, to commit adultery. It is a scientific conclusion that it is wrong to steat, to murnier, to commu-adultery. It is a scientific conclusion that Jesus Christ lived, died, and rose again from the dead; it is a religious truth that his life and character, as they are portrayed in the Four Gospels, are of a unique moral beauty and excellence, unequalled in human history. It is a scientific conclusion that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed; it is a religious truth that we can come into direct personal, spiritual commucome into direct personal, spiritual commu-nion with the invisible Father of spirits. These religious truths are truths, not con-These religious truths are truths, not conceptions or imaginings or mental creations. There are more men who have the capacity to perceive the higher religious truths than there are who have the capacity to perceive the higher scientific truths. And any man who has not the capacity to perceive the fundamental and primary religious truths, those truths of purity and goodness on which the whole fabric of society is built, is a moral idiot. He belongs among the abnormal specimens of a diseased humanity. His place is in the hospital humanity. H His place is in the hospital

"We sum up our whole philosophy on this subject with three aphorisms, which we recommend to the thoughtful consideration of our readers:

"Ideals are realities.
"Imagination is sight.
"Unfaith is ignorance."

A Quaint Old Parson's Prank.

A very eccentric old backelor was Father A very eccentric old backelor was Father Fletcher, one of the old Methodist preachers, and his 'byn' of womankind amounted to antipathy. One day as he was riding along a country road, one of his lady parsishioners, who was walking the same way, politely asked for a ride. "Certainly, madam," politely replied the pastor, and he immediately alighted, as the lady supposed, to assist her to enter the carriage. She stepped analysis in approximate he handed her the sist her to enter the carriage. She stepped quickly in, whereupon he handed her the reins and said, "Drive on, madam, and when you arrive at your destination please hitch the horse, and I will soon be along."

A Collect for the Day.

Almighty God! who showest unto all
That walk in error Thy truth's constant
light
With merciful intent, before they fall.
To bring them lack into Thy way of right,
Crant unto those admitted to the fold
Of Christ's religion evermore to shun
Thurs adverse to their faith, and take

Things adverse to their faith and take fast hold Of such things as were taught us by Thy

Son Jesus, through whom we pray Thy will be done.

T. W. PARSONS.