EVENTS

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Inside View of an Opposition.

AS an exhibition of the weakness of a Parliamentary Opposition, the Hansard of the House of Commons of June 6th might convey a lesson to the men who compose the Conservative party in Canada. The 6th of June was the 14th anniversary of the death of Sir John Macdonald. If the shade of that great leader was present in that Chamber where for so long he was the master mind what a spectacle was presented to him.

The House was in commiteee of supply on the militia estimates and two or three front bench members, presumable leaders of the Opposition, if there are any leaders, entered into a discussion of the petty details of an item of $1,100 for advertising. The item that was being voted amounted to $65,000. Some of the details of that item were, $30,000, $13,000, $5,000 and even for printing and stationery $4,000, all these sums being advertising expenditure for the Royal Military College of Canada. The great Conservative party, through its front bench members, seized upon the paltry little item of $1,100, and began to analyze it on the basis of the payments of last year as set forth in the AuditorGeneral's report. The Conservatives distributed patronage so long that some how or other they seem now to resent the Liberals, who were out in the cold for 18 years, receiving anything in the shape of encouragement even when

Hon. George E. Foster as he appeared when alluding to Events as a funeral.

value is given. Mr. Foster and Mr. Fowler objected to the advertisement of the college being given to the Canadian Parliamentary Guide and Work of General Reference. Mr. Fowler said: "I did not think anyone read that except members of Parliament and their wives." Well, even so there are about 700 members of Parliament in Canada and if each one has a wife that makes 1,400 readers of that particular advertisement, and these parents very likely have boys who are sent to the military college. But the idea that the circulation of the Canadian Parliamentary Guide is confined to members of Parliament is erroneous. It has a circulation of twice seven hundred, and is procured by a thousand persons aside from the members of the Canadian Parliament, who are the only members referred to by Mr. Fowler. By means of the library exchange list and in other ways it also goes abroad to other countries.

During this high parliamentary discussion when the interests of the Conservative party were being so closely looked after (at an expenditure of about $3,000 an hour) it was stated that a book called "Types of Canadian Women" got $50 for this military college advertisement, and that the Canadian Magazine was also favored. The editor of "Types of Canadian Women" is well known to be a strong Conservative, and the Canadian Magazine is also Conservative, so far as one could describe the politics of the men who own and control it, although of course it endeavors to disclose no political bias in its columns. No objection was taken by the Opposition to these two or to a third, because they were Conservative and therefore not entitled to be on the patronage list, according to the practice which prevailed when Mr. Foster himself was in office. The custom then was, as it ought to be now, that the supporters of the government were entitled to the patronage of the government. That is the rule here and that is the rule in England, though it is not always possible to adhere to it closely. While not complaining of the departure from the rule by giving some of this advertising to Conservatives Mr. Fowler thought fit to draw attention to the fact that the sum of $200 was paid to the Rideau Press and his interpretation of that was that the publication "Events" was the Rideau Press and appeared under an alias; also that the publisher of Events was likewise the publisher of the Canadian Parliamentary Guide, so Mr. Fowler's tremendous conclusion "that this gentleman got $250" must have caused a regular sensation in the Canadian House of Commons.

Let us emulate the laudable efforts of Mr. Fowler to fix the identity of an individual. He is a lawyer, but on one occasion he informed the House that he knew more about lumber than anyone else in the Chamber, and it is said that he is in the lumber business much more than he is in law, so that one might say Mr. Fowler was a lawyer alias a lumberman.

Mr. Bergeron, another front bench leader of the great Conservative party, remarked that Events is not published any more, and there followed some facetious remarks from Mr. Foster. Mr. Bergeron did not even accept the statement of the Minister of Militia that Events had not ceased publication. Now, Mr. Bergeron did not intend of course to do any injury to this paper, but we think he should have allowed the Minister's statement to dispel his unfortunate ignorance in regard to this paper. It is no crime if the publisher of the Canadian Parliamentary Guide is the publisher of a weekly paper, and it is not regarded in this country as a very bad thing to be known as a Liberal in politics and we also think that the responsible men in the Conservative party throughout the country are quite willing that the patronage that went to Conservatives in their long regime of power should by right now go to the Liberals, and especially to the Liberal press which is supporting the party in power.

The editor of this paper has no apologies to give any person either in or out of Parliament for receiving, for value rendered, the sum of $250 from the Government, and, further, the services rendered to the Liberal party by the editor of this paper would not be repaid if the sum was multiplied over and over. He wrote the plat-

form handbook upon which the Liberals won in 1896, and if he has not received any large share of public patronage it is because he has not asked for it.

For the benefit of Mr. Fowler it may be stated that the Rideau Press is a publishing house in Ottawa, a firm name, just as in New York we have the University Press, and in Boston the Cambridge Press issuing publications of differing characters. The Rideau Press publishes Events and two other publications as well, and it may publish four or five, and any money paid to any of the publications is properly paid to the Rideau Press. So much for the information of some gentlemen of the Opposition who should hear the comments of good and able Conservattives outside the House upon the smallness of their conduct —Conservatives, too, not unqualified to judge.

Methods of the Trusts.

EXPOSITIONS of the trust iniquities and the secrets of corporate prof are the favorite topics in the popular magazines. In Everybody's for June, in addition to what the editor deseribes as the pivotal instalment of Mr. Thomas W. Lawson's "Frenzied Finance," Mr. Charles E. Russell analyzes the Garfield report on the beef industry with a view to showing that since the report deals with only one phase of the trust organizations and a part of the trust operations, most of its conclusions are valueless. Mr. John R. Dunlap sets forth the transportation secrets of the Standard Oil Company, which at the present time are all related to a development of the great system of pipe lines, forty thousand miles in length, by which the Standard has secured supremacy and is able to dictate terms to producers in every part of the country. Mr. Sereno S. Pratt suggests certain needed reforms in the management of our American insurance companies. He shows that a greater proportion of the incomeof foreign insurance companies is returned to policy holders than of American companies. The first step in the reform that he advocates is mutualization. It is urged, further, that the directors should be men actively interested in insurance, and not selected merely for advertising purposes; that there should be an end to the scramble for new business and a limtation in size; and that there should be a reducton in commissions and other expensive methods of exploitation.

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ARNOTT J. MAGURN, Editor
VOL. 7. JUNE 10, 1905. No. 23

IN the Parliament of Canada on an item of supply amounting to $65,000 the Opposition distended itselt over a payment of two hundred and fifty dollars. Those whom the gods despise they first make mad.

THE statement cabled from England that Sir Wilfrid Laurier had informed the Secretary for the Colonies, the Hon. Alfred Lyttleton, that Canada would take no part in any tariff discussion at the next Colonial conference until the opinion of Great Britain has been ascertained at a general election, sounds like a true report. It would be folly for the Colonies to discuss the question of tariff preference and adopt resolutions which would have no force whatever except that they could be used by politicians who are playing a game in Great Britain. They had better play their own game and let the Colonies alone. Canada has ceased to be a colony and has grown to be a nation, owning allegiance to King Edward and it is a matter of pride to Canadians to know that the nation has a spokesman so clear headed as the present Prime Minister.

A HEAVY blow has been administered to the Balfour administration in England and the Chamberlain cause. The Whitby division of Yorkshire has been a Conservative stronghold for 30 years, but on the first inst. a bye-election which occurred there for the House of Commons resulted in the election of a Liberal by a majority of 445. At the last contested election in 1902 the Conservative majority was over one thousand, and in 1900 the Conservative candidate was returned by acclamation. The fact that 14,000people assembled at one place the other day to hear Mr. Chamberlain deliver a speech, and the fact that the Chamberlain press, dictated to through a puffery bureau, exploited the meeting for more than it was worth, are things of no account as compared with ballots cast at an election.

IT is said that the daughters of the Empire in Canada are setting on foot a movement to secure a fund for the purpose of building a battleship to contribute to the British navy. As the result of the construction of battleships women are widowed, and children are orphaned. One would think that theDaughters of the Empire could secure subscriptions to a more humane object than the construction of a terrible engine for the destruction of life.

THIS year's inauguration of the train service of the Canadia Pacific Railway known as the Imperial Limited took place on Sunday night. It was due here in Ottawa at 12.40, midnight, and drew into the Central Station exactly on time. A party of Montreal newspaper men were the guests of the Company as far as Ottawa, where they were received by members of the Parliamentary Press Gallery. The party were in charge of Mr. George Ham, and occupied perhaps the handsomest Pullman that ever drew into Ottawa. It was the first of 45 Pullmans which the company are building. The Canadian Pacific is the only railway in Canada which builds its own Pullman cars, and completely controls its own sleeper service. After an inspection of this magnificent car, Alderman Rosenthal, on behalf of the city council, extended a welcome to the visitors, and several speeches were made. As this car was returning to Montreal it was cut out of the train end and so an opportunity was thus given for those present to celebrate the event. Those who have travelled across the continent on the Imperial Limited know what a splendid train it is. It is an addition to the regular transcontinental trains and not in place of any. It cuts a day off the journey from Vancouver and performs a similar feat from Vancouver to Montreal.

The London Election.

NEXT Tuesday, the 13th inst. the election occurs for the representation of the city of London in the House of Commons at Ottawa. The fight has been extremely keen, in some respects bitter. The issue being raised in connection with the education clause of the Autonomy Bill. Both sides introduced some of their best speakers, such as Mr. Fielding, Mr. Paterson, Mr. Foster, Sir William Mulock and others. The new Minister of Public Works, Hon. Chas. S. Hyman is, of course, the Liberal candidate, running for re-election on the occasion of his acceptance of office, while his opponent, Mr William Gray, is the choice of the Conservatives. An incendiary speech was delivered by Mr. R. B. Bennet, of Calgary, who has a seat in the Northwest Assembly. He made there a reputation as a reckless young man, who was very fond of the sound of his own voice. He talked of revolution and armed rebellion if the people of the Northwest were coerced into having separate schools. Better authorities than Mr. Bennett from the West are convinced that the education clause of the Autonomy Bill is quite acceptable to nine-tenths or more of the people of the Territories. Mr. Walter Scott, the member for West Assiniboia in the House of Commons replied to Mr. Bennett from the same platform and told the electors that the Bill was all right and that the schools, so-called separate schools, were not like the separate schools of the old Manitoba days, but that they were in every respect the same as public schools. He also told them that "in a school section where the Protestants were in a minority and desired to have a separate school, the advantage to them was identical with the advantage in other sections to the Roman Catholic minority, and so far as the quality of the instructions given in schools, the instruction, and the qualification of the instructors, there was no difference whatever between one school and the other.

Professor George Bryce, professor in Manitoba College who was elected three years ago Moderator of the General Assembly of the Presbyterian church, stated in Ottawa the other day for publication, that he found the people of the Northwest Territories satisfied with the present system of education. The Autonomy Bill which creates two new provinces out of the Territories, simply continues the present system of education and prevents by express enactment the establishment of anything in the shape of a school controlled by any church. To use the language of Dr. Bryce:—

I find that the people in the Territories are satisfied with the present sytem of education. They have as near to a pure public school system as is workable in Canada. In Winnipeg city today, fifteen years after the passing of our act, we have the Roman Catholics still dissatisfied. They are paying taxes towards the support of the public schools, and are maintaining parochial schools at their own. This is undesirable. Then, sixty or seventy of their schools, in country places, nominally public schools, are, it is declared, being conducted as public schools. This, again, is undesirable. Thus the Territories have practically a better working system of public schools, in so far as religious parties are concerned, than we have under our Manitoba public school system."

"But is not this a surrender of principle on your part?" asked the reporter.

"Not at all. A public school system—pure and simple—is impossible in Canada. Most

of us believe in the principle of the separation of church and state, but this, if logically followed out, would make the public school a separate school. But logic is not everything. We as Presbyterians are not prepared for secular schools. In our deliverances we insist on liberty to hvae the Bible in the schools. Manitoba in 1890 had to yield this In this 'John Knox' year we are stronger than ever on that point. Both in Maintoba and the Territories we have insisted on the liberty of having religious instruction in the so-called public school from 3.30 to 4 o'locck in the school dy— of course ih a conscience clause. This has been allowed. The so-called public school system exists in the three Maritime Provinces, because in the cities andt owns it permits the segregation of the Roman Catholics in public schools of their own—having only their own children and teachers of their own faith. This is a well known working arrangement, though not sanctioned by law

"It is because I am acquainted with the Territories and their school system that I amc confident that their method is the best yet devised the apprroximating to uniformity and yet giving a certain diversity to allow for religious instruction and religious sentiment."

"But what about the charge of coercion ? We hear a good deal about it in Ontario?"

"To me," replied Dr. Bryce "that is absurd. To my mind the only coercion in sight ist hat of a narrow minded handful in Toronto who wish to coerce our western people into an agitation that is distasteful to them. There is a feeling of resentmen in the west against the interference of these Toronto dictators. They may save themselves the trouble. The Dominion has outgrown the dictation of any one city or of any one clique. Please tell these Toronto agitators that if the western people do not know they are being coerced it is because there is no coercion."

Our Imperial Friend.

THE last issue of the Canadian Gazette of London contains the following paragraph:

Some English journals commenting upon the present position of the Canadian cattle question, are lond in their demand that Mr. Chamberlain should take up the cause and "hurl his denunciations at the Board of Agriculture." Surely this is a little unreasonable. One would imagine that Mr. Chamberlain had his hands more than full enough with his fiscal agitation. Moreover, as it seems to us, it really rests with Canada herself to take the next step. The recent conference in London of delegates of British agricultural and trading associations proves conclusively the strength of the British side of the movement. A large body of British consumers, breeders and graziers are united in demanding the opening of the ports in British interests generally, and they are prepared to impress their views upon British members of Parliament and Parliamentary candidates. Canada quite rightly takes no part in this British movement, but it is her business to take what steps are necessary to remove the imputation cast upon the health of Canadian herds, especially seeing that the whole case of the British Board of Agriculture is based upon this imputation. As we stated in our last issue there seems to us no reason whatever why the Canadian Governmentshould not forthwith appoint, say, three of the highest British veterinary authorities to proceed to Canada and report authoritatively whether there is or is not disease in Canadian herds of a character to warrant the maintenance of the present embargo. The Canadian Government has expressed its willingness to bear the expenses of such a small commission if appointed by the British Government, but inasmuch as the British Government will do nothing in the matter the opportunity now belongs to Canada herself, and the sooner that opportunity is seized the greater is the chance of the success of the British movement. As matters now stand, the British Minister of Agriculture refuses to take the "risk" which his permanent officials declare to be a substantial one. It is for Canada to prove out of the mouths of the highest British veterinary authorities that this risk does not in fact exist.

The above is a sample of the stuff which

has been appearing periodically in the British press. Our contemporary says that it is Canada's business to take what steps are necessary to remove the imputation that Canada's cattle are infected with tubercolsis. What in the world is the use of Canada taking any steps at all when the door is closed in her face by the British Government when it made the prohibition against Canada's live cattle a statute of Parliament.

Of course the Canadian Gazette cannot tolerate any blame being laid on the shoulders of Mr. Chamberlain. What more can be expected of Mr. Chamberlain than he has been doing for the past several years, telling Miss Canada that she is a pretty piece of baggage, and throwing kisses to her from the platform, but always refraining from asking her in to have a plate of ice cream. The freedom from disease of Canadian herds has been established time and again during the last ten years and now we are invited to take what steps are necessary. Why not call another Colonial Conference ? That seems to be the panacea for all our ills.

Fear and Hypnotism in Revivals

THE recent outbreak of religious revivals in England, Wales, and in some parts of America gives especial interest to an essay at a "sociological interpretation" of these phenomena by Frederick Morgan Davenport, formerly a Methodist minister and now Professor of Sociology in Hamilton College. Probably many of Mr. Davenport's Methodist brethern, to say nothing of other denominations, must differ with him pretty much in his view of the means by which so many have found an entrance to the Methodist fold, and many of the converts must think the revival more valuable than what it appears to him. His interpretation, entitled "Primitive Traits in Religious Revivals" is given in "terms of law and personality" and in his analysis of the phenomena the writer discriminates two modes by which the skilful revivalist, in more remote as well as in recent times, has secured the success of his efforts. These are the appeal to fear and the use of hypnotic suggestion. Of the former the author writes:

"The appeal to fear in the revivals of the past has been based upon two forms of this dread emotion. There has been the fear of retribution for sin, produced by the preacher in vivid imaginative pictures of a hell of endless torment and of endless remorse. There is also in the average man a great slumbering mass of fear that he cannot shake off, made up of instincts and feelings inherited from a long human and animal past. This can be awakened in ways that every psychologist understands and that the skilful revivalist employs. Under conditions which brings men together, sharply arrest their attention, fix their minds upon issues of the gravest import for time and for eternity and distinctly discourage critical thought—under these conditions men must be governed chiefly by their feelings, and their action in general must be reflex and impulsive rather than deliberative. That is, for the time being, their mental make-up must revert to the primitive type. With few exceptions, each individual's power of inhibition will disappear in the maelstrom, and every wave of emotion, whether of fear or joy, must sweep the major portion of the audience with it."

The employment of irrational fear which played so large a part in earlier revivals has largely passed away, the author declares; but the employment of the hypnotic method has not. One of the secrets of the late Dwight L. Moody's success in the field of pure revivalism, he avers, was "his pastmastership in the art of hypnotism."

As to its present day employment he says:

"There has been rather a recrudescence and a conscious strengthening of it because the old prop of terror is gone. And it cannot be too vigorously emphasized that such a form of influence is not a 'spiritual' force in any high or clear sense at all, but is rather uncanny, psychic and obscure. And the method itself needs to be greatly refined before it can ever be of any spiritual benefit whatever. It is thoroughly primitive and belongs with the animal and instinctive means of fascination. In this bald, crude form the feline employs it upon the bird and the Indian medicine man upon the ghost dance votary. When used as it has often been, upon children who are naturally highly suggestible, it has no justification whatever and is injurious in the highest degree. I do not see how violent emotional throes and the use of the art of suggestion in its crude form can be made serviceable even in the case of hardened sinners, and certainly with large classes of the population the employment of this means is nothing but psychological malpractice. We gaurd with great care against quackery in physiologicalobstetrics It would be good if a sterner training and prohibition hedged about the spiritual obstetrician, whose function is to guide the far more delicate psychological process of the new birth."

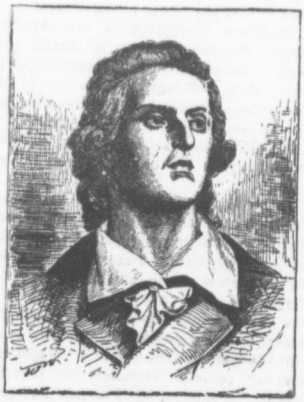
Impulsive self surrender as opposed to deliberate self devotion is, in the opinion of the writer, one of the fundamental defects in the old time revival method. Upon this point he continues:

"The emoional revival has never taken into account the proper function of the will in conversion. Emphasis has been most unfortunately laid upon impulsive and mystical self surrender. Men and women have been urged to become as 'drift logs on the current of divine purpose,' as 'nothing in the floods and waters spouts of God.' They must 'surrender all,' their minds, their talents, their social pleasures. . . The suggestion of abject surrender has been potent in professed conversions, just because it fits a type of mind that is very common in every population. There are large numbers of persons whose rational and volitional processes are so imperfectly under control that when they attempt to use them in time of religious storm and stress, or at any other time of great emotional agitation for that matter, they fail utterly. . . . The lower cerebral processes does not work in harness with the higher. It is only when they cease to think and cease to will and cast themselves unreservedly into the current of the subconscious and the mystical in their natures that they find relief. And your professional revivalist though not a trained psychologist, has had a very practical experience with the mental life of congregations. He knows what his crude methods must accomplish with this type. A suggestion of the impotence of the human will, of the power that comes through complete surrender; an explosion of the ice jam at the heart through the dynamite of emotion, and you get your result. . . .

"Candid investigation must compel a true bill against the revival of the past on the evidence of its having violated the fundamental principles of education. Its normal tendency is not to strengthen the mind and the will, but rather to submerge both under mountains of suggestions and emotion. It is a thing of impulse rather than of reason. When permitted full sway in a population, its manifestations become primitive and ultimately so gruesome and grotesque that they can no longer be associated in the thought of the earnest man with soundness of method or of mind. Whenever in the past, as has sometimes happened, genuine good has been done in society through the revival, it has been directly in proportion to the control which the reflective processes of individual leaders have exercised over what is essentially impulsive social action."

Centenary of Schiller's Death.

SCHILLER died on May 9, 1805. One hundred years later he is recognized as one of the few great poets of the world. In the main, his message rings true to our ears and to our hearts. The German magazines are replete with Schiller artcles, chiefly biographial, and the press of the world is also eloquent. In the North



Johann Friedrich Christoph Schiller.

American Review, Dr. Wolf von Schierbrand has an interesting and sympathetic appreciation of Schiller, whom he regards as preeminently the national German poet, the favorite of German youth and German women. The popular notion that Goeth holds the first place among German poets is, he maintains, disproved by the fact that millions more of Schiller's works have been sold than of those of any other German writer. Schiller's dramas are always on the stage, and quotations from Schiller are found in every German tongue.

Goethe has never been "popular" in Germany, though a few of his works have been. He has always been, and he remains today, the poet of the select few; and not only Heine, but such second rate stars as Uhland, Theodor Korner, Kleist, Hauff, have been, during this time, successfully vying with him for the prizeof popularity. If ever a poet could be termed "national" in the broadest sense of that word, it is Schiller.

Schiller was the poet who, until the German Empire was unified, inspirited the whole German nation.

The Schiller conception of the world: his notion of country, home and family, of love, honor and duty, his belief in the brotherhood of man, the oneness of the universe, and the inherent goodness of the human heart; his idea of divine government —the e things, within a decade of the poet's death became part and parcel of the German soul.

After the war, Schiller was dethroned, and nearly every young German deemed himself a Bismarck, a disciple of Nietzsch.

During the last fifteen years this false god has been dethroned. "Once more the German people, high and low, recognize in him the poet who most admirably expresses the German soul at its best, the national consciousness at its truest." It is somewhat sad to remember that although the German nation has almost deified Schiller since his death, he spent his life in extreme poverty.

When the Korners offered him an asylum in Dresden for a time, in 1785, he was almost at starvation point: this was the time when he wrote his magnificent "Song of Joy" and his "Don Carlos." When Goethe secured for him a professor's chair of history in Jena the salary was 200 thalers (about $15) a year. In those days, and until his death, apples and strong coffee had become his inexpensive passion. The apples he kept in a drawer of his writing desk, and their odor, he claimed, furnished him inspiration. When he wrote his last, and perhaps most finished, drama, "William Tell" a year before the end came, he was so overworked and badly nourished that at night he kept himself from going asleep at his work by munching apples and steeping his bare feet in cold water. When he wrote his "Fiesco" while a fugitive at Mannheim, he lived joyously on a diet of potatoes—potatoes baked, boiled, fried; potatoes, of which he had bought a cartload from a peasant, and which with their bulk took up about half the floor space in his garret. No wonder his health broke down! Even Chatterton affords no more pathetic spectacle. Abject poverty was Schiller's portion through life.

"Schiller's Mesasge to Modern Life" is discussed by Professor Kuno Francke. However widely opinions may differ as to the greatness of Schiller the writer, the thinker, the historian, or even the poet, says Professor Francke, "there can be no difference of opinion as to the greatness of Schiller the apostle of the perfect life." The central idea of Schiller's literary activity, continues the writer, is bound up with his conception of the beautiful.

Beauty was to him something vastly more significant than the empirical conception of it as a quality exciting pleasurable emotions implies. It was to him a divine essence, intimately allied. , if not synonymous, with absolute goodness and absolute truth. It was to him a principle of conduct, an ideal of action, the goal of highest aspiration, the mark of noblest citizenship, the foremost remedy for the evils besetting an age which seemed to him depraved and out of joint. Art was to him a great educational force, a power making for progress, enlightenment, perfection; and the mission of the artist he saw in the uplifting of society, in the endeavor to elevate public standards, in work for the strengthening, deepening, and—if need be—remodeling of national character.

Unfortunately, Schiller felt that his ideal could be attained only in direct opposition to the spirit of the age. The eighteenth century was too narrow and too shallow for the development of an harmonious, rounded, inner life.

To Schiller life appeared as an unending opportunity for penetrating into the essence of things, for finding the unity lying back of the contrasts of the universe, of matter and spirit, of instinct and reason, and for expressing this unity in the language of art, striving for inner harmony, for oneness with self and the world, was to him the supreme task of man.

Schiller's conception of art says Professor Francke, further, if carried out, would revolutionize our conceptions of today. How different, he asks would the American stage be today if the managers of our theatres worked for the elevation of the public taste instead of most of them being driven by the desire for private gain.

How different our literature would be if every writer considered himself responsible to the public conscience, if the editors of our newspapers and magazines considered themselves public educators; how different our whole atmosphere would be if the public would scorn books, plays pictures, or any works of human craft, which did not make for the union of our spiritual and our sensuous strivings; if, in other words, the cultivation of beauty had come to be acknowledged, as Schiller wanted it to be acknowledged, as a duty which we owe, not only to ourselves, but also to the community and the country if it had come to be a regulative force of our whole social life.

The Church Union Movement in Canada.

BY THE REV. J. P. GERRIE.

THE progress of church union in Canada is interesting and suggestive. Thirty years ago the different sections of the Presbyterian Church were united, and today nearly the whole of Presbyterianism is ranged under one banner. Eight years ago the Methodist, the Methodist Episcopal, the Primitive Methodist, and the Bible Christian churches came together as the Methodist Church which, with very few exceptions, embraces the entire Methodism of Canada. The Baptists are also one body, and have never been separated, as they are in the United States and other lands. The denominations are therefore one among themselves, and this augurs well for the wider union now considered by the Presbyterians, Methodists, and Congregationalists.

This movement dates back many years in friendly, fraternal exchanges and resolutions and standing committees of annual gatherings, but it was not until the quadrennial conference of the Methodist Church in September, 1902, that anything practical was done. At that time a letter was addressed to the other bodies, but for nearly eighteen months nothing more was done, when an informal conference was held in Toronto. It was then agreed to call meetings of the separate denominational committees, and subsequently a joint meeting of the committees. This joint meeting was held in the same city in April, 1904, and was an historic gathering. After an earnest and varied discussion, the meeting unanimously committed itself to union as both desirable and practicable, and referred the matter to the annual gatherings in June.

The Presbyterian Assembly meeting first took the matter into thorough and sympathetic consideration, and appointed a large committee to deal with the question. A week later the Congregational Union did likewise, and were supported in their action by the Maritime churches in their gathering a few weeks afterward. The Methodists, inasumch as their general gathering would not be held for two years more, had recourse to the constitutional power of the Conference, and named a committee corresponding with the committees of the other denominations.

The next stage in the movement waa a three days conference separately and jointly of these committees in Toronto in December last. That conference will long be memorable. The discussions were frank, cordial and earnest, and a significant fact was the part taken in them by the older men, who might naturally be regarded as inseparably wedded to their own church life and thought. Among these, however, union found some of the most earnest and enthusiastic advocates, and in consequence there can be no misgivings about the reality of the movement. Five representative sub-committees were appointed to deal with questions of doctrine, policy, the ministry, administration, and law.

That these committees have great difficulties it must be admitted. It is one thing to talk about and resolve on union and quite another to make out a common acceptable basis. Much has been done, but the real problem has yet to be faced, though there are good reasons for believing that it can be satisfactorily solved. For years the three denominations have been

coming closer together, and the points of difference are often in theory rather than in practice The Congregational churches have long been seeking closer cooperation through their district associations and other organizations. Standing committees are regularly appointed, through which help and counsel can be obtained as occasion may demand. Instances—apart from ordination to the ministry—are quite common where ministers and churches have refused to act in important matters without the counsel and sanction of the associations. On the other hand, both the Presbyterians and the Methodists show a marked approach towards Congregationalism in the self management of their congregations, and in the advisory rather than n t he authoritative in the deliverance from their church courts. This movement towards centralization on the one hand and the recognition of democracy on the other will greatly help in reaching a basis of union. Nor should the question of creed present any insuperable barrier, as there is an unwritten one which in reality represents the theological position of the three denominations By this is meant that the regularly accepted denominational standards do not control doctrinal conclusions, which are as varied in the churches possessing them as in those witqout them. In all three bodies are representative of both the conservative and the radical schools, opponents and advocates of higher criticism, and men with diverging views on other great questions.

Carter Harrison, Mayor of Chicago.

HE CROWN PRINCE OF GERMANY
Whose marriage has just been announced.

The Best Thing.

BY ANNIE S. SWAN.

TWO who had been friends of long standing, though separated by distance and circumstance, talked together in a woodland place regarding life and its meaning, They had not met for ten years, but had arrived by different paths at almost the same point of view. But this neither knew. In the interval there had been no correspondence, and the sense of separation had at times, for the woman, been keen. There was no romance, nor anything in the friendship to warrant the misused term Platonic being applied to it. The woman in the meantime had married, the man remained as before, and she had been surprised to discover in him so little change. It was a meeting she had dreaded, perhaps because she had something to hide.

For her lot, though to the outward vision apparently a happy one, had failed to satisfy.

It had a secret care. "You seem unsettled now you have come home," she said, as she took a side glance at his face. It was by no means a handsome or interesting face, and she had been a worshipper of beauty from her childhood up.

It had been one of her grievances that the outward shape of her friend had none of the ideal about it. Solid worth was there beyond a doubt, and that winning and understanding sympathy which is a cord the heart of woman does not resist. Equipped with such quality, a man may go up to the dragon's mouth, for he must certainly win.

He was one to inspire trust, albeit too grave for the primrose paths of flattery, and many told their secret care to him, certain of his sympathy and whatever help was at his command. And he had never in his life betrayed, even in thought, the confidence men and women had bestowed on him; for his friends were of both sexes, and he was trusted by both.

"Ten years is a big slice out of life," he made answer. "Seeing you now, the wonder is that no more has happened in it."

"What do these words mean?" she asked "You told me yesterday there was very little change in me. In you, so far as looks go, I find now change whatever. Do we not begin precisely where we left off.?"

"It was just here where we talked last," he said, pausing on the ridge, where a sweep of Surrey moorland met their view. "It was an April morning, too. Do you remember?"

"I remember, and we spoke of this day, then—the day of our meting, I mean—and I predicted how we should feel."

"Yes, and has it come true?" he asked

"So far as you are concerned, yes," she answered, without even a momentary hesitation. "We might have parted yesterday. But I am another woman. I suppose it is inevitable. Ten years in a woman's life!! O! it does not bear thinking of."

"Why?" he asked, gently. "Ten years to you might be as ten months or weeks to another, so lightly does time bear you on."

"I dont look old", she said with a sudden

bitterness. "I take care of that for two reasons; because I dread old age—it has no to morrow; and also because I owe it to myself. Do you know that I shall be forty the day after to morrow?"

"I know it, and if I did not know it, I shoud not believe it," he answered. "I am forty three."

"Yes," she said pensively, "on the 25th of the month." "t isn't a question of years," he reminded her after a moment, "but of living—of experience. Neither of us has been pursued by that harrassing care spectre which is so cruel and wicked in its work. I could almost predict that in ten years there will be even as little change."

She shook her head.

"You can never see it," she said, ' for I shall be goen."

"Gone where?"

She uplifted hear hand towards the grey softness of the far horizon.

"Beyond, then I must know what perplexes now. If I did not believe I should know and be satisfied then; I could not bear myself today, nor any of the interminable days that are coming after."

"From another women these word would mean unhappiness," he said. "But you are not unhappy. You told me so yourself."

"No, I am not unhappy, but I have missed the best things of life, and you know it as well as I."

What are they?"

"Yes, what are they? I should like to hear your views. We talked on this very subject that April morning of ten years ago."

"I remember our talk. I remember we agreed that the very best thing about life and its most attractive feature was its uncertainty."

"And, I have proved that fallacy, that delusion and snare," she said unexpectedly. "Uncertainty is the one element in life that strains the heart of a woman. She must be secure, or she drops by the way."

He knew enough of the outward circumstances of her lot to grasp her meaning up to a certain point. But he was none the ess surprised at her admission. For she had a strong heart, and had always taken a certain joy in overcoming. It was her courage in untoward circumstances, her sweet serenity that had first attracted him. And he realized that when he told himself yesterday she had not changed a hair's breadth, he had spoken without discernment.

"It was of the best things of life we talked, and I remember we said it was quite possible to be independent of the common thirst for personal happiness, that it was possible to stand on the outside and get a great deal of satisfaction, and from merely looking on. You quoted Emerson as right in saying that life, even though unhappy, is always interesting."

"Interesting, yes, I don't deny it. The trouble is that interest is not enough; that after a time it becomes horrible."

Both were silent. For the bitterness of her tone troubled him, and looking at her face he saw lines where none had been before. And in her eyes dwelt unfathomable shadows.

"You have done well," she said suddenly. "Without effort you seem to have come within measurable distance of the top in India."

"Yes, I had a mind to learn how the air felt atthe top."

"And now you have a title and recognition on every hand. Is it enough?"

He shook his head.

"No, it is not enough. The best things of life are not necessarily up there. I begin to think they are lowly, like the violets you picked an hour ago."

"I was like you, I married for ambition. I have what I want, and do not complain. Look you, friend, it is certain that here we get our deserts. Life only gives us back what we bring to it.'

"It is so," he answered. "I have proved it.'

"Today," she said steadily, with her proud head a little high in the air, "I met a beggar woman with a baby at her breast and I said to myself. 'She is richer than I.' But I am glad I am childless. Children should be the heritage of the happy."

Both knew the mistake that had been made would not bear talking of.

"Shall we go back?" he asked gently. "It is almost your luncheon hour."

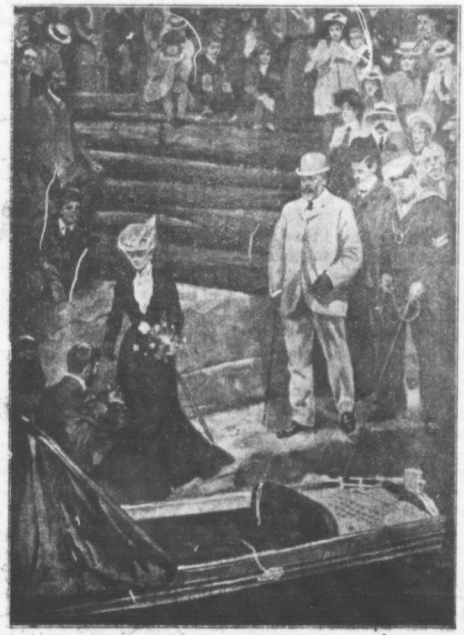
"You will come in with me. You know Gerald is always glad to see you. He likes you and he likes so few."

"Not today—tomorrow, perhaps; and we won't talk of that other April morning. We were children playing with the things that matter."

"Yes," she answeredgravely. "But we are not giving in."

"Far from it. There are the next ten years. I wonder shall we meet on an April morning then and compare the outlook."

She shook her head. "No, for then I shall know," was all she said.



King Edward returning to his yacht.