

THE LINDSAY POST

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NOTE THE DIFFERENCE

Several Canadian newspapers are devoting attention to a movement recently begun in the United States to interrupt the exodus of Americans to the Canadian West.

Investigation by Americans who come to this country to live very soon disproves all of these allegations. The Victoria Colonist very well defines the weaknesses of some of the statements concerning this country recently appearing in a portion of the American press.

"We have in Canada what is called the monarchical system; in the United States they have what is called a republican system. Say to a man in the latter country, who has never lived in Canada, that he would not like our system of government, and he would be very likely to think he might not."

THE PREMIER AND FREE LUMBER

Not since a leading member of the Conservative party in the Dominion House of Commons, speaking in support of the Borden resolution declaring that the tariff should be raised so as to furnish adequate protection to the Canadian Manufacturers, declared that the people of the West could afford to "pay a little more," had there been such an undisguised avowal of the high protectionist point of

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view, as the plain language addressed to Sir Wilfrid Laurier by the deputation of lumbermen at Vancouver. They asked that lumber rough on one side, instead of being admitted to Canada free of duty, should have a tax of \$1.25 per thousand feet imposed upon it.

What commodity can be more truly described as a necessity of life for the settler on a treeless plain than lumber? The plaintive lament of the Vancouver lumbermen's deputation to Sir Wilfrid that for fourteen years—as long Sir Wilfrid pleasantly reminded them, as Jacob served to win Rachael—they have yearned for Dominion Legislation to enable them to reach into the pockets of the people of this country and extract \$1.25 more per thousand feet for lumber rough on one side, failed to touch the Dominion Premier's heart.

It is surprising that the deputation should have set forth the high protectionist doctrine so rawly and crudely. Their contention that the settlers now are able to pay more implies an admission on their part that if the settlers were not able to pay more the Government's policy of admitting lumber free of tariff taxation would be a justifiable policy and asserts it as a principle that when the people of the country become able to pay more for a necessity of life, then the Government should alter its tariff legislation in behalf of the manufacturers.

As Sir Wilfrid in effect gave the Vancouver lumbermen's deputation to understand, they will have to continue to do without that tax upon lumber for which their hearts have been yearning. They should have had the hardihood to make such a demand upon Sir Wilfrid immediately after his having had occasion to judge the strength of the sentiment in the Prairie Provinces against the Protectionist principle is surprising. Surely they should recognize that the rapid growth of the political strength of these Provinces means a diminishing likelihood of such a demand as theirs being acceded to by the Dominion Government.

CHURCH UNION

A highly significant and satisfactory sign of the times is the overwhelming majority, namely 220 yeas to 35 nays, to which the quadrennial General Conference of the Methodist Church of Canada has declared in favor of church union. The whole tone of the discussion of this great and most important question in the Parliament of the Methodist Church in session at Victoria has been such as to increase very greatly the hopefulness of those who believe that the benefits of Church Union would be many and varied.

Canada has the honor of being the pioneer in this important movement the progress of which has been from the first interesting and suggestive. Some thirty years ago the Presbyterians led the way in the matter of closing up their denominational ranks and consolidating their forces for the performance of their work; and the Methodists did likewise soon afterwards. The Baptists in this country are also one body, and have never been separated, as in the United States and other lands. The latter body, with unquestioned and unquestionable desire for closeness of sympathy among Christians, and for the spirit of unity and peace, is withheld by doctrinal considerations, from having part in the actual scheme of union which has been approved of by so decisive a vote in the Methodist General Conference. But all people, of

whatever belief, who are anxious for moral betterment, cannot but hail with pleasure and watch with deepest interest, the progress of the movement which seeks to weld Canadian Presbyterians, Methodists and Congregationalists, into one Church organization.

As the late Bishop Carmichael, of Montreal, wrote in a review article setting forth an Anglican view of the matter: "Nothing could ever, I think persuade me that when our Lord prayed that we might all be one, He meant that that kind of oneness may be found in such a state of disunion as the whole Christian church, or the Protestant portion of it, presents to the educated heathen onlooker of to-day. If there is worth in unity, such worth as led the Lord to pray for its manifestation, the present state of Christendom must be regarded by one living outside of it as a riddle past all solving." The practical problem involved in the bringing about of the organic union which in respect of the Presbyterians, Methodists and Congregationalists of this country, may be regarded now as well on its way to completion are many and difficult; but they have been grappled with in the right spirit—the spirit to which Rev. Dr. Bland of Winnipeg, gave expression, in the question: "When we are on our way to the same goal, why should we keep apart?"

AN AMERICAN ON THE EXODUS

At a dinner party in honor of a party of American newspaper men in the west not very long ago, Mr. Elmer E. Critchfield, of Chicago, said: "A good many things 'have been dropped on our way up here which give us from the other side of this imaginary something called a boundary line, occasion to think. People are telling us, or rather a few have been endeavoring to tell us, that some of our former citizens who decided to cast in the lot with you, have become dissatisfied, and are looking back to the States."

"Gentlemen, the people on the other side of the line who really count for anything, and who really do things and help to make the big world go round, understand the animus behind this declaration. You need not be worried in any particular about that declaration, because it is not true. It is not a fact that our people who came over here are going back to the United States. It is not because the people are dissatisfied with you, or with your country, or with your government, or with the administration, or of the conditions which they find, that they are going back. You are all big enough to know that occasionally a man becomes dissatisfied without cause. The disgruntled individual is not going to do you any good if he remains here. Let him go back."

CITIES AND THE GIRLS

The young woman who attempted suicide in New York (and may die as a result of her folly, though now most anxious to live) seriously reflected upon social conditions, remarks the Kingston Whig. She addressed a letter to her mother which was made public, and to the effect that she could find profitable employment only at a sacrifice of honor.

Her imputation that women cannot make an independent living, fearlessly and courageously, in New York, is strongly combated by those who assume to know of local conditions. To be sure there are vocations which some women will not enter. They involve menial service, and the educated woman seeks an occupation that is befitting to her taste and qualification.

"No women and no man," says the Montreal Herald, "has a right to declare that decent life is impossible until she or he has tried the simplest duties that the world exacts of those who would exist and have only their own labor to depend upon. After failure in these it may be time to think of suicide. The scribbler who demands the right to scribble, nothing else, and suicides if that is refused, is devoid of some of the first requisites of the artist—a sane view of life and a determination to live and fulfill his mission at any cost."

Which is good philosophy, so far as it goes. Everybody's Magazine, however, for September, contains what may be called the confessions of one who has passed through some of New York's temptations. She lost her father when she was young. She lost her mother two years later. She rose in office service as a typist and secretary, until she served two men of vast importance. By one she was importuned to elope, he being married unhappily; by the nephew of the other, she was shown attentions she

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did not appreciate. Her success, as stellar attraction, was due to her sympathy with the men in their varied business and domestic distress, and her experience may not be the common one.

New York, however—any large city—is not the place for a lonely girl. She may be wiser than a serpent, but she would need to have the sting of one in order to avoid some painful contingencies.

THE WAR LORD

The German Emperor, who has been startling Europe again by his aggressive pronouncement regarding the divine right of kings, and particularly regarding the divine right of Wilhelm II., was recently described by a reviewer of note as positively the looziest talker in Europe, whose acts were usually marked by balance and sanity which nobody would expect from his words. It is true that the Emperor during his extended reign has never really committed an act of intentional importance that might properly be described as dangerous or moral—if we are to except the Kruger telegram. He has seemed at times to have given free reign of an impish impulse to make the world uncomfortable by talking in a very disturbing fashion about the destiny of Germany and about his own heaven-born authority to intervene in high politics.

Thus, while it is due to Emperor Wilhelm to recognize that his acts as a rule, have been sane enough, it is still difficult to understand why after a period of comparative calm, he should have broken out in his Koeningburg speech with two such strange utterances, one about his country, and the other about himself. In the course of a passage dealing with Queen Louise of Prussia and the courage and virtues she displayed during the Napoleonic wars, he said:

"What does the lofty figure of Queen Louise teach us? It teaches us that we men should cultivate all the military virtues, and be always willing to use them in defence of the country. Above all else, it teaches us to maintain the equipment of our army in view of the enormous strides made by our neighbors, for only on being prepared for war does our peace depend."

Later in his speech he raised himself above the will and choice of the people of Germany, in these words: "My grandfather again by his own right placed the Prussian crown upon his head, and again proclaimed it to be proclaimed upon him by God's grace alone, and not by Parliaments, assemblages of people, or resolutions of the people, and that he saw in himself the chosen instrument of heaven and as such he regarded his duty as regent and ruler."

"I consider myself as the instrument of the Master; regardless of passing views and opinion, I go my way, which is solely devoted to the prosperity and peaceful development of our fatherland."

When a man who talks like that is known to control the greatest military machine that was ever at the disposal of any one individual, it is not to be wondered that some of his speeches give his peace-loving neighbors an occasional shiver of apprehension. The Germans themselves are peace loving people, and generally sensible and hard headed, and it may be that should the Emperor attempt to convert some of these theories of his into action, he might encounter the tremendous obstacle of popular wrath. Judged by his previous performances, he will probably talk loudly on occasions, but walk circumspectly in international affairs to the end of his days.

It Generally Is.

Greatly to the pride and pleasure of his father, Lord Rosebery's second son, the Hon. Neil Primrose, was elected to Parliament for a division in Cambridgeshire.

During the contest, however, reference was constantly made to Lord Rosebery's opposition to the budget, which his son supported.

On one occasion the candidate was asked whether this action on the part of his father did not amount to "hitting below the belt." "Exactly," said Mr. Primrose, "but when one's father does hit one, it is generally below the belt."

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