

wholly, on the good effect of publicity. Under its provisions six or more consumers who believe that a combine exists, and that it has unduly enhanced prices or restricted trade, may apply to "a judge of the High Court for an order to grant an investigation." The judge, if satisfied that a *prima facie* case has been made out, must direct to the Minister of Labor an order for an investigation, at the cost of the State. The Minister shall call upon the parties who have made complaint and upon those concerned in the alleged combine each to nominate a member on the Board of Investigation. The two gentlemen thus chosen may select from among the judges a third person to act as chairman of the Board. Should they fail to agree, the Minister appoints the chairman. The Board so constituted has power to summon witnesses, order production of documents, and take evidence on oath, and is obliged to report to the Minister of Labor, whose duty it is to publish the report in the "Canada Gazette." Much is expected from the mere letting in of the light upon the working of large corporations operated in a way unfair to the consumer; but the Act provides certain definite checks on the rapacity of such corporations. In the case of articles protected by the tariff, the Governor in Council, on receiving a report that the complaints of the consumers are well founded, may reduce or abolish the duty upon the particular article. In case of the unfair use of rights under the Patent Act (by which it has sometimes happened not only that an unjustifiable toll has been exacted from the consuming public, but that "worthy producers and manufacturers" have been actually ruined), the patent may be "revoked on application to the Exchequer Court of Canada." Moreover, when a combine has been "found guilty of unduly enhancing prices or restricting competition to the detriment of consumers," if the guilty parties do not amend their ways within ten days after the publication of the report, they shall be guilty of an indictable offense and shall be liable to a fine of a thousand dollars a day and costs while they continue to offend. In the final draft of the bill a clause was inserted to safeguard the rights of the trades unions.

#### THE COMMENCEMENT SEASON

It is noteworthy and auspicious that the interests which this year's Commencement addresses have most emphasized, as appealing to college graduates, have been an ethical revival and international peace. A typical utterance is that of Mayor Gaynor at St. John's College, Annapolis: "The country needs educated men. I mean men trained to think, and of the stuff to stand up to their convictions, especially their moral convictions. . . . Stand by your own educated second-thought always, which means by your enlightened conscience." Passing from personal to international ethics, President Faunce said at Brown University: "The best contribution that college men and women can make to the life of their time is by insisting that the laws already insisted on as the basis of the individual life shall prevail as the basis of the National life, that our Union of States may become the model for a vaster federation of civilized nations, leagued against any violation by one of the peace and progress of all." The race problem was President Taft's theme at Lincoln College, Chester County, Pennsylvania, which he recognized as "doing God's work" in the higher education of the negro. The most conspicuous utterance in other lines was in a brief speech at the Yale Alumni meeting, seconding a recent suggestion by Ambassador Bryce that, as government by influence is tending to supersede government by force, a "House of College Presidents" may become an unofficial factor of National welfare. Among the recipients of honorary degrees this year Miss Jane Addams, who has been called "the foremost citizen of Chicago," is distinguished as the first woman on whom Yale has conferred one. In presenting her for the degree of Master of Arts, Professor Perrin, after alluding to Hull House as "the most extensive and important social settlement in the United States," said: "She has had a prophetic vision of what might be done, and militant courage, united with a high order of administrative, social, and political capacity, in doing and getting it done." That the alumni and friends of the Eastern universities will sustain them as liberally as State treasuries sustain the Western has

been indicated this year, first, by the ten-million-dollar legacy which will virtually create a graduate college for Princeton; next, by the announcement that Yale has received, since last Commencement, the record-breaking sum of over two and a third million dollars, making up half of the ultimate ten millions aimed at. During the Commencement season two noteworthy events have occurred in the field of secondary education. The New Haven Hopkins Grammar School celebrated its quarter-millennial anniversary with a banquet of its alumni, preceded by a valuable historical address by the Hon. Simeon E. Baldwin, recently Chief Justice of Connecticut. Founded in 1660 by Governor Hopkins, of the Hartford Colony, it is the youngest of the three "grammar" schools of the old English type now existing in New England—the others being in Boston and Roxbury, Massachusetts. At Troy has been dedicated the fine group of buildings erected by gift from Mrs. Sage, one of its alumnae, for the girls' school established there in 1821 by Emma Willard, whose noble statue is one of the city's ornaments. Reckoning Mrs. Sage's like gift to the Rensselaer Polytechnic Institute, this expenditure of two millions for educational uses finds its proper parallel in the work for civic regeneration that has been going on in Troy.

#### THE UNITY OF THE CHRISTIAN FAITH

The letter addressed by Monsignor Bonomelli, Roman Catholic Bishop of Cremona, Italy, to the World's Missionary Conference at Edinburgh, in response to an invitation for a contribution, is a very significant document, and the sending of the letter was a very significant event. Commending this Conference as an evidence of the vitality of the religious spirit, warmly commending the evidence of religious liberty afforded by this meeting of men of various faiths, "not for the purpose of hating and combating each other for the supposed greater glory of God, but in order to consecrate themselves in Christian love to the pursuit of that religious truth which unites all believers in Christ," he affirms that this unity of the faith is no idle dream, but a splendid spiritual reality:

Yours, gentlemen, is not an optimistic idealism, nor an idle dream. The elements

of fact in which you all agree are numerous, and are common to the various Christian denominations, and they can therefore serve as a point of departure for your discussions. It is, therefore, legitimate to aspire to a unity of faith, and of religious practice, and to work for its realization by the consecration of all energies of mind and heart. This is a work in which we in our day may well co-operate. In this field, as in others, it is well to keep in mind that from the clash of opinions, discussed in a free and calm spirit, sparks of truth cannot fail to be elicited.

Having affirmed the real unity of the Christian faith, he goes on to define its elements in the following language:

Like myself, all of you are persuaded that the physical, ethical, and social developments of life do not satisfy man, because man, whether he wills it or not, is oppressed by the Infinite, and this consciousness, from which he cannot deliver himself, urges him to harmonize his physical and social conditions with the supreme Reality, which is God, the source of all these conditions, and to which they are subordinate. Without such harmony, the ethical and social life loses its significance, and impresses us with its insufficiency. Faith, therefore, in God the Creator, which bestows on human life an eternal and absolute value, is for you the primary point of agreement. You all share faith in Christ, the Redeemer; Christ reveals himself, and is adored as divine; this is a religious fact of unequalled importance. Jesus has, in reality, not vanished either from history or from the life of Christianity. He lives at all times in millions of souls, he is enthroned as King in all hearts. The figure of Christ has not the cold splendor of a distant star, but the warmth of a heart which is near us, a flame burning in the soul of believers and keeping alive their consciences. Putting aside certain opinions which, honored at the moment, may possibly be abandoned to-morrow, criticism had hoped to effect a complete demolition of the conception of Christ, but what criticism really demolished was merely irrelevant matter. The figure of Christ, after all the onslaughts of criticism, now stands forth more pure and divine than ever and compels our adoration. Thus we are united in the profound conviction that a universal religion is necessary, and that this must be the Christian religion; not a cold and formal religion, a thing apart from human life, but a living force, pervading the human soul in its essence, and its various manifestations, a religion, in short, which completes and crowns our life, and which bears fruition in work of love and holiness.

It is interesting to us, and we venture to think not without significance, that this summary of Christian faith by a prominent Italian Roman Catholic clergyman appears almost simultaneously with a