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what little assistance we could tender was really given to relieve actual distress. Fortunately such cases hitherto have been neither of a number nor of such frequent recurrence as to make a consideration of this view of the question paramount. It is not without interest in the examination of this problem to find, that in England, nearly two centuries after want and poverty had become the subject of statutory enactment, and before the first compulsory assessment for the relief of the poor (1562) was established by authority, means similar to those adopted by the national societies of Canada, were inculcated by statute for the relief of the poor of that day, (27 Henry VIII., chapter 35,) in 1535. The Magistrates were ordered that they should "in good and charitable wise take such discreet and convenient order by gathering and procuring of such voluntary alms of the good christian people," "as the poor, impotent, lame, feeble, sick or diseased people not being able to work may be provided holpen and relieved so that in no wise, they or none of them be suffered to go openly in begging." That the act itself was inoperative to meet the mischief is not an argument why we should relax our efforts. The altered circumstances under which we live, the general prosperity growing from our free institutions, the illimitable territory of good soil with its forests standing untouched, within a few hours' distance, have spared us from the presence of a large unemployed class ever on the verge of starvation. We rather offer homes to the homeless. All public men whatever be their political views fully recognise that much of our future strength and prosperity must to no little extent be developed by a judiciously conducted immigration. Therefore however numerous may be the cases of individual want and how frequent soever the call upon us for assistance, a long period of time must elapse and great changes occur, before legislation will be demanded.