

abominable condition of the streets. He saw them, no doubt, to disadvantage—during sewerage construction. "Why were these works not undertaken in fine weather?" I tried to bolster up an apology for the lack of business ability on the part of our city fathers, but I had to blush for them. "What we were thinking of in allowing the public thoroughfares to be disfigured by a forest of ill-shaped sticks." Again I tried to become apologetic, explaining that there were four systems of electricity to be provided for, and that the poles were private property, used to carry the wires of the quartette of enterprises. My friend became profane, and sarcastically suggested that a few dozen competent Indians be employed, who would transform the unsightly poles into totem poles, so that Victoria might be known as Totem-town. There is something in the suggestion. Personally, however, I would prefer to see the wires run underground, as they are in well-regulated cities.

It seems as if a tidal wave of opposition to gambling is spreading through the Anglo-Saxon world, a wave of opposition which finds vent in using laws to restrict healthy sport, which were intended to repress flagrant vice. No better example of this can be recited than the action of the Anti-Gambling League in Great Britain, which, in its attempts to suppress speculation on racing events, is really trying to stop racing altogether. That the action of the League is based on the most hypocritical and Pecksniffian motives has been amply proved by several of the most influential journals in the Metropolis, and the reaction which is springing up in public opinion will have a most disastrous issue to the Liberal party, which has been placed in the unhappy position of foster-mother to the anti-racing movement. In the ethics of Eastern world morality every

form of gambling is regarded as a modified form of commercial speculation. What a farce then it must seem to our Chinese subjects, when some Pecksniffian meddler suddenly discovers that the Chinese are so wicked as to actually gamble among themselves. The following extract from a speech of Sir J. B. Maple, M. P. for St. Pancras, is so apt as to be worth reproduction:—

"There is, however, one race next year that I am particularly interested in, though, considering the recent doings of the Anti-Gambling League, perhaps I ought not to tell you. (Oh, oh!) Rconteur is a brother to Childwick, Kirconell is a son of my own horse, Royal Hampton, and Speedwell is another descendant of a horse from my own stable. Under these circumstances I should like to see all of them winning, but there is one horse belonging to a prominent member of the Government that I am particularly interested in. I refer to the one owned by Lord Rosebery, who has recently asked me if I would allow John Watts, upon whom I have first claim for next season, to ride his horse in the Derby of 1895. Although, gentlemen, I am politicaly opposed to the Prime Minister, I shall only be too delighted to give my jockey's services. (Loud cheers.) I am, of course, pleased at the success of Childwick. Englishmen have always been fond of sport, and I think it will be a sad day for England if the sport which for centuries past has kept us in the front amongst the whole nations of the world is in any way interferred with. With certain kinds of sport speculation was, of course, inseparable; but my advice to everybody has been, 'Do not bet beyond your means.' The evil was that men did so. I see no harm in a person putting a shilling on instead of buying a cigar; that is, of course, if he can afford to do so. (Hear, hear.) Otherwise let him keep off it. There is no more harm in Turf

speculations than in Stock Exchange transactions. (Loud cheers.) Life throughout was but a speculation. I would say to those who are at present trying to rule us with their grandmotherly legislation, 'We want to be free Englishmen; trust to our own sense of honor; we are able to look after ourselves, so please do not bother about us.'" (Loud and prolonged applause.)

Pauper immigrants are an element from which every citizen of British Columbia has good reason to fervently exclaim "good Lord deliver us!" The Provincial authorities are not the responsible parties in this particular, but the representatives of the steamship companies are those by whom their importation and distribution through Canada has been promoted. Canada has received them from the United States, from Europe and the world over, and it was high time that British Columbia should be doing something to protect herself. This she is now attempting to do and with that object a resolution has been adopted by the Provincial Parliament praying the be. A law suit is on the tapis, the result of which will have some bearing on the work of Spiritualism.

"There is something in it," said a once thorough sceptic on Spiritualism to me the other day. "The co-incident theory is not always a satisfactory explanation." and he proceeded to give me details of a case at present under investigation. His story, briefly told, is that some considerable property had been lost to his family through the dishonesty of some person or persons unknown. A distinguished San Francisco medium was consulted, who referred the enquirer to another medium in Seattle. The latter was duly interviewed, and as a result of this interview there is a gentleman in Victoria at the present moment in search of two men.