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THERE are eighteen women physicians practicing in Detroit, Mich., and two in this city, and they appear to know their business, too.

THE Paris Review dies this week that it may live again next week as the Brant Review. "Phœnix like," it tells us, is the way in which it will be resurrected. Surely it is not proposed to have a bit of conflagration in the interval.

GOLDWIN SMITH in the Bystander: Of Q.C's. we have had simultaneous showers from two opposite quarters, and soon they will be coming up "even into our kneading-troughs." Mr. Mowat's batch is at all events the more creditable.

MR. CHARLES MACKENZIE, the new M.P.P. for West Lambton, who has thus early made a very favorable impression on the Legislature, is a stalwart in body as well as in mind. He is over six feet high and as straight as a Grenadier Guard.

REFERRING to a recent lecture on Hon. Wilfrid Laurier, leader of the Liberal party in the Dominion, the Canadian Gazette of London remarks:

The lecture has more than a local interest, for Mr. Laurier has always seemed to us to be a statesman of whom all Britons should feel proud.

This is independent testimony to the worth of Hon. Mr. Laurier, nevertheless we may expect his political opponents to continue to misrepresent his views and the patriotic objects aimed at by his supporters. It is a way they have; it pleases them and it does not hurt the Liberals.

MONTREAL HERALD: Not even Professor Wiggins would venture to say what the future may bring forth, and therefore Mr. Mulock's motion is practically an assurance that Canadians are not straining at the collar to get out of the empire, as some allege, but on the contrary are prepared to act loyally up to their duty as British subjects, so long as the welfare of their country, the course of human affairs, and the mutual convenience of the United Kingdom and Canada prompt a continuance of the present relationship. No man except an Imperial Federationist can mean more than this, and in silencing the nonsensical cries that this or that section of the community are necessarily annexationists because they desire to extend the trade of Canada in its natural direction, we think Mr. Mulock has done good service.

SINCE Hon. G. W. Ross has been in Hamilton and has smiled on the Spectator man, the latter is a trifle more reasonable in regard to the department over which Hon. Mr. Ross presides. We have been accustomed to read that the public schools were fearfully mismanaged and that they were going to the dogs, but now this stalwart anti-Mowat and anti-Ross organ says:

It is agreed upon all hands that Hamilton has the best public schools in Ontario, and that Ontario has the best public schools in the world.

Now, it surely is evident to any reasonable man that if Ontario has "the best public schools in the world" they must be pretty well managed. When we say that a factory is the best in a city, or in a Province, we naturally pay a compliment to its business head, and that is what this Tory authority has now done for the governing head of our school system. The Tory papers would stand a better chance of winning votes for their party if they understood once for all that persistent and unreasonable abuse of the statesmen now in control of the affairs of Ontario can have no effect in shaking the confidence of fair-minded men in the integrity of the Ministers. We know for a fact that Mr. Ross is stronger in West Middlesex to-day than he was at the time when the last outbreak against his management of the Educational Department was set on foot by the Tory papers.

A BIG SET-BACK.

The full returns in the Prince Edward elections are not all in yet, but there is reason to believe that the Tory Government has either been defeated, or left in the position of being in the minority if it selects a Speaker from its own side in the new House. Later dispatches say that the figures are 15 to 15—a tie. Hon. W. W. Sullivan went on the bench, and Mr. Neil McLeod succeeded him as Premier. This change was given as a reason for bringing on the election ahead of time. In the late House the Liberals had only eight members, and the reaction in their favor has before been decided.

By the way, the chief plank in the Tory platform was formed from the financial necessities of the Province. The late Administration has been a spendthrift, and retribution has been in the face, and taxation stares the people in the face, unless a new haul can be obtained from the Ottawa treasury. This Premier McLeod and his friends expressed themselves confident of obtaining from Sir John Macdonald. It says a good deal for the people, tempted by such a bribe, that so many of them resisted the tempter, and expressed their preference for a return to an era of economy and good government. Mr. Davies, the talented M. P., ex-Premier of the Province, did yeoman service for the Liberals.

ALD. ANDERSON'S MOVE.

The year in civic circles has been begun very quietly, and it may be imagined by some that the aldermen will have little to do during the next twelve months. But the man who entertains this view is very much mistaken. There is the suburban amalgamation question to settle one way or another; the question of lighting the streets to be disposed of; sewage and drainage problems to discuss and solve; and last, though by no means least, the advancement of the objects aimed at by Ald. Anderson, in the two resolutions recently submitted by him to the City Council.

Ald. Anderson's motions affect two practical questions, on the proper solution of which not a little of the future prosperity of London may depend. We refer to the improvement of Port Stanley harbor and the consolidation of the city debt. It has been alleged that the worthy alderman from the Fifth ward is a crank on railways, and no doubt he has made them a hobby, but he has always had a single eye to the advancement of the city's interests by the promotion of new railway lines. No gentleman more thoroughly understands the railway situation, for it is a quarter of a century since Ald. Anderson entered the arena. He was the pioneer in the agitation for the construction of the London and Port Stanley Railway and the London, Huron and Bruce line, and he has learned by experience that it pays to look a little ahead in these matters. It is not wise to delay the taking of every precaution for the conservation of London's interests. Both the questions are sufficiently live to be kept in view now, as they will have to be dealt with in the near future. In about two years the lease of the London and Port Stanley Railway to the Great Western Railway Company, whose interests are now identical with the Grand Trunk, will expire; and if no satisfactory arrangement can be arrived at with the leasing company for an extension of the lease or otherwise, the line will revert back to the city, and London must be prepared to work it. In that case, there can be no two opinions respecting the benefit to the city and to the West to have a good harbor at the terminus of the local road. The city will then have all the advantage of a seaport town, and will have access by water communication to all parts of Europe and the inland lake waters, thus giving an independent freight line. Of course it may be possible to come to an agreement with the G. T. R. Company of greater advantage to the city than the resumption of control of the L. and P. S. line by the city—if so, well and good; but what Ald. Anderson very rightly aims at is to take time by the forelock, and have the splendid harbor at Port Stanley put in repair, as it ought to be put in repair, by the Dominion Government at the earliest possible moment. Then, no matter how the railway negotiations go, the city will be placed at no disadvantage.

CHRISTIAN SOCIALISM.

The eloquent Bishop of Peterborough has been giving, through the Fortnightly Review, his opinions on the subject of Christian Socialism, and especially on the relations of the State to Christian precepts. It appears that in the course of a discussion on Christian Socialism at a diocesan conference recently, the Bishop ventured these two assertions:

1. That it is not possible for the State to carry out, in all its relations, literally, all the precepts of Christ, and that a State which attempted this could not exist a week.

2. That if it were possible to do this the result would be a perfectly intolerable tyranny.

For so saying he has had charges of "immorality" and "horrible" atheism freely brought against him by men of opposing views, and the article in the Fortnightly is intended as a defense against those charges. It is a little more than a defense, however, for in addition to supporting his propositions with considerable energy, the Bishop attacks most valiantly the Christian Socialists who would make the State an annex of the Church. He maintains that it is not possible for the State to carry out the precepts of the Sermon on the Mount—the precepts which inculcate non-resistance, inexhaustible forgiveness and unlimited benevolence. Can the State, he asks, disband its army, burn its ships of war, abolish its courts of justice, pull down its jails, dismiss its policemen, bestow its revenues upon all and sundry who ask for them, and yet still continue to exist as a State? The proper place of any person who maintains that these things can be done, the Bishop says, is in a lunatic asylum. It cannot be done, he asserts, either in the letter or in the spirit; because the essential idea of a State always is that of sovereignty held in trust for the common weal, and to this trust for the sake of which it exists it is morally bound to be faithful. In order that it may be a faithful trustee the State is bound, first, to preserve its own existence, and secondly "to resist, restrain, and if needs be to destroy whatever and whomsoever assails its authority or attacks the interests committed to its charge." This idea of protection of interests, maintenance of rights and resistance to all assaults on them is not the idea of the Sermon on the Mount, which from beginning to end is the idea of self-sacrifice as opposed to that of self-preservation. The man who is trustee or guardian of others cannot justify himself in giving away or allowing one to take away their possessions; he is morally bound to maintain and defend these against all comers. "He may allow the taking away of his own cloak and his own coat, but he has no right to allow the taking away of theirs. He may bestow all his own goods to feed the poor, but he has no right to thus bestow their goods, simply because they are theirs and not his." And so the Bishop argues that the State is bound to defend the interests of its subjects, and in defending them it is bound to maintain and defend itself. Neither would the State be morally justified in forgiving out of mere compassion all or any of its criminals, because it would thereby be weakening or even destroying those sanctions of order and of law which it is its duty to maintain and enforce. But it may be observed that, while the State has this duty to perform, there may be better ways of punishing the criminal class and of restraining crime than by the severity of the criminal code. Men naturally resist laws which restrain liberty; and that Scotchman of whom Sydney Smith wrote—who to the age of 80 years had never once gone beyond the limits of his native town, marched out the next day after an ordinance was passed that he should not leave it during his lifetime—that Scotchman had a great deal of human nature in him. In a recent lecture on the subject of "Crimes against Criminals" Bob Ingersoll has said:

Curiously enough, the fact is that, no matter how severe the punishments were, the crimes increased. Those who inflicted the punishments became as degraded as their victims. Crimes were committed to punish crimes, and crimes were committed to prevent crimes. It is safe to say that Governments have committed far more crimes than they have prevented. Is it not true that the criminal is a natural product and that society unconsciously produced these children of vice? Can we not safely take another step, and say the criminal is a victim, as the diseased and insane and deformed are victims? If diseases of the mind, deformities of the brain, necessarily produce what you call vice, why should we punish the criminal, and pity those who are physically diseased? What spirit shall be in the nation or in society—the spirit of revenge, a desire to degrade and punish and destroy, or a spirit born into the recognition of the fact that criminals are victims?

It is not by rigorous treatment that the criminal classes can be most successfully treated, and even in their case we venture to say that an application of the precepts of the Sermon on the Mount would serve a better purpose than the severer measures which have often been tried. The Russian plan is as far as possible removed from the precepts of Christ, and perhaps no plan yet tried by Governments has been less effectual in the repression of crime.

Returning, however, to the ideas of Socialism and Communism, we agree with the Bishop of Peterborough that while the individual may give away or retain his property as he pleases, no obligation of compulsory redistribution should be imposed upon the State. The attempt at Communism recorded in the Acts did not compel the Christians to distribute their property; they were at liberty to deal with it as they pleased. And so the Bishop says:

In all its many precepts of benevolence and charity, the amount and the manner of distribution by the rich to the poor is left to the judgment and conscience of the individual—this is not Socialism. Let us not suppose, however, the State proceeding to enforce some one of these Christian precepts of benevolence, such, for instance, as this: "Charge them who are rich in this world that they be ready to give and glad to distribute;" and that it does this by taking forcibly from the rich and distributing to the poor. Is it not clear that the moment the State has done this it has made it impossible to obey this? For how can a man "give" that which the State has taken from him, or "distribute" that which the State is distributing in his stead?

Very true; but if the Bishop of Peterborough lived in Canada he would know how the converse of this may be true,—now that the Government take forcibly from the poor and gives to the rich, and by plausible arrangement makes the poor believe that in thus giving their money to the rich they are doing a just and righteous thing.

The conclusion of the Bishop's argument is, that the Church is not and cannot become the State, and that the State is not and cannot become the Church; that they are two entirely distinct societies with different aims, laws and methods of government. "The duty of the Church is to eradicate sin, the duty of the State is to prevent or to punish crime." And so the Bishop had no sympathy with those men who are always denouncing the politicians and preaching that the State will never be well governed until it is governed by the saints. He says:

When we hear pious men clamoring for the State to "put down" this because it is "so wrong," or to enforce that because it is "so right," insisting, that is to say, that the State shall constitute itself the guardian of men's souls as it is the guardian of their bodies, and as such that it should repress all vice and all irreligion as it is bound to repress all crime—we are amazed that they do not see what results would follow from their principles if logically carried out. Once, and once only, in our history were they so carried out. It was during the brief but terrible reign of the saints in England, and those who know what a sour, sullen, and dreary tyranny that reign established, what hypocrisy it fostered, and what a wildly licentious reaction it produced, may well view with anxiety symptoms of an attempt to revive such a Government among us now, believing that it would result in a fussy, prying omnipresent and utterly unindurable rule of faddists and of fanatics, to be followed after a time by just such an outburst of licentiousness as marked the period of our Restoration. It is for this reason that I, for one, do not care to see the sanction of Christianity invoked on behalf of any schemes of political change. Christianity is no more a "judge and divider" of men's "inheritance" now than was her Master long ago. Men may not now any more than they might then "take him by force to make him a king."

We do not know that the Bishop of Peterborough had in his mind the New Party of Canada or its distinguished leader, the Rev. Dr. Alexander Sutherland, when he penned this paragraph; but all the same it is very true as applied to them. The men who call themselves Christian Socialists have never done much for the good of the State.

THE annual report of the British Postmaster-General discloses a few novelties in the way of Christmas hampers that have been sent through the post. In one were two petticoats, a pair of stays, a leg of mutton and a packet of tobacco. In another there was a large grey rabbit, containing in its inside two tobacco pipes, a plug of tobacco, a doll and a piece of bacon, the whole being wrapped up in a lady's jacket. In the parcels stopped in transit as contrary to regulation were found a cat, a squirrel, pigeons, lizards, dormice, a cuckoo, snakes, muskrats, and moles, all alive, not to mention one or two other parcels containing dead dogs and cats. The Postmaster-General says this playful spirit on the part of the public is on the increase.

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