

persons they watch are not the need?

In her dealings with the prospective husbands of her daughters, a Canadian mother, especially a city mother, does not always insist on morality. She desires wealth and social position. The young man's moral nature may be utterly depraved, and his offspring sure to be tainted with moral weaknesses—but the mother accepts him if he has an income. She seldom considers possibilities, but always present conditions. Truly our mothers are lovable and worthy of all honor and admiration—but they are fond of the rustle of silks. They spend two thousand a year with scarcely a thought of their sisters who have but two hundred. To make their husbands M.P.'s they would sacrifice much; to bear the title "Lady" they would almost sacrifice honor itself.

PRINCES OF COMPROMISERS.

Walking along street with a young clergyman the other day, I was startled by the remark: "Our ministers do not need to compromise so much! They think they do, but they don't." That word compromise! Would that it were banished from the religious world, from our political life and from even our business life! There is too much compromise altogether. It has its basis in politeness, but the necessity does not justify one half of what exists. We compromise with evils and immoralities until they eat us up. And the princes of compromisers are the sleek, self-admiring, oratorical ministers of the gospel. These epithets exclude a number of my best friends, men who in a small but honest way are pursuing the prize of a high calling. The compromisers are the men who do not preach morals, but whose complex morality is printed on pages of eloquence and bound in pliable smiles, and whose sermons are literary essays fit to adorn

the pages of some nobleman's latest magazine.

STEALING MILLIONS.

If a city minister were to condemn stock gambling, political corruption, and the dozen other shady methods by which people amass large fortunes in a few years at the expense of their fellow-men, that pulpit would be vacant. Of course it never occurs to the minister to let it be vacant. So the immorality remains. A man respects another's property unless he can get it under cover of the law. For example, he may form a mining company and sell his "promoter's" stock at ten, fifteen or twenty cents on the dollar. That is called "able financing," and the more worthless the claim, the more able the financing and the more praise the man receives. The trusting but ill-informed public is never pained—not even pitied.

Or he may desire to build a railway. The cost will be \$8,000 per mile, and it may be bonded for, say, \$4,000; leaving a net investment of \$4,000 per mile of road. He goes to the Dominion Government and gets a grant through the influence of paid lobbyists. He then visits the Provincial Government with the seal of federal approval. He gets another grant. Then he repairs to the municipalities. Altogether he gets \$12,000 a mile. As the net investment is \$4,000, the profit is \$8,000. On a hundred miles there will be enough to give him a fair claim to the title of "millionaire." It is by just such means as these that most of the rich men of Canada have been made.

There are those who have made their money by hard work and persistent saving, but they are not quite so numerous, and they are never so prominent. It is a common occurrence to hear men remark over their pipes and whisky—men of the world who know—that to get rich to-day, a man