

wearisome task. Much of it is so. And though the readers of this journal may not expect an entirely unprejudiced opinion, they will at least credit me with a sincere one. The devious ways of the English common law have sprung from what Prof. Langdell calls "the tangled skein of human life." But among the many things which the Canadian or American citizen has to thank for his happiness and protection, there is nothing that should command his respect more than that great body of custom and principle which has streamed down through the ages, and which is known as the English common law. That system has taken firm root in New England, and in my judgment is as justly and completely administered as in any English-speaking community of the world. The judges of Massachusetts, contrary to the usual practice in the United States, are appointed for life. The decisions of the Bench are respected and obeyed with uniform habit. Legal machinery is simple and adapted to the wants of a progressive country, and in Boston especially the methods of transacting public business are admirable. By reason of the numerous colleges and law schools near by, the members of the Bar are probably better educated than in any other country with which I am acquainted. The shining lights may not be as numerous as in England, but the average lawyer is just as thoroughly informed, and on account of old-fashioned differences between an English Barrister and Attorney, is more readily available for all kinds of practice. Primogeniture of course does not exist, and the general absence of entailed estates has a tremendous influence in wiping away invidious social distinctions. In Boston there are between sixteen and seventeen hundred lawyers, who earn all the way from nil to \$7500 per annum. Competition is extremely keen, and though there are plenty of sharks, the professional honor is high. It is, however, as true to-day in New England as it was in the time of Lord Eldon in old England, that few men attain distinction at the Bar without "living like a hermit and working like a horse."

But what do the Americans think of religion? No two persons, I suppose, would answer this query alike. My own opinion is that religious thought is just about as influential here as in Great Britain and her colonies. It may not be of the same type, it may not always be as narrow and intense, as you will find it in some of the provinces of Canada. I'm inclined to think it is not. The tremendous population of this country, the rapid interchange of ideas, the jostling of great business centres, the wonderful propagation of all kinds of literature, and the influence of great universities, as well as observation and experience lead me to believe that the religious world in New England is undergoing a marvellous change. But it is a change for the better. The end is the same, but the methods are different. The religious attitude of my grand-father may have been right and proper in his day, but is it necessary or indeed obligatory, that I, in the closing decade of the nineteenth century with almost universally changed conditions, should mathematically reproduce it? Assuredly not. In rural communities this may not be so apparent, but in large cities the absolute necessity of more enlightened procedure no longer admits of a doubt. The American churches are alive to this fact, and among the thousand cries of want, suffering and wrong, which continually go up from all parts of a great city, their generous responses may daily be heard. It is undeniable, however, that a large portion of the population never enter a Christian church. A superficial scepticism with more audacity than brains is popular among a certain class. And, though I have the utmost respect