

FATHER LABELLE'S great lottery scheme has proved a financial failure, so we are now informed, and to many the announcement will not be received with regret. Lotteries are prohibited by law, because they are supposed to exert an injurious, if not an immoral effect upon the public. The exception, however, is made in case of lotteries supposed to be for the benefit of religious or benevolent institutions. To put it mildly, this is certainly a strange anomaly. Literally it means that evil may be done to accomplish a certain result, whilst for another purpose it must not be permitted. Now, if gambling be wrong (for the lottery is simply a form of gambling) its association with religion or charity cannot make it right. Indeed, in the case of religion, the injury done must be very much greater, inasmuch as it can only bring about a disrespect for religion in those viewing the means employed with disfavor. As to the injurious influence which public lotteries have upon a community, there can be no two opinions, their effect is so apparent in countries where they have been largely indulged in, even when carried on in the name of religion. In the case of the lottery in question, its association with a semi-religious object has not shielded it from hints of "mismanagement," now that it has proved a failure. Various charges have been made, and an investigation is being held. Some hints have even been made of crookedness, but should anything of this nature be discovered, it is not at all likely that it would be given to the public. It is to be hoped the failure of this Quebec lottery scheme will exert a wholesome influence in preventing future enterprises of a similar nature. The very word "lottery" is associated with that of "swindle," and the country can well afford to be free from them.

A good deal of attention has been given in the press of late to the fact that a number of Mormon settlers have located in our western territory of Alberta. The matter has been discussed by the public journals of both Eastern and Western Canada, and a variety of opinions have been expressed as to the advisability of permitting the settlement of these peculiar people in the country. Some journals think that as long as the new arrivals obey the laws of the land wherein they have located, they should be permitted to remain in peace. Other more outspoken papers, perhaps of the Puritanic stripe, think they should not under any circumstances be allowed to remain in the land. The name Mormon is associated with polygamy, hence the objection to these people. They are taught, as a religious belief, that the practice of polygamy is right and proper. Such a belief, however, is not only opposed to the laws of this country, but is utterly abhorrent to the very great majority of our people. Public opinion in Canada at least differs very much from the customs in vogue during the time of Abraham, and polygamy is (and no doubt justly so) now looked upon as a degrading and abhorrent crime, as well as a sin in the proper meaning of the word. It is no wonder then that the coming amongst us of these people has called forth general attention from the press. The Mormons who have located in our territory are described as an industrious and persevering

people. They belong to the agricultural class, and are of the calibre likely to succeed in this country. Moreover, it is said they disclaim any intentions of attempting to disobey the laws of the land. So long as they follow this line of action, and obey the laws, they cannot be proceeded against in a constitutional manner. Citizenship in Canada is upon a broad and liberal basis. It does not call for acquiescence in any particular set of doctrines and dogmas. The Mormons therefore, so long as they obey the laws, must be tolerated, ay, and defended and protected in the enjoyment of all the rights, civil and religious, which in the name of liberty are upheld by a British constitutional form of government. There is, however, another side to the question. The Mormon settlers believe in polygamy. Whilst in a minority they may appear willing to obey the law; but in a territory like Alberta, yet scarcely opened to settlement, a large influx of these people may give them complete control of that region in the future. The same thing has already happened in the United States, in the case of the territory of Utah, and the whole force of a powerful nation seems incapable of meeting successfully the emergency. It is quite within the possible that by a large and organized movement, the Mormons might become a very important factor in the population of the territory, as they have already done in Utah, and that in such an event they might endeavor to carry into practice their belief in polygamy. In the event of their becoming a power in the land, they would certainly claim the privilege of carrying into practice fully their peculiar beliefs. The country would then have to face a problem similar to the Mormon question in the United States. Thus at some future date, and in view of the fact that special privileges have already been granted in this country to religious organizations, the people might be called upon to decide whether the Mormons should or should not be given the privilege of teaching, preaching and practicing a belief which is now prohibited by civil law. A decision in the negative might lead to serious internal strife. This of course is merely supposition, but in view of what has already happened in connection with the Mormon movement in the United States, it is not at all improbable.

MANY indications have been given of late as to the great unpopularity of the liquor regulations at present in force in the territories, if not of the complete abhorrence of the laws in this respect. These territorial regulations regarding intoxicating liquors have been so universally condemned and in such adverse ways, that there can scarcely be any ground left to favor a continuance of the existing system. The people of the territories should certainly be the best able to judge of the advantages and disadvantages arising from the present regulations, and from them comes scarcely a word in favor of the so-called "prohibitory" system now in vogue. On the other hand there has long been the most outspoken hostility to the existing order of things, from all classes of the people. Outsiders not acquainted with the circumstances of the case seem inclined to the belief that it is the rougher element in the population,

including those in favor of "free liquor," who find the "prohibitory" regulations so obnoxious; but this is far from the truth. Indeed, the present system is supported by the very worst element of the population, and its abrogation would take away a mode of livelihood from a desperate class of whiskey smugglers and others who now flourish under the existing order of things. Investigation will show that the temperance people are included among those opposed to the present laws. At a public meeting held in a church in a western town a short time ago, for the purpose amongst other things of forming a temperance society, a resolution was unanimously passed, denouncing the regulations now enforced. The following is the text of the resolution: "That the present prohibition law in force in the Territories, is distasteful to a majority of the people on account of its origin, and that the members of the N.W. Council, about to be elected, be asked to advocate in the Council a strong request to the Dominion Parliament to grant to the Territories the same power of dealing with the liquor question as is accorded to the other provinces." The temper of the people regarding the liquor regulations may be further surmised from the manner in which they view the action of the "whiskey informers." The following from the *Medicine Hat Times* will explain the case: "It is considered by the majority of people in Medicine Hat to be a low, mean and infamous piece of business to inform on a fellow citizen under such arbitrary laws as control the liquor traffic of the Northwest. Any words of condemnation are inadequate to express the opinion of the people of such despicable, degrading and disingenuous conduct on the part of any man. The most vile oath would be far too sacred to apply to a man so wholly depraved, unworthily artful and devoid of all honor, as to inform on a man, or a number of men, who had at all times befriended him. A man—but can he be called a man—branded with the word 'informer' is spotted. His career in the Northwest is closed, and the people shun him, as they would the most venomous reptile. Let him be a king or an exile, he must seek new fields where for a short time he may be allowed to wallow in his infamous malevolence." The above shadows the utter contempt which the people of the territories have for the liquor regulations. It shows, moreover, that the majority of the people have no regard whatever for the laws so far as liquors are concerned, and such a state of things must certainly be deplored. The question is, are the regulations wrong? or are the people wrong in the contempt which they show for the laws? Under the circumstances it must be concluded that the fault lies with the regulations, for in other respects the people of the territories have shown themselves a law-abiding class. It must therefore be a matter for regret, that these liquor regulations, which are called prohibitive, but which only serve to open the door to all sorts of abuses, and which by no means secure the desired end have been allowed to continue so long in force in the territories, with the result of training the population to a disregard of the laws. Unjust and obnoxious regulations cannot be successfully enforced upon an intelligent and educated