

people take pleasure in backing up warmhearted and spirited vice against cold pharisaism or seraphic insipidity. Possibly under this social rebellion there may be a movement of ethical transition, though it presents itself in a very questionable guise. But the *Dame aux Camellias*, if she really exists anywhere but in the fancy of Dumas *fil*s, is the glittering apex of a pyramid the base of which does not glitter. In Montreal we are told there are one hundred and eleven houses of ill fame; and the lives and ends of the wretched creatures who fill these houses are of all the depths of human misery and shame the very lowest. A true history of the career of a low prostitute ought to be bound up with the *Dame aux Camellias*.

—Montreal has been the scene of a singular divorce suit, in which the chief cause of quarrel was religion, but the husband was the devotee and the wife was the free-thinker. Divorce is one of a number of social questions which are coming up for solution in the light of the new opinions. That two people who detest each other, and interchange glances of deadly hatred in court, should continue chained together by an indissoluble bond, seems cruel and against modern principle. But then there is the interest of the children, for whose existence the couple are responsible, and to educate whom they pledged themselves before the community in return for the privileges of legal marriage. Besides, it is certain that if the gate of divorce stands wide open, husbands and wives, instead of making up their quarrels, will be always rushing in. After all, the world is wide and there is the alternative of a quiet separation which will not brand the children in addition to making them worse than orphans. A public divorce suit is a hideous outrage on the memory of a dead love.

—In the United States the interest of politics still centres in the struggle between the Machine and Independence. The