

THE United States is fretting over the possibilities of further favours being bestowed upon the rival—and therefore, from an American standpoint, arch-enemy—of its railways, the Canadian Pacific. Here is the voice of the American press:

It is useless to talk about a permanent court of arbitration with England, so long as there exists across our northern border a permanent outpost of English hostility against us. The best safeguard of peace with England is the destruction of the malign power exerted by that political and military road (C.P.R.), and that end can be attained and accomplished most easily and most surely by rescinding the bonding privilege.

THE tricks of American clergymen—especially the high-priced popular divines of the large cities—do more to stultify the Christian growth of the people to whom they preach than even their flashy flame-tailed sermons can do,—which is saying a good deal.

Possibly the people are largely responsible for this. They demand sensationalism and brilliancy at the cost of reverence and sincerity—and their preachers are not sufficient to withstand the demand.

Rev. Dr. Morgan, the popular rector of a Fifth Avenue church, has come to grief by preaching a sermon on Easter Sunday which was recognised as taken from a volume of sermons by a late Unitarian minister. The trouble was not that the reverend doctor borrowed it, but that he failed to acknowledge his obligation—in fact, preached it as his own, with a few verbal alterations, afterward permitting a copy to be sent to the newspapers as the eloquent Easter sermon of the Rev. Dr. Morgan.

The plagiarism was detected, and the reverend doctor discredited, since even New York prefers that pulpit words be at least honestly spoken.

IV CANADA.

It has always been an open question to what extent the pulpit should be used as a place of political or national censorship.

We have had a good deal of it throughout Canada lately, and the result has been neither satisfactory nor elevating.

When ministers meet in conference as a body, it is both right and natural that they should pronounce upon matters of public interest, political or otherwise; when, as individuals, they address any public assembly, the same right of citizenship is certainly theirs; but it is generally conceded that the pulpit, while claiming perfect freedom in this respect, is yet hardly the place for political harangues—or, rather, that it has a higher mission to fulfil than that of instructing the pews how to vote.

Even when outside the sacred desk, we have an instinctive objection to ministers making strong political pronouncements—why, it does not appear, unless it be that they usually speak either without discretion or sound judgment, or both of these invaluable qualities of statesmanship.

The spiritual power of a minister is generally in inverse ratio to his political proclivities.

THE statement recently made by the Rev. Dr. Mackay, of Woodstock, concerning the historic ball given at Ottawa by their Excellencies is unfortunately a sample of the exaggerated or utterly untruthful assertions too often indulged in by political clericals. More than that, it was couched in most offensive terms:

Yet this ball, or 'bawl,' as some of the papers significantly spell it, preceded by Sabbath desecration, and characterised by drunkenness and dissipation, is estimated to have cost the country no less than \$25,000.

It hardly becomes a clergyman to appropriate the vulgar pun of an unpruned press—even to enlarge his vocabulary—since a gentleman is always known by the restraint of his writing.

That the historic ball did not cost the country one dollar, that it was characterised by neither drunkenness nor dissipation, and that if any measure of preparation was carried on in the Senate Chamber during the Sunday previous, their Excellencies were unaware of it, are facts that it is hardly necessary to state. The high and reverent standard of living that the Earl and Countess of Aberdeen have upheld since coming among us is sufficient reply.

It is not fair—it is not even decent—that one of the most brilliant hospitalities Canada has known, extended by our vice-regal representatives, should be the subject of such outrageous calumnies.

ALLOWING for the exaggerations of party speeches and press reports, the fact that the Dominion House of Commons did not present a dignified spectacle during those few final weeks of its existence cannot be disputed.

Yet, the strain of a prolonged and continuous sitting, together with the consciousness of a near dissolution, caused a degree of laxity; and, save in one or two individual instances, the House does not appear to have transgressed seriously.

The most deplorable incident in the continuous session was that which occurred when, in pursuance of obstructive tactics, a Liberal member, Mr. Charlton, resorted to reading and commenting upon Scripture chapters irrelevant to the debate, for the apparent purpose of killing time.

That the exposition should be greeted with derision was due not to lack of reverence of the Holy Book, but because of the late hour, the prolonged strain, and in recognition of Mr. Charlton's purpose.

The honourable member, who poses in the House as the self-appointed champion of Sunday keeping, has lost whatever of influence he possessed by this act.

The Canadian House of Commons is neither flippant nor irreverent concerning holy things. But it demands sincerity and a becoming sense of fitness.

THE sentence pronounced against Mrs. Bell, of Ottawa, of imprisonment for life, is severe, but not unduly so for the crime of which she has been proved guilty.

To those who have followed the case, it seems almost incredible that a woman could be guilty of such cruelty toward her daughter's children.

Without entering into details, it is sufficient to explain that Mrs. Bell, a woman of fifty-one, and a Canadian by birth, had charge of her grandchildren—a boy and girl, aged ten and twelve years—while their mother was on the stage.

The grandmother, by a series of wanton neglects and deliberate cruelties, endeavoured to bring the children into such a physical condition that they would succumb.

Why she wished to rid herself of the charge in this manner is not clear. The Children's Aid Society fortunately discovered the case and prosecuted the woman, with the result of obtaining sentence of life imprisonment for Mrs. Bell and three years for her husband, as accomplice.

The children's parents, who are separated, are now applying for the charge of them, but, since their wanton neglect betrays an extreme indifference to their children's wel-

fare the Children's Aid Society are opposing the application.

WHEN any man has been tried, convicted and sentenced to death he is dead in the eyes of the law, and should thus be regarded to the extent of not being permitted to take any place or undertake any work in the outside world.

That a man like Holmer should be permitted to write his 'confession' and barter with newspapers for publication of the same, is disgraceful. It should never be permitted.

A criminal such as this is an abnormal creature, one who craves unnaturally for fierce excitements; and when the course of his career is run, filled with the egotism of a mind diseased, he hungers for notoriety in death as in life, and gloats over his crimes with a horrible pride of exaggeration.

It is useless to condemn the press for publishing such 'confessions.' A morbid public taste demands them, journalistic competition is keen, and only a few high class papers withstand the pressure.

The evil must be remedied by law. A man under death sentence is dead to the world. Let no communications reach us from the dark night shades that envelop him; let the prison walls be silent.

THE proposed scheme for sending women as servants or wives out to the North-west does not seem practicable. Ontario girls appear rather to prefer being captured than to capture.

But, in spite of the lukewarmness of Eastern Canadian women, someone in Toronto is energetically pursuing the subject, as the following item from a correspondent will show:

VANCOUVER, B.C., April 24, 1896.

The mayor of Vancouver has received a letter from Toronto, written in the interest of the young women of Toronto and Eastern Canadian cities. The writer says that according to statistics there is a shortage in the female population in the Northwest Territories and British Columbia amounting to about 40,000, while there is in Eastern Canada a corresponding overplus of unmarried women.

In order to equalise matters, it is proposed to send young women of good health and moral character west, to be distributed where the demand is greatest, and for this purpose it is sought to establish a home at Vancouver for the reception and distribution of the young women in British Columbia.

ANOTHER attempt is to be made to colonise Anticosti, and fifty emigrants from La Belle France are already on their way across with quantities of implements and tools. The great barren isle has been the scene of many desolations in previous colonising efforts; and hard tales of suffering are recorded by its rocks.

Yet, now the conditions are different: near bases of supplies exist; constant communication with the mainland is possible; methods of colonisation are better understood.

Let us hope that this nucleus of a thrifty French colony will endure and prosper.

A RARELY beautiful fan is at present to be seen at the Women's Work Depository, Toronto. It was sent from Cape Town as a gift to a Canadian girl, who, deeming it too rich for her wardrobe, has decided to sell it and appropriate the money toward a bicycle.

The fan consists of twenty exquisite white ostrich plumes—such plumes as we never see here—and has a finely carved ivory stem. The fan is eighteen inches deep at the centre, and nearly thirty-six inches from point to point in width. The creamy tint and soft sweep of the beautiful feathers make it a most bewitching thing.

The fan has come from Benjamin, of ostrich feather fame, Cape Town.

EDITOR.