

wealthy interested families, of paid agents who maintain a constant agitation, and use all possible modes of influencing public opinion; nevertheless their Bill has been rejected in the House of Commons, by four out of eight parliaments, since the Bill was first introduced, the majority, by which it has passed in the other four, having fallen from 52 to 41, while it has *never* passed a second reading in the House of Lords. And it is to be observed that the promoters of the Bill, in order to obtain even this much success, have been obliged to exclude Scotland from its operation. And some few years ago Fox Maule, (Lord Pannure) when moving for this exclusion, said: "This question, which he had undertaken to move, was the only question upon which he could really say that he believed Scotland was *almost unanimous*." It was found too, by information obtained from all the Dioceses of the Established Church, and from the Moderators of the Presbyterian Synods in Ireland, that the marriage with a deceased wife's sister was generally reprobated in that part of the United Kingdom. Why then should we in this part of the Empire disregard the strong feeling still generally existing in the Old Country, with which we are all more or less closely connected? What is to be gained by this hasty exceptional legislation?

If the marriages are legalised here, which are still prohibited in England, serious inconvenience may arise from the fact, that the descendants of such marriages will be deprived of property to which they would be entitled if legitimate in England, where they will be deemed illegitimate, notwithstanding the Colonial Legislation which may have induced their parents or ancestors to contract a marriage not recognized by English law.

Believing the marriages mentioned to be unscriptural, we should argue that they ought not to be legalized, even though apparently desirable, but we are also persuaded that it is decidedly inexpedient to allow them. It is commonly argued that the Aunt is the most suitable person to take charge of the motherless children, and for this very reason we deprecate all legislation allowing the possibility of marriage with the widower. At present an unmarried sister may take the wife's place in the household, during illness, without giving any occasion for jealousy or suspicion of any kind, and in case of death she is at hand consoling the bereaved family, and ministering to the children. But make marriage possible, and the wife, dying after a protracted illness, may be harassed with the terrible suspicion that husband and sister having become attached to one another during their long daily familiar intercourse, are looking for her death; and in any case the motherless children must be deprived of the loving care of the unmarried aunt, at the very time when it would be most valuable; for if she is no longer to be regarded as the widower's own sister, she will shrink from the appearance of thrusting herself upon him. Moreover, even if he be disposed to have her, and she is willing to become his second wife, no one would advocate their union until after the lapse of a decent period; and in the meantime she could not with greater propriety be an inmate of the house than any other young woman could be. The probability is that, while a change in the law would injuriously affect the position of every wife's sister, with