

a word: the poetry of the age is over-refined, and is becoming artificial. No wonder, then, that public taste should begin to regard with a degree of fairness and critical appreciation, that "poetry of the future," whose Apostle and Chief Minstrel is Walt Whitman—and whose utterances, style, and method are all in direct antithesis to that spirit which we have said characterizes the later Victorian poetry.

MARRIAGE WITH A DECEASED WIFE'S SISTER

Among the proposed enactments of Sir John Thompson's "Bill to further Amend the Criminal Law of Canada," there was one clause, No. 6, which has, apparently, been unnoticed. This is doubtless owing to its being one of many changes contemplated by the Act above mentioned. It is one, however, which will assuredly come in for a good deal of discussion in the House. This addition to the Criminal Law of the Dominion, for such it practically is, relates to marriage with a deceased wife's sister. Hitherto there has been, we understand, no Canadian law against such marriages. The section in question reads as follows:

"Everyone who marries or co-habits with any person related to him or her, whether by consanguinity or affinity, more nearly than the fourth degree, computed according to the rules of the civil law, shall be deemed to have committed incest, and is guilty of a misdemeanor and liable to fourteen years imprisonment."

The deceased wife's sister's relationship to her brother-in-law is in the second degree of affinity, according to the rules of the civil law. The Canon Law of the Church of England, declared in the "Table of Kindred and Affinity," set forth in 1563, expressly forbids a marriage between persons so related. The Marriage Act of 1823, *i.e.*, 4 Geo. 4, c. 76 s. 14, incidentally and indirectly endorses the English Church Canon, No. 99, promulgated in 1604. This new enactment declares all marriages within the fourth degree to be incestuous, and to be a misdemeanor punishable by imprisonment for fourteen years. This will include marriages between first-cousins, hitherto permissible. Whatever objections there may be, upon physiological grounds, for permitting marriages between first-cousins, and the objection is, one to be determined by considerations of environment as they affect each case, we cannot see why, except for reasons of expediency and sentiment, marriage with a deceased wife's sister should be made an offence punishable by imprisonment. Can the explanation be found in the preponderating weight of ecclesiastical influence, which, in one shape or another, seems to be endeavoring to mould the Civil upon the model of the Canon Law?

RECENT ANTI-MORMON LEGISLATION

So far as the influence of legislation can effect the question, Mormonism, at least as a polygamous institution, has received its death-blow in the United States. A recent decision of the Supreme Court of that