

the Canadian Administration had been compelled to come in the extraordinary fashion which has so startled people in this country. There are thirty-seven and thirty-eight Joint-Stock Banks doing business in the Dominion, and at the end of June last their total liabilities were, speaking roundly, twenty-nine millions sterling. On notes in circulation alone they had over £100,000,000, six millions of which were in the hands of the public, and they had in their vaults a little more than one million of specie. It is extremely doubtful whether their entire available and liquid assets amount to one-fifth of their public liabilities. Their means had, in short, been locked up faster than they had increased. Many items in their balance-sheets appear to be cross entries, so that the true position is in some degree hidden, but there can be no question whatever of the heavy

ries, in railway building, and in commerce generally, having outstripped their resources. The banks have had to bear the brunt of the "forcing" policy pursued by the Government, and the consequences is that many of them have become locked up to a degree that no private banker would tolerate. The collapse of the Exchange Bank of Quebec, Province, and the more recent mer-

indicate only too well what the situation is. And it must be confessed that an addition of \$500,000 per annum to the national expenditure is not calculated in the long run to make the situation better.

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[Boston Herald.]

**The Mormon Problem.**

From statements recently made by Murray of Utah, and from the legis-

way of amending the constitution of the United States, it seems pretty evident that the attention of Congress will be given during the coming session to the Mormon question. If we are to trust Mr. Murray, who for the last six years has been the executive head of the territory of Utah, the Mormon problem is one which becomes more difficult of solution with each year of delay. Twenty years ago the United States government, in paying for certain positive improvements, and by providing transportation for the Mormons, might have got the

secute their religious and social undertakings in New Guinea. Every-  
thing considered, this would have been  
the best way of attaining a desired result;  
now the Mormons are firmly rooted  
in the country; the church possesses large  
areas of land, which have been carefully  
cultivated and improved; its individual  
members have in many instances acquired

to give up these at the bidding of fellow-citizens who are not of their religious faith. There is naturally a bitter antagonism between the Mormon and the non-Mormon residents of Utah. The former were the first comers and had the choice of location. Those who came later thus found that the best places had been taken up, and were compelled, therefore, to content themselves with land either of an inferior character, or in a disadvantageously located. Then, too, the members of the Mormon community, in the various townships, and throughout the entire territory, work together with unanimity which cannot be too much

enabled to secure the benefits which come from successful co-operation. It is obvious that in the villages and towns of Utah, as well as in Salt Lake City, the prosperous and well-to-do people are, as a class, those who are connected with the common community, and this, too, in view of the fact that they are men whose natural acquisitions are often below the average. Their success is simply an illustration of the economic law of how much more can be accomplished by the co-operative work of a number of men than can be done by the number of men when working each independent of the other.

which so strongly commends it to its members. It has taken the wretched miserable inhabitants of the black towns of England and the manufacturing towns of continental Europe, and has in a few years changed them into a prosperous and contented peasantry. Realizing the advantages which they now enjoy, it is not strange that these people have become zealously attached to the organization which has done so much for them. In spite of the assertion of Gov.

the which binds the Mormon people  
their church is a material rather than  
spiritual one, and that they think little  
and care less for the revelations made  
by Joseph Smith or Brigham Young.  
They hold to the church because they  
believe that if this were to be broken  
up, they would be deprived of an  
organization which is at the present of  
immense material benefit to them. It  
is true that the tithes exacted by the  
head of the church form a heavy tax upon  
the Mormon people, but this is not of  
the least account when compared with

Mr. Murray asserts that he does not believe upon polygamy as being the worst error of the Mormon system. He holds that the effort on the part of the church to establish itself in a position independent of, and opposed to, the government in its dealings with secular affairs, is the chief danger, and we are certain ways inclined to think that this conclusion is a sound one. It is true that it would not be a difficult matter to amend the laws which should eliminate polygamy from the religious customs of

passage of constitutional amendment as proposed by Gen. Rosecrans, or placing the government of Utah under the control of a commission appointed by the President, endowed with power to draw up and enforce such rules as were necessary for the moral protection of the territory. But after this had been done, the only end attained would be the elimination from the religious practice of the Mormons of what is really a non-essential feature in their faith. The great socialistic church organization would still be kept up, and Utah, after the abolition of polygamy, would be admitted into the sisterhood of states, its government, then independent, would be as strictly religious as that

Backus is said to have remarked, "I went in to interview a tailor in New York, two hours afterward—"  
"I guess the next time I want to make a Read laugh I won't try to scare a Connecticut farmer."

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Professor annoyed by a student continually winding at a Waterbury watch, compelled at last to say something, taking up over the forms, he observed, loudly, "Did ye not hear it? No, but the wind." He has not been heard since.—*Argoey.*

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The faculty of a Texas female college forbidden the wearing of hoops or corsets by the students.—*Chicago Record.*