

IF the Springfield *Republican* is rightly informed, Chicago is to have genuine London hansom cabs. A company there has bargained for one hundred of them made in London itself, and they will come over, with drivers and harness, in a month or two. The fare will be twenty-five cents for a mile and a half, fifteen cents a mile thereafter, and sixty-five cents an hour. Says the *Tribune* in regard to the matter: "The striking resemblance which Chicago now bears to London will be considerably intensified!"

IN connection with the recent announcement that Mr. Parnell had sued and recovered from a tenant, Mr. West, arrears of rent, it is instructive to note the extraordinary position of the "no rent" agitator. He has posed as an enemy of Irish landlords, and has consistently preached the doctrine that they were rack-renters. He has constantly claimed for the tenant a right to the benefit of every dollar he may spend in permanent improvements. Yet, in the lease granted by him to Mr. West, there was a clause expressly defining it as a "bar to all claims for compensation, past and future, and also in lieu of all claims for disturbance." No person will deny Mr. Parnell's right to recover his rents; but what will his dupes who contributed to the £40,000 honorarium think of him as the advocate of landlord and rent abolition? The landlord land-law reformer is not the first man who has discovered how difficult it is to run with the hare and hunt with the hounds.

FOR some time past a petition has been left open for signature at the respective offices of the chief military organs of the day, which will in due course be presented to Her Majesty, and which has for its purport the restoration of Baker Pasha to his old rank in the British army. The petition is being largely signed, not alone by comrades to whom his social qualities had endeared him, but by officers and non-commissioned officers of other regiments, to whom he was best known as one of the most brilliant of light-cavalry commanders of the day, as well as by civilians in all ranks of life. The Prince of Wales, himself colonel of the Tenth Hussars—Valentine Baker's old regiment—is well-known to favour his restitution. There is a precedent for such a step. The late Lord Dundonald, for alleged discreditable transactions in connexion with the Stock Exchange, was imprisoned, fined, removed from the navy, and degraded from the Order of the Bath. A quarter of a century later he was reinstated and given the rank he would have held had he never been expelled. He was subsequently employed afloat, and restored to the Order of the Bath.

A SUNDAY-SCHOOL boy was asked: "How many boys are in your class?" he said: "If you will multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of ephahs of barley which Boaz gave Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the ark, multiply by the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, and subtract the number of persons saved in the ark, and the remainder will be the answer."

HERE is another puzzle for the curious. A correspondent is involved in domestic perplexities. He writes:—"I got acquainted with a young widow, who lived with her step-daughter in the same house. I married the widow; my father fell, shortly afterward, in love with the step-daughter of my wife, and married her. My wife became the mother-in-law and also the daughter-in-law of my own father; my wife's step-daughter is my step-mother, and I am the step-father of my mother-in-law. My step-mother, who is the step-daughter of my wife, has a boy; he is naturally my step-brother, because he is the son of my father and of my step-mother; but because he is the son of my wife's step-daughter so is my wife the grandmother of the little boy, and I am the grandfather of my step-brother. My wife has also a boy: my step-mother is consequently the step-sister of my boy, and is also his grandmother, because he is the child of her step-son; and my father is the brother-in-law of my son, because he has got his step-sister for a wife. I am the brother of my own son, who is the son of my step-mother; I am the brother-in-law of my mother, my wife is the aunt of her own son, my son is the grandson of my father, and I am my own grandfather."

THE late Charles Reade left behind him quite as large a mass of biographical matter, and that in as entirely confused a state as his contemporaries expected. Several of his literary friends are at present overlooking the collection of manuscript, and portions of it will appear in print during the year.

THE MORALITY OF AIDING TO COMMIT CRIME.

THE discussion of the moral and social aspects of the bribery case has now reached a point at which the expediency of the method employed to entrap the offenders seems to be put forward as a sufficient justification of the act. A reply on this branch of the question may, therefore, be exused.

It is recorded in an ancient Book of great authority, that it was a "slandrous report" to affirm of the early Christians that they said, "Let us do evil that good may come." The advance of the moral influence of Christianity is therefore small when we find members of a Christian body politic, not only contending that the end justifies the means by which it is attained, but also contending that the enticing to completion of a crime, the apprehension and punishment of men who might have been deterred from consummating their guilty intentions, is a good or a desirable end. It has remained for devout men to close their missals, from which they lisp fervently, "Lead us not into temptation," and champion the right, the morality, the expediency of leading men on into temptation, deep, deep—of weaving the net around them, close, close—until there is no hope of delivering them from the evil which is thrust into their grasp, until there is no escape from the punishment which is being prepared for them. Is that morality? Is that expediency?

For the benefit of those who aver that it can be done, let us detach from the code of morals all Christian doctrine, and let us ask whether it is for the benefit of society that men who find intending criminals should not seek to prevent the actual commission of offences, should not consider it expedient to plant the seeds of reform in soil where they may take root, but should rather lead the would-be criminals on until they have committed overt acts, have consummated their offences, with the sole object of apprehending and punishing them as a warning to others. The theory of the law is to prevent the commission of crime. The interests of society require it. Punishment is not inflicted for the satisfying of revenge, but as a deterrent to others than the punished offenders. To aid the commission of an offence in order that the offender may be punished as an example to others is to fall far short of what it is possible to do for the good of society. If it is in the power of any one to intercept a would-be criminal, and prevent the actual commission, or the repetition, of a crime, is there not a duty to that man as a member of society to stand in his way and prevent his further degradation? There is a duty owed to every criminal as well as to every innocent man, and the duty to the criminal, who needs guidance out of evil and not into it, and who needs a reforming and not a debasing influence, is a higher one than the duty to an innocent man who needs no hand to rescue him. And when a man sees his fellow-man on the verge of crime, with everything at hand to make him a convicted criminal except the means to carry out his act, and, instead of putting out a hand to rescue him, furnishes the means for the completion of the crime, and thus helps to sink him deep into degradation, for fear he should escape punishment, that man is recreant to his duty, an immoral man, and a traitor to society. Would not society be better served if every man in the community who had formed a guilty intent were intercepted and debarred from the actual commission of crime, than if every such one had the means furnished him to consummate his offence, in order that he might be held up as a terrible example to others?

If it is a satisfactory result to be able to add one more crime to the calendar, to count so many more criminals in the community, so many more cells filled, and so much more money expended in bringing men to justice, well and good for those who can think so. If all the crude material of crime were to be worked up and manufactured into complete criminals, what a state would society be in! what a dignified, honourable, elevating, and charitable occupation—the polishing up and finishing off of half-made criminals! We cannot prevent men from forming evil intents, but we can prevent them from committing overt acts of crime, if they are discovered soon enough.

Mr. Wood will get few men to agree with him that the same beneficial result "would not have been effected if the game had been merely blocked," instead of carried on until there was a complete case for the courts. If the ministry felt that, they felt that the moral tone of the House was low. They felt that they could not depend on persistent refusal to be bribed—persistent kicking down stairs, as Mr. Wood phrases it. The better view seems to be that exposure and contemptuous treatment of the offenders would have deterred others from similar attempts, would have shown that the House was on its guard, would have shown that the men who were approached were impregnable and jealous of their honour, would have shown that their dignity and honour held first place in their own estimation—and the whole community would have been with them. It does not improve their position in the