

that time is short; that the opportunities for getting what is wrong in us rectified and for the laying of a foundation for a better life are passing; that what is to be done in this respect must be done quickly; and, while warnings of this sort are needed by all, they are especially, and most urgently, needed by those who lived unto old age in their habitual neglect. Mr. James Payn is right, no doubt, in thinking that the average old person who has hitherto lived a loose and vicious life is disposed to tell the person, be he friend or foe, who reminds him of it, to mind his own business; but this does not either excuse him or absolve others from doing what they can to *rouse his moral sense.*"

Considering the large number of "ifs" in this article, showing as clearly as words can do so the entirely speculative character of the whole hypothesis of a future life, we would like to ask this "pious for pay" writer if he has any right to presume that his "knowledge" of a future life entitles him to advise anybody, older or younger than himself, in regard to it? Twenty years ago, when leaving England for Canada, a relative who had spent a few midwinter days in Quebec told us that we should be compelled to wear mocassins during the winter months. Our own fuller experience, however, has shown us not only that there is no such necessity, but that generally the foot-gear mentioned is not only unnecessary, but as much out of place as in England. When the Editor *knows* something about a future life, it will be quite soon enough for him to begin advising others how to prepare for it. Until then, the chances are that his advice will be totally misleading, both for this world and for any possible future one.

The obligation to do "what they can to rouse the moral sense" of their victim, in their view justifies such men as this Editor in the most barbarous and unfeeling intrusion into sick chambers at a time when anyone but sanctified Christians would be ashamed to exhibit their want of common sense and common decency. The duty of "rousing the moral sense" of others whose beliefs we condemn, is a fanatical notion which has sent millions of innocent men and women to the rack and the stake. The assumption that *our* morality is superior to that of others who are at least our equals in intelligence and uprightness of conduct, but who differ from us in their views concerning a possible future life, involves an ignorant assumption which is as impertinent as it is illogical.

Perhaps the most lamentable feature of this matter is the picture it gives us of a writer with the ability to earn a salary by writing editorials for the daily press, and presumably a man of intelligence and culture, prostituting those gifts by inferentially sanctioning those savage notions of eternal punishment which to-day are outgrown by all but the most ignorant classes. In any other view, the "necessity of preparing for death" is not more real at one moment than at any other. If reward or punishment for good or evil deeds is to come certainly and eternally, then death-bed or old-age repentance can only avail under an outrageously unjust and immoral and illogical system. If we are to be "the same hereafter as now," and to be capable of progress and improvement, any special preparation may reasonably be deferred till its necessity and its utility become apparent.

A telegram dated Noblesville, Ind., Oct. 9, gives us details of a horrible tragedy. Albert Bray, aged 39, a prosperous farmer and a very religious man, killed his wife and his two

little daughters, crushing their skulls with an axe after cutting their throats with a razor, and then committed suicide by cutting his own throat. Truly a crazy ending to a life of semi-lunacy, which a "very religious" life generally appears to be.

Dr. Parkhurst has just returned from Europe, and has laid down the law governing the powers of Jehovah in the silver question:

"The idea of trying to make a thing worth one dollar which is only worth 53 cents is absurd. It is trying to do a thing which the Almighty cannot do. I say this with reverence."

Other persons fully equal in ability to Dr. Parkhurst think differently, but we only mention his utterance to show the easy and irreverent familiarity with which the preacher can drag in the authority of his fetish to support his view of party politics. An exchange wants to know what Dr. Parkhurst will do if the United States should succeed in doing what he says the "Almighty" cannot do. "Will he bolt his Maker?" is the way the irreverent query is put. When, however, we remember that the Catholic priest swallows the Host without difficulty, we do not see why Dr. Parkhurst should be unable to do the same thing, without resorting to the "dignified protest" our contemporary suggests for him.

Mr. Benson, the Archbishop of Canterbury, who for many years has drawn the modest wage of \$75,000 per annum for presenting to the British Empire a visible embodiment of the chief characteristics of the Meek and Lowly One who had not the wherewithal to pay for even a modest shake-down, suddenly dropped dead in Mr. Gladstone's church at Hawarden last Sunday, while on a visit to the veteran statesman. Will Mr. Farrar, Dean of Canterbury, be the lucky successor, without going through the preliminary canter of becoming a bishop? If not, his chance of becoming the English Pope, as hinted at by Mr. J. M. Wheeler in "A Pilgrimage to Canterbury," will be very small.

A "religious" war is in full swing in Kentucky. Breathitt and the adjoining counties, it seems, have been overrun lately by about three thousand Mormons, who are pushing missionary work so earnestly, that the Methodists and Baptists have taken up arms against them, and formed a society of The Mules, on similar lines to those of the Ku-Klux-Klan. The Mules are attacking both Mormons and Catholics. A despatch of Oct. 5 from Jackson says that the Mormons broke up a Methodist camp meeting by starting a rival meeting, and this so enraged the Methodists that they sent word to the Mormons to "git." The Saints, however, would not budge, and the Methodists attacked them and gave them a severe drubbing. As a result, the Mormons were summoned from the surrounding districts, and three thousand of them are now in camp. The Mules are evidently not over-confident in their ability to cope with their polygamist adversaries, and are trying to starve them out. They have issued notices threatening to burn the houses and kill the stock of anyone supplying food to the Mormons. A serious fight is anticipated. Evidently the people are easily attracted by the preaching of the polygamist missionaries, and sympathize with the old man who, when his parson assured him that Solomon had a thousand wives and concubines, exclaimed, "What blessed privileges them early Christians did have!" In Utah, the Mormons are said to be extending the practice of polygamy, though the law is against it.