

ery and its fixtures, resulting from the inability of the owners to adjust their old business to the new law, is *damnum absque injuria*. The law does not take or damage their property for the use of the public, but it only prevents them from taking or damaging the public for their use. The matter is yet to be submitted to the United States Supreme Court.

In the presentation made by the Grand Jury at the Simcoe Assizes the following paragraph occurs: We would regard it inconsistent with duty not to intimate that we believe the Canada Temperance Act has largely contributed to the high moral status alluded to by your lordship, and as shown in the small number of violators of the law now in our gaol—only five—and while regretting the laxity of its recent enforcement, we are in full and hearty accord with the spirit of its provisions, believing it has resulted in much good to the county so far, and that much of its supposed failure has been the result of the doubtful if not wrangling conflict between the Local and Dominion Governments as to which has the jurisdiction over its enforcement, and now that a decision has been reached upon that point we fully believe that with a reasonable effort upon the part of our Government to enforce the Act, we can readily reap the larger benefits which we believe are obtainable under the Act. And we therefore recommend that this Act or one not less restrictive in its provisions be continued in force.

THE right to inflict the death penalty for murder has not yet ceased to be a practical question. Switzerland abolished capital punishment, and has recently re-enacted it. The State of Michigan substituted a long term of imprisonment for hanging, and a week ago the subject again came up for consideration in the State Legislature. It was shown that, with one exception, there were more murders committed in Michigan than in any other State. In most cases where convictions have been obtained, and the criminals sentenced to long terms of imprisonment, the pardoning power was exercised, permitting the convicted murderer to escape with a nominal punishment. The motion for the restoration of the death penalty did not pass, but there was a unanimous determination that the sentence imposed should be carried out. Maine has just decided to abolish the death penalty for murder in the first degree, and substitute solitary imprisonment for life, with no pardoning power in the Governor and Council, unless the convict is afterward proved to be innocent. This, though a severe penalty, is not an improvement upon capital punishment in murder cases.

NOTE the following from a London exchange. Close communion is the insuperable barrier here, and wholly *not of our erecting*. "We observe with much pleasure," says the *Freeman*, "that in a quiet but sure way progress is being made towards a better understanding between the two great Evangelical

Congregational bodies, the Baptist and the Congregationalist. The chief aim at present is to prevent overlapping or interference with each other's work. The seed sown at the united meeting of the two London Boards, and also at the grand meetings of last spring, is bearing fruit. We have heard that the council of the Baptist Union has appointed a committee of six prominent brethren to meet an equal number appointed from the Congregational Union, and confer on the desirability, and, if that be agreed upon, on the arrangement for and scope of, a large representative conference of leading gentlemen from both denominations. The names of those appointed on both sides give guarantee that this will not be fruitless. Already we are glad to know that in several counties the opinion is strong enough for action, and associations have resolved not to sanction the building of a chapel for one of these denominations where a chapel already exists belonging to the other body, unless there is sufficient population to afford a reasonable hope that both may prosper."

A CORRESPONDENT of the *Montreal Witness* speaks out very plainly on a subject which ought to receive more consideration than it commonly does. The prevalent sin of lying is too much overlooked. He says: There are men, high in Church and State, actually useful, self-denying and honest in many things, who, upon certain subjects, and in certain spheres, are not at all to be depended upon for veracity. Indeed there are multitudes of men who have their notions of truthfulness so thoroughly perverted that they do not know when they are lying. With many it is a cultivated sin; with some it appears to be a natural infirmity. I have known people who seem to have been born liars; the falsehoods of their lives extended from cradle to grave. Prevarication, misrepresentation and dishonesty of speech appeared in their first utterances, and was as natural to them as any of their infantile diseases, and was a sort of moral croup or spiritual scarlatina. But many have been placed in circumstances where this tendency has, hour by hour and day by day, been called to larger development. They have gone from attainment to attainment, and from class to class, until they have become regularly graduated liars. The air of the city is filled with falsehoods. They hang from the chandeliers of our finest residences; they crowd the shelves of some of our merchant princes; they fill the curb-stone from sidewalk to stone-facing. They cluster around the mechanic's hammer, and blossom from the end of the merchant's yard-stick, and sit in the doors of churches. Some call them "fiction," "fabrication," "subterfuge," "disguise," "delusion," "romance," "evasion," "pretence," "fable," "deception," or "misrepresentation," but, as I am ignorant of anything to be gained by hiding such an outrage under a lexicographer's blanket, I will chiefly call them what my father taught me to call them—lies.