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THE WORLD,

18 King Street East, Toronto.

The Toronto World.

WEDNESDAY MORNING, AUGUST 16, 1882.

Persons leaving town for the season, and summer travelers, can have THE WORLD mailed to them for 25 cents per month, the address being changed as often as desired.

CABINET CHANGES.

Some time ago The World announced that Hon. John Carling intended to resign his position in the cabinet as postmaster-general, owing to the fact that his business required all his attention since the death of his brother-in-law. The announcement was made light of by some of the conservative journals, and semi-officially denied by others. Mr. Carling was determined to resign, but was induced to remain in the government a few weeks longer. He has now again pressed his resignation on his colleagues and we have the best authority that it has been accepted and that Senator Frank Smith will succeed as postmaster-general. Mr. Smith is at present in the city; Mr. Carling is in London.

AN ASSASSIN OF CHARACTER PUNISHED.

Eleven years ago a *cause celebre* startled London society. Lady Twiss, wife of Sir Travers Twiss, was a beautiful and accomplished member of the aristocracy. Her husband was chancellor to the archbishop of Canterbury, an office lucrative on account of the large fee paid to the chancellor. Besides this, Sir Travers Twiss had a high repute as a lawyer, and an extensive practice. In 1856 he was honored by a degree of D.C.L. from the university of Oxford, together with Alfred Tennyson and General Lord Clyde. Lady Twiss had been a guest at Queen Victoria's court.

But in 1871 Lady Twiss suddenly appeared in a London police court, summoned thither by a lawyer named Chaffers who had in some way found out that before her marriage she had been a fast girl both in Germany and in London, England. He made use of this to blackmail the unhappy lady, whose life since her marriage had been a happy one, who was, as her husband testified in the police court, a faithful and affectionate wife. Lady Twiss had paid Chaffers by the sale of her jewelry, till she could no longer satisfy his extortion. Then he summoned her into a police court and for hours compelled her to stand the torture of a minute cross-examination, the full publication of which in the London papers, in its most revolting details, was a reproach to English decency. At last she fainted, and her persecuter left the court knowing that he had ruined his victim and her husband.

But before he left the court the magistrate addressed him in these words, "You will live to be an object of contempt to all honest men."

Of course lady Twiss and her husband were missed. They went to live abroad. Her husband did not forsake her. Of late they have returned to London where Sir Travers has made speeches in public and is practising law with success. Meantime the noted Chaffers met his punishment. His clients left him, all men shunned and hated him, he had to go as a pauper to St. Pancras workhouse, where he will die and get a pauper's burial. It is satisfactory that when he lately applied for a warrant against Lady Twiss for perjury in denying his charges against her character in years gone by, the warrant was refused.

The moral is plain. Whatever the consequence of refusal, never, under any circumstances, pay blackmail. Had Lady Travers on receiving the first blackmailing letter confessed all to her husband, he would soon have handed over the miscreant to the police.

THE DECLINE OF RELIGION.

There has been considerable comment of late among the press in different parts of the civilized world on the decay of the great creeds of christianity and mohametanism, the one slowly being undermined by agnosticism and infidelity; the other on the eve of being torn asunder by factious schisms. Minor beliefs such as Judaism and Buddhism seem to retain a firm grasp upon their chosen votaries, but the two great faiths of mankind are evidently losing ground.

Islam is just at present in a most critical condition. One of the fundamental bases of its creed is union and reverence to the supreme temporal head. This head is the Ottoman caliph whose power of late years has seriously weakened and is now giving every evidence of approaching dissolution. Since the great Wahabite insurrection in Arabia, opposition to the established authority has become quite common, more particularly among the Arab populations, who even from Morocco to the Persian gulf are said to be profoundly disaffected and ready at any moment to recognize in one of the lineal descendants of Mahomet at Mecca the lawful head of their religion. This is an element which may at any time give rise to a great internecine war destructive alike to the Mohammedan religion and the Ottoman caliphate.

The recent unaccountable quibbling of Abdul Hamid may be thus explained as an ill-advised attempt to preserve the existing unity of the Moslem faith by conciliating the Arab race to his rule. It will probably be unsuccessful and may only hasten the final consummation of a series of events which will end in the subversion or at least in the splitting and consequent collapse of the faith itself.

Christianity, although not now liable to be violently shaken by internal factions, is threatened by a subtler and even more dangerous enemy in the apathy and unbelief of those who are supposed to be its followers. The christian religion is menaced by the danger of decay. This deterioration is strikingly noticeable in European countries which a century ago were remarkable for the religious fervor of their people. Germany, Holland, and Belgium the lands of martyred saints, are now as noted for dissolute living and infidelity as they were once for religious zeal. In America, too, although the nominal membership is increasing, agnosticism and skepticism are making greater strides. The differences of sect are becoming less and less distinct, and have almost entirely ceased to affect political action. Divergencies of doctrine are being overlooked in order that the faith may be more strengthened against its great enemy. Agnosticism is proving the great bane of our religion as dissension is that of Islam.

THE FISH INDUSTRY IN LAKE SUPERIOR.

Few of the residents of our dominion who are not experienced in the matter have anything better than a hazy idea of the piscatorial resources of this great fresh water body. With a length of some 300 miles and a proportionate breadth and depth, it is fully stocked with all the commoner varieties of the finny tribe, such as herring, white fish, trout, pickerel, etc.

A new enterprise—the Lake Superior fish company—has lately been set in operation on the north shore for the purpose of curing and shipping them in large quantities. The inexhaustible abundance of their supply and the superior quality of the fish found in those waters will from the start insure a ready market as well as a permanently successful investment. This company has at present the entire run of the business, and is sending off immense quantities to the States and other markets. Its various distributing points command a fishing area of nearly a thousand square miles, thus giving scope for operations more extensive than that of any similar company in existence. The modes of catching, curing, packing and shipping are all on a scale in keeping with the general magnitude of the enterprise, which bids fair to become at no distant period one of the leading industries of that part of Ontario.

CRUELTY TO WORK GIRLS.

The correspondence in The World during the past few days has clearly demonstrated that work girls in our city are often punished by their forewomen. The best proof is the admission of a forewoman in her letter printed to-day. She says she has been in the habit for three years back of tying them up by the hands privately when they have been disobedient. We know of three shops at least where a large number of girls are employed, where punishment of one kind or another is inflicted. To our mind this is altogether illegal and ought to be stopped. Work girls, perhaps, are no better than they ought to be; some of them are impertinent and given to unladylike retorts; but if forewomen are to be allowed to corporeally punish such we would like to know where it is going to end.

CHRONIQUES.

The London Free Press wants to know why the Globe does not defend Mr. Blake from Mr. Blain's attack.

* * *

Hamilton Times: Mr. David Blain may go over to the enemy, but he cannot take anybody with him but David Blain.

* * *

Guelph Herald: Besides it will be found when the dominion house opens that Honorable John O'Donohoe will be the possessor of a portfolio.

* * *

The Hamilton Times hopes the railway amalgamation will not be attended with the same results as the telegraph consolidation. When there was telegraph competition the newspaper service, says the Times, was prompt and efficient; "now the newspaper has to pay for its despatches, then beg for them as a favor, and at the end, half the time, go without them."

* * *

The Mail people too are sick of the telegraph consolidation though they did as much as anyone to assist Mr. Wiman in his gobble of the Dominion lines. They give all their American business to the Canada Mutual.

* * *

It is a sad commentary on our two alleged leading dailies that in both telegraph and railway consolidation they have thrown in their support with monopoly.

* * *

The letter of Dr. McCarroll ought to provoke some action on the part of the government but also the charitable public, for the benefit of the lepers of Tracadie N.B.

RELIGION AT GRIMSBY.

The Commencement of the Boom—A Pen Picture of the Boy Preacher—His Peculiarities and Oddities.

(From a Special Correspondent of The World.)

Last Sunday witnessed the inaugural boom of the season at the Grimsby camp grounds, when the first of "the season's attractions," as announced in the posters—the Rev. Mr. Harrison—made his appearance. He is known as the

THE BOY PREACHER,

owing more to the fact that he passed a Methodist ordination service at the age of seventeen than to his present appearance, which is not exactly "boyish," although a closely shaven face is evidently intended to add to the youthfulness. Mr. Harrison preached three times on Sunday. The evening service, however, was the most successful of the day. A half dozen camp fires, crackling and blazing with great zest, surrounded the grass-carpeted auditorium and illuminated the towering trees o'erhead with a beautiful glow of light. On the platform Mr. Harrison appears to be

A SOMEWHAT FRAIL SPECIMEN

of humanity—one who would not possess an overdue amount of personal magnetism or force. In height, he is only medium; in form, he is exceedingly thin and wiry. His face reveals a quick and piercing eye, a large mouth, and very sharply cut features generally. He advances to the front of the platform and commences his address. His voice soon reaches an unnatural key, as he thunders out a ponderous "hell" or a weighty "eternity." Now, he nervously rubs his hands together for several seconds, as he rapidly paces too and fro. Then with an apparent desire to get nearer his audience he passes down the steps and halts before the first tier of seats. Suddenly, he returns, opens the bible quickly, reads a passage, closes the book with a startling bang and

FALLS ON HIS KNEES

while he interpolates an earnest prayer into his discourse. His remarks are of an almost purely anecdotal style, made up of startling and thrilling incidents that have come under his own notice. These he describes with a graphic power that effectually fixes the attention of the audience.

BUT HE REACHES THE CLIMAX

when the experience meeting is held. A joyous shout of "hallelujah;" a hearty "glory to the lord," with an occasional singing of a line or two of a hymn, in addition to the loud "amens" of the Methodist brethren in the benches and the singing of a sweet-voiced choir works up a high pitch of religious fervor and excitement.

The grounds appear to excellent advantage this season, and more than the usual number of visitors are attracted to the place. The Empress of India daily brings large additions from Toronto, while every train that stops unloads a full quota. Next Sunday promises to be the big day, when the Rev. Mr. Talmage will preach. Y.

MR. CHAPLEAUS ADDRESS.

(To the Editor of The World.)

SIR: I will endeavor to shape a course which my country shall follow, and with my pen shadow forth its destiny. Mr. Chapleau in his address to the electors of Terrebonne says our commercial franchise is unlimited. Now, if this be so, how is it that we cannot negotiate our own treaties. For this we cannot do only by consent of Great Britain, and in such a way that our actions will not clash with the interest of the mother land. Therefore there is a decided limit which bars us from exercising perfect freedom in commercial matters. Of this Mr. Chapleau must be well aware. Therefore, such an expression is misleading to the electors who may not be so fully acquainted with public affairs as Mr. Chapleau is. Then he goes on to say, "To consolidate its colonies into nations is a mission sufficiently noble even to satisfy the pride of Great Britain. Let us then be contented with our lot, knowing that we have reason to be proud of it, without attempting to force on a movement which the natural march of events and the destiny of our nation will bring about more surely than the efforts of dreamers, who miss their avocations and forget that this world properly belongs to succeeding generations." But when did England ever make the slightest attempt to consolidate her colonies into nations. By degrees we have emerged from a state of vassalage to that of semi-dependence. By our own exertions from time to time we have obtained concession from England, some gracefully granted to us, and some wrung from her reluctant grasp. And if Canadians had been contented with their lot they would still be craven colonists to-day. And if we are to be consolidated into a nation we must consolidate ourselves and not wait for England to do it for us. It was not dreamers who brought to our use and benefit the amount of liberty we enjoy to-day. On the contrary it was the practical men, the men of action who agitated and won. And Mr. Chapleau, why speak of us as a nation while bidding us to be contented with our lot as colonists. We cannot be both at once and the same time. And what does Mr. Chapleau mean by the march of events. Does he dream that events will occur without the interference of man in the direction which he speaks of. If he does he should be slow in rebuking others. To shirk the slight difficulties which stand in our way and leave as a legacy to our children the labor of overcoming them, betrays a lack of manhood, and exhibits a spirit of servility unbecoming the Anglo-Saxon race. It would be interesting to know by what process of computation Mr. Chapleau arrived at the conclusion that it takes so many generations of people contented with their lot to consolidate themselves into a nation. When public men stand up to address an audience one would think they might strive to be consistent, but they do not, at least with few exceptions. One portion of their address generally clashes with the other portion. They assert. They infer. They reply to their own declarations by implication that they mean something else, which being summed up, deducted, and proved is found to really mean nothing at all.

If Canadians are desirous of making rapid progress and of keeping pace with other countries she can only hope to do so by having freedom of action in all her movements, both commercial and political. But so long as a people depends upon a stronger power for assistance and defence, so long will they find themselves dragging but slowly along; thwarted here and thwarted there by their rulers, while their neighbors, unshackled by foreign interference, move rapidly forward, leaving them further and further in the rear.

SYDNEY SMITH.

THE PUNISHMENT OF WORK GIRLS.

(To the Editor of The World.)

SIR: As a forewoman of many years standing I was very glad to see so much common sense in so few words as expressed in a letter in to-day's issue signed by "A Parent." About three years ago it was suggested by the head of the firm where I am employed that some other means be employed to punish minor offences like impertinence or repeated disobedience than dismissal, as by that course it was found that the services of otherwise good workers was often lost. The mode complained of by "J. S." [tying up by the hands] was resorted to by one on the younger portion of the girls with the knowledge and sanction of the firm, and in all cases with good effect, it never having to be repeated on the same individual with one exception in that time. The fact of it being privately and I trust judiciously administered I believe is the cause of it never being complained of, as in some instances I know the parents themselves were aware of it having been done. Exhibitions of self will among the young if overlooked is encouraged and leads to larger troubles in later years.

Yours, M. L.

(To the Editor of The World.)

SIR: The instances of cruelty to work-girls given in your correspondence columns are so extraordinary as almost to transcend belief. It is well nigh inconceivable that girls of 15 years, living in a province where we pride ourselves on education, should not be aware that such threats of punishment or discharge are wholly illegal, and if proven render legal redress available. There is no law which will justify purchasing the right to commit an assault. No employer of labor can have any right over the persons of his or her employees; nor is it legal to attach to a simple labor-contract conditions which are themselves illegal. The marvel is that any girl of 15 could be found so ignorant, or so spiritless, as to submit to such brutality upon any terms. The lady patronesses of some of our benevolent associations ought to make it their business to inquire into the facts. If these can be proven the means for legal prosecution need not long be lacking, if you will put a line in your paper stating how much is required. It is already a moot-point with many whether law should not protect children and minors from assault even on the part of their parents; and it is surely time that every work girl knew the protection which law and society alike afford her against assault from an employer. How dare we preach or prate of the "dignity of labor" so long as such indignities to the laborer are permitted to be inflicted? How expect our work girls to remain virtuous if even the women whom they serve are allowed by such enforced degradation to break down their self-respect.

J. L. F.

THE LEPERS OF TRACADIE.

(To the Editor of The World.)

SIR: Your readers are laid under obligation to you for the mournful interest awakened in their minds by the transfer of the article from the New York Sun, signed Ziska, giving the particulars of a visit by a couple of gentlemen in July last to the Lazaretto, at Tracadie, N. B., for those smitten with the fell disease of leprosy. The narrative is adapted to awaken the profoundest sympathy for those numerous victims of this foul and incurable disease—the greatest possible admiration of the devotion and self-isolation of the little handful of sisters of charity, who have consecrated their lives to the amelioration of the sufferings of the inmates of the lazaretto—and astonishment that so little has been done by the dominion government out of its revenues for these woe-stricken fellow-subjects of ours. In default of proper provision on the part of our public authorities, I respectfully beg to suggest, that a benevolent public, in their individual capacity contribute a fund for procuring them some of these little luxuries for which they pine. Surely it is hard they cannot be solaced with the poor comfort of smoking tobacco that is tolerable in flavor. I will hold myself responsible for the sum of five dollars, at any time that I am called upon by any official duly appointed to attend to this benevolent endeavor; and hope my offer will be followed by many.

As most physicians, however, while agreeing with the belief in the incurable and loathsome character of the disease, they leave to dissent from the opinion given in the article referred to as to its origin namely, that it arises from the use of a salt-fish diet and intermarriages. Although agreeing that neither one nor the other of these is desirable, or commendable, I have the means of knowing, that the disease arose from quite another cause, which has been admitted in reliable medical publications. Early in the present century, a ship from the Levant was wrecked upon the coast indicated, and the crew and passengers experienced great kindness and assistance from the hospitable inhabitants of the vicinity, in saving their lives and cargo, and other kindnesses, to reward whom the Captain distributed among them a considerable amount of second-hand clothes which had been purchased at, and brought from Smyrna, which it would appear contained an infection common in the east. Without trespassing further upon your space, in saying all that might be said in connection with this suggestion and admonitory case,

I remain, yours truly.

J. A. CARROLL, L L D.
97 and 99 Kingston Road, Toronto.

THE BIBLE IN OUR SCHOOLS.

(To the Editor of The World.)

SIR: You are right about the "bible in our schools." It is not the business of the state to teach religion, but to maintain equal freedom, and in the matter of providing education it can only do so by a secular education, which fits our growing youth to read and judge for themselves what "religion" (so called) is the truest and most useful guide to holy living. It thus maintains liberty equally, for it thus permits every sect freely to implant its special doctrines by means of that very secular education it provides. It thus, and thus only, leaves religion free, for it enters no home, no Sunday school or church to say, "here also you shall give only secular education." Many who hold the bible to be the divine word, earnestly hope that the state will never attempt to force its use as a text-book in our schools. We hold it as too sacred and too useful to mankind for legislators to dictate what supposed truths derived from it are to be taught in our schools. It is a well-spring of truth from which all should be left free to drink what is needed to quench their thirst. If sectarianism cannot support itself by the force and beauty of the truths it thinks it has gathered thence without bringing legal aid to bear to impress these upon children; if by moral suasion and charity in the life it cannot lead the young; then sectarianism is a failure.

That it is a failure is evident by the painfully truthful outline you give of the state of society around us in the bud of womanhood and manhood. You touch lightly upon the causes; but if there is one cause more potent than another it is that the various sects in the Sunday schools and churches will not "suffer little children to come to the Lord" in His divine word, but block the way with their man-made creeds and catechisms which they call the teaching of the bible. Hence the pure morality of that book of books, which teaches the doctrine of a pure and holy life as the only means of attaining purity and peace either in this world or the next, is changed into the doctrine that a way of escape from the consequences of evil-doing is not by "ceasing to do evil and learning to do well," but by believing and hoping that it has been and will be done for us without any effort on our part. Let any one devote a score of Sundays to attending our many churches and then say if this is an exaggeration of the views still preached, and still taught in some Sunday schools. There let him read the bible, not the creeds, and say if he finds such teaching there. No wonder that the moral forces among our youth are weakened, and we find a growing faith in or fidelity towards the theory that wild oats can be sown with impunity, evil committed which injures the neighbor but from which he who thus recklessly commits it can by assent to a form of sound words make good his escape if not for time at least for eternity. Let the state teach truth in our schools—truth on the natural plane of science, regarding objects, their nature, qualities and properties and the inevitable laws which guide their combination, and repulsions, and it will thus pave the way and open the minds of our youth for the reception of that spiritual truth whose laws are given in the divine word and lived out in person by Jehovah our Lord in His life on earth. There is not a truth in that life or in that word which cannot be exemplified in the realm of nature, for every spiritual law has its counterpart and effect in natural law. Yet we shirk this fact and forget morality by teaching our youth that spiritual laws are not so necessitarian as natural ones; and then we marvel at the spread of lax morality, and wonder why our so-called christianity has so little practical effect upon life and morals.

J. L. F.

BLOCK PAVING.

(To the Editor of The World.)

SIR: The Beverley street citizens are fortunate indeed in having to praise the rapid put-through of their block paving. It would please some of their westerly neighbors if that inspector and his force could be sent westward. Beaconsfield avenue has been prepared for blocks but lies unblocked for over a week now, and Lisgar street which appeared in the estimates in the papers in the winter is not yet touched.

RESIDENT.

Education in Politics.

From the Guelph Herald.

While not going the length of saying that we would desire to see a return to the old council of public instruction we would like to see such a reformation made in the present system as would prevent the possibility of the appointment of teachers or their promotion being made a political vehicle. Education is too sacred a subject to be dragged through the mire of party politics.

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" Night Express	6.52 p.m.	10.52 p.m
Mixed	11.12 a.m.	6.55 p.m
Belleville Local	5.07 p.m.	9.37 a.m
West.		
Chicago Day Express	12.15 p.m.	6.20 p.m
" Nigh tExpress	11.45 p.m.	6.15 a.m
Stratford and London Express	8.00 a.m.	10.00 p.m
" " Local	3.45 p.m.	1.05 p.m
Stratford Local	5.25 p.m.	11.00 a.m.
Georgetown Mixed	6.40 p.m.	8.25 a.m

GREAT WESTERN.

Stations—Foot of Yonge and foot of Simcoe streets

	Leave.	Arrie.
New York Mail	3.30 p.m.	6.45 p.m
N. Y. (Central) & Erie Express	9.55 a.m.	4.30 p.m
London Local & Detroit Express	7.10 a.m.	1.15 p.m
Susp. Bridge & Detroit Express	5.55 p.m.	10.20 a.m
Detroit & Chicago Express	12.50 p.m.	10.35 p.m
New York & Chicago Express	11.45 p.m.	9.15 a.m

Trains leave Simcoe street five minutes later.

SUBURBAN TRAINS.

For Mimico, calling at Union station, Queen's wharf Parkdale, High Park, and the Humber, going and returning (every day except Sunday).

Leave Yonge street 10.30 a. m., 4.00, 4.10, and 6 20 p. m.

Returning, leave Mimico 8.15, 11.15 a.m., 2.00, 4.50, and 7.10 p.m.

NORTHERN AND NORTHWESTERN

Stations—City Hall, Union and Brock street.

	Leave.	Arrive.
Express	5:00 p.m.	10.10 a.m.
Accommodation	11.45 p.m.	2.45 p.m
Mail	7.45 a.m.	8.25 p.m

Trains leave Union Station Eight minutes and Brock Street Fifteen minutes later.

CREDIT VALLEY.

Station—Union depot.

LEAVE	St. Louis Express. To the North, West, Southwest, South and Northwest	7.30 a.m
	Pacific Express. To West, South, Northwest, West and Southwest	12.30 a.m
	Express. To the West and North	4.30 p.
	Through cars, Toronto to Detroit, on 7.30 a.m. and 12.30	
	Orangeville Express	2.45 p.m
ARRIVE	From Orangeville, Elora and Fergus	
	From St. Louis, Toledo, Chicago and Detroit	10.50 a.m
	From St. Louis, Toledo, Chicago and Detroit	
	From Orangeville, Elora and Fergus	6.20 p.m
	From Kansas City St. Louis and Chicago	10.30 p.m.

TORONTO, GREY, AND BRUCE.

Union Station, foot of York and Simcoe streets.

	Leave.	Arrive.
Owen Sound, Harriston, and Teeswater, Mail	7.35 p. m	10.35
Owen Sound, Harriston and Teeswater Express	4.35 p.m.	9.25

MIDLAND.

Station, Union Depot.

	Leave.	Arrive.
Through Mail	7.00a. m.	9.15 p.m
Local	4.50p.m.	10.50 a.m

STAGES

ESLINGTON STAGE.

Leaves Bay Horse hotel, Yonge street, 11.10 a.m .30 p.m., 4 p.m. and 6.30 p.m.

Arrives 8.45, 9.55 a.m., 2.30 and 6 p.m

THORNHILL STAGE.

Leaves Bay Horse hotel, Yonge street, 3.30 p.m.

Arrives 10.30 a.m.

Mail stage leaves Clyde hotel, King street east 3.20 p.m.

COOKSVILLE STAGE.

Leaves Bay Horse hotel, Yonge street, p.m.

Arrives 11 a.m.

RICHMOND HILL STAGE.

Leaves Clyde hotel, King street east, 3.10 p.m.

Arrives 10.30 a.m.

HIGHLAND CREEK STAGE.

Leaves Clyde hotel, King street east, 3.15 p.m.

Arrives 11 a.m.

KINGSTON ROAD TRAMWAY,

for Leslieville Woodbine driving park, Victoria park, and Ben Lamond.

Station, Don bridge, foot of King street.

Leaves Don Station 6.30, 9.00, 10.00, 11.00 a.m 12, noon; 1.36, 2.30, 3.30 4.30, 5.40, 6.50, 7.30 8.30, 9.30 p.m.

Returning leaves Ben Lamond 6.00, 8.30, 9.10 10.10, 11.10 a.m.; 12.10, 1.40, 2.40, 3.40 4.40, 5.40 6.40, 7.40 8.40, 9.40 p.m.