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way, lies in the path. There are but in what path we choose, in what way we choose to follow.

Grip has some good cartoons this week. The exhibition of the Mail as the vicious paperhead is effective and true.

Why that journal should be anxious that Manitoba administer the disputed territory is one of the things that has never been explained in the columns that it has devoted to the subject.

Certainly a foreigner, at least a foreigner to the province, of being the editor of that paper. By the by, who is the editor of the Mail, anyway? The face that Grip draws for us is not that of the one-time member for Welland. Indeed we never hear of that individual now.

Who speaks of him, the cartoons do not picture him, his "influence" with his party has gone, and of usefulness he never had any. But his memory is still kept green by the men along the Welland canal, to every one of whom he promised a lock-keeper's job, but which promise was never fulfilled.

As the Friar of Cluny once said to his donkey, "I am a Christian, you are not even good to chew thistles."

The public library board should have tried to buy their books through Canadian dealers before determining to send the bills to the publishers.

It is just possible that the books could have been bought for less in Toronto than they will cost in England. At all events we are convinced that the applying of them should have been open to competition whether offered in Toronto or in London.

Scouting a Librarian, however upright, over to England with a pocket full of money and a list of books to buy when and where he pleases, is a plan that will not commend itself to the ratepayers of this city, who have to foot the bills, even if they never read the books.

The other civic committees buy supplies on tender; why should not the library board.

We are promised a high-class weekly in Toronto before long. It is said that the B. Standard is to be merged into a weekly to be called the Nation or the Canadian, of which Mr. Roberts, a young poet from New Brunswick, is to be editor.

If Mr. Roberts can revive in a measure the old Nation, and get a good staff of contributors on it, he will be doing good work. The new journal from what we hear, is to be independent in all things, and that of itself will help give it influence from the very start.

We hear of a big campaign, now being talked over, to organize a syndicate of prominent city capitalists to take over the waterworks, and pay the city four per cent on the money spent in building them. The promoters of this scheme will have to justify some very good reasons why the city should go into it.

POSTAL CARD CURRENCY. To the Editor of The World. Sir: You seem to think the postal rate recently adopted by the United States post office department is a good thing. Now that you think of it, the idea of making the ordinary postal card do duty as currency? You, and all other business people, are aware of the present inconvenience of sending through the mails sums under one dollar. This can easily be overcome by any government using the postal card. My plan is this: let the post office department have made a set of stamps or dies ranging from 1 to 10, and operated on the principle of the postage stamp. Send them to Hamilton or to Chicago to New York for one or ten or a dozen, or any other amount. If I send you 10, I go to the post office, buy a postal card, write my message on it, and ask him to put his official figure, or stamp, on it for said amount. This card, so endorsed by the post office, is to be good for the amount indicated on it when presented at the office of delivery by the person, or his agent, to whom it is addressed. For this trouble the post office department charges one cent for each card. This seems a very natural way to do the general public a world of service, and at the same time being a revenue into the post office. This plan would only tax the "fractional sender" two cents, while the one who sends much more by first getting a sheet of paper, writing your message, then procuring an envelope and addressing it, and afterwards buying the necessary number of postage stamps to enclose as an equivalent for the money required for the article to be purchased. J. G. R. Chicago, Sept. 4, 1883.

JUSTICE AND SPIRITUALISM. To the Editor of The World. Sir: There is another incentive besides justice why right principles ought to be practiced. Spiritualism, which has burst forth over the world notwithstanding the vilest jesuitical attempts to suppress it, having its representative publications in every country in Europe, also in Asia, Africa, Australia, South America, Mexico and many places in the United States, inspiring to us not a belief but the knowledge of a future life; compelling scientists to become as little children and which will root out materialism, agnosticism and all other forms of unbelief; and which is only for a day compared to what it will be here after; and what we are here we will be in spirit life. So far as a recent address remarked: "Those who persistently commit acts of injustice and crime against individuals and society are ignorant of the punishment of judgment, for it consists in that which it is impossible to avoid." Asked to explain he said: "There are two models in the nature of things: one divine and most happy, the other ungodly and most miserable; evil-doers unknown to themselves become similar to the one and dissimilar to the other; they are punished by leaving a life suited to that which they are assimilated. When told of a higher and happier life, they, considering themselves ahead and crafty, listen to such counsel as they can get. It has often been before me that a man's thoughts and actions are the consequence of conditions over which he has no control; that is, his organization and the conditions it has been subjected to. To improve the next world and thus it be before the entrance of both spheres to be a condition for the best of both. Justice is the foundation. While this is ignored

all other attempts at reform resemble the patching of an astringent garment. So friend Little may continue to show his inclination to treat medical matters and matters of the body politic. I care only for a radical cure having an abiding faith in the force and power of right principles and the leading of a right or righteous life. W. Arnold. Toronto, Sept. 6, 1883.

RELIGION IN THE SCHOOLS. To the Editor of The World. Sir: Will you allow me to ask the Rev. J. Carry, who is so anxious to have religion taught in the public schools, one question—what religion? The Christian religion, of course, he will say. But the Christian religion as understood by whom? For there are as many varieties of the Christian religion as there were colors in Joseph's coat. Will it be the Christian religion of Archbishop Lynch, of Galvin, of Wesley, of Beecher, or of Carry? The Christian religion of the narrow churchman or of the broad churchman of the trinitarian or the unitarian? How can he expect me, a Roman Catholic, to send my children to imitable Christian truth diluted in a Methodist cup? Or my next-door neighbor Jones, who is a Roman Catholic, to send his children to be taught to let in prayer by some attending high churchman who compels them to turn their faces eastward? In the way, who glories in calling himself a Christian, without paying to his cost the price of the enlightenment of his children to religious instruction at the hands of any sectarian, when he wants to be their religious instructor? Mr. Carry is not satisfied that school teachers should inculcate in their pupils the principles of kindness, gentleness, meekness, honor, honesty and such like—the essence of Christianity, as it is understood by the enlightenment of his children to religious instruction at the hands of any sectarian, when he wants to be their religious instructor? Mr. Carry is not satisfied that school teachers should inculcate in their pupils the principles of kindness, gentleness, meekness, honor, honesty and such like—the essence of Christianity, as it is understood by the enlightenment of his children to religious instruction at the hands of any sectarian, when he wants to be their religious instructor? 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