

CASUAL COMMENTS.

When I had not yet had the opportunity of meeting with the reception I didn't expect that it would, among a number of people, so want to surprise at their opinion, but a good many of my friends who agree with me as to the opinion expressed, didn't like to do so. I am sorry for that, but I write just as I feel, and I like to feel in harmony with those who share your opinions. It is not by me now even if I wished, but I want to try and answer one question that has been asked me with reference to it.

What would you propose instead of that sort of complaint? Referring to the blue checked suitcases and the "drive Church attendance. This was what I complained of I suppose, but what I was trying to write against was the complexity with which we regarded this system of caring for those whom society is pleased to call, outcast children. I will try as far as I am able to answer, but I will not condescend with existing conditions. Granting then, that it is quite right to accept as a matter of course the existence of circumstances which call for a charitable provision of some sort being made for such little ones, I think they might be better cared for. Is it necessary to dress them all alike? Must the stuff of their dresses are made to be bought by the piece? and have they to be attached to church in a dress like so many catted only with less freedom of movement? I don't think so. I know enough about dry goods to know that the saving effected by buying the same kind of goods for all is very small one, and that for almost the same outlay it would be possible to give the poor youngsters a choice of ladies' dresses or of different patterns, and as far as the making up is concerned, it is nearly as easy to make a difference in every six or seven dresses as to make them all alike. The children have tastes and fancies which are as much to them as yours are to you, and why should they be deprived of this opportunity to gratify them. Such gratification would perhaps interfere with the system, but is it the system we are trying to organize, or do we want to make life as happy for the poor youngsters as we can?

LITTLE sympathy as I have for those who run these institutions as generally benevolent concerns, and as an ever lasting blessing to the poor, whom we are to have always with us, I give them credit for wanting to do the latter, and believe that the beauty of the system lay only in the fact that it is a "some day" thing. I will hold that the children in the home are not respect justly, that out of it, and that little things like this make their young life happy or miserable as the case may be. Then, as to the going to church, I'm afraid that I fall from grace on this question when I say that the mother would get more good from a quietly spent evening in the home. I don't mean to detract from the usefulness of the church, but how much can children get out of an ordinary sermon of to-day? How much spirit morality will there be taught in a crowd-catching evening discourse? For instance I couldn't be impressed more in a quiet half-hour talk by the mother or one of their teachers, than in a half-dozen such sermons, and I think that the object of church-going? Make the home a real home to them, let the mother be a real mother to them, help her by brothers and sisters, and though the youngsters never went to church until they were big enough to go by themselves what matters, so that they were fitted to be better and truer women. Drop the procession and uniform business somehow, and let the girls feel as though they were themselves and not one of a drove.

All this however, is apart from the real question, the real cure for the state of affairs which apparently makes such institutions a necessity. That, I can state in much fewer words and get it in its very simplicity lies the difficulty of its application. When every one recognizes that the right of every human being on their arrival in this world is equal to that of any other, and it is society's (and society means you and I) duty to see that the poor helpless ones are not so defrauded of that right, then the orphan houses and their accompanying "charitable" substitutes will disappear like fog before the sun.

Why not say that this is so, but why not say it? Can you bring forward any proof that the child of the millionaire, lying in the beautiful silk lined cradle has any more rights of life than the child who is meant left in a basket on his door-step? If it is so when did it get them? Why has it been done to give it any precedence over the other? I know of

nothing, and I think it would take a cleverer man than has got been evidenced to discover whether it will be evidence of right to such precedence. If neither has any more inherent right to the good things of the world than has the other, when does one begin to have that right, and at what particular time does it be proved of it? The only law is superior come just that the other should be to do it. If it is only through the deprivation of its rights that the child of the basket is brought up in blue checked, dove-driven uniformity and charity-provided a suit, or left to starve in the gutter, while the millionaires offspring is tenderly cared for, provided with all possible aids in its every acquisition to competence for the recognition of this fact is evidence for the orphan's home and "all such," and I care not whether you call it Socialism, Nationalism or Christianity, so that it is recognized and the evils resulting from its denial swept away.

REV. MR. STURGEON, in his sermon in Elm St. Church, Sunday night, referring to the boarding at Ottawa and Quebec said, "People sometimes talk, and the Government assuming the control of railways, telegraph lines and the steamboats. But the revolutionists at Ottawa would appear to make it a poor experiment. What is wanted is the application of commercial principles to the management of public affairs." Now, if the boarding had taken place in connection with Government, the railway works being constructed by the Government, or in fact any governmental control of public needs, his statement might have been fairly made and our contention for such control weakened by such occurrences. The fact is, however, that the contract system is to blame for all that has happened, all the stealing has been through the letting of contracts, even the Printing Bureau could only be reduced through the letting of contracts, and it is safe to say, had the Government been doing its own dredging, making its own type and otherwise applying "commercial principles to the management of public affairs," that if there had been any stealing, which is doubtful, it wouldn't have amounted to one-tenth of what has been done through things being run on the contract. (A principle of always paying someone to do a thing that we can do better ourselves.

Railway question and where has the boodling been? Has it been through evasive operation or in letting the franchise? I don't think it hard to answer that question, as it is apparent enough to me, that there has been no "rail, but that not going to be general, but that a contract makes me none the less sure that the operation of some kind is at the bottom of the sudden change of views which came over some of our representatives, and the terribly earnest advocacy of the claims of the Kelly-Everett Syndicate by others of them. Of this I am certain I'll take a mighty lucid explanation to make me vote the correct of the turn-coat of St. Thomas as alderman for '92. I want something a little more satisfactory in the shape of reasons for his sudden conversion than has yet seen fit to give us. But trouble is the same all through. We must make money. It doesn't matter how we make it so long as its made, and all our representatives are influenced by it. I don't mean to say that every man can be bought, for that I don't believe, but none the less money-making is at the bottom of it. If a man that we won't be able to make money out of the street railway that keeps our honest alderman from advocating its operation by the owners of it, the people. It's to make money that some men are so anxious to get it and to get money that some men take bribes.

This applies to everything as well as the street railway. It is the reason for the retention of the contract system, the cause of all the obstacles being placed in the way of the conduct of public affairs for the people's good, and if St. Paul had put it, the desire to make money is the root of all evil he wouldn't have been far out. How long will it be before we recognize that it is society's duty to increase the comfort and well-being of all its members in every possible way, not give one or two an opportunity of securing a super abundance of comfort to the deprivation of others of the ordinary necessities of life?

I've got round to pretty near where I started, and it's pretty much one subject this week, but I hope you'll understand it in it to let about and that thinking will make me dissatisfied with things as they are. That what I want to do, for as long as we are satisfied with the present state of things so long will injustice exist, so long will men and women be deprived

of their rights, and so long will we complainly thank the Lord that we are well provided for, forgetting that our excess of comfort is only the result of some superior advantage we possessed, and that we have no more right to enough and to spare than any starving tramp we throw a cent to. This is my object in writing this column, not to obtain your good opinion, and if I succeed in making all who read it as much dissatisfied with themselves and existing conditions as I am myself, I shall have attained it. Its dissatisfaction only that leads to efforts to bring about improvement, that makes us strive for nobler, better lives and fuller knowledge. So may we be dissatisfied until our dissatisfaction results in satisfaction to all mankind.

JUST LIKE TORONTO ALDERMEN.
FIRST LOBBYIST.—I tell you that fellow is a straight up-and-down honest man.
SECOND LOBBYIST.—Then I suppose I can't bribe him.
FIRST LOBBYIST.—Oh, yes! What I mean is he will do exactly what he's bribed to do. He never goes back on the man that bribes him.—L.A.
A DEPTFORD burglar stole all the gas fixtures and several feet of lead pipe from a church in that city last week. Professedly a country, however, delivered him from molesting the meter. A fellow feeling makes us wondrous kind.
A store sign in London reads: "Plots for months of short stories. Prices reasonable." The occupant of the shop is said to have rare talent for devising plots, but no great powers of narration, so he is supposed to make his living by selling skeleton plots for stores in cheap papers.

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