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THE WORLD, TORONTO.

THE TORONTO WORLD

SATURDAY MORNING, AUGUST 11, 1883.

RELIGION IN THE SCHOOLS.

Now is the "hilly season" fairly upon us. A bary of theories, that in the better months of the year lay dormant, struggles for place, and, hanged or hanged, dances its dance, sings its song, or grows its growth to admiring pupils in conventions, congressional sessions, and national meetings. It may be well; well that each has its say, and what of good be it secured for the public good.

The school question, like Aaron's rod, swallows all other questions, Rat Portage insurrection and what-not. We have yet to learn whether any interest is vital to Ontario as the upbringing, the education of her boys and girls, the men and women of the time to come; and are entertained, if not enlightened, by the many specific proposals for their right governance. We admit that our school administration is not satisfactory; that the curriculum is not what it should be. But it is not better to-day than at any past time! We agree with the Tories, we agree even with the intelligent among the grays, that Crooks must go; but we do, therefore, abandon to an irresponsible management the best interests of the population! Surely, yet to say no Crooks brings one but a small way toward solution of the school problem. What then? *Quid homines, tot sententiae—* every school teacher his own pastor.

Certain of our protestant clergy will have religion taught in the public schools; very good; religion is the highest interest of man. They tell us, also, how just are the privileges now accorded to Catholics, how religiously Catholics manage their separate schools, how "offensively" to protestants; and seek like privileges. The Catholics are well situated to experiment on religious education: their teachers are either clergy men professed or under the thumb of the clergy. No "agnostic" root is permitted among them. Further, separate schools have been in full blast for many years—long enough to test the system well. What is the result? Has clerical culture produced such results in the boys and girls of the separate schools that protestants should desire it for the public schools? Are they more intellectual, orderly, religious, better trained to perform the moral and business duties of active life than public school pupils? In any respect are they superior? If gentlemen who advocate retaining the old clothes of sectarian teaching could answer these questions in the affirmative, they would stand in a much better position than they do to-day. The fact, we have reason to believe, is otherwise. What say Catholic parents? Do they not prefer the teaching of the public schools to the fancy education which their clerics give, and take advantage of the public schools when they may? In the city of Toronto do not many Catholics "un with the hare and hunt with the hound" pay taxes to the separate school fund to keep in with the clergy, and send their children to the public institutions to be educated? Steps are now being taken by the public school board—we do not say rightly taken—to exclude from the public the children of those who support the separate schools. That fact and the necessity for it speak volumes against what is called "religious education." Those who have experienced it, wish their children to escape it.

The cry of religious education affects the press, and our morning contemporaries have recently developed much warmth on religious questions. The one, indeed, mocks the "religion" of the other; why not? Two thousand years ago 'twas noted how an *haruspex* jester when he meets an *haruspex*. But the advocacy remains and is voiced in the teachers' convention. That very respectable body is impressed with the abso-

late necessity, and has resolved in favor of the teachers of the province taking on "religion" as the systematic moral training of their pupils on the basis of the Christian religion as set forth in the Bible. Have words these: but what does the convention mean? Is it that every public school teacher shall read a chapter or two daily, without note or comment, for the edification of his pupils? If that be all the demand, it is innocuous, indeed; but why abuse language by calling it "systematic moral training on the basis of the Christian religion," as set forth anywhere? The clergy know better the meaning of words, and we think will agree with us that the resolution means more, with us, than that that more is the so-called "religious education," found so defective in the separate schools or some modification of it.

The question is not whether a religious education should be given to children—all are agreed that it should—but whether it should be given in the public school rather than in the church, the Sunday school or the family; whether it shall be given by persons properly qualified, or by every Tom, Dick and Harry that happens to hold a teacher's certificate? Presume that they are qualified, have teachers not enough to do already without adding to the curriculum? Would it not be better, instead of increasing, to lessen the number of subjects taught both in high and public schools? Our best educationalists think it would be better for all concerned, teachers, children and parents. The public of Toronto are beginning to think so. Suppose our teachers had time, opportunity and qualification for the religious training of the Ontario youth, why should they do the work? Are the clergy incapable of performing the duty they were ordained to? Have they abdicated in favor of the school teachers? Or are they so engrossed with Jews, Turks, Hindus, South Sea and other niggers that they have no time to waste on this section of the vineyard? If so, the remedy is beyond the bounds of the convention.

But as the resolution is adopted it would be important to know what religion our teachers are of, and how they are going to teach it. We shall suppose the new religion to be pure. "Pure religion and undefiled before God and the Father is—what?" Something of the kind will, no doubt, step into the new hand-book, the course of "lessons." Yet our author, who probably knew as well as any at the convention what he spoke of, says not a word of ethics; no monochrom or evolutionary, intentional or hedonistic. The omission is gratuitous to start with. She understands that the spirit of his definition to the committee? But "pure religion and undefiled" is what? The church and the syllabus? The decrees of Trent and the legends of the saints? Articles nine and thirty, the confession of Westminster and the Athanasian creed or the catechism "for the weaker understanding"? All these, we are told, are "on the basis of the Christian religion as set forth in the Bible," and all our protestant sects are on the same basis. Which "scheme" will the pedagogical mind adopt in its system? If any, it had as well raise a hornets nest. If, as it is most likely, it is dissatisfied with every "scheme" extant and will form a new one, we shall await the latest birth of Mine with pleasure. May be the convention will not bind itself to any scheme, but allow the utmost liberty to the teacher. Then shall every man make his own exegesis, and chaos will come back again. What then shall be done? We refer the curious to the last verse of the first chapter of the epistle general of St. James.

To the teacher as to every other man the laborer of the medieval monks applies *laborare est orare*, laboring is praying. It is not by genuflections, nor church observances, nor schemes of theology—all very good in their way—nor by stolid dullness nicknamed "Christian morals," that school children any more than others are made moral or religious. The best moral training in the school as in the counting-house, for the child as for the grown man, is work, honest work.

A SODROS OF WEALTH. In 1875 the cattle trade of Canada might have been put in a nut-shell. The three or four pioneers engaged in the development of good blood in our live stock were almost laughed at. It was one of the good qualities of the late George Brown that he was one of those who labored and spent his money to improve the live stock of our farmers. And if he and a few others devoted their energies to improving the breeds, the pioneer of the trade was certainly Mr. G. F. Frankland. Since those gentlemen began their work a different idea has begun to prevail, and our farmers have come to the conclusion that if they are to profit from their live stock they must breed only the best. Mr. Frankland left Canada with the first venture in the trade, and he gave freely to the public and to other dealers that he learned of the business. From the day of his first venture there has been a great advance, and instead of 250 cattle and 400 sheep in 1875, the year 1883 will show an export close on to eighty thousand head of cattle and two hundred thousand sheep. What does this mean to the dominion at large?

Montreal Witness: Another "bucket shop" circular is being distributed in Canada, inviting people to treat their money without security in the hands of a firm for the purpose of gambling in grain, provisions, etc. With the cases of the hosts of the dupes of those bucket shop men Fleming and Merriam before them, it is simply inconceivable that those who read newspapers will be caught by men who set the same old snare in sight of their prey. No warnings in newspapers will, of course, reach the case of victims who do not read them.

Mrs. Capel said to an enquirer in Philadelphia the other day: "I wish you would inform people that my name is not Cap-

pell, but Caypell. You don't talk about Cappelle street, Dublin, do you?" It's an old Norman name, the family name of Lord Essex, and has been in the country long enough to be pronounced rightly.

THE GRIMSBY CAMP GROUPS.

To the Editor of the World. Sir: As your columns always speak against tyranny and oppression I wish to add a few words to what J. L. F. said in to-day's issue in regard to the Lynch law at the Grimsby camp grounds last Sunday. Tuesday's Mail gave a very inaccurate account of it. The Hastings was not advertised unknown to the manager of the grounds to leave Sunday afternoon. The common sense of the Hastings was not in favor of the Lynch law practiced by the manager, but, on the other hand, they regarded it as the wisest thing to do for the manager to allow the booths to sell on week days—to allow the grocery and vegetable trade to do business, and to allow the people to go to the camp grounds and not to allow the boat to go out. The people would have been there on Sunday. The manager knew about 7 o'clock that the Hastings would leave about 9, and he gave his consent. We have such bold-faced acts of tyranny practiced in our midst and yet we wonder when the opportunity to assert their rights.

A. B. F. Toronto, Aug. 17, 1883.

THE ABSEANCE OF PARKDALE.

To the Editor of the World. Sir: Polly Perkins writes that Polyphema should sign of a name. Should he indeed, though Polly has the assurance to hide herself under a petticoat—I beg your pardon, a pinafore.

As far as the village fair service is concerned it is as good as any volunteer affair ever will be, but the city fire department would be better. We do want a free postal delivery or an improvement on the present system. Parkdale is, as far as postal offices is concerned, the furthest from the city as the village is distant. As for the police service there are many complaints particularly in the night and in the morning from drunken constables. There is not one instance, but many. The order for the subway to be issued on Aug. 25 does not build it by any means. I shall be pleased to go through it when built, but until I see the street dug up and people at work at it, I shall be inclined to doubt it. I know what Parkdale rumors amount to.

There can be no question but we would be better off if we had a city fire department. I know what Parkdale rumors amount to. There can be no question but we would be better off if we had a city fire department. I know what Parkdale rumors amount to.

COAL MONOPOLY.

To the Editor of the World. Sir: I notice in this morning's Globe an item to the effect that the coal merchants of Toronto, in selfish conclaves assembled, have decreed that the public of this city shall pay \$6.50 per ton for coal purchased during August, but that on September 1 the price shall be raised to \$7 per ton.

So these matters stand then, that half a dozen men, each with 250,000 and 500,000 tons of coal, and determining just how much 100,000 people shall pay for their coal. Just as I saw it stated in your column yesterday, that three men rule the price of fish for the name of cod, and that the same three men rule the price of cod for the name of fish.

Now I should like to ask in this sort of thing political economy, or monopoly, or protection, or what is it? Certainly it is protection of profit for the seller. But who protects the public. Probably three monopolists are ready to say with the authorities, "It is the public good." Just so. But what is a government for that is supposed to represent the whole community if it cannot protect the weak against the strong in such matters? If it be unlawful to combine for purposes inimical to the public welfare, is it not time that we should have a law which shall prohibit the combination of capitalists to combine to prevent the natural competition of trade within a community, by which the consumer has a choice of markets, and the seller is an old inquiry—and worthy the attention of religious teachers, seeing it is denounced in the scriptures: "He that withholdeth corn from the poor, he shall curse himself." Here a text—substituting coal for corn—for Mr. Wild, and if the doctor would take a Sunday evening to dilate on the history of coal and show its cost of production, the poor of Toronto should be charged for their coal, he may be the means of doing more good, in showing up the financial journalism of monopolists, than in proving that a man visited Ireland. LE PAUVRE, Toronto, Aug. 16, 1883.

The Mail in London. London Letter Detroit Free Press, Aug. 11. About a dozen papers of phenomenal enterprise published this year and rented a room at 446 Strand, London, a few doors from Charing Cross. There is a New York paper, a St. Louis paper, a Toronto paper and a number of others in the syndicate, and they doubtless divide the cost of the room among themselves at the end of each week, which considerably reduces the expense of maintaining an English office. Each paper gets the benefit of the supposition that it owns about all that part of the Strand. For instance, the Toronto Mail uses five lines up before it gets its London letter started, besides three inches of head lines. This in small capitals, italics and plain type.

THE MAIL'S LONDON OFFICES. READING AND LONDON ROOMS. 466 STRAND, CHARGING CROSS, W.C. July 19, 1883. Our Regular Correspondent. The "regular" in this instance had been at the series exhibition during the royal day. The affair was so pleased to learn, was a great success; "a fact which seemed patent from the scores of Mail subscribers who I saw enjoying themselves here and there," says the modest "regular." He doesn't mention whether they had all paid their subscriptions, or whether he dined them for each on that auspicious occasion. Further on he speaks of Lady Brassey of "sunflowers" fame, and says that the lady mentioned is a leader of the aesthetes instead of the mate of the captain of the trim yacht Sunbeam. The Mail's

London office—in the plural—and the reading and reception rooms—also in the plural—are too quiet altogether overpowered. Perhaps if it had fewer "rooms" it could hire a better correspondent.

Roast House. The Roast House is the largest hotel in Canada, only two blocks from Union station, corner King and York streets, finest situation in Toronto. Its thoroughly first-class appointments, large corridors, lofty ceilings, spacious, clean and well ventilated rooms (the whole house having been painted, frescoed and decorated this spring), detached and airy, and the fact that it is situated in every apartment, together with unexcelled cuisine, make it especially attractive to the travelling public. Elevator running day and night. Hot and cold baths on each floor. Electric bells in rooms. Fire escape to each bed-room. Prices graduated.

Classical Canadians. From the Kingston Whig. Dr. Anglin states that he finds many Canadian students in the Missouri and they are remarkably clamant. Anything Canadian they love and many of them will travel a long distance simply to see and talk to one of their kind. The fact that July Dr. Anglin put a Canadian flag beside the stars and stripes, and dozens of Canadian students have been seen at the hotel, is the line of the day.

THE CELEBRATED "KIDNEY-WORT" THE SPECIFIC FOR KIDNEY DISEASE, LIVER TROUBLES, CONSTIPATION, PILES, FEMALE WEAKNESSES AND RHEUMATISM. PHYSICIANS ENDORSE HEARTILY. "I have tried a great number," truly remarks Dr. J. C. Power, of Trenton, N. J., "of the various remedies for kidney disease, but I have found none so effective as 'Kidney-Wort.' It cured my liver troubles, which I had for 20 years."

INTERNAL LEA. "I had internal piles for several years," said J. B. Meyer, of Trenton, N. J., "nothing helped me except 'Kidney-Wort.' It cured me."

REUMATISM. "Nothing else would," truly remarks Justice J. G. J. of Trenton, N. J., "but 'Kidney-Wort' did cure my three years' rheumatism."

DIARRHEA. "On correspondence," Mr. J. J. Kennedy, of Lancaster, Pa., says: "Kidney-Wort cured my dyspepsia. I had it for 10 years."

A WILTING ORTH. "I will swear by 'Kidney-Wort' all the time," writes Mr. M. K. of Lancaster, Pa. "All my patients do the same, Mr. Dr. C."

DIARRHEA. "On correspondence," Mr. J. J. Kennedy, of Lancaster, Pa., says: "Kidney-Wort cured my dyspepsia. I had it for 10 years."

A NOTED BUT UNTITLED WOMAN. [From the Boston Globe.] On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, and all the ailments of the female system, and is especially adapted to the young of the sex."

It permeates every portion of the system, and gives new life and vigor. It removes flatulency, destroys all craving for stimulants, and restores the weakness of the stomach. It cures indigestion, nervous debility, general debility, indigestion, depression and indigestion. That feeling of bearing down, coming pain, weight and backache, which permanently cripples, is cured. It will, at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only 25¢ per bottle or six for \$1, and is sold by druggists. Any advice required to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. F. with stamp for reply, and her name in return.

The Kidney Complaint of either sex this compound is the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works in its special line and takes full effect on the system. All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. Mrs. M. A. D. 60 acety of Stoughton, P.O. No. 107 and 108 Toronto, general agents for Ontario

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Grange Trust (Limited) Notice. A meeting of the shareholders of the Grange Trust (Limited), a company incorporated under the laws of Ontario, will be held on the 15th day of September, A. D. 1883, at 10 o'clock in the forenoon, in the Grange Hall, in the city of Toronto, to take into consideration an act, passed at the last session of the Legislature of the Province of Ontario, entitled "An Act to incorporate the Grange Trust (Limited)," and for the purpose of ratifying and adopting all the provisions of the said Act. If the meeting should so decide by a vote of two-thirds of the shares of the said company, as given by the directors of the company pursuant to section 8 of the said Act, the Secretary of the said company is hereby notified to attend the meeting at 10 o'clock on the 15th day of September, A. D. 1883.

Get your name and Post Office address on a card, and send it to the Grange Trust (Limited), 28 & 30 Toronto St., Toronto, Ontario, Canada. If you have not a card, you may get one by sending a card to the Grange Trust (Limited), 28 & 30 Toronto St., Toronto, Ontario, Canada. If you have not a card, you may get one by sending a card to the Grange Trust (Limited), 28 & 30 Toronto St., Toronto, Ontario, Canada.

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Get A Wheelbarrow, Pick and Shovel.

I am going to dig the cellar for our new house next week, and I shall want the hardware, and

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For all the folk up our way say that they

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To be had in all railway trains in Canada and in all first-class hotels and dealers. Manufactured only by S. DAVIS & SON, MONTREAL.

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