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SATURDAY MORNING, DECEMBER 2, 1882.

A LIBERAL CONVENTION.

Hon. Mr. Mowat has summoned a liberal convention to meet in Toronto on January 3 and 4 next.

There will without doubt be a big representation from all parts of the province, and the convention will be the means of inspiring enthusiasm and of strengthening organization for the forthcoming elections, the time for holding which will doubtless be one of the principal matters of consideration.

UNION OF THE MEDICAL SCHOOLS.

An article in the current number of the Canadian Journal of Medical Science discusses the question of the union of the two medical schools of this city. While a consolidation of the schools would eliminate a healthy rivalry that now operates between the two schools to the great advancement of both, "on the other hand," says the Journal, "if a union could result in a hospital school properly managed, we can say just as decidedly that such a consummation would be vastly beneficial on account of the great increase in the advantages for clinical teaching which would accrue." An outline of a scheme for union is proposed and the many advantages which the great number of its students and its increased influence generally would give to the new school seem to outweigh all arguments against union. Among other details the Journal says:

"Let a new hospital medical school be established. Let the government appoint a governing board for it, composed of a certain number of laymen selected from the senate of Toronto university, the council of University college, the hospital trust and an equal number of physicians. Let chairs in physiology, anatomy and jurisprudence, as purely scientific subjects, be established in University college. Physiology and anatomy might be combined and taught by one professor, or physiology might be included under biology. We could thus get from University college and the school of practical instruction in anatomy, physiology, toxicology, botany and chemistry."

CHINA AND AMERICA—A DISTINCTION WITH A DIFFERENCE.

A most extraordinary bit of bad logic—a rank offence against what Dr Watts calls "the right use of reason"—is current in the newspapers of to-day in all North America this side of the Rocky mountains. This are the facts. The Pacific states of the American union being overrun with Chinamen, to the serious detriment of people of our own race seeking employment, with considerable detriment on moral grounds superadded, Congress passed a law restricting Chinese immigration. Before this law was passed, however, a treaty had been made with the Chinese government, doing away with the old Burlingame treaty of many years ago (so-called from the name of the American ambassador of that day who negotiated it), conceding to the United States the power to make restrictions on Chinese immigration, without offence to China. Of course on bottom principles any nation has the right to restrict as it pleases immigration from any other nation, without foreign consent or leave asked; but in this case there was an express consent by China to some limitation of Chinese immigration into the United States, more or less definitely expressed. In perfect agreement with all this, and keeping quite within the limits of the agreement, the American government bars the entrance of Chinese laborers into the United States. And now we hear of expected retaliation. It is an old saying that "the case being altered alters the case." We may quickly see how much the case is altered, if we only "take in" certain very obvious facts. The Chinese government allows free entrance of American citizens into China. What does this amount to? Just to this much, that a number of partners or representatives of American commercial firms, with their necessary staff of office assistants, live in China and do business there. The business they do consists mainly in paying over hard cash, American silver for China tea. They put no Chinamen out of employment; on the contrary the indispensable demands of their establishments give employment to many Chinamen at the best wages current in the kingdom of tea and far better.

But how stands the case with Chinese coming into America? It stands so entirely different that there is no parallel at all, but rather a startling contrast. Chinese laborers by thousands invade the Pacific states, displacing American laborers, who have the best right to such employment as the country affords. There is a hemisphere of difference between the two cases, in more senses than one. Chinese merchants, travelers, learned men, diplomatists and such like are still welcome to the United States; to see the country and to study it at their leisure. But, if we are to believe that current threats of retaliation are well-founded, the Chinese government is going to insist that its surplus of millions of laborers must be admitted too. To see the absurdity of this pretence, we have only to consider for a moment the best conceptions we can form of what would happen in China were there a large influx into the Flowery Land of American laborers. To say that they would be "mobbed" is putting it mildly. Why, American laborers seeking employment in China would not be allowed standing room for three days. Did they make the attempt they might be happy to get away with their heads on.

When the United States government asks the Chinese government to admit American laborers by the ten thousand into China, then the case which some people have been trying to make will be a parallel one. At present it is not parallel at all, but a case of wide divergence, mathematically speaking. The logical faculty must be tremendously wanting in those who hold in diplomatic equality America's request to admit a few merchants and their clerks to Chinese ports, and a supposed Chinese request that thousands or millions of Chinese laborers must be allowed to invade the United States. The distinction between the two cases is simply overpowering, and it is as certain as anything ever written in the book of fate that those who ignore it will find themselves in the wrong in the long run.

THE NORTHWEST LAND COMPANY.

Published in another column is the first and statutory meeting of the shareholders of the Canada Northwest land company. To form a correct judgment as to the prospective value of land in the Northwest, to analyse all the rumors that are floating about concerning land transactions, and big fortunes already made therefrom, to keep track of the underhand doings of the bulls and bears, is more than the average man can do who has the advantage of living here in Canada. The ordinary English speculator has in the past oftentimes proved rash in colonial land and railway speculations, and in the case of the Northwest land companies the majority of English investors trust to luck and go it blind, trusting to big names for presidents and to floating rumors for big dividends. The noble lord who presided as chairman of the meeting assured the shareholders that things were satisfactory, and quoted figures to show that the prospect was good, that the plans of five towns had been made out, that some of the company's lands would sell for $25 an acre. The shareholders no doubt separated full of hopes in the future of their big land scheme.

A VICTIM TO STAGE SENSATIONALISM.

As to the horrible accident by which Annie Von Behren sank on the stage, shot through the forehead by her devoted lover Frank Frayne, it may be safely said that no penalty can be inflicted on that most unhappy young man beyond the remorse which has already well nigh cost him his reason. The party responsible for that deplorable homicide is the sensation loving public, who crave for spectacles the zest of which is derived from the risking of human life. In the dramatic effect in which Annie Von Behren fell a victim, the great point was that Frank Frayne was to shoot off an apple from Annie's head; this could easily have been done by firing a blank cartridge and pulling off the apple by an invisible thread. But no, the public must have the act of "William Tell" repeated. The public did not reflect that the whole story of Tell is probably as much a myth as the seven champions of christendom, that "there never was no such person." Frayne, however, was a professional shot, and no accident would have happened were it not for some derangement of the catch-snap of the rifle. The moral is evident. All such exhibitions with their William Tell feats, the entire business of the female trapezist, and the "leap for life," should be forbidden by law. And managers would serve the public and themselves by providing a healthier dramatic bill of fare than millinery tableaux, professional beauties, or risky feats that may at any moment turn farce into tragedy.

ON THE SUBJECT OF NAMES.

R. B. writes from Guelph on the subject of giving in wrong names to the police authorities. If we understand him rightly this correspondent holds that a man is under no legal or moral obligation to give up his name provided on his being fined or sentenced he forthwith pays the fine or undergoes the sentence. Some of the parties who appeared before the colonel the other day no doubt concur in this learned opinion. The same gentleman thinks a man owns his name and has a patent to deal with it as he pleases.

SOCIETY in Victoria, B. C., is much excited over a "disgusting proposition" made by a Chinese fish hawker in that city to the daughter of a prominent citizen while her parents were absent from home.

D. W. DUMBLE has procured his commission as police magistrate of Peterborough.

THE latest thing in American comic operas is one whose scene is laid at the Hot Springs, Arkansas, and the characters of which are all theatrical invalids who have come there to build up their shattered constitutions.

HENRY WARD BEECHER, in breaking the shackles of orthodoxy, has found liberty to renew his youth. The other night he went to see Joe Jefferson play in "Rip Van Winkle," and on Thursday he was present at a spiritual seance. Since he left the congregational society he has been enjoying himself. But Plymouth church says his sermons are all the livelier for it.

PATTON VERSUS PAINE.

(To the Editor of The World.)

SIR,—I learn from a Toronto paper before me that Mr. Patton, collector of customs at that port, pretends that he seizes Paine's works because they are "obscene," and not because they are attacks upon his religion. What weight there is in this pretence will appear from the following: During the election campaign in this county (Lennox) last June, Sir John A. Macdonald addressed a large audience of electors and others in the town hall in this place (Selby), and in reply to a question in reference to the seizure of the Age of Reason and the Pocket Theology in Toronto some time previous, Sir John made the following statement: He said, as the law stood, if a single copy of an immoral book happened to be in a parcel of books otherwise wholly unobjectionable, new testaments for instance, the whole lot was liable to seizure and confiscation; and that Paine's book was seized, not because it was obscene or immoral but because it happened to be in the same parcel with the Pocket Theology, which was immoral and came within the statute. He said, however, that Voltaire's writings, as a whole, which he himself had in his library, were by no means obscene or immoral any more than Shakespeare's; but the Pocket Theology, being a compilation of all the coarse passages to be found in Voltaire's writings, was in that form liable to seizure under the law. But, he said, were the same thing done with Shakespeare's writings such compilation would also come within the law. Paine's book, however, was a classic, and was not obscene; but was incidentally seized because of the company it was in. Sir John also stated that the minister of customs took the same view.

Now, it will be seen from this how much sincerity or truth there is in Mr Patton's miserable pretence that he seizes Paine, not because Paine writes against christianity, but because Paine is, forsooth, "obscene." He marks a few passages and shows them around in justification of himself to "gentlemen only," however, as those passages are not fit for the perusal of ladies—ladies, I suppose, who are not in the habit of reading their bibles, or Burns, or Byron, or Shakespeare. Now, for myself, I have read Paine as well as these others, and I am curious to know what passages of Paine these can be which "ladies" may not read! I would like to make this proposition to Mr Patton, collector of customs: Let him bring forward his two or three coarse passages from Paine and I will undertake to bring forward as many hundred from the bible, the cleanest of which will bring a deeper burning upon the cheek of modesty than will the worst from Paine. Really, any honest man gets out of all patience at such contemptible meanness as well as mendacity! It is lying added to bigotry. Let Mr. Patton say like a man that he seizes Paine because Paine attacks his religion; and though we may pity such weak foolishness, we will try to admire the courage — foolhardy and impotent though it be.

By inserting this you will serve the interests of truth and right, and do justice to those who suffer from such mediævalism in the latter part of the nineteenth century.

ALLEN PRINGLE.

Selby, Lennox Co., Nov 30 1882.

THE SOCIAL EVIL—HOW TO ROOT OUT THE SYSTEM.

(To the Editor of The World.)

SIR: Is a sense of justice dead in our city? It was stated, in a somewhat triumphant spirit of righteousness when the last raid on the houses of ill fame took place, that all the inmates, irrespective of sex, were taken up, the young offender, probably there for the first time, with the older or more hardened frequenter or inmate. But when these are brought before the magistrate for sentence it is found that all are women, keepers or inmates. How is this? Do we still follow the example of the scribes and pharisees of old? These men brought the woman alone to the presence of men to hear what the divine man would say of her. The same law they quoted in judgment against her, condemned the man also to the same death. No doubt they found it convenient to forget that part of it and their phariseeism was rightly exposed, as it deserved to be.

There is an editorial in the Globe this morning worthy of those olden times. Women only are to be hunted and hounded to the "dreaded Mercer reformatory" and out of the city. How kindly we must feel towards our neighbors to try to force on them that which defiles ourselves! Men are proud of being logical. Now is it logical, not to say just, to punish only one offender in a crime in which two are equally implicated? In reality it is men who support these houses of ill-fame and their inmates. Without men and men's money such could not exist. Where do these women get the $50, $60 or $75 with which to pay these fines, but from men? "It is quite possible to break up the system altogether and to suppress" (or rather do away with) "prostitution as thoroughly as any other crime," so says the Globe. It is true, if set about in a rational way, from the root of the matter. There is no necessity to persecute such women, it is childish to do so, while men hold the cure in their own hands. Let each resolve personally that his own conduct in this matter will be pure, and then if they will make a law for those men who will not so resolve—that no man under penalty of six months imprisonment without the option of a fine, shall visit, frequent, or support such keepers or inmates, and let the police strictly and honestly carry out this law and the thing is done. These women, having no means of support left, will take to such work as can be got and will then have a chance of returning to virtuous paths. This is a plan that has not yet been tried. Surely those in thorough earnest should be willing to give it a trial. It has the advantage too of being more manly, more chivalrous, even to to the weak and fallen, than the present method.

R. E. K.

*** "Figures are not always facts," but the incontrovertible facts concerning Kidney-Wort are better than most figures. For instance: "It is curing everybody," writes a druggist. e"Kidney-Wort is the most popular medicine we sell." It should be by right, for no other medicine has such specific action on the liver, bowels and kidneys. Do not fail to try it.

Government Telegraphy.

From the New York Christian Union.

Mr. F. B. Thurber read an interesting and valuable paper before the board of trade of New York city last week on postal telegraphy. He traces out the advantages derived in England from the absorption of the telegraph system by the postoffice department; shows how largely the service has increased since the change; notes the fact, not generally known, that the first telegraph line from Baltimore to Washington was constructed by the United States government, and protests with effect, because with justice, against a policy which has allowed this magnificent franchise, which belonged to the people, and in its birth was fostered by the people, to pass into the hands of monopolists. He estimates the actual expense of constructing the present Western Union lines at sixteen million dollars; the rest of the nominal stock value, on which dividends are declared, he declares to be fictitious; the sum total of the present stock is eighty millions. We cannot agree with him in his proposal—if we understand him aright—to pay this nominal value for the property. The United States should make a careful estimate of what it would cost to construct a new telegraph system in connection with the postoffice. It should then offer that sum to the telegraph companies for their plant. If they choose to take it, very good. If not, then let the United States proceed to build new lines and operate them in connection with the postoffice. The postmasters in all smaller towns can easily perform the telegraphic service for little or no extra pay; there will be no interest to pay on the capital invested, for the people will have invested it. The only charge for telegraphing should be the actual cost of operations, and if it pleases Mr. Gould to run a rival system in competition, there is no reason why he should not do so as long as he likes. There is certainly no reason why people should pay three or four times as much for old lines as it would cost them to build new ones.

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But I think it have no sva;
For kissing has wound'd in this world
Since ever there was twa.

Oh! if it wasna lawful,
Lawyers wadna allow it;
If it wasna holy,
Ministers wadna do it.

It it wasna modest,
Maidens wadna tak it;
If it wasna plenty,
Pair folks wadna get it."

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Clear out rats, mice, roaches, flies, ants, bed-bugs, skunks, chipmunks, gophers, 15c. Druggists.

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It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

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H. READ, Secretary.

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INSURANCE.

TO THE MAN WHO THINKS.

Suppose a wealthy man of your acquaintance, one whose word and whose ability to carry out his promises you placed full confidence in, proposed to sell you a valuable farm, worth *at this time*, say $10,000, and would sell it to you as being an exceptionally *healthy* man, on a credit running through few years, with a certain equal amount payable each year of the ten, and that it was in your power to apply that sum each year to the payment required. Suppose further, that this friend said: You can make these yearly payments for any number of the ten years *that you please*, and if you see fit, for *any cause*, to stop these payments at the end of any of the years short of the ten, (after two years have been paid for) I will make you a deed of the land in the proportion you *have* paid for; and further, I agree to give you, at the end of each year, while you are making these payments, the annual earnings, profits, or *dividends* as the farm may earn that year; and be assures you that these earnings or dividends *will probably increase* each year, and materially reduce the amount of your annual payment, and that the farm in that ten years shall not be subject to onerous city, county, or town *taxation*, nor be liable *for your debts*, and he further guarantees that at the end of the ten years the farm shall be worth exactly $10,000. He then says: Take this offer and I will further bind myself and guarantee to you that if you keep up your annual payments, and die ANY TIME within those ten years, and before all the payments are made, that *in such case*, I will deliver or pay over to your heirs or administrators, or to *any person* you may will or devise it to, THE ENTIRE FARM, or $10,000 IN GOLD COIN, and *require no further payments on the same*. WOULD YOU NOT BUY A FARM UNDER SUCH CIRCUMSTANCES?

This is a fair sample illustration of a Ten Year Endowment in the ÆTNA LIFE INSURANCE COMPANY OF HARTFORD.

To save money for old age or for our families in case of death, is what all strive for, but *outside of Endowment Insurance there is no certainty*. *Debts, endorsements, bad partnerships or failures*, our *misfortunes or follies*, all are so many traps lying in our way through life. Happy the man that can escape them all—to expect it is to expect too much. With all the rest of your investments, would it not be well to make *one* small one that may prove the best you ever made, and the one that shall at any time guarantee your family a support, or provide for your own old age. The thought that misfortune may come upon us, (and who is safe, positively safe,) reducing wife and children to want, is too painful. But add old age to this and it is *unbearable*. The wise man provides in time.

You may say, you have a Farm; is it *certain* you will always have one? You are a Merchant; is it *certain* you will never fail? You are a Manufacturer; is it *certain* that the cunning of your hands will always provide for you? You are a professional man; is it *certain* that your brain will never soften? Does not the old man commit financial follies that at middle age he would have deemed impossible? Do you know your brain will never soften? Now, grant that at 60 or 70 years of age, you will surely have a competence; that in a wonderful manner you will have escaped the thousand and one misfortunes in your way. If you had insured, it would have but added to your wealth; if financially unfortunate, it would have saved you from ruin! THINK OF THIS.

The ÆTNA LIFE INSURANCE COMPANY offers to the Business Men of Canada, on the Endowment system, a *Medium of Investment* superior to any other. It has in constant operation the most perfect arrangements for investing the Trust Funds committed to its charge for the benefit of its numerous members in the *safest and most profitable* manner. Having branches, and being a *Home Company*, in all the Northern States and Canada, it thus procures a much higher rate of interest than can usually be obtained by either European, or merely local Life Insurance companies. Every Endowment policy-holder receives the benefit of this in the shape of liberal *Annual Cash Dividends*, applicable in reduction of all premiums after the first year.

For further information, apply to

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