CASUAL COMMENTS.

Sir John is bad. These are not lies that have been upon all lips this week, and those using them, whatever may have been their opinion of the Premier living, spoke them regretfully. Their simple utterance was the expression of a national regret for the loss of a man who stood head and shoulders above his fellows. He was not more perfect than are the rest of us, in the opinion of some he had many grievous faults, but he was a leader among men, and as such we mourn his loss. Many a man who could lead others as he did would have used his power to further his personal ends, but whatever could be said against him that could not. He worked for his party, believing that through it could the country be served. We may feel that this was a mistake or we may not, according to our politics. We may think that he neglected pressing reforms for those of less importance in our eyes, but be this as it may, his death is a loss, and we can afford to forget his failings in the remembrance of his virtues.

I FEEL that mention of the subject is almost superfluous, as everything that could be said has been said, but still I like to pay my tribute to the memory of one of the greatest men Canada has seen, and to join in the general expression of sorrow at his defeat in the last campaign he will ever engage in.

WALKING up Jarvis Street on Sunday morning, while the boys were crying the papers with the news of Sir John's death, I overheard a young man remark "that those boys would be arrested if it were anything else but what it is." He appeared to be quite sure that the boy should be arrested, and spoke as though it were a big mistake to allow the urchin to shout unmolested. Was a desecration of the Sabbath, no doubt, something entirely different from the delivery of milk on a Sunday, though that necessitated the employment of a man or boy and a horse as well. We hear nothing of the arresting of milkmen for breaking the Lord's Day Act, but a little bit of a fellow is run in by Inspector Stephen for distributing papers. Except in a few instances milk for our Sunday morning coffee is just as much a necessity as are Sunday papers. It's only a matter of opinion as to which is more necessary, but in one case it's a crime to distribute, in the other "an act of necessity." The only difference is, we're used to having the milk delivered; the papers are an innovation, therefore they should be suppressed.

I'M not arguing for Sunday papers or against Sunday milk, but only trying to point out some of the absurdities which our regard for appearances leads this town into. In reality it's no more a crime to sell papers on Sunday than it is to sell milk, then why should we call it so? Why should the guardians of our morals go into hysterics over a small boy selling papers, and, grasping him by "the strong arm of the law," fire the poor little fellow into the cells?

OF course, if we are to prevent the majority from being robbed of their day of rest, the line must be drawn somewhere, but is it necessary to trot out the usual "holy horror" and "virtuous indignation" upon each and every occasion? If there were no demand for Sunday papers they would soon die, if Sunday cars ran and were not patronized they would soon be discontinued. The trouble is, we are so proud of our goodness in this city that these wicked desires that some of us have must be boxed up carefully, the lid tightly nailed down and the box labelled "Empty," in large letters. Then we shall be all right, and "Toronto the Good" will be safe from destruction. The fact is, Toronto is no better or worse than its citizens—they are a fair average, nothing more—but it's beautifully painted over with lovely golden paint, and it would be an awful pity to scratch it and show the common black beneath.

THE financial failure of the recent Art Exhibition is a striking illustration of how a good thing may be spoilt by silly pandering to class notions and upper ten ideas. In this case "Sassiety" must be invited to the private view—it's the proper thing, you know—after that the common people can come in at twenty-five cents a head. Naturally they don't properly appreciate the crumbs, and "Sassiety" couldn't possibly come. The "private view" is the only correct thing, and besides, "we'd meet all sorts of people there, my dear. I really couldn't think of it." The result is, nobody goes except the few art lovers the city boasts of, and the exhibition is a failure as far as attendance is concerned.

WOULDN'T it be possible next year to do without the exclusive first night? Open the exhibit to all at the same price, do away with class distinctions, and make all feel that they are equally free if they contribute their share of the expense. Or if there must be a "private view," which is a fashionable function, charge a good round price, and double it on another evening those who cannot afford the usual admission of a quarter. This would seem to me to be a more sensible way of "running the show, and less likely to produce one of those unpleasant things called a deficit.

IT is wonderful how the feeling in favor of civic operation of the street railway has grown since the city took over the road. Every day you hear the question asked, "Why cannot the city run the cars and make the money out of it that the syndicates expect to?" Generally the answer is "I don't see why it can't, if only the aldermen can be prevented from interfering." That is the only objection urged, and surely it should not be difficult to overcome it. What is required is a capable man with a stiff spinal column, or, if you like it better, plenty of backbone, who would be given full charge of the road and be held responsible for its successful operation, by a committee or commission of men unable to interfere with him in the details of his management of the concern. He could be paid a moderate salary and a percentage of the net profits, if thought advisable, or a bonus on the number of passengers carried beyond a certain limit. The latter would ensure efficient service, the former economy. He should purchase or cause to be purchased all supplies necessary for the running of the concern, giving bonds which would be forfeited if any collusion were discovered between him and those from whom he bought. The commission or committee to control the finances and have charge of all legislation necessary for extensions or general improvement of the system. This or some similar plan would, it appears to me, overcome the difficulty mentioned and enable the city to retain in its own hands the most important of our public services.

FUNDS would no doubt require to be raised to make the change from horse-power to electricity, but it would be a good investment for speculators, why not for the city? Certainly it would be as easy to raise it for the city, as for either of the syndicates who so calmly suggest that this should be done. People who pooh-pooh such an eminently sensible and business like proposition as civic operation of our own car system are much more like doctrinaires and theorists than those who favor it.

A GENTLEMAN remarked to me in the car Monday evening that there were very few clergymen in Toronto who really spoke out their minds in the pulpit. They feared to offend their congregations, he said, but he believed that the majority of those who listened to them so patiently Sunday after Sunday were really eager to hear the very subjects considered so dangerous, handled fearlessly and outspokenly. I certainly agree with him on both counts, as I know at least one or two clergymen whom the bugaboo of public opinion scares into half-hearted utterances on live questions when the people really want facts, and would applaud the expression of a man's honest convictions. The day of half truths is rapidly passing, and twill not be long before men and women will demand the truth, even though it be not quite so comfortable nor quite so venerable as the generally accepted belief. When this day comes, as it is sure to, those who first throw off the fetters of custom and habit will be the leaders in the Church that is to be. I commend this to some of our city clergymen, not as my own opinion, but that of a man a good deal older than I am and more orthodox than I ever expect to be.

BEN.

A MEDICAMENT more powerful than quinine in counteracting fevers is said to have been discovered in Mexico; it is a plant called the pompolano, the root of which contains a substance analogous to quinine.

THE Salvation Army has 9,000 commissioned officers working in thirty-four countries and colonies, and about 1,000,000 adherents; the circulation of its weekly paper the *War Cry* has reached 31,000,000 per annum; in the United States there are 445 corps, 1,925 officers, with a *War Cry* circulation of 40,000 per week.

THE Russian Ministry of Justice has framed a new law concerning Christian burials, which has been submitted to the Imperial Cabinet for approval. According to the law persons burying a Christian without the customary ceremonies in cases where the services of the church could have been had, are liable to imprisonment for not less than three weeks and not more than three months.

THE POPE'S ENCYCLICAL

THE Pope's encyclical on the labor question is evidently a carefully prepared document intended to say something which will retain the influence of the Church over Catholic labor reformers without alienating the capitalist class. It is good enough so far as it goes in inculcating a spirit of kindliness and mutual accommodation between employers and employed, but like most utterances of ecclesiastical bodies on the social question it betrays a marked ignorance of existing conditions and a want of grip of the subject. It is permeated throughout with the idea that the present wage system is a permanent and inevitable condition, and that the class system is a divinely ordained institution. It enjoins the kindly treatment of employees by their "masters," but it nowhere indicates the slightest appreciation of the possibility of dispensing altogether with the competitive system, and substituting a method based on justice, under which there will be neither employer nor employed. In short, the deliverance of Pope Leo XIII bears a striking family likeness to the guarded utterances of Protestant conferences and synods in which the social question is handled with kid gloves, and the public is treated to the usual common-places respecting the beauty of the Golden Rule, and the need of a spirit of friendliness and charity in their relations. There is not a hint that the entire system is wrong, and that no amount of humane or generous treatment can greatly mitigate the abuses resulting from it. The Pope evidently regards the Labor question in much the same light as it was looked upon by the old time trade unionists—as a matter between the employer and those immediately under him. He loses sight altogether of its broader aspects, of the fact that, owing to the monopoly of land, money and natural resources, and the consequent keenness of competition, the individual employer is powerless to do justice to his workingmen, even if he were desirous of doing so. He takes no account of the fact that the real employer is the body of the people, while the nominal employer is as much the slave of existing social conditions as the men who work under his direction. He does not realize the changed conditions brought about by the accumulation of wealth in the hands of the few, the expansion of industry and the development of the corporation system. In short, the document is an anachronism, excellent as regards its advice as to the personal relations between man and man, but altogether wide of the mark as regards the condition of the operative under a system in which he is merely part of a huge productive machine. The encyclical altogether avoids touching upon the real cause of the depressed condition of labor, viz: the fact that a large class some of whom are employers, and others mere idlers and parasites, have possessed themselves by force, fraud or cunning of the opportunities of production. So long as the owner of land, mines, capital or machinery, is in a position to regard his possessions as the means of extorting a tribute from the actual producer, no possible arrangement between employer and employed can be devised which will secure justice to the laborer. A document professing to deal with the labor problem, which ignores the great prime cause of all the trouble—the monopoly of resources and opportunities in the hands of mere tribute-takers—can offer no help toward a solution.—*Journal of the K. of L.*

THOUGHTS FOR LABOR REFORMERS.

THE dollar now rules the people. But the people have already broken more than one tyrant's yoke, and they are about to splinter another.—*Golden Rule.*

THE man who thinks himself an industrial reformer, and who opposes the old greenback idea, does not know the true meaning of industrial reform.—*Weekly Arbor State.*

ONE of the unpardonable sins in the eyes of most people is for a man to presume to go about unlabelled. The world regards such a person as the police do an unmuzzled dog—as not under proper control.—*Huxley*

THE snob, according to Mr. Grant Allen in the *Contemporary Review*, is "a moral stumbling-block a menace to the true faith, an obstacle to human progress. The creature who cringes to dukes and cotton-spinners is worse than a mere worm. He is a potential scorpion."

I BELIEVE that party, instead of being a machinery necessary to the existence of free Government, is its most dangerous foe; and that, in order to get anything which really deserves the name of Republican Government, we must destroy party altogether.—*Albert Stickney.*

To abandon the outline of Parliamentary sham fights, the rhetorical war of party, of which men weary as of the Siege of Troy, would certainly be a vaster reform than the demolition, or even the reconstruction of each part of the constitutional fabric.—*Frederic Harrison.*

As a matter of fact, the highest moral act a which the world has witnessed, have been performed in the very teeth of a uniformity of social disapprobation. Did Socrates, did Jesus Christ, found themselves upon the public opinion of the communities in which they lived?—*C. W. Lilly.*

IT is not too much drink that worries me, but too little bread. I do not "justify liquor advertisements by the hypocrisy in churches." But it exasperates me to desperation when temperance reformers tell me that the drink traffic explains my being able to get no bread to eat and no opportunity to produce it. I do not touch drink. They are as silly as the tract distributor in the army, who, in the hospital, gave a tract on the "sin of dancing" to a man who had both legs shot off. I advertise breweries to help set such insane persons thinking.—*Rev. R. P. Foster.*

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The following letter so her present owners from Capt. J. D. Symes, who commanded her while on the Lake Superior route, speaks for itself in regard to her capacity and fitness for the excursion business.
Mr. Peter McIntyre, 29 York street is the excursion agent. Parties requiring to make charters for S. S. picnics or association pleasure trips should see him early, as a number of large excursions have been already arranged for. Mr McIntyre has trip and family book tickets at his office, 29 York street.
A. M. SMITH, President. W. W. KEIGHLEY, Manager
9 Front Street East.
GRAY SOUND, April 13, 1891
Messrs. Smith & Keighley
DEAR SIRS,—I see by the papers it is your intention to place steamer "Carmona" in the excursion business on Lake Ontario, and I have heard a good deal said about her as to whether she would make a good excursion boat or not.
I sailed her for five seasons, and had fifteen hundred Sunday school children on her from Sarnia to Walpole Island; and at another time had eleven hundred grown-up people from Detroit to Cleveland. We often had large crowds on her, and always found her capable and sea worthy with a crowd of people on her.
Yours truly,
JAS. D. SYMES,
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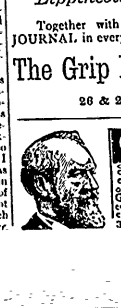
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