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BOOKS THE PUBLIC READ.

Works of the Old Standard Novelists Preferred to Those of Their Successors

The vast clientele of novel readers who satisfy their appetites at the Public Library are disappointed over the absence of one book from the shelves. The enquiries for Grant Allen's famous effort, "The Woman Who Did," are innumerable, say the officials of the library. The book was put on the shelves in the spring and circulated for a day or two. When its contents became talked about the work was immediately withdrawn, and the general public has been asking for it ever since.

During the summer time the principal reading of Torontonians is fiction. There is little demand for anything heavier, and every Friday morning, when the new books are put on the shelves, there is a throng of readers, eager to procure the latest novels. Librarian Bain states, however, that, owing to the fact that no good novel has appeared for many months, there has been no rup on any particular work, and "Trilby" and "The Manxman" still continue to be the favorites. When a novel is a hit between five and ten copies are circulated, and it is many months before the dust is allowed to gather on them. "Tess of the D'Urbervilles," the great novel by Thomas Hardy, published three years ago, is still practically unprocurable, although six copies are owned by the library. This summer the demand for the standard authors of fiction has been almost as great as that for more recent novels, and the works of Dickens, Scott and Thackeray seldom rest on the shelves for more than an hour or two.

The run on the famous works other than fiction which have attracted attention of late are not in much demand at the library, however. Kidd's "Social Evolution" had a run for a while, but that has ceased. Prof. Henry Drummond's works used to be asked for to a considerable extent, but the author's failure to achieve his purpose of reconciling Darwinism and dogma in "The Ascent of Man" has led to a decrease in the demand for his more sweetly conventional writings. Max Nordau's "Degeneration" and A. J. Balfour's "Foundations of Belief," which still occupy so much attention in the reviews, are by no means a great hit with library readers. In fact, the cry is continually for fiction, fiction!

How He Got Jewelry for Wife No. 3.

Woodstock Times.

Some 19 years ago there was interred in Windfall Cemetery a handsome lady who died young. There were several gold rings and earrings on her when buried. Her husband shortly married again. Wife No. 2 also died and was laid to rest in Windfall Cemetery. The husband got a young housekeeper, whom he fell deeply in love with, and proposed marriage and was accepted. His affianced wife wanted jewelry; her affianced husband had her ears pierced for rings, but owing to the scarcity of money he could not get the jewelry that would-be wife No. 3 so much wanted. He went one night about three weeks ago and dug up the grave of his first wife, took up the coffin and after a careful search found the gold rings and ear-rings and gave them to his affianced wife. We withhold the names, but the facts are true.

The Million Versus the Hundred.

It is for the million. It is for the table of the workingman. It is within the reach of all. And it is wholesome. It is healthful. It makes blood. It makes hope. It stimulates. And this is what the Bordeaux Claret Co. has been doing with its cheap French wines. The whole country is buying clarets, sherries and burgundies now at $3.50 and $4.50 per dozen, delivered to any part in Ontario. And there is not an ache in a hogshead. The light wines of France, pure and supple. A boon to the whole people. One can treat a friend now when he comes to the house. One can have a bottle of wine on the table with dinner, to aid in the assimilation and digestion of his food, and thus promote health. Address—Bordeaux Claret Co., 30 Hospital-street, Montreal.

First White Lynched in Florida

Jupiter, Fla., Aug. 18.—A mob stormed the Dade County Jail at Juno to-day, killed Jailor Kaiser and took out Sam Lewis and hanged him. Three weeks ago Lewis murdered ex-Tax Collector John Highsmith and his nephew John Davis because they refused to apologize on their knees for an alleged insult. He is the first white man to be lynched in Florida.

Beekeepers' Convention.

The North American Bee-Keepers' Association, which is to meet at the Normal School Auditorium, Toronto, beginning at 8 p.m., Sept. 4, promises to be the largest Bee-keepers' Convention ever held on the continent. The Rev. L. L. Langstroth, Dayton, O., the inventor of the movable frame hive, and therefore modern bee-keeping, has signified his intention to be present. Mr. Langstroth is in the 85th year of his age. The presiding officer at the convention will be R. F. Holtermann, Brantford.

Co-Operative Congress.

London, Aug. 19.—The International Co-Operative Congress was opened in the hall of the Society of Arts today. Earl Gray presided. In opening the Congress the Eare dwelt upon the progress made by the co-operative movement throughout the world. Signor Ferraris, the Postmaster-General of Italy, and M. Andremont, president of the People's Bank of Belgium, are vice-chairman of the Congress.

France Opening Up a Chinese Province.

London, Aug. 19.—The Pall Mall Gazette has a despatch from Shanghai, saying that a French gunboat has left Hankow for the purpose of opening up the province of Houh-Nan. The gun-boat will proceed up the Yang Tse-Kiang as far as the Ting-Hoo Lake, which is over 1000 miles north of the district covered by the Franco-Chinese treaty.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleansa the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

Death of a Missionary.

Rev. W. J. Mackenzie, a Nova Scotian missionary, has died in Korea from fever. He was a brother of Dr. Mackenzie of the Nova Scotian Hospital for the Insane.

CAST OFF LIKE WORN GARB

VICISSITUDES OF SOME OF TORONTO'S CHURCHES.

Many Used For Business Purposes—How Pleasure Has Trod on the Heels of Piety—The Church Follows Residential and Fashionable Crowds—Religious Structures Have Varying Fortunes.

Things change by turns and evolution or degeneration is the order of all things mundane. How buildings which were once "houses of God," have been utilized for secular purposes I shall show in this article. In very few cases has it been through the decay of faith, rather through access of members or of pride and conceit.

The churches in Toronto 60 years ago were St. James', Anglican; two Presbyterian, March-street Baptist Church, George-street Congregational, Bay-street Primitive Methodist, Power-st. Roman Catholic, Catholic Apostolic, Bay-street.

Now there are of churches apart from missions: Anglican 44, Congregational 12, Presbyterian 34, Roman Catholics 13, Methodist 50, miscellaneous about 60.

Half a Century's Changes.

Fifty years ago, with the exception of St. Michael's and St. Paul's Roman Catholic churches, no place of worship now used in the city was in existence. The present St. James' Cathedral was not in existence, though a previous St. James on the same site was destroyed by fire in 1849. Trinity Anglican Church, in King-street, was in course of erection, and St. George's John-street, was scarcely commenced. Holy Trinity Church off Yonge-street, had not been projected.

Diverted to Other Purposes

At the present time there is a blacksmith's shop in an abandoned church at Parkdale, a printing office in another in Albert-street, carriage works in an old Methodist Church, Alice-street, another old Methodist Church stands tenantless in George-street, the same is the case with the disused Reformed Episcopal Church at the top of Simcoe-street. St. Michael's Hospital has been converted out of an abandoned Baptist Church in Bond-street. Until last year Hill & Weir's printing works were in a disused church in Temperance-street, now a bicycle warehouse. The Salvation Army in the past or at present has had half a dozen forsaken bethels. Two churches became theatres, but as religion gave way to amusement, so commerce has ousted the halls of pleasure.

The Same Old Story.

Great as these transformations have been they are as nothing compared with some ecclesiastical vicissitudes in the Old Country, but this is a topic which would form an interesting article of itself. Suffice it to state in passing, that I know of former holy places now used for stabling and farm premises, also for storage purposes.

In the city where I was born, Oliver Cromwell—that stern iconoclast, whose virtues it is now the custom to sing, perhaps on the principle of "Ye do garnish the sepulchres of the prophets, whom your fathers slew"—stabled his horses in York Minster. So great a change has not taken place to my knowledge in Toronto, but in some American cities disused churches have ben turned into livery stables.

History repeats itself. As there is nothing new under the sun, there is nothing modern in transforming. "My Father's House into a place of merchandise." It is so very much in the large cities of the States; for at the present time there are half a dozen churches advertised for sale in the city of Philadelphia alone, and others are being used as stables, factories and for other business purposes.

Log Church in King-street.

The first Methodist (Canadian) church erected in Toronto, in connection with the New York Conference, was of logs, to seat about 250 persons, and was situated in King-street west, about where the Bank of Commerce now stands. It was used from the year 1818 to 1833, when the new edifice—afterwards known as the Adelaide-street Church—was completed and opened for publict worship. Mr. Ephraim Butt of 97 University-street was a member of the old log church. The old Adelaide-street church site is now occupied by the Trust and Loan Building, S.E. corner of Adelaide and Toronto-streets; and the Metropolitan Church became the successor of the old Adelaide-street church.

British Wesleyan in George-street

The second Methodist (British Wesleyan) Church was erected in a George-street lot, next north and adjoining the "James Beaty" brick buildings, situate on north side between Duke and Duchess-streets, and was dedicated to the public worship of God by the Rev. John Barry, in the year 1832. In the early forties, it had in its membership and attending upon its ministry, the mother of Bishop Baldwin and her sons, and Miss Shaw, her sister, the affianced bride of General Brock at the time of his death. (Miss Shaw continued her membership in the old ch urch and its successor, until a few years ago); E. W. Clarkson's father and family; and with their families; Messrs R. Woodsworth, A. Hamilton, T. Bilton, W. Osborne, J. Dunn, T. Storm, S. Shaw, J. Rogers, J. Sterling, H. Leadley, John McDonald, J. and E. Butt, E. Parkin, J. Basten, Thos. Wister and others. The ministers in the church in 1840 and onwards were Dr. Matthew Dickey (father of ex-Governor Dickey of Nova Scotia), and Dr. Joseph Stinson (father of Mr. Stinson of the Education Department.

Afterwards an Orange Hall, Now Tenements

On relinquishing the old building to take possession of the new, the George-street church was for a time occupied by the Zion Congregational Church, in the interval of using for public worship the old Masonic Hall (in the centre of what is now Colborne-street, and where it runs through the city block) and the taking possession of the new Zion Church edifice on the southeast corner of Adelaide and Bay-streets. The old building was for some time following used as an Orange Hall, and when no longer used for that purpose, it was removed broadside to and on to the street line, upon its own site, where it stands to-day as two occupied two-story residences.

Where Stands the Methodist Book-room

The Richmond-street church, successor to the George-street, was erected and opened and dedicated for public worship by the Rev. Dr. Dickey, in the year 1845. In 1885 the Richmond-street church was sold to the Methodist Connexional Board, and with new fronts erected in Richmond-street, is now used for its book and publishing business and the trustees of the church—in part from proceeds of sale—erected the new church edifice, now known as the New Richmond Church, McCaul-street.

Turned Into a Medical School, Now a Residence.

The original Queen-street west Church, and the Yorkville Church—the Bloor-street Central Methodist Church being the outcome of the latter—were both built by the trustees of the George-street church, in 1841 or 2. The Bloor-street Central being completed, the old church became the property of and was for many years used for the Victoria Medical School, and subsequently came into the ownership of Mr. Samuel Alcorn, who remodelled it into a residence for himself, and still occupies it as No: 10 Bismarck-avenue.

Converted Into a Synagog

The building on the northeast corner of Elm and University-streets, was built by the trustees of the Elm-street Methodist Church, as a mission church in connection therewith. It was in the pulpit of this mission church, in the midst of his sermon on a Sabbath evening that Mr. Woodsworth was stricken with paralysis and shortly after died. The Elm-street body, having subsequently acquired other property in a more suitable locality, the building was purchased by parties for and used as a Jewish Synagog, until the erection of their new building a little further north in University-street.

Presbyterians in a Carpenter's Shop.

Fifty-two years ago seven members and 21 adherents of the United Secession Church of Scotland met in a carpenter's in Newgate, now Adelaide-st., and resolved to build a Presbyterian church. Previously they had worshipped in a disused Baptist chapel in Stanley-street. Afterwards they rented the Methodist Episcopal chapel on the site of which now stands Richmond Hall. This proving too small they erected a church in Richmond and Bay-streets, of brick and stone. It had a square tower. This church was demolished to make way for the handsome structure of the Ontario Medical Association.

Now Legal Chambers

In 1830 Old St. Andrew's Church was erected at the southwest corner of Adelaide and Church-streets, where now are Judge McDougall's chambers and other offices. This was the parent church of the congregation, now under the pastorate of Rev. Dr. Milligan at Jarvis and Carlton-streets.

Writing of old Presbyterian edifices it may not be generally known that a disruption of Old St. Andrew's caused the establishment of Knox Church, and that a secession from the latter was the origin of Cooke's Church.

The first Presbyterian Church in Toronto was built in 1821 on the site of the present Knox Church. A larger edifice followed, which was destroyed by fire in 1847. The present Knox Church was its successor.

Churches Converted Into Theatres.

There are two instances of this transformation in Toronto's ecclesiastical history: The Wesleyan chapel in King-street, which ceased to be used for religious purposes in 1833 (on the completion of the Adelaide-street Methodist Church) was converted into the Theatre Royal.

Prior to the erection of the Congregational Zion Churcr in College-street, this body worshipped in a chapel on the northwest corner of Adelaide and Bay-streets. Like the Wesleyan Church in King-street, it, too, became a place of amusement and Amusement-Manager Conner still talks of his experiences as theatrical manager of the second Theatre Royal, which in its turn gave place to the stores and corset factory, which are on its site.

Bloor-street's Wooden Episcopal Church.

In 1841 the Anglicans in the north end of Toronto erected the original St. Paul's Church, which was a wooden building, on the south side of Bloor-street, a little east of Yonge-street. It was a long, low, barn-looking structure, afterwards dignified with a steeple. It was enlarged to three times its original size, and was superceded in 1861 by the present stone structure. Whilst this was building the wooden church, minus its spire, was removed to the western side of Yonge-street.

The subject of abandoning or altered churches is far from exhausted, but enough has been written to show that in this as in all other spheres the law of chance rules, that like the "isms," they represent "they have their day and cease to be." It was this thought of mutation that led Keble to pen the stanza, which all English-speaking people, young and old, have some time sung:

Change and decay in all around I see;
O Thou who changest not abide with me!

EBOR.

Another Aspect of the Manitoba School Question.

Editor World: A residence for a few years in Montreal has revealed to me an aspect of the influence of the Church of Rome, where it is dominant, which should make all Canadians who desire our municipal government to be worthy of a free people exceedingly jealous of favoring any policy calculated to extend the power of the Church. The civic control of Montreal is in the hands of Roman Catholics, the result being we have the worst governed city on this continent. It is run by a "Tammany" ring whose extravagances have plunged the city into an enormous debt for so-called "improvements," which have been designed solely to improve their own finances and to put money and power into the hands of the Romish Church. Properties have been purchased from the Church by expropriation at three times their market value and immense sums paid for damages in cases when the work done largely increased the value of properties claimed to have been damaged. The "Tammany" gang being Romanists dare not resist the demands of the priests, and the bulk of the voters being also Romanists submit to be fleeced because too cowardly to object to whatever policy the priests dictate in order to get money. Montreal is wholly destitute of public spirit, except amongst the Protestants, who squeal loud enough, but are powerless. The leading bankers of this city have expressed their conviction that boodling on a great scale is systematically practised by the ruling aldermen. We have had offers to supply gas here at $1 per 1000 feet, but the gang voted solidly to give the local gas company, of which one of them is a director, $1.40 per 1000 for a long term of years. Our water rates have been raised this year to 10 per cent. on the rental, double the charge in Toronto in most cases, solely because the Water Department is a happy hunting ground for Romanist patronage, which the Engineer declares makes the cost of water double what it would be were the management independent of this influence. A Catholic lawyer told me to-day that he felt certain a large amount of money spent on our Waterworks found its way to the priests. Hence an imposition which would have stirred Toronto citizens into the greatest indignation is treated here with profound apathy, as the bulk of the voters have not the courage to protest against a policy which the priests favor because it brings grist to their mill. Opposite the Jesuit Church here the street is obstructed by a projection from that edifice which is dangerous to traffic. To remove it would be a great improvement to the church. If it had existed in Toronto it would have been promptly removed by the corporation, or the people might have torn it down in their anger. Here it remains, as the Jesuits demand a fabulous sum for doing what is their manifest duty, and what would be to their advantage. They will squeeze $30,000 or more out of the corporation for removing this dangerous obstruction.

With such a spectacle before us, I must for one insist that it is the duty of all who prefer government by the people to the rule of priests to stand firm, in resisting any policy which will give more power to the Church of Rome. I go so far as to say that we are bound even to deny rights to a body which so abuses them as that Church does.

The facts that the Romanists here do not know what public spirit means, that they are driven as abjectly as cattle wherever their spiritual pastors and masters wish, that the Protestant ratepayers are robbed to enrich the Church of Rome, that the government of this city is a great scandal to a democratic country—these are enough to justify Protestants in resisting the attempt to establish such schools in Manitoba as will tend to bring that province into subjection to this dangerous Church.

A MONTREALER.

Montreal, Aug. 16.

PROFESSOR & STUDENT

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THE NORTH SHORE LINE

THREE DAYS' EXCURSION.

STR. CITY OF PARRY SOUND, lighted with electricity throughout, leaves Collingwood every MONDAY and THURSDAY at 1.30 p.m., calling at Parry Sound, Pointe aux Baril, Byng Inlet, French River and Killarney, connecting there with Soo Liners.

Fare for round trip, including meals and berth $6.00

From Toronto and Hamilton..... $10.50

PARRY SOUND, THE GEM EXCURSION ROUTE.

STR. CITY OF TORONTO makes daily trips (Sundays excepted) from Penetang and Midland, upon arrival of morning trains from the south and east, for Sans Souci, Rose Point, Parry Harbor and Parry Sound.

Fare, round trip, including meals.. $4.50

From Toronto and Hamilton..... $9.00

For particulars, tickets and berths for any of the above routes apply to any C.P.R., G.T.R. or tourist agents and ask for folders, or address MAITLAND & RIXON, M. BURTON, Agents, Owen Sound. Mgr., Collingwood.

GRAND TRUNK RAILWAY.

EASTERN EXCURSIONS

Aug. 30-31—Sept. 1-2.

Return Tickets to

KINGSTON	$4.00
OTTAWA	5.00
MONTREAL	7.00
QUEBEC	9.00

Valid for return on or before Sept. 17.

PORTLAND	$13.00
ST. ANDREW'S, ST. JOHN, MONCTON	14.50
HALIFAX	17.00

Valid for return on or before Sept. 22.

For full information apply at City Ticket Offices, 1 King-street west, 20 York-street or Union Station.

CANADIAN PACIFIC RY.

Aug. 30-31 -- Sept. 1-2

Will sell Round Trip Tickets to

KINGSTON	$4.00
OTTAWA	5.00
MONTREAL	7.00
QUEBEC	9.00

Good to return until Sept. 17. Montreal and Quebec tickets are good via Ottawa.

SEPT. 2--8.

PORTLAND	$13.00
ST. ANDREW'S, ST. JOHN, MONCTON	14.50
HALIFAX	17.00

Good to return until Sept. 22.

Stop-over allowed at Lake Megantic and Quebec and any point east, except on Portland tickets.

TORONTO TICKET OFFICE 1 KING ST. EAST. COR. YONGE STREET.

Intercolonial Railway OF CANADA.

The direct route between the West and all points on the Lower St. Lawrence and Baie des Chaleurs, Province of Quebec, also for New Brunswick, Nova Scotia, Prince Edward and Cape Breton Islands, Newfoundland and St. Pierre.

Express trains leave Montreal and Halifax daily (Sunday excepted) and run through without change between these points.

The through express train cars on the Intercolonial Railway are brilliantly lighted by electricity and heated by steam from the locomotive, thus greatly increasing the comfort and safety of travelers.

Comfortable and elegant buffet sleeping and day cars are run on all through express trains.

The popular summer sea bathing and fishing resorts of Canada are along the Intercolonial, or are reached by that route.

Canadian-European Mail and Passenger Route.

Passengers for Great Britain or the Continent, leaving Montreal on Sunday morning, will join outward mail steamer at Rimouski on the same evening.

The attention of shippers is directed to the superior facilities offered by this route for the transport of flour and general merchandise intended for the Eastern Provinces, Newfoundland and the West Indies; also for shipments of grain and produce intended for the European market.

Tickets may be obtained and all information about the route, also freight and passenger rates on application to N. WEATHERSTON, Western Freight and Passenger Agent, 93 Rossin House Block, York-street, Toronto. D. POTTINGER, General Manager, Railway Office, Moncton, N.B. 25th April, '95.