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The Toronto World.
TUESDAY MORNING, AUGUST 1, 1882.

Persons leaving town for the season, and summer travelers, can have The World mailed to them for cents per month, the address being changed as often as desired.

THE WAR IN EGYPT.

The attitude of the house of commons and the enthusiasm which attends the departure of the troops, show plainly enough the temper of the English people. A voice is heard on the other side from the small party whose organ is the Fall Mall Gazette; but there are politicians who, running into the opposite extreme from Jingoism, act as if the unpopularity of every question must be the right one, and, to reverse the motto of some Americans in the case of the Mexican war, are against the country, right or wrong. The cause of England, after all, is sometimes good. No one can now seriously doubt the character or motives of Arabi. The man is evidently a conspirator of the ordinary type, while his conduct is that of a brigand. It is preposterous to pretend that he is at the head of a national movement. No such thing as an Egyptian nation exists; the country is shared between a miserable uneducated peasantry, grounded to the dust by oppression, and their military oppressors. The destruction of the whole breed to which Arabi belongs would be an unexpressed blessing to the people. It is idle to arraign Lord Granville, who is one of the most experienced and sagacious, as well as the most honorable of diplomatists, for not having averted the outbreak by diplomatic skill. Nothing would have put a stop to Arabi's conspiracy but forcible intervention, and to have intervened before the necessity was quite manifest would have been to bring on a quarrel with France. It would, perhaps, have been better if England had never meddled with the internal affairs of Egypt at all till a clear case for armed intervention had arisen. But Lord Granville, as Foreign Minister, could not not to what had been done by his predecessors. The beginning of the entanglement was the purchase of the Suez Canal shares, a piece of theatrical diplomacy which, without strengthening the hands of England in any way (for it did not even give her control over the company), complicated her position and aroused all sorts of jealous suspicions about her designs. The consequences of this step and those which immediately followed it, Lord Granville had to bear. No one could have canceled the agreement into which Lord Salisbury had entered, authorizing France, as the price of her accession to the Treaty of Berlin, to take possession of Tunis. But his general policy of moderation has greatly diminished the peril. What would now be the position of England if the war in Afghanistan were still raging, if South Africa were still absorbing British forces, and the quarrel with Russia were still open?

THE POOR AND THE CHURCH.

We do not regard as an insupportable condition the question why the poor do not attend church. In the first place, they have, rightly or wrongly, the notice that they are not wanted there. It is natural for Lazarus to keep away from the presence of Dives in his go-to-meeting purple and fine linen; and worse than Dives is Mrs. Dives, all aflame with magnificence from the gold feathers above her azure bonnet, to the illuminated hoary and bronze tinted cheeks that peer from beneath her sweeping train. Every one knows what Wordsworth said, "Marriage is a man's business, but often more than a man's." But women's inhumanity to women is much worse. Few are the women among the well-dressed crowds that fill our fashionable churches who will hold out the right hand of fellowship to a woman poorer or in a more humble position than herself. These fashionable creations of the milliner and the hairdresser may, as Coleridge said, "believe that they believe" the old religion of sorrow and sacrifice, which claimed among its other miracles that to the poor is the gospel preached; and the collection plate is passed to the rich. Listen to the occasional response in a fashionable church as the litany is read like a tale of little meaning, though the words are strong, "have mercy upon us miserable sinners." They don't look particularly miserable, these jeweled and perfumed and flower-decked dames! No, the great Teacher was believed in and followed by the martyrs in the primitive age, by the monk before his crucifix, by John Wesley and the first ruler of Methodism. To these fine people the call of Nazareth is only a dead prophet on whose grave the Syrian stars look down.

There is another reason why the poor do not go to church. Many of them don't want to go Sunday is their only holiday. They find the sermons a little uninteresting compared with the study of the divine works in the fields and gardens. A third reason is the unpopularity of the church in our country. We were very pulpitis in this city filled by an orator of Dr. Will's stamp, the church would attract the poor as well as the rich.

THE PAYMENT OF WATER RATES.

The present system of collecting water rates is so unjust and oppressive that we wonder the citizens have submitted to it as long as they have. What can be more reasonable than to charge the man who does not pay his rates until the 1st of August double the amount paid by his neighbor who has settled his bill on the 31st.

July 1st per cent. usury for a day's delay. The law as we have reason to know is a great handicap to the poorer classes who do not always have the dollar or two chargeable for water rates at hand or ready to pay as soon as sent with it just at the time the rates are due. Debtors have probably more frequent memories and time slips over so rapidly that quarter day is upon them before they know it, and the trifling delay means the loss of more than a day's pay to many a family that can barely afford even the regular rate. It is only fair that the man who pays promptly should have some advantage, but the fine now imposed for tardiness is altogether outrageous. There should be a sliding scale, the amount being increased by a smaller percentage for each week of delinquency.

Very frequently the bills are not delivered until a few days before the end of the quarter, which makes the hardship of being called upon to raise the amount suddenly very double all the greater. It has been hinted that in the case of those of influence in municipal politics, the fine is graciously waived by the department while the humble citizens have invariably to pay the mulct under penalty of having their water supply cut off. This is an additional reason why the public should demand a change.

A RIVAL TELEGRAPH LINE.

The Baltimore Sun prints an elaborate article concerning the recently developed and far-reaching Baltimore & Ohio telegraph company. It appears that this company, by its own and connecting lines, connects with 535 points in the United States and 38 in the Dominion of Canada. The wire connects New York and Baltimore, and thus give the company a continuous line of its own from the metropolis to St. Louis, is now rapidly constructing. The point is thus made conspicuous that a formidable rival to the Western Union monopoly in the United States exists in the Baltimore & Ohio line and connections. The Canadian public are anxious to know why the Canada connection of the Baltimore and Ohio—the Canada Mutual—is not being pushed ahead. Toronto and Ottawa remain to be connected. When this is done the Great Northwest will have quite a rival. A scheme is to be submitted to the Toronto and Montreal press, and this is no new affair. The press has, between Ottawa and Montreal and the parliamentary reports of the Toronto and Montreal press.

CANADIAN POLITICAL SECTARIANISM.

Nothing was more amusing during the late election than the statements made by the respective parties, and the effective manipulation of the respective Catholic and Orange vote, and nothing was more astonishing than that there should have been any foundation for such allegations. When, on the Twelfth of July or the Seventeenth of March, the great processions pass by, and the loud succession of educational and intelligent faces meet the eye, the impression is irresistible that such men will not long continue such demonstrations. For it is not natural to suppose that such men, evidently capable of the rational use of the franchise, would not voluntarily continue to accept disfranchisement, yet nothing can be more certain than the fact that, so soon as the voting power of any body of citizens can be handled by political agents to advance objects merely personal, the members of that body are practically disfranchised. I do not profess to exact information of the state of affairs with reference to either of the parties, but speak on the alleged facts as given by common report. The reader must judge as to the value of that report. What I propose is, taking certain things for granted, to remark on what will follow. We are informed—it is matter of common report—that certain concessions from time to time, secure the Catholic—certain other the Orange vote. Newspapers, apparently well informed, speaking for either section, clamor for such concessions and denounce successive governments for having given too few such to them, too many to the opposite league. And this is no new affair; it has been continuous, it has gone on for many years.

Let us now enquire what has been the nature of these concessions, and who have benefited. Can we find one instance of any great and valuable public measure being originated, demanded and carried out by either? There seems no instance. So far as any of their demands, concessions, or gratifications concern the general public, it appears generally to refer to the distribution of places, the nominations of constituencies, or the bestowal of such other command, on those bustling and energetic persons in the ranks of either party who push themselves to the front.

Not leaving out of sight the fact that there are those, in these organizations, who preserve their independence, and vote as they choose, it is yet undeniable that they vote largely in mass. This fact is recognized by every newspaper—and their are many of their own particular organs who do so—which talks of the Orange vote or the Catholic vote.

This being the case it follows that when Roman Catholic use their church connections as an engine of political power, or when Protestants belong to Orange societies—institutions in this country largely political, as every editorial in their journals shows—there is strong and often irresistible pressure exercised to deprive them of freedom of action. The feeling of party is generated and is earnestly encouraged by those who hope to profit by it. People are taught, talked, educated and indoctrinated into the idea that the great object is the welfare of the league, and that they must not be "false to their flag," "renegades," or any of the other epithets we frequently observe lavished on those who, both in and out of the parties in question, do not follow the course the majority deem correct. The result flowing from the whole sys-

tem is that on each side the members of the party, meeting in intelligent devotion their franchises to the maintenance of the interests of these political organizations (or in other words, vote as their party do)—these interests are used to get places and patronage for a few individuals, and the vote of the whole mass of either side is, practically, lost to the country. The amount of injury inflicted in this manner, by these parties and cliques, is enormous, and of a nature and extent which, I am certain, those by whose votes it is effected would never, were they aware of the fact, consent to.

In no country has there been a greater opportunity of benefiting the masses by legislation than has existed in Canada. In no country has it been less used. The reason is that stated. Instead of advancing to position or retaining therein, when by chance obtained, men capable of turning to the public use the vast capabilities of the land, people are induced by designing individuals to form themselves into cliques and organizations—with what effect? That of throwing out the capable men and placing in power those who will reward, what or whom, the clique or organization? By means. Those who will reward a few of the leaders. "A hundred men waste their votes that Jack may get into the postoffice. Those who are in power use the votes of the rest of the hundred voters the first year. And this is the inevitable result of all such political manipulation. And what is the inevitable result of those whom this system places in office? This. They tell the public, "You must not expect to be made rich by legislation. That can't do it. We will put Tom in the senate, or James in the custom house, and perhaps one or two of you may get into parliament or get a contract or two. But for the rest of you—there are hundreds of thousands of you—you can't expect anything. It is quite enough for them to have the honor of being there. Keep it up. Don't let the opposite fellows think you're beat. Stick to the old cause. Hold your meetings. Keep up the organization!" And so it goes. But when they say, "Legislation cannot make people prosperous," it means only their legislation. For Canada possesses resources which, assisted as only legislation can assist them, would double the return to the farmer for his labor, and would give the artisan twice the margin he present has to save.

But this, or anything like this, I again repeat, we cannot get while large bodies of men, in churches or out of them, agree to vote in mass. For they lose the right of individual action that the mass may be strong. And the mass is strong, that Jack may get an office. What follows? A great body of intelligent men have given their franchise that Jack may get an office. Have they themselves got anything? No. Have they lost? Yes, by the inferior legislation which inevitably follows, they have lost, every man of them, so much a year. It would be very advantageous to Canada—it would give almost the change from political death to vigorous life—if every young man would abstain from joining any association where the pressure of companionship is likely to be used to secure his vote. Above all, our constitution is based on the free exercise of the right of private judgment, which is, by a very strong, inevitably, though even perhaps to the person himself imperceptibly, by the connection with associations.

But, it will be said, those in such churches as that of Rome are political associations. Here we come to the root of the matter. It is not likely that the Roman Catholic church in Canada would be far less a political association were Protestants to abandon their counter organizations? Say, if we choose, that certain priests may, as priests often have, wish to make their flock a political lever. What is more natural than that they should use the argument, "Children, you had better vote as we say, for if you do not stick together, who knows what the Orangemen may do to you?" What it has done elsewhere is another matter; but here, it appears to me, the existence of Orangemen, instead of diminishing, as it was intended to do, solidifies and supports the political strength of the Roman Catholic church.

It is not time that the people of Canada, Catholic and Protestant, concluded to do away with these quasi-religious processions and demonstrations? Let me state the case as it stands. The defense of Roman Catholicism—the contest at the Bay—were not consequences of any structure. They were incidents and merely incidents of the rising against the Sturges. It was in England—at Naseby—at Worcester—at Marston—where the struggle was inaugurated; and if we want the termination we must not look to the comparatively small contests in Ireland, but to the great and terrible battles in Europe, when Marlborough crushed into impossibility the future power of France to assist the Pretender. It is the English, and the Irish struggle which, if any, should be celebrated. Yet what would be thought of a procession of Cavaliers with jackboots and broadswords, or Roundheads with cropped hair, and force in buff and bandolier, shouting like the forgotten war cries of their grandfathers' days! And are not our Protestant and Catholic demonstrations just as much out of place? Is not their day past? Were they not much better abolished?

It is to Protestants we must look for the first advance in this matter. Their education is the more liberal; they are, besides, of the governing race. If they do away with a custom now certainly useless, the Roman Catholics, whose March processions are but relics, would probably follow. And then we might look for a great improvement in another respect, and the removal of another institution, created with the best intentions, but which is a very great mistake—the Roman Catholic separate school.

It would not be well to advocate the abolition of these by force. They should be held intact till Roman Catholics themselves desire their abolition. But if Protestants take the lead—in, by abandoning trifling processions and ceasing to encourage societies unnecessary here, the old religious feud is forgotten as practically as it is between English Protestants and Catholics, it will soon be found that Catholics no longer desire separate schools. But for the ignominious dignity to their religion, they would gladly abandon them, in order to obtain for their children the necessarily superior instruction provided for the youth of the community in general.

Children educated in the same schools, brought up together, playing and studying together, cannot, in after life, be induced by any interested representation to regard each other as monsters. Did it ever occur to my reader to have conceived a dislike for some person with whom he was unacquainted? What evil we are prone to imagine of him. How suspiciously we view his actions, and with what terrible intentions we are not ready to credit him. But it happens that we are thrown into his society; we listen to what he has to say; we find we were altogether mistaken and that he is a very good sort of fellow after all. The very existence of a separate school is calculated to teach the children on either side that there is something in their fellows to be feared, avoided, and opposed. But abandon it; let there be one school for all, (as in fact there is in very many parts of this and other countries without the slightest interference with any one's religion) and the children will form friendships and retain them. But still, so long as they see their parents maintain the yearly processional animosity, there will be an aversion. It is there the improvement should begin.

You are trying to get the Canadian boat into harbor, all you own is in the cargo; and there is likely a heavy storm approaching. Do you not think that, instead of the Catholic holding the boat, and the Orangeman for fear he row too fast, and the Orangeman holding the Catholic for fear he should row too fast, it might not be better to try what pulling together would do?

THE NIAGARA BOAT.
(The Editor of The World.)
SIR: I also notice with satisfaction that the purser of the Chiorca has been fined \$3 and costs for his sharpness and insolence, of which I had some experience.
P. M. R. F.

HOW TO RUN A PAPER.
(To the Editor of The World.)
SIR: It is well understood that every body knows better how to run a newspaper than an editor; you will therefore doubtless be grateful for a few hints from one who knows nothing about the business. I might point out that your leading articles are not like those of the Globe or Mail, particularly the first mentioned. How can you expect to pay a sixteen per cent dividend without abusing every public man from whom you differ in opinion and so secure their support and conversion. How do you expect that your paper will be respected abroad unless it makes out that all the cabinet ministers are drunkards, thieves and felons. What is the use of writing articles that don't make your opponents mad. If you continue this sort of current practice you soon won't have any opponents.

You have made several unprovoked attacks on the Normal school fence. Perhaps you are not aware that the Normal school is the abode of an art gallery and school of design and that this fence was designed by the faculty after careful thought and research among ancient and modern models. You must admit that there is not another such fence in Toronto.
J. E. THOMPSON.

IS IT JUST.
From the *Independent*.
Such a war may be expedient—such a war may be in the interests of trade, may promote commercial expansion, and may be favorable to the mercantile—puffing—but it is righteous: When England has slain her thousands of Egyptians will their blood leave no stain on the records kept by God? But ask the questions, why strive to content against the almost invincible clamor? The war has commenced, England is in the field and nothing is now left but to fight. Our love is given to the mother country, but our sorrow is that she has drawn her sword in a bad cause.

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