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The Toronto World.

TUESDAY MORNING, OCTOBER 17, 1882 TROUBLE WITH THE CATHOLIC VOTE.

The conservative party are just now finding that the catholic vote is hard to manage. The Mail in its mal-treatment of the Marmion question has offended the clerical section, and the attack of the Evening News and agnosticism. (owned by the proprietors of the Mail) on Patrick Boyle and John Costigan, one an out-and-out conservative-at present-and the other a minister in the conservative as it may seem, than in intelluctual ground government, for appointing a co-religionist are conservatives or inclined that way, while it has had the complementary effect of makcies "solid" with that party. But perhaps look at it purely from the vote standpoint, but the great body of intelligent catholics eaght to resent the whole business of trading in their ballots as the politicians on

either side are evidently doing. ANOTHER CONFEDERATION.

ed with dismay upon the union between Sir John Macdonald and the bleus of Quebec, recent whisperings tell of a coming event which may well throw them aghast. to be pulling strings toward the consolidation of a maritime union, not the maritime union of which we have read so much in the lower province press, but a scheme to include in the newly devised imperium in schame is that the three first named provinces have about attained to their full growth, that Quebec will move very slowly, depending upon her growth from within rather than from without; that Ontario is growing by strides and promises in the near future to overshadow each one of her points out the necessity of union, for significance now of some of his speeches while making a tour of the maritime provinces last summer is apparent; though during that visit he is said to have made no secret of his theory to several friends he met. Now, however, the wires are moving and we may expect to see some of the developments become public.

AN AMERICAN MILLIONAIRE CURSES THE

On Friday night of last week one of the freight cars run by William H. Vandertheir way home. This W. H. Vanderbilt ience of the public was pleaded as a bar to "the public be damned."

the streets of Paris, a bunch of grass in the mouth that spoke those cruel words. Vanderbilt and his class are a social phenomenon that cannot last. They would do well not to be too insolent.

A NEW DEPARTURE IN SOCIAL SCIENCE. Mr. Herbert Spencer's work on social scithought stimulating when properly assimi- watch tower with his eagle eye saw all this, public benefit.

omena, and from prejudices which tend to warp our judgment in studying them. Then the several kinds of bias which tend

force. He considers it absurd to expect wise or good government He is evidently in favor of leaving things to work out their own salvation, and would hold that government the best which govmaking land common property by confiscations the least. But the facts of the case are here against his application of it in this instance. It is an unquestionable fact that ever since the government in England. Assumed the control of that vest and complete organism, the entire telegraph system of the country, that system has worked with a unity, facility and economy unknown to the competition in America. What would philosophers of Mr. Spencer's school have said beforehand to a proposal that government should undertake the post-office? And had not government done so; had the the post system been left in the hands of private enterprise, what would not have been the loss to the great mass of the people? The fabt is, on Mr. Spencer's own principles, a change in the attitude of society is at hand, a change in the aggregate mass of the social body which must still further specialize it self in other directions besides that of the telegraph and the postoffice.

THE SPREAD OF TREETHOUGHT.

It is as well perhaps in the great hurry of life, where each one toils to pass his fellow, that, we should here and there along the way panse to see whither we are moving. One thing that must strike us now in examining the thought of the time, as enunciated at the clubs, by the fireside, and through the press is, that liberalism in religion. We have also to face the fact, and honestly state it, no matter how grieved we may be; that liberalism in religion is at an analyse of the people in the provent. It is an addition to the clubs, by the fireside, and through the press is, that liberalism in religion is at an ordinary of the people in the people in the clubs, by the fireside, and through the press is, that liberalism in religion is at an ordinary of the people in the people in the province of the people in the action of the people in the same of the people in the action of the people in the same of the people in the action of the people in the same of the people in the series of the people in the action of the people in the action o erns the least. But the facts of the case are

honestly state it, no matter how grieved we may be; that liberalism in religion is at a galloping pace developing into freethough

Go where you will and you find that the Since the world began doubters there have been and disbelievers too; and since the claimed by John Small M. P .- noth these time of Voltaire there never was a period acts have offended not a few catholics who that they could not be counted by thousands in France alone. But it is within the past few years the development has taken place to its present wonderful proportions. Go where you will as we have said, to the fireside, the social gatherings, the club, the college room, and there are freethinkers; not one here and there either, but often the majority! And especially in the college rooms; there you find them in greatest strength, whether it be in Kings or Queens, or Toronto university or Trinity college-And yet a large per cent of these men attend church, listen to the parson tell of how the walls of Jericho fell at the blast from the rams horn, and come away apparently edified. The writer said to a group of seven students in a college room lately, who were all free thinkers : "Why, then, do you attend the sermons and say 'amen' cause there is no good in doing anything else; it does no harm: besides it would never do to proclaim yourself a freethinker, for christianity is fashionable and imperio, Prince Edward Island, Nova has still a deep root in the female side of Scotia, New Brunswick and Quebec. Sir Hector's contention in putting forward his not aggressive or offensive in their tenets. It is purely a matter of intellect with them. One of them, too, put the case this way : "Religion is a moral development; and so long as man looks to some ideal good, some centre of moral virtues, se long will he learn to invest all these with a personalsisters in the confederation. He therefore ity. Neither the sentiments nor the affections will go out to an abstraction. Pull where union is there will be strength. The down that God who is largely regarded as the source of all the virtues and you leave an awful void. We who believe that religion is only the creation of a yearning and aspiring moral sentiment have nothing

bilt through the most crowled part of the home! Let us give a notable case in point. Bowery jumped the track and plunged into Every child who goes from his mother's knee a crowded street car, to the serious injury or the Sunday school to the public school of some and the great alarm of all. This is taught to believe that the world was made accident also blocked the thoroughfare and in six days. But one of the first lessons delayed hundreds of working people on the same boy learns in his physical geography class is that the world is not round. is the same who recently when the conven-but is flattened at the poles like an erange; that it was once a mass of fiery vapor ; that some of his selfish arrangements, exclaimed, it cooled down till it had a crust; that They are as insolvent, as heartless and far This lesson, you see, utterly annihilates the more dangerous. Vanderbilt's contempt theory of the six days employed in the creafor the people reminds one of the Marquis tion. As the boy grows up he will believe Foulon's proposal that the starving popu- what he learns in the school, and crack lace should eat grass. Not many years jokes about the "stories" of the bible. passed before his head was carried through | Thus is the wedge entered; and, disbelieving in one iota, the mischief is done, for he

disbelieves in all. Meanwhile educations increases and so does agnosticism; and the agnostic graduates to the counter, to the various scientific pursuits, to the bar, to the bench, to the choolroom, and not least to the pulpit. ence published in the international science Unquestionably the pulpit has its full series, is like all Mr. Spencer's writings, quota of free thinkers; Beecher is one, Talcity and not by wards. This would bring worthy of thoughtful reading. It is a mage is another, and we can point to at least out a better class of men and kill off the book whose clear reasonings and felicitous three prominent ministers who are of the ward politician, who is forever milking the illustrations cannot but be suggestive and same faith. Carlyle looking down from his municipal cow for sectional

hams; and dying he repeated this.

HENRY GEORGE'S PROGRESS AND

(To the Editor of The World.)
Sir: I am well pleased with Progress and Poverty, and think the reasoning clear and logical except in one or two instances which George tells how equal rights to the land to say. Whether it was right or wrong may be asserted and sectired. "We have to slay him is not the question. The weighed every objection, and have seen that subject for consideration is whether it neither on the ground of equity or expediency is there anything to deter us from naking land common property by confiscating rent." He continues; "How shall we do

mortalize them forever.

JAMES MARREN. Parkdale, Oct. 16. TEMPERANCE COLONIZATION

(To the Editor of The World.) SIR : My attention has been drawn to s aragraph in your paper of recent date, copied from the Edmonton Bulletin, to the effect that with the exception of a strip of land on the south branch of the Saskatche wan river the lands allotted to the temperance colonization society are worthle being nothing more or less than mountaine

Having during the past summer traveled over the greater portion of the temperance lands, as well as a large portion of the Northwest, I pronounce the statement Northwest, I pronounce the statement untrue, for with the exception of about ten thousand arres to the north and east of Moose Woods the land will bear a favorable comparison with the richest and best soil in the territories. I do not mean to say that the whole 2.000,000 acres is good, but tak-ing it in bulk it is questionable whether ing it in bulk it is questionable whether another tract so large could be located equations.

I have taken up over two thousand acres this summer for myself and sons, and have let contracts for the erection of buildings to be put up during the present winter so that they will be ready for occupation in the spring of next year, at which time I start to put settlers on the land. In my travels months, during which time I journeyed over about seven thousand miles of land and water, I saw enough to affirm unhesi and water, I saw enough to aftern unnest-tatingly that with the exception of the above mentioned sandy land and about five thousand acres covered with lime and build-ing stone on the northwest corner of the property, that the land is as rich and as well selected for agricultural or stock rais-ing purposes as any that I have seen, also, that the season is two weeks earlier than in the neighborhood of Edmonton, where the wheat crops are reported up to the present wheat crops are reported up to the present year as having been greatly damaged or destroyed by late summer frosts. Parkdale, Oct. 12. JOHN CLARK.

(To The Editor of The World.) SIR: In your issue of Oct. 12 your correspondent who I suppose from his name is an applicant for position of footman, says he has known domestics to leave good places from their inability to endure their mistress's "bad grammar." Errors may and aspiring moral sentiment have nothing to put in its place. No; I will go to the church and kneel in my pew every Sunday as my forefathers did, whether I pray or not."

A good deal of this now almost general feeling in the intellectual circles is engandered in the primary schools. There the wedge of disbelief enters the child's mind, and every grade he reaches drives it deeper home! Let us give a notable case in point. Every child who goes from his mother's knee or the Sunday school to the public school is taught to believe that the world was made in six days. But one of the first lessons

The Ways of Canadian Politics.

From the Buffalo Telegraph. The ways of Canadian politicians are pe culiar. The Dominion government while exciting considerable opposition by meddling in provincial matters and disallowing spinning round on its axis, as a piece of soft the acts of the local legislatures, allows These millionaires represent in America the same social position as that held by the noblesse in France before the revolution.

They are as insolvent, as heartless and far the polar than province for local purposes being adopted at dominiou elections. In each of the pro-vinces the franchise is based on different vinces the iranchise is based on different principles, and consequently the representa-tion in the dominion parliament can scarce-ly be fairly proportioned. It is possible that Sir John A. Macdonald would have introduced legislation regulating the matter before this had he not seen that a reform in the franchise would be an excellent plank for the conservative platform in the Ontario house, where the party is weakest.

The Toronto World advocates the election of aldermen by the general vote of the

was very ricb, and who was also very grasp-

the people were dying of starvation, except at a monstrously high price. He had near-ly doubled his fortune, when one day the people collected together and slew him.

was right or wrong to buy up the food of the people and make a profit out of their necessities. The moders doctrine says it is right to make money in any way not prohibited by law. The doctrine of eighteen hundred years ago taught that making money was by no means the first duty of life. It adopted the motto "love thy neighbor as thysels," and it drew a very interesting picture of, a poor man in Heaven being asked for a drink by a rich man in quite another place. The truth is that there can be no meaner system of extortion than that which obtains control of the means of subsistence and makes a profit of humanner. that which obtains control of the means subsistence and makes a profit of humannescessities. The man who bought up the wheat and sold it to a starving population at famine prices did as wicked an act as though he had committed wholesale murder, and before the final tribunal will be accommended and instity numbed.

der, and before the final tribunal will be condemned and justly punished.

This is all tolerably clear, and will be accepted by right thinking people without demur. The next step is this: If it is wrong to obtain control of the people's food, and make a profit of their necessities, can it be right to obtain control of the land which produces the food and lavy a foll by standard and make a profit of their necessities, can it be right to obtain control of the land which produces the food, and levy a toll by standing between producer and consumer? This is exactly the system which it is sought to perpetuate in the Northwest; where the land monopoly of the railway syndicate can not fail to produce the most disastrous consequences. This is the system which has prevailed in Ireland, and has led to bloodshed, to a chronic condition of revolution, and to the exodus of half the population of the island to America. The Duke of Manchester is a representative man of the system; he seeks to levy a toll on the Northwest settler through the medium of the land. Therefore the question arises, can it be wrong to monopolize the people's which the food is between the our readers for question, and we leave it to our readers for consideration, merely remarking that the man who monopolized the wheat was killed man who monopolized the wheat was killed by the people, and in the time to come those who monopolize the land will pro-bably meet with the same fate.

Misuse of the Word "American

Judge Freeman of the postal service has just returned from Mexico, and he reports that eastern Mexico is "rapidly becoming Americanized." Note the use made of that word American! On one side of the St. Lawrence the people are Canadian, on the Lawrence the people are Canadian, on the other American; one shore of the Rio Grande is Mexican, the other American. The citizens of the United States are every where popularly spoken of as Americans yet there may be nation in North or South America in which there is a smaller proportion of American-born people than in these states. The popular use of the word American may be regarded as one form of the tribute paid by the word at large to the greatest and most vigorous of western nations.

From the New York Sun.

The university senate in Toronto has re jected the report of the special committee commending that the "Lady of the Lake" be substituted for "Marmion" as a subject on which the students are examined for matriculation. The objection hurled against "Marmion" was that it contained immoral passages, but the university senate evidently thinks the objection is not well founded.

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