

The Catholic Register

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PATRICK F. CRONIN Editor.

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TORONTO, JULY 12, 1906.

TERRIBLE ACCIDENT.

On Monday of last week gloom was cast over the city by the news of a fearful railway accident at Salisbury, England, involving amongst its victims three prominent and respected citizens of Toronto. They were Walter Barwick, Esq., K.C., the well-known lawyer; Rev. E. L. King, rector of one of the Anglican churches, and Mr. Pilon. It is hardly necessary to repeat the harrowing circumstances. A special train from Plymouth on the London and Southwestern Railway with some passengers from one of the ocean liners, was rushing along at the mad speed of seventy-four miles an hour, and rounding a curve at the same rate, just at the east end of Salisbury yard. The engine jumped the track, dashed into a buttment of a stone bridge, and was hurled back upon a train on a side track. Onward the carriages piled upon a funeral pyre the victims, with lightning suddenness and all the terror caused by wholesale death. They had parted from their fellow-passengers in the full trust of meeting them a few hours afterwards at London. Alas! that such joy should be changed to blanket sorrow and twenty-three be hurled to death, to satisfy the racing greed of a railway company. They had crossed the ocean in safety. But the London and Southwestern Railway has been for some time rivalling the Great Western in its time from London to Plymouth. Here was a chance—a clear track, a light train. A record would be made. And a record was made which throws American accidents completely into the shade, and which casts a heavy gloom upon the homes which mourn the death of victims whose life and safety might have been preserved, if ordinary prudence had been kept. Railway racing is not unfrequently indulged in. But if ever public opinion should assert its mastery over the ambition and rivalry of companies, the Salisbury holocaust calls for drastic action and more beneficial results.

Our sympathy goes out more especially to the mourning friends of the Toronto victims. We say more especially, for they are a loss to the city itself.

TREATMENT OF ANARCHISTS.

Whatever evil, and it was terribly grave, the anarchist attempt on the life of King Alfonso may have dealt, it has brought about at least one good. It has roused public opinion in England, which was most assuredly selfish and inexplicable. Shortly after the Madrid tragedy a member of the British House of Commons asked what measures would be taken to prevent anarchist conspiracies being organized in Great Britain. The question was a home thrust, which was parried for the time; but only for a time, as it later evolved the satisfactory announcement from one who speaks with authority, Sir Howard Vincent, that the plots of anarchist assassins can be and have been successfully blocked by international co-operation. We are neither in the confidence of governments nor anarchists, so that we cannot tell how many signs of the kind we have passed. But when we remember the number of rulers who have perished we doubt the efficiency of the co-operation and its international character. Shortly after the barbarous murder of the Empress of Austria an anti-anarchist conference was held at Rome at which sixteen countries were represented. At this conference Sir Howard Vincent claimed that very little could be accomplished by diplomacy, that prevention was exclusively a matter for international supervision and quick intercommunication between the police forces of civilized nations. In this way he proposed to minimize anarchist crime. An international system of supervision and control was formulated and carried out for eighteen

months, during which time no anarchist outrages occurred. This is of too short duration to prove the efficacy of the system. In warfare with anarchy eternal vigilance is not merely the price of liberty; it is the only pledge of victory. As is too often the case, immunity from crime brought relaxation in precautions. The very persons for whom the care is taken are thrown off their guard, and chafe for that liberty which they see their own subjects on all sides enjoying. The time came when vigilance was not enforced and the assassination of King Humbert and of President McKinley followed. A similar relaxation in the international police system nearly threw the royal palace of Spain into deepest mourning upon its wedding day. Comparing Great Britain and the United States, the treatment of anarchists is very different. By the federal laws of the American Republic anarchists or people professing their doctrine are debarred from entering the country, and may be expelled, if having been once admitted, they preach their doctrines within two years. Britain does not expel them. Is the system of expulsion calculated to best gain the end? Sir Howard Vincent, whilst commending the United States' policy, deemed it only local and palliative. His advice was to put an end everywhere to expulsion. As things go Italy drives its anarchists into Switzerland, where cantorial government obstructs sufficient watchfulness. France sends hers to Belgium; Belgium, Germany and Russia export theirs to England. Here the odium of police supervision shelters them. Thus in some countries it is weakness of government which forms the danger, whilst in England it is the strong personal liberty which affords a refuge for the most terrible outrages. No matter how deep seated may be the love an Englishman may have for his own individual liberty, he cannot with any self-respect or patriotism, and still less with any love for order, allow his country to be a dumping ground for the outcasts of other nations or the incubation of plots which threaten the very pillars of civilized society.

FIRST PRINCIPLES.

It seems from the Globe of the 2nd inst. that one of the preachers of the city, Dr. W. G. Wallace, urges very strongly the return to first principles in regard to social, civic and political affairs. The reverend gentleman calls upon the pulpits of the city and the country to a thorough exposition and enforcement of these principles, whereupon the Globe emphasizes the responsibility resting upon the pulpits and the danger to the country which is evident from various investigations. This danger our contemporary regards as moral, threatening as it does, business, society and politics. "Back to first principles," says the preacher. Certainly, and to truer understanding of what are first principles, why they are authoritative and how they may be enforced." Such is the return message from the Globe to the preacher. What these first principles are neither the pulpit orator in question nor the commentator undertakes to define. And even if they had laid down a few, what authority would enforce them? First principles and authority are two important elements sadly lacking to modern society. What are Protestant first principles? The very first is private judgment in religious matters. And in society it is Caesarism. These, from the historical standpoint, are the basis and foundation of the religious, social and political fabric. They have not worked out very well. Their logic has brought destruction upon the religious temple, so that hardly a stone is left upon a stone. Men may attend church, but their presence proves little. It is not merely listening to ordinary human talk that will bring them to a sense of duty. If things are so wrong then must the guilty acknowledge the fault, and seek its rectification where alone it can be found. Justice—which after all is the foundation wall of society—cannot be the outcome of talk and loud-mouthed denunciation. It is the virtue insisted upon by truth and authority. If the princes of the people are to learn justice and apprehend discipline, it is only from the first source of all justice and all power. The evil is more deeply seated than pulpit or press will admit. It is in the godless education of generation after generation. Not the pulpit so much as the school, and least of all the press, can be held accountable for the growing evils of society in all its branches. And when religion is excluded from public schools no matter how earnest our people may be, results cannot be satisfactory. If all the pulpits in the country combined they would simply be a laughing-stock. Where is the authority to enforce first principles? First principles say that ill-gotten goods must be returned. Who will enforce that? Private judgment acknowledges no authority. It is im-

possible to erect a Christian society upon Protestant first principles. Had not the nations which embraced Protestantism still retained some great principles which they had derived from the ages of Catholic faith they would have perished long ago. The want of authority is the greatest evil which threatens modern democracy. In every society there must be order which, with divine guidance, can explain and enforce the great saving principles which bow in obedience and rise in liberty. Education and society are indeed in want of a stronger grip of truth, religion and rectitude. But the preaching in the pulpit on Sunday must be the lesson in the school on Monday. What about the family tie and divorce? So far as politics go, and so far as many other things go, they come to that love of truth and justice which can be found only in religion and in the repression of that greed whose devouring selfishness threatens the mighty and great more than the humble and the poor. If we were to lay down a set of first principles, we would dig deeper down. Truth and fidelity for God's sake would be our watchword. Truth in principle and fidelity in practice would be the main articles. And we know and possess an authority, clear to explain, and strong to enforce the truth and the fidelity it teaches. And with devotion we teach our children these beneficent lessons which thus reaching through society, saves it.

CIVIC CORRUPTION.

The report of Judge Winchester on civic graft was fully anticipated by public opinion. After the evidence produced at the investigation, and more emphatically because of the evidence destroyed in the way of the investigation, the people have been left no room to doubt that the civic atmosphere is as bad, if not a flavor worse, in Toronto than in any of the graft-renowned centres of American municipal rottenness. At the same time it need not be added that there is very little local excitement over the issue of the present inquest. The ratepayers and electors of this city seem to have settled down to the complacent conviction that there is no help for it. The municipal machine is a boldly manipulated contrivance. Its chief purpose is to throw dust in the eyes of the lazy, careless taxpayers. The assessment of all the wards increases by leaps and bounds. Taxes have been piled up enormously, especially in the form of imposed mortgages on property under the local improvement law. Under an avowedly Orange administration we are having commissioners of this, that and the other ridiculous thing appointed at fat salaries. The latest invention is a commissioner of industries at a salary that the mayor or city treasurer would have been ashamed to draw a few years ago. The industries of Toronto need a municipal commissioner, or advertising agent, about as much as a tom cat needs a music score on the back fence at midnight. Another Orange pet needed a good living and the taxpayers have been saddled with the job and the salary at the behest of an Orange mayor. But that is not all. Another wedge is sunk into the already much damaged assessment department, and two Orange cliques will now be contending for the bossship of the most important field of our civic administration.

These things mean more to the city in one year than the graft of its aldermen and architects in a generation, though we do not wish for a moment to minimize the latter. Whatever much or little may come of the latest exposure, the machine which is the matrix of all the subsidiary evils that inflict the corporation is unaffected. No signal of danger in that direction is given. But it is there that all the danger lies. The plumbers' investigation a little while ago was in the end but a farce on justice, the wind-up being but a state worse if anything than the beginning.

DECIDED STAND OF PROVINCIAL BOARD OF HEALTH.

At the late meeting of the Provincial Board of Health the report of the Secretary, Dr. Hodgetts, led to the discussion of a subject, which though often ignored in the past, is of most vital importance to humanity both for time and eternity. No words are necessary to strengthen those used by Dr. Hodgetts when speaking of infant mortality in this Province. He defined it as the "Slaughter of the Innocents," and the real cause of the present lamentable state of affairs, thought the chairman, Dr. Kitchen of St. George, was "the strenuous life pursued by modern women in their devotion to society." Dr. Hodgetts was quite in line with the teachings of the Catholic Church, when he said: "Before leaving this subject, I would point out the necessity for greater attention being given by this

board to drawing public notice to the growing need which exists for a better and more general education of the public in the nursing and care of infants. This board should impress upon the legislature, upon the educationists, upon the clergy and the thousands of our church-going population—yes, even upon the medical profession, the growing need of this neglected and almost forgotten subject being taken up and given a more prominent place."

Rev. Father Vaughan, in England, has lately taken up this and kindred subjects in a series of sermons, and these several strenuous efforts in various quarters cannot but be instrumental for good, by an awakening of a too often ignorant public to the magnitude of the importance of the matter.

COMMUNICATIONS

To the Editor Catholic Register: Sir,—The Toronto Star of the 4th inst., in answer to a correspondent asking what book the Orangemen carry in their 12th of July procession, said that it is the Bible alone.

Now try to realize the most beautiful consistency, and the most striking appropriateness, of carrying that sacred book in procession to the tune of "Titter, totter, holy water," "Cripples lie down," "To h—l with the Pope," etc., etc. Or rather try to fathom the depth of ignorance and bigotry which causes these men to imagine that they are honoring the Bible by acting directly contrary to its teaching of charity towards our neighbor, especially in the parable of the good Samaritan and the commandment, "Thou shalt love thy neighbor as thyself," and "As you would that men should do to you do also to them in like manner." Considering the weakness of our human nature I am not at all surprised that Catholics are sometimes roused to anger by the insults, calumnies, and maledictions levelled at their holy religion, its practices and head on earth, in connection with 12th of July celebrations, but we should rather be moved to pity; and we should pray earnestly that God may relieve these poor misguided people of their deep spiritual blindness.

CHARITY.

QUEEN VICTORIA OF SPAIN AND "THE ROYAL PEOPLE."

The following correspondence explains itself: Editor Catholic Register: May I ask space in your paper for the enclosed correspondence, seeing that now many days have elapsed whilst the responsible Editor of the Citizen has not thought it proper to allow "the other side" of the question to see the light, even in answer to my appeal for fair play. I may add with reference to Mr. Dalby's criticism of the Citizen's article that that paper referred to it in the following words in its issue of 20th June:

"Henry Dalby, who edits Argus Montreal Weekly, and has constituted himself censor-general of affairs Canadian, including pulpit, press and parliament, was not well pleased with the Citizen's comment on Queen Victoria's reply to Earl Grey's message congratulating her and her royal husband upon their escape from the bomb of the assassin. He characterizes the criticism which she received as 'ill mannered and ignorant,' and the objections taken to her reply as 'boorish and mean.' Readers of the Argus know that Mr. Dalby is not easy to please."

By complying with my request you will perform an act of justice while you will much oblige

MATTHEW F. WALSH. Ottawa, 5th July, 1906.

Editor Citizen: Under date of 20th ulto., I addressed to you a communication relative to an article which had appeared in your editorial columns touching the recent attempt at assassination of the King and Queen of Spain, and with reference to Mr. Henry Dalby's comments thereon.

On enquiring at your office on the 25th idem as to why my letter had not appeared in your paper, I was informed that its publication was withheld at your request till your return from camp, when you would attend to it. Allow me now to recall your attention to the matter.

MATTHEW F. WALSH. 2nd July, 1906.

"THE 'LOYAL PEOPLE.'"

Editor Citizen: However much it may suit the purpose of the moment to sneer at the criticism of Mr. Henry Dalby—as is done in your issue of Wednesday, 20th June—on the article which appeared in the Citizen of 13th idem., under the heading "The 'Loyal People,'" you may rest assured that in his characterization of that article Mr. Dalby voices to a very great extent the opinions of many in Ottawa who had read the article referred to, but of which I am bound to say, all seem to acquit the responsible Editor of the Citizen.

I, as well as others, had read the reply of the King and Queen of Spain to the thoughtful message of His Excellency the Governor-General, but it would require a vast stretch of the imagination to figure out their Majesties as speaking of the "loyal people of Canada" as "their" loyal people; they said the loyal people of Canada, meaning of course loyalty to the British Crown.

In that article Queen Victoria of Spain is mentioned as an "obscure relative" of King Edward, while she is also the grandchild of the late Queen Victoria, who is referred to as "a noble woman to whom that name (Victoria) will ever be sacred," and yet the young Queen is spoken of as

an "obscure" person—a nice compliment, certainly, to "Edward the Peace-maker," and to the memory of his venerable mother. The young Queen is the child of a favorite daughter of the late Queen, a partiality which her Majesty demonstrated in breaking away from all precedent by appointing the Princess Beatrice, Governor of the Isle of Wight.

Had Mr. Dalby added that the article veiled (however thinly) a venom which it might not be safe in a mixed community such as is Ottawa, to give expression to, he might not be far wide of the mark. For instance, towards the end of the article the remark is vouchsafed that "quite a respectable portion of them (the people of Canada) disapprove of the whole business and especially of this tendency to exploit the British connection." Now, apart from this alleged "exploitation" in what else does "this whole business" consist? Plainly the one and only fact that the young Queen had exercised that right of "private judgment" which has always been understood as a leading principle of Protestantism, but why not say so openly and boldly. In this connection it may be well to disabuse the minds of many who appear to suppose that the entry of the Princess Victoria Eugenie into the Catholic Church was a matter of only a few months' consideration. On the contrary, both the Princess and her mother had long been noted for their tendencies towards "Ritualism" (which is so often the stepping stone towards Rome) and that both the royal ladies were frequent visitors at the Benedictine Convent, a few yards distant across the road from their residence at Osborne, while the younger lady, especially, had many warm friends amongst the nuns of that Order.

MATTHEW F. WALSH. Ottawa, 20th June, 1906.

The Late Dr. Slaven of Orillia.

Orillia, July 9.—John Wallace Slaven, M.D., one of Orillia's oldest and most respected business men, died at the family residence, Tecumseh street, on Saturday evening, aged 71 years. Dr. Slaven was born near Picton, Prince Edward county, in 1834, and, like many another rising young Canadian, taught school while fitting himself for his profession. He finished his medical course in an American college, taking out a physician's degree, but preferred going into business, and came to Orillia when the place was a small village and set up the first drug store, which is still running under the old name. He took a deep interest in municipal and educational affairs and held all the municipal offices in the gift of the people. A graduate of Kingston Military College, he commanded No. 7 Company, Simcoe Foresters, for many years, and at the time of the Fenian invasion in 1866 took the company to Thorold. Kind, affable and generous, no man will be more missed, no one more regretted. The deceased gentleman is survived by his widow, two sons, Robert R., Orillia; Dr. Alex., Dayton, Ohio, and three daughters, Mrs. E. R. Doty, Merchantville, N.J., and Misses Lillian and Laura at home.

MATTHEW F. WALSH. Ottawa, 20th June, 1906.

A STRUGGLING INFANT MISSION

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week. Average weekly collection, 3s. 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

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