THE TORONTO SUNDAY WORLD

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CIVIC FITS OF MORALITY.

Toronto has had its waves of morality, and we believe we are not overstating the case when we say that each wave has left the city less leprous or cleaner than it was before. Our waves have not perhaps been so strong or sweeping as the upheaval that recently struck Philadelphia. Probably in our case the need has not been so great, nor the field so abounding in possibilities. The City of Brotherly Love, that good old Penn founded, has arisen to the occasion, notwithstanding that she has earned widespread notoriety for corruption. Not alone have the gas grafters been swept aside, but further proof of the astonishing change that has come over her was furnished when the police made a wholesale raid in the disorderly and gambling section, capturing nearly 600 habitues. It was one of the largest raids made in the history of the United States, and possibly the most effective of all, for the magistrates supported the police by holding the prisoners to strict account, without regard to social or financial influence.

This raid must be considered as a part of the reformation of Philadelphia, caused solely by public sentiment. The laws against gambling and disorderly houses have been on the statute books all the time; the police have had plenty of evidence upon which to make the raid; the jails have been big enough to hold all the prisoners who might have been gathered in. Public sentiment, however, was not aroused, and was perhaps even antagonistic to undue activity on the part of the police. But when Mayor Weaver summarily removed from the office of director of public safety a man who had failed to do his duty and appointed Director Potter, the new official found that public sentiment was behind him in an honest effort to rid the city of its worst element. The police, instead of blocking the efforts of the Law and Order Society, suddenly found it to their interest to co-operate, and the raid resulted. In previous raids the disorderly element was forewarned and had no difficulty in escaping. On the last occasion, even as in the Toronto Junction case, when a Conservative attorney-general took the matter in hand, every officer kept his mouth closed and executed his orders.

Unfortunately the law deals far more kindly with men than with women in Philadelphia, as elsewhere. The men captured were discharged upon payment of a fine of $10 and costs. All the "respectable" men gave assumed names, of course, and most of them managed to escape without revealing their identity. The women accompanying them—some of them said to move in respectable circles—will suffer a heavy fine and the far more effective punishment of open and uneffaceable shame. Possibly the great raid will lead to an amendment to the law providing for the adequate punishment of men who frequent the dens of shame—certainly such a result will be demanded. But while the men escape, the public generally will feel little pity for the women who counted on privacy as a shield for their wrongdoing. Their shame will be the most powerful deterrent imaginable to others who hover upon the brink of vice. The fear of exposure will keep from going astray many a woman and girl whose moral fibre would otherwise be too weak to resist temptation. The sooner such a deterrent is applied to weakness and vice on the male side the better. Philadelphia's sturdy steps toward reform and decency will encourage many another city in the United States. It will be to her everlasting honor if the old Quaker City, long sunk in her own corruption, should become the pattern after which other municipalities can model much-needed reforms.

THE CRIMINAL LAW OF THE STATES.

In an address to the graduating class of the Yale Law School a member of President Roosevelt's government, to wit, Secretary Taft, delivered an impressive criticism of the defective administration of criminal law in the United States. He declared that the way in which murder trials are conducted is "a disgrace to civilization." These are strong words, but they come from one of the ablest lawyers in America, a distinguished jurist and an administrator of wide experience and high character. He sustained his criticisms with striking figures. In 1885 there were 1808 murders in this country and 108 legal executions. In 1904 there were 8482 murders and 116 executions. While the number of murders increased four and a half times, the number of executions remained practically the same. During the past twenty years there have been 131,951 murders and homicides in the United States and only 2286 executions. The number of murders in that country last year was larger than the number of American soldiers lost in the war with Spain and in the Philippines. It is a record which constitutes a national disgrace.

Secretary Taft ascribes this terrible increase of bloody crime to two causes, the ease and facility with which the defence can set up obstruction, the frequency of appeal, the frequent delays which add to the difficulty of conviction and the farcical system of selecting juries. Secretary Taft strongly urges the adoption of the British system as a remedy for these defects. He would limit the right of appeal, denying appeal to the upper court except for errors which the higher court can say have changed the result of the trial, and would forbid reversals of judgment on mere technical errors which do not affect the essential merits of the case. He would forbid peremptory challenges of jurymen and give judges power to comment and to advise jurors on the value and significance of evidence.

Referring to the secretary's remarks a United States contemporary "makes the significant comment that criminal cases are seldom tried on their merits in this country." The criminal is given every possible advantage and technicalities are relied on for escape from justice. Even when convictions are obtained, afterthoughts and statements are brought forward and political and church and race influence is employed in the effort to secure pardons, which too often succeed. The result is seen. Eight thousand murders a year and 116 executions. It is truly an awful lesson.

REVOLUTIONARY RUSSIA.

Russia is ripe for revolution—ages of despotic autocracy, centuries of unjust rule, a weak and obstinate czar and a Bourbon bureaucracy. To these add defeat and humiliation in a foreign war. Nor are these all. Poland and Finland are alien in race, in tongue, in aspiration, in tradition. Both are ripe for revolt and both have the bitter memories of a thousand wrongs. Then there are the Jews, oppressed beyond endurance and challenging the sympathy of all their brethren of happier lands.

Charles I. and Louis XVI. were just as opportune kings as Alfred the Great or Louis XI. They were born for their times. It is doubtful, extremely doubtful, if any other real King England ever had could have lost the war against the parliament, and it is certain that Louis XVI. advanced the revolution farther than Marat or Danton or Robespierre. Liberty in England and revolution in France owned much to the fatuous obstinacy of Charles and the fatuous folly of Louis.

This Czar Nicholas seems to be one like them. He is obstinate, and it is the pertinacity of a weak man, and yet he is impressionable, but it is the susceptibility of a languid man. He is obstinate in the wrong. So was Charles of England. He is capricious in the right. So was Louis of France. He listens to everyone, is convinced by everyone, and yet at noonday he is under the same influence that he was at the dawn, and that he will be at nightfall. Such rulers are made for revolution. He is not half the man old George III. was, not half the man James II. was, and George lost America and James lost England.

That Russian court may be playing one of its tricks on our neighbors' peace-making president. It seems as tho there is something in the very air of St. Petersburg that makes it impossible for candor to breathe that air or exist at that court. Russian diplomacy has been another name for perfidy for centuries. Turkey was more to be trusted. The war with Japan might have been avoided if Russia had been frank of speech, and it is certain that it would have been avoided if Russia had been honest of conduct.

However, Russia is in dire distress and much can be allowed for her present strait. She cannot withstand Japan, and yet peace, even honorable peace, with Japan might be followed by revolution that would paralyze mankind with horror. In His inscrutable Providence, God has given Russia a pigmy for ruler, when in all human calculation a giant was never so imperatively required.

THE VALUE OF SALT.

A man operated upon in a city hospital lay apparently dead upon the table. His pulse stopped beating for nearly five minutes. Two of the attending surgeons said that life was extinct. Otherwise injected saline solution into his muscular tissues, and a few minutes later, altho the had apparently been dead, there was a convulsive movement of the body. In half an hour there was marked improvement, and by constantly repeating the treatment the man is now in a fair way to recover.

The life-giving quality of a salt solution is not a new thing among physicians and surgeons. In many an operating room the solution has been applied with remarkable results, altho perhaps there is no case where heartbeats had ceased for an appreciable length of time. In cases where death seems imminent from extreme exhaustion the revivifying power of salt is also known. The story recently printed, therefore, to the effect that a professor of biology in Chicago had found the secret of life in salt water carried with it a certain air of plausibility, while still another announcement that radium is found in salt water and that radium possesses almost creative powers comes within the range of credibility. There is no doubt that salt water and air are tonics. The constant procession of the weak and suffering to the seaside is the tribute which humanity pays to the wonderful life-giving principle which is wrapped up in the sea. The time may come when in salt water will be found the mysterious secret of existence, which for ages has baffled the closest scrutiny of science. The ocean may be the storehouse of the world's vitality.

In a vague way the ancients knew of the restorative value of salt. Those who lived away from the sea regarded a salt spring as a special gift of the gods, while the Germans believed that the presence of salt in the soil invested the latter with peculiar sanctity, and made it a place where prayers were most readily heard. Salt was literally worshipped. Even the ancient Hebrews, instructed by Moses as to their offerings to the Lord, were told that "with all thine offerings thou shalt offer salt." Homer refers to salt as "divine," and Plato characterizes it as "a substance dear to the gods." The importance and almost religious value of salt upon the tables goes back to the earliest times. In addition to all this, there is hardly any reason for doubting that the very first concerted movements of the human race were due to a desire to secure salt, while in some countries cakes of salt still pass current as a form of money. In fact, columns might be written concerning the part which salt has played in the religious and commercial history of the world.

It would indeed be strange if, after all these centuries, the sanctity of salt should be found to have a substantial foundation. There is unquestionably some mysterious virtue in this common mineral which has a wonderfully recuperative effect upon the human system. It may be that science will go further and find that in salt—known and worshipped by the ancients, and indispensable to modern mankind—there exists the secret for which a world has for so many centuries sought eagerly and in vain.

CAN PATRIOTISM BE TAUGHT?

Some little time ago a member of the British ministry, speaking in support of a scheme for providing in the colonies a series of lectures on the home country, and in the United Kingdom a corresponding series on the colonies, quoted with approval the reply made by a Japanese who was asked how his nation attained and kept so high a standard of patriotism. "We," he said, "teach patriotism in the schools." Like everything else taken up by this wonderful eastern people, they have succeeded in imbuing the youth of the nation with the utmost patriotic devotion, not by such means as national holidays, planting of commemorative trees and high-flown sentiments which tend to an excessive respect for outward symbols. The Japanese method is "to train the children in the art-forms upon which that nation has stamped its character, and to connect this training thruout with the national legends, fairy stories and fables."

Dr. Arthur Somervell, inspector of music to the English Board of Education and the Scottish Education Department, has latterly been urging some ancient doctrine in novel form to the School Music Union and the Parents' National Educational Union. He has been an enthusiastic student of pedagogic problems, and holds very strongly that many of the most obvious difficulties and dangers in present school systems arise from the neglect of "certain methods of training which have either never been known or have been forgotten, regarding psychological development and physical and intellectual sequences."

"It is impossible," he continues, "to watch another great nation of islanders on the other side of the world without realizing that they have some knowledge, some motive power which we do not understand—some inspiration which is not at our disposal. Could we keep a secret known to thousands of our people? Could we control absolutely our press? Is it conceivable that there is any possible war, any possible cause whatsoever, which would unite our people in one common purpose so well understood that the political opposition would voluntarily cease to exist until that purpose was achieved? When a whole nation can act as one man, feel as one man, there is only one cause possible, and that is a system of national training which has cultivated to a high degree the imaginative faculty, enabling men to see principles—a system of national training which keeps them from looking at life piecemeal in a way which opens the door to endless differences and makes truly concerted action impossible."

It is the faculty of imagination and the sense of beauty which Dr. Somervell maintains need to be awakened if a nation is to become united and patriotic. The matters in which the British race peculiarly excel, such as capacity for government, the maintenance of social order and the like stand in the same position as good manners and habits which are not learned so much thru the intellect or by direct teaching as by the impressions produced by the mental and moral atmosphere of early childhood. Of the subjects taught to children, those which earliest make this appeal thru the senses are the subjects relegated to the later stages of education but chosen by the Greeks for its foundation, "the rhythmic arts of dancing and gymnastic, of song and poetry—the special poetry of fairy story, legend and fable."

If this is so it follows that the easiest and most effective method of cultivating the imagination of children is also the best and most direct method of instilling and evoking their love of country. National songs—not so much "God Save the King" and "Rule Britannia," as the music which the nation made for itself in its own childhood—are the natural things upon which to bring up the rising generation. Experiments along this line have already been made in Britain on a considerable scale. The teachers in the elementary schools of Ayrshire have in a measure led the way. Not long ago forty-six thousand Ayrshire children were gathered together and sang old ballads and folksongs, as they should be sung, in unison. The teachers bore unanimous witness to the growth of a corporate feeling and to the improvement in discipline which had followed this new development of the singing lesson and the inspectors had noticed a parallel improvement in the morale of the teachers. The art life of Japan is closely interwoven with the daily life of the people and is at once an insitement to patriotic feeling and the mode by which that feeling finds expression. Music and song afford that opportunity to the British race and is the best expression of its life. The more these are cultivated in the early stages of education, the deeper will be the love of country in the people and the more readily will the imagination respond to the great ideas involved in the progress of the empire.

The Sunday Question.

London Saturday Review.

There is a Sunday question; we have no doubt on that point. It is true the rant of professional revivalists and the sensational rhetoric of popular preachers might easily put off the "sober and peaceable members of the Church of England" to whom the prayer book is addressed, and prevent them from taking seriously the present alarm as to the abuse of Sunday. But a thoughtful survey can leave no doubt in the minds of any who think that Sunday should not be leveled with the other six days of the week that a tendency in that direction is running somewhat strongly and rapidly. The movement of laymen to stem this tendency cannot be called premature, and we have no fear of its being too late. As the promoters of the movement do not attempt to impose on the public any castiron rules for Sunday observance, but simply point to the spirit which they think should inform it, the spirit of worship and rest, we are able to give them unhesitating support. It is a real pleasure to find a church movement which an examination of the names connects with no one church party more than with another, and which is entirely sane and sensible. The Sunday question would be easier to deal with if the zeal of the preacher, lay or cleric, did not so often outrun his knowledge, and, to be frank, his honesty. Illegitimate arguments are too often summoned in aid. What is the real extent of the evil? The thing has two sides, one much more serious in our view than the other. There is the frankly pagan Sunday, and there is the decent but wholly secular Sunday. The number of houses where Sunday is not only like any other day but rather more rowdy, where even intentional violence is done to the public sense of respectability, is not really great. They may amount to a good many if counted up, but proportionately they are still few. They are mainly the houses of new rich people, who hope to get into society by their fastness. There should be no prejudice against a man because he is rich or because he is new, but in most countries it is a plain fact that new rich people are the most luxurious and the most rowdy. It is not unnatural; they are under no restraint of tradition, of status, of public responsibility, and not infrequently they have lacked the advantage of good education and bringing up. They have given up working; they have means to obtain every pleasure; and if they are not intellectual they do not know how to use their means except in enjoyments more or less crude. But if the upper class would make these people see that these Sunday performances were not to their taste, they would soon mend their ways. And this the best elements in the upper class ought to do. They owe it as a duty to common order and public feeling. Whether his free attitude to Sunday be the license of the libertine or the liberty of the spiritually enfranchised, no man, least of all a local magnate, has a right to use his liberty to offend the common sense of his neighborhood. The lay movement we spoke of will be able to bring very useful influence to bear in this direction. On the whole we think this Sunday rowdiness will soon abate. But the other side of the Sunday question is much more difficult to deal with. The numbers who ignore the religious aspect of Sunday certainly increase. They spend the day harmlessly and reasonably, religion apart—but it is merely a secular day off work. Especially church-going has fallen off amazingly; it has fallen off in all classes, but most of all in the upper class. Even amongst those who do not at all mean to ignore religion going to church is no longer a matter of course. That being so, it is not strange that the mere men and women of the world should fail to recognize any obligation to attend public worship. This we regard as a serious and a sad tendency; and the church should bend all its energies to check it. It is stultifying the increased energy of the clergy, and the renewed activity in every branch of religious work which the last half century has shown. In religion, as in other things, every man has become a law to himself, and when a man becomes a law to himself he becomes an anarchist.

WAR HELPS HIDE MARKET.

Latest Order from Japs Is for 1,000,000 Sides of Sole Leather.

From The Milwaukee Sentinel.

"The Russo-Japanese war has completely cleaned out the California hide market," said J. Philbrick. "California has been the hide centre for the entire west, shipping to all parts of the country, but for the past three months has been receiving its supply from the Texas market, where I have recently been dealing in hides. I learned from a California representative while in Texas that orders had been placed by the Japs for the shipment of 1,000,000 sides of sole leather, probably to be used for the soldiers and harnesses and accoutrements for the horses, representing a total of between $4,000,000 and $5,000,000.

"The business system of the Japs is illustrated by the fact that the entire amount is paid in cash before the packing for shipment. Naturally, the price of hides has advanced. For the past eighteen months this has been so, but recently the jump has been greatest. American factories are forced to look to the foreign markets for their supply. It is a well-known fact that the French-tanned hides are the best in the world and the most costly, but the high prices here allow of the purchase of these skins at about the same figure as in this country. There is good reason for the excellent hides sent out from France.

"The calves are kept in better condition and the hides are correspondingly better nourished and the abattoirs of Paris are parlors in comparison with the foul places of this country. Every skin is thoroly cleaned, and when it comes to the market it is in the best shape posible."

Modern Restlessness.

From The British Weekly.

The great restlessness of the modern world is perplexing. Why is it that people need so much change nowadays? That they need it, and that they take it, there can be little question. Hard workers very seldom remain in the same house in London for three months at a time. They break up the days by getting away for one week-end at least. They need a good holiday in the autumn. Four weeks is coming to be regarded as a minimum. The usual holidays, Easter, Whitsuntide and the rest are enjoyed, if possible, with a margin. Nearly everyone who can afford it gets away for some little part of the winter.

Amazing Sympathy.

New York American.

The sympathy of some Americans, mostly belonging to the distinctly commercial class, for Russia as against Japan is amazing, but still explainable. There are people so lost to any sense of the universality of human brotherhood that they would be willing to sacrifice a rising, intelligent, progressive and democratic nation like the Japanese to the execrable Russian autocracy lest the trade of the United States might encounter a new rival.