

## Toronto's Traction Difficulties

The city of Toronto, like all large and growing municipalities, at some period of their growth, finds itself beset with traction difficulties. The problem of rapid transit in large and populous cities is one that calls for the very best judgment and the keenest intellect. John D. Ryan solved the difficulty for the City of New York by successfully carrying through the immense undertaking of an underground railway system, and it may be possible that the Queen City, should it adopt the plans and suggestions of another leading Irishman, will escape from her present difficulty. Mr. George Plunkett Magann, one of Toronto's most enterprising business men, whose long experience with railways places him in a position to speak with authority on the subject, has been long interested in the matter of Toronto's railway facilities, and he has made certain approximate calculations that place the subject in so simple and comprehensive a form that to understand it is an easy task for even the ordinary lay mind. To begin with, the natural grade and slope of Toronto as a general thing are so happily situated that but comparatively little work would be required to prepare it for a viaduct scheme. Other cities have found themselves face to face with similar constructions at many times the cost it would be to Toronto, simply because nature has already done much in favor of the latter. Then the following calculations have been made. Taking an average of 100 trains per day—and this is a low average—and 35 cars to each, Mr. Magann concludes that lowering the grade from High Park to Strachan avenue, between which point there is a natural obstruction, the notorious "hog's back," and introducing the viaduct as proposed, should enable each train to carry an increase of at least 10 cars. This gives an increase at the rate of 1000 cars per day. The lowest gain of each car to the railway is \$10 daily, and of the 1000 cars \$10,000 in the same time. Allowing 300 working days in the year, we have an increase to the railways of \$3,000,000 per annum. The plans by which the changes may be effected were drawn up by Mr. Magann in 1897, and are embodied in the plans at present being submitted by the Grand Trunk Railway for the appropriation of the City Council. The changes proposed would affect not only local trade, but indirectly the entire ocean, lake and river trade of Canada.

While the above plainly shows that the railways will eventually—and without much delay benefit by the construction of the viaduct, it is perhaps scarcely fair to expect that the entire cost should be thrust upon them. It is a generally acknowledged law that the cause that creates a danger should supply the safeguard, and while the different roads have created the majority of the dangerous places, the city is not exempt from blame in the matter. Many streets have been opened with the knowledge that they would cross the tracks, and where this has been done the city should bear the expense. This, too, would save litigation. A spirit of give and take in which city and railways would work for the general good is the spirit called for by the exigencies of the moment. It costs the city now in the neighborhood of \$20,000 yearly to protect—if we may so term the present inadequate system—the level crossings, and should the city become grantors to the amount of \$500,000 for the proposed scheme, the saving of the present yearly outlay would soon redeem the amount guaranteed. The plan proposed will do away with level crossings from the Humber Bridge to Scarboro Heights, and reduce the latter grade very considerably and would secure immunity from danger for the thousands who frequent High Park and the Island. The life-threatening crossings at Sunnyside, the Exhibition, Yonge and Bay streets, Bloor and Queen St. East, would no longer excite and vehicles and foot passengers could travel free from the menace now ever present to their very existence. The time, too, is opportune for the laying of new tracks, three double lines being a necessity with the increasing calls on the city's traffic, and not till this double project is complete can Toronto take her place where she sometimes claim she rightfully belongs, that is amongst the progressive cities of the American continent.

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## The Evils Of Mixed Marriages.

From the earliest period of her history, says Archbishop Ullathorne, the Church has always reprobated mixed marriages, holding them to be unlawful, pernicious and disgraceful for those contracting them, as well as disastrous for the offspring of the marriages. Statistics fully bear out the truth of the statement that not one per cent. of such marriages proves, from the point of permanent happiness, a complete success. One main cause, says the Archbishop, of the frequency of these unlawful alliances is to be sought in the inadequate instruction which Catholics receive on the subject of mixed marriages, whether from the classroom, or from the pulpit, such a deficiency arising mainly from the not inexcusable fear of wounding the feelings of those who have already contracted such alliances. Yet as the Doctor says, if youth be taught the truth in their catechism days, it will be prepared to hear it enlarged on, from the pulpit; if the prohibition and its causes be made known to them before their passionate fancy gains in development, the resulting Catholic instinct cannot fail to save them. Above all, it lies with parents to guard their children's welfare in this regard.

As the Archbishop points out, although the prohibition may appear stern, harsh and arbitrary to any Catholic young man or woman whose disposition lies in the direction of an alliance with one of another faith it is, in fact, both a reasonable, a merciful and a charitable law. The Sixth Chapter of Genesis shows how large a share mixed marriages had in bringing about that universal corruption which led God to say that He repented of having made man. The sons of Seth married the daughters of the descendants of Cain "because they were fair."

The inspired Scriptures point to these unions as having been the original cause of those corruptions, to cleanse the earth from which the Deluge came. In a later age the Mosaic Law forbade the mingling of the children of belief with those of unbelief, the whole drift of God's law being to hold the seed undefiled. It is impossible, says the Archbishop, to read the Old Testament with attention, and not to see that the divine prohibition of marriage between believers and unbelievers is a most benign and merciful dispensation, and that the neglect of it is ever accompanied with evil of the gravest description.

According to the law of Christ, we find St. Paul laying down a rule for married converts from paganism, that clearly shows it was never contemplated that Christians should marry unbelievers. Says the Apostle to the Corinthians: "If any faithful woman hath an unbelieving husband, and he consent to dwell with her, let her not put him away. . . . But if the unbeliever depart, let him depart; for the brother or sister is not under bondage in such cases, but God hath called us in peace. For how knowest thou, O woman, whether thou shalt save the husband, or how knowest thou, O man, whether thou shalt save the wife?" The Apostle intimates that if the unbeliever refuses to live in peace with the believer, or if he wantonly deserts her, the marriage bond which was not inseparable because of the unchristian state of one party, is dissolved in favor of the believer. But this is limited to the case of an unbeliever without baptism, for the marriage of two baptized persons is valid, whatever their state of unbelief.

The whole policy of the Church has ever been against the mixed marriage. Her direct legislation against them begins with the growth of early Church heresies. Nevertheless, as St. Thomas says, "if one of the faithful contract marriage with a baptized heretic, the marriage is real although he sins in contracting it if he knows her to be a heretic." That is to say, the Catholic sins in contracting such a marriage, unless for grave reasons the Holy See or its delegate dispenses from the prohibitory law. Since the spread of Protestantism, in particular, has the Church been ever vigilant.

Benedict XIV declares that it was extremely rare for the Pontiffs to grant dispensations except on the condition of heresy being renounced, and that only in the case of the marriage of sovereign princes, to prevent great evils to the Commonwealth, yet never without the children's future education in the Catholic faith being secured.

Think, says the Archbishop, what it is not to be able to pray together, to have to attend different churches on Sundays, to be ashamed secretly of displaying the symbols of one's religion, never to be able to converse upon matters of religion, to have no joint counsel, or even feeling in common in regard to the spiritual welfare of the children. The families that have fallen away from the Church through mixed marriages may be counted by hundreds. Let a Catholic wife love her Protestant husband ever so much, she cannot love or revere the condition of her soul.



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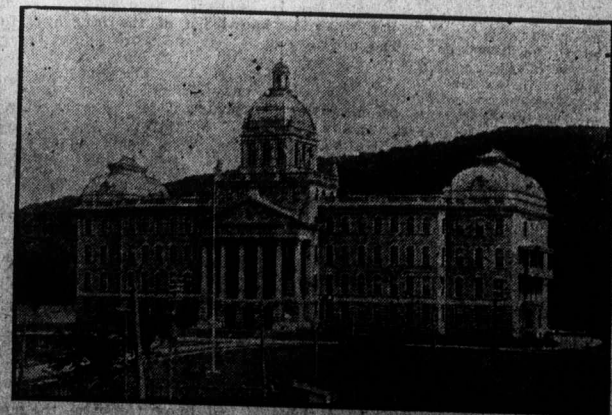
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## The Mission Renewal at Maynooth Ontario.

(Received too late for last week's issue.)

A small panic was caused in the church at Maynooth on Sunday, the 22nd ult., by the breaking of a flag stone in the altar, the concourse of people being so large that the floor gave way a little, causing the break. Consequently a great many of the worshippers had to hear Mass on the steps outside the entrance. The explanation of the accident was given by Father Holland, who was giving the mission: It was that the little edifice, not being used to that kind of thing, wanted to sink on its knees

