

THE POLICE INVESTIGATION.

The timely expression of strong indignation that fell, last week, from His Honor Judge Wurtele, regarding the abominable crimes that are daily perpetrated with comparative impunity, in our city, has found an echo in the heart of every citizen, and there is not a discordant note in the chorus of gratitude that goes up to the worthy administrator of the law. It is evident that such an expression, coming from the presiding Judge of the Court of Queen's Bench, must have the salutary effect of stirring up the public and of forcing an investigation that has been so long delayed and so often successfully burked. Let that movement be made at once and let it be as complete and as careful an examination into the workings of the force as is possible. We rejoice with all our fellow citizens, that something has been done to startle the sleeping guardians of the city's morality from their slumbers and to establish a means whereby such crimes, as that in question, not only should be punished, but especially should be prevented from occurring.

It has been remarked that as far back as 1892 the Citizen's League did a great deal to bring about an investigation into the methods adopted (or rather neglected) for the salvation of the public morality. Without wishing to take one iota from the credit due to certain members of the League on that occasion, we feel bound—in presence of the fact that the originators of that movement are ignored—to point to the work done by the TRUE WITNESS at that time. From June, 1892, till October of that year, our columns teemed with appeals, suggestions and accusations. Twice did we go before the Police Committee and asked for an investigation. It was only after reiterated attempts that we succeeded in securing a special meeting of that committee for the purpose of hearing the complaints formulated. It was after we had hammered away for three months that some prominent members of the League joined in and subsequently accompanied us to the meeting. The story of what then took place is too fresh in the minds of our readers to require a repetition now. And it all resulted in the committee agreeing that there was something wrong some place for which somebody was in some way responsible. But as to who that somebody was, or in how far he was responsible, it was not positively agreed upon. The result is that two years of the old system have passed by, more crimes (that might have been prevented) have been committed, innocent lives been ruined, souls have been sent on the way to perdition—and, after all, the investigation has to be made, the wrong acknowledged and society satisfied.

If any interested person will only take up the back issues of our paper, for the summer of 1892, he will find there most clearly pointed out the exact state of things now brought to light, and that we foretold that which is now taking place. This we do not state in any spirit of self-glorification, but merely to show how and why we are so glad that matters have taken the present turn. We hope that the impetus given by Judge Wurtele's address in court will not die out until the whole question is fully and satisfactorily settled and that the city is freed from the plague of immorality that is worse than an Asiatic cholera. Let the blame fall upon the guilty and negligent, and while the perpetrators of such crimes are punished, let the chances of any future repetition of their deeds be destroyed. It is a million times better to prevent than to punish a crime. In the case of prevention both the criminal and

his victim are saved. In the case of punishment, after detection, the criminal suffers, but the victim is also lost.

While we are raising our humble voice in unison with the others we desire also to draw attention to a certain extravagance of which the over-zealous may sometimes be guilty. We all know how prone human nature is to rush blindfolded and in mad haste after the one supposed to have been guilty of some grave offence. The spirit of vengeance often prevents that of justice from acting. A fearful deed is done by some satanic character, suspicion falls upon certain persons, suspicion creates rumors, rumors create stories, stories that are based upon suppositions are believed, and finally a number of angry people collect, they seize upon the suspected persons and summarily execute them. When the lynching is done, and the calm is restored after vengeance being satisfied, it is discovered that the wrong men were executed, or that only one of them was guilty. In a lesser degree that same spirit of the "hue and cry," which prevents discrimination, exists in almost every affair of life. It is for this very reason that civilization has established legislatures to pass laws and courts of justice to carry them into operation. We may be asked how this applies in the present instance. The answer is simple.

There has been grave neglect and criminal wrong done by those whose duty it is to protect the morality of the city. But there are men connected with the administration of the law and with the work of social protection that cannot be accused of ever having neglected a duty. Therefore, while a complete and thorough investigation into the workings of the police and detective forces is an absolute necessity, and, in the name of order, safety, morality and justice, must be carried out; in the meantime every man who happens to be a member of the police or detective bodies should not be held up as a dangerous and unfaithful servant of the public. There are good men, honest men, conscientious men, upon the force; and they are the most interested in having a complete sifting of the matter and a perfect weeding out of the wrong element amongst them. In the next place, it will not suffice to bring special accusations against individual officers. The whole system—which we believe to be a most pernicious and unsatisfactory one—should be turned inside out and thoroughly examined. Then there is a point of still greater importance. What are the powers of the Superintendent? Let them be defined once for all. What are the limits of his duties? Let that piece of information be had. What force or strength has he to perform to the letter the duties thus imposed? Is that force too weak numerically? or too defective from a point of ability or of character? or too much under the evil influence of wrong-doers to be depended upon? If so, then that force must be at once so remodeled as to meet the requirements of the Superintendent. If then, with a strong, a chosen, an honest, a moral force at his back the Superintendent is not able to eradicate the evil complained of, there remains only one course for the authorities to pursue, viz: to get some person who can do that work.

In any case the wheel has been set in motion and we trust it will not cease turning until every atom of the youthful depravity evil is ground out of existence.

SEVERAL of our contemporaries from across the line have been pointing out that Bishop Hall, the ruler of the Episcopal diocese of Vermont, is an English-

man and a foreigner in the United States, yet he will join in the cry raised that Mgr. Satolli is a foreigner and consequently has no business to act as Apostolic Delegate over the Catholic Church in America. The fact is that if Catholics are satisfied that the Apostolic Delegate should exercise a jurisdiction given him by Rome, we cannot see that it is any other person's business. We know no foreigners in our Church. Ours is a perpetual and universal Church and it belongs to all races of men. It would be another question if the Pope's envoy came to dictate the civil laws to the nation. But his mission is not political—it is religious. And even did the Vatican decide to send a representative to the White House, would that be any more out of the way than the fact of having representatives at the courts of Europe? Such men as Bishop Hall know so little about the Catholic Church that they judge her by their own standard, and that standard is always faulty and below the mark.

THAT A. P. AISM.

Like many another spasmodic outburst of bigotry the A.P.A. is falling gradually back into the obscurity out of which it arose. In the San Francisco Monitor we find an authentic account of the full ritual of that order. In a general way it does not differ very much from the ordinary system adopted by other secret societies. The principal distinctive feature of this is the oath and the peculiarly malicious curse that accompanies it. For the instruction, if not edification, for the amusement, if not approbation, of our readers we will reproduce that oath. It runs thus:

"I do most solemnly promise and swear, that I will not allow any one a member of the Roman Catholic Church to become a member of this Order, I knowing him to be such; that I will use my influence to promote the interest of all Protestants, everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the services of a Protestant; that I will not aid in building, or in maintaining, by my resources any Roman Catholic Church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any controversy with a Roman Catholic upon the subject of this Order, nor will I enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employees may undermine and substitute the Protestants; that in all grievances I will seek only Protestants and counsel with them, to the exclusion of all Roman Catholics and will not make known to them anything of any nature matured at such conferences; that I will not countenance the nomination in any caucus or convention, of a Roman Catholic, for any office in the gift of the American people, and that I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant; that I will endeavour at all times to place the political positions of this government in the hands of Protestants. [Repeat.] To all of which I do most solemnly promise and swear, so help me God. Amen."

In addition to this very Christian oath, we have the following denunciation, which speaks for itself:

"I hereby denounce Roman Catholicism. I hereby denounce the Pope, sitting at Rome or elsewhere. I denounce the priests and emissaries and the diabolical work of the Roman Catholic Church, and I hereby pledge myself to the cause of Protestantism to the end that there may be no interference with the discharge of the duties of citizenship, and I solemnly bind myself to protect at all times, and with all means in my power, the good name of the Order and its members, so help me God, Amen."

Apart from such ravings we naturally ask ourselves whether Protestantism is really in need, or not, of such oaths and of the men who thus banded themselves together. If not, then it is easy to foretell the end of the organization; if it

does require them, then it is easy to foretell the end of Protestantism. It is true that a goodly number of Protestant clergymen, of different denominations, have spoken out freely against the organization. But in no case has any important body of non-Catholics taken a stand that could justify us in saying that they were opposed to the principles of the organization. If they actually believe that it is dangerous to the State and dangerous to that harmony and good-will which should exist between Christians, why do they not take active steps to suppress an association whose very existence is a menace to their own future?

But if, on the other hand, the non-Catholic element is absolutely in need of A. P. Aism in order to keep abreast of Catholicity, or rather to check the onward march of the Church on this continent, then it is a sad prospect that unfolds itself for them. In previous articles we have pointed out how very unstable was the position of Protestantism. We have shown that in the beginning, when the world, which is ever ready for a change, was glad to seize upon any innovation in order to escape from the yoke of religious obligation, the movement of the so called Reformation had a marked success; but as the years rolled onward and division after division crept into the ranks of the reformers, their power gradually diminished and, at last, the tide of Protestantism came to a standstill.

During the last half of the present century the spirit of Protestantism has been going backward. It is true that special sects, or denominations have increased their numbers, but each division that arose has seemed to weaken the general body, and to-day, the Protestantism of the world is far less powerful than it was three hundred years ago. It is only by spasmodic efforts, by wonderful conventions that end in smoke, and by such means as the A. P. Aists have made use of that it can pretend to face the ever augmenting power of Catholicity.

If then this A. P. Aism is necessary to Protestantism—or rather anti-Catholicism—it is evident, to the one who runs, that the writing is already upon the wall. It is beyond conception that in a free country like America, and under such legislative institutions as we possess on this continent, that a body of men, with similar aims to those who pronounce an oath like the above one, should be tolerated for an hour. We are pleased that the Monitor has been able to expose these workings of the organization and to give to the public the text of their covenant. It does good, for it shows us how very unpatriotic and anti-national are the members of such a body.

We refer to this simply because the A.P.A. is merely a parent of the P.P.A. that at present infests our Dominion of Canada.

ELSEWHERE we give Mgr. Satolli's opinion concerning Freemasonry in America and England. We like to use every authority we can find to substantiate any opinions that we have ever advanced. Signor Boughi, who cannot be accused of having any fixed enmity toward secret societies, in a lengthy article upon the recent Encyclical on religious union issued by the Holy Father, says:

"And of Freemasonry he (the Pope) says things that are true, and in which I, for my part, entirely concur, because by reason of the doctrines it diffuses, the practices by which it initiates members, the policy it follows, and the uses and abuses which it promotes and defends, I do not think it less injurious to the country than the Holy Father himself believes it is."

These are words that should carry considerable weight with them, especially amongst our non-Catholic friends.