

# The "All-Red" Route—The Irish Scheme



IN a recent issue of the Standard of Empire, Sir Thomas Truebridge presents his views on the question of the All-Red route as follows:

At the Imperial Conference held in London in 1907 a resolution was passed unanimously affirming that the communications between the various parts of the Empire should be improved. One plan for carrying out the sentiment thus expressed is the establishment of rapid communication between Great Britain and Australia via New Zealand and Canada, by means of a fast line of steamships between Great Britain and Canada across the Atlantic, a quick train across Canada, and another line of boats between Canada and Australia, via New Zealand, across the Pacific. To such a service the name of the "All-Red Route" has been given, by which it is understood that, so far as the land portion is concerned, the mails should be on British territory all the while.

At the Imperial Conference Sir Wilfrid Laurier set a high standard for the boats by declaring that the service should be equal to the best service via New York. This would clearly not be possible unless the speed of the boats is to be 25 knots per hour, as the new Cunard ships are running up to that speed.

In forming a detailed plan for carrying out the project, I have always considered that 25-knot boats on the Atlantic were demanded, otherwise the service would not be equal to the best New York, though why Canada should have a direct service inferior to an indirect one via New York it would be difficult to say. This point as to the speed of the boats being clearly established, the next thing to be considered was the comparative cost of alternative routes, for, when the resolution was passed at the conference, Mr. Lloyd-George previously inserted the words "provided the cost is reasonable." This appears to point to the fact that the cheapest service would be preferred, provided that it was in other respects acceptable. As a rule, the shortest route between two points is the cheapest, especially by steamship, as less coal is required to be consumed on the voyage, and, consequently, the expense is less.

## Ireland to Nova Scotia

Now, if a map be looked at, it will at once be seen that the northwest corner of Ireland juts out considerably into the Atlantic, and is, consequently, the point of European land nearest to the continent of North America. As the province of Nova Scotia also juts out to the

eastward towards Europe, it is evident that the shortest sea journey between the United Kingdom and the Dominion of Canada will be that from Ireland to Nova Scotia. It so happens that at the northwest corner of Ireland, in the county of Mayo, there is one of the finest (if, indeed, it is not actually the finest) natural harbors to be found around the whole coast of the United Kingdom. With an entrance direct from the Atlantic of over three miles in width and over a hundred feet in depth, the harbor itself, known at present as Blacksod Bay, contains an area of forty-five miles of water. Some of this is, of course, shallow, but there is a depth of more than forty feet at low water over a large portion of it. The harbor is formed by a promontory of land running down from the north across the mouth of what otherwise would be an open bay; this promontory, known as the Mullet, gives complete shelter from the west to ships lying within it. The southern end of the promontory ends at a distance of about three miles from Achill Island, thus forming the entrance. Quoting from the report upon it by Vice-Admiral Sir Charles Campbell, K.C.M.G., an undoubted authority on the subject, Blacksod Bay is an ideal port. His Majesty's ships never hesitate to enter even in the worst possible weather. It is easy of access; no outlying dangers, no channels or narrow waters, bar, etc.; no pilotage, no port dues; landlocked and completely sheltered once inside.

## The Case for Blacksod Bay

Free from tidal current, with a rise and fall of eight to eleven feet, with Achill Head and high background, which can be confidently approached with speed and safety, and Black Rock Standing 268 feet high ten miles to the westward (seaward) of the entrance will guide you into port. The Black Rock light shows at a distance of twenty-two miles in clear weather, and an electric submarine bell placed there with a similar radius would have the same effect as though the light were visible in all weathers. In addition, Nature has placed a reliable means of checking the reckoning at the disposal of vessels making Blacksod Bay at all times and in all weathers. One hundred miles W. by S.  $\frac{1}{2}$  S. from Black Rock lies the Porcupine Bank, an eighty-fathom patch, forty-five miles long by twelve miles broad, right on the course from Cape Race, and soundings could easily be obtained. You have a further advantage owing to the well-known fact that the northwest coast of Ireland is less

liable to fog or thick weather than any other portion of the coast of the United Kingdom. At Belmullet (the nearest place where statistics have been kept) the average of thick days was 4.1 per cent. per annum for five years. The ground inside is favorable for throwing out piers for the largest steamers to lie along side at all states of the tide, and there is abundance of the finest granite on the spot for their construction, which will, therefore, not be a very expensive undertaking.

Blacksod Bay, being at present somewhat inaccessible by land, it became necessary to devise a plan to overcome this, the only disadvantage. At a place called Collooney, about ninety miles east of Blacksod Bay, all the principal railways in Ireland converge. A Bill was, therefore, obtained in Parliament in 1907 to enable a railway to be built from Collooney to the harbor, following the coast the whole way, thereby greatly assisting the development of the fisheries in those parts, and serving a considerable population at present without any railway facilities. Powers were also granted to charge harbor dues, and complete the necessary works at Blacksod Bay.

The harbor is about equidistant from Dublin and Belfast, and is easily reached from Cork, Limerick, and Galway, also from Londonderry and the North, and the trains will run alongside of the boats, so no time will be lost in embarking and disembarking. When the Collooney railway is finished, Blacksod Bay will be in direct communication with every part of Ireland.

Now, one of the principal reasons why people do not visit Ireland so much as they should do, and would like to do, is the existence of the Irish Channel between Ireland and Great Britain. To cross this at present involves changing from train to boat on one side, and from boat to train on the other, all of which takes up a great deal of time, and is most uncomfortable, especially in the case of a night journey.

To obviate this, arrangements have been entered into with a company now existing for the building and operating of train ferries across the Irish Channel, such as are now in operation in many places in Canada and the United States, also in Denmark, Sweden, Germany, and Siberia; in fact, in most countries, except England. To many of the Standard of Empire readers train ferries will be well known, but to those who have never seen them it may be explained that the train runs on to

the main deck of a large steamer, the operation taking a few minutes only, and is there secured; the boat then crosses, and the train runs off at the other side, and continues its journey immediately without any change of carriage, or disturbing of passengers, baggage, or mails. These boats will be a great deal larger than any of the mail boats now running between England and Ireland, and having also greater beam, will be much steadier. It is found in practice that the motion of the boat is far less felt in a railway carriage on board than on the boat itself. The train ferry is equipped like a large railway station, with waiting-rooms, refreshment-rooms, and every convenience for passengers, should they wish to leave their carriages, which, however, there is absolutely no necessity for them to do. The northern passage to Belfast, which is the route which will be taken by Scotch passengers for Canada, will only take just over an hour, and as most of the passengers will be asleep, if the night express is taken, they will know nothing about it. Express trains will be run from London and all the principal towns in connection with the ferry boats. From the experience of the train ferries in Denmark, it is found that trade increases enormously when a train ferry service is established, the saving of two handlings, the prevention of breakages, and the saving of time taken in loading and unloading ships, all tending to reduce the cost of transportation and increase the trade.

## Across the World in 22 Days

Although the use of train ferries is practically a novelty in the British Isles, there is no reason on earth why it should be so; they have been used with great success in many countries for many years, and in a short time the English people will wonder how they have managed without them for so long. Let us see now how quickly a letter posted in London will take to reach New Zealand and Australia by the Irish route. It must be remembered that the project is one primarily for the acceleration of mails, and that subsidies asked for are in return for services rendered. No freight will be taken in the boats, except a small amount of high-class freight, such as apples, butter, chilled meat, etc., which can afford to pay a high rate, and, therefore, the question of competition with existing lines of slow boats, carrying freight and passengers, does not arise. A letter or passenger starting from London at 7 p. m. on June 1 would arrive alongside the boat at Blacksod Bay at

9 a. m. the following morning. The boat leaves Blacksod Bay 10 a. m., and, making 25 knots per hour, or close on it, should arrive at Halifax on the 5th, at 6 to 9 p. m. Leaving there soon after, say at 10 p. m., probably by the Grand Trunk Pacific Railway (that being the only railway that will run through Canadian territory all the way) Vancouver will be reached on the 9th, at 10 p. m. A boat of about 10,000 tons, with a speed of 20 knots, will be waiting for the train, which will run alongside of it, and leave at midnight. Auckland, New Zealand, will be reached on the 24th, at 7 a. m., or twenty-two and a half days from London, a saving on the present Suez Canal route of thirteen to fifteen days. The boat will then proceed, after a stop of five hours, to Sydney, which will be the terminus in Australia, reaching there on the 27th, at 6 a. m., a saving of three to five days over the Suez route.

To start from Liverpool instead of the West of Ireland would cost at least £150,000 a year more. First, the distance is 350 miles longer by sea, which would take almost a day, so that a weekly service would require four boats to carry it on instead of three by the Blacksod route. This extra boat would cost £900,000. Second, a greater amount of coal would be consumed on the larger course, and the boat would also have to be a bigger one to carry it. Third, the dues payable at Liverpool are very heavy, while at Blacksod Bay they would be very small indeed. For the same reason Halifax, N.S., is the cheapest port on the Canadian side, and has always been advocated by prominent Canadians, as it is the only suitable Canadian port open all the year round. In conclusion, as the Irish route is the cheapest, the shortest, the quickest, and the safest, and also possesses the finest harbor, on its merits alone it cannot be passed over. There may be other considerations which would outweigh these great advantages, but I know of none. In England everyone would be only too glad to see Ireland take the position in the Chain of Empire to which she is geographically entitled, and I cannot imagine that any objection could be made in Canada or any other part of the Empire, where Irishmen have ever been found in the very front rank, always ready to claim fair treatment for the land of the shamrock, and where it has always been generously accorded.

## The Benevolent Jew



OME time ago the Israelite published a list of the charitable bequests of the late Isadore Strause, of Richmond, Va., which were very large, in proportion to his estate, and in which non-Jewish institutions had a liberal share. The probating of the will and its publication called forth a letter from a well-known Christian clergyman, which the Richmond Daily Times-Dispatch prints as follows:

Editor of The Times-Dispatch:

Sir,—Have you read the will of Isadore Strause?

Not that there's anything remarkable about it—it is the way of the high-type Jew the world over—but it's mighty interesting reading.

And it makes you ask yourself some interesting questions.

Why is it that when a Jew of moderate fortune dies we usually look for him to leave a part of his estate to benevolent objects?

And why is it that when a Christian dies, unless he is worth a million or more, we do not usually expect him to leave anything to benevolent objects?

And why is it that you and I are still sitting up nights prating over Christian benevolence, and Christian munificence, as if we had cornered the milk-of-human-kindness market, and left not so much as a spoonful for Jew, Greek or barbarian?

A California gentleman, seeing something I had written in a book about Jewish liberality, wrote me that the most benevolent man he has ever known is an aged Israelite of San Francisco. This old man receives every poor man who comes to his door as if he were Jehovah in disguise, and if a day passes without bringing a case of need, he goes home sad and wondering if God is displeased with him that He should not have visited him that day.

I smiled as I read it and thought it a beautiful fancy, until it occurred to me that Jesus had taught us the same thing, not as a fancy, but as an eternal truth: "I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not."

The Jews have been princely givers from the beginning. At the very start of their national life, when they were given an opportunity to contribute for the erection of the tabernacle, they poured out their gold so fast that Moses had to send messengers post-haste through the camp to tell them to quit. They gave as if they were already confirmed victims of the habit. It was so in all their great national offerings. Nobody had to stand up in the pulpit to "lift" the collection or to explain that for every dollar they chipped in

the Lord would give back ten. They simply raised the lid of the treasury, and the people came running with their gifts. And they kept coming until the lid went down with a bang and the crowd was ordered to disperse.

Of course, in all this the Jew had the start of us. He was taught in the school of benevolence three thousand years before we were out of the woods. But this alone does not explain why he is still ahead of us. We have been out of the woods something like a thousand years ourselves, and some of us have not got started yet.

The Jew first learned to give by giving to God. His first gifts were gifts of gratitude. The goodness of God pulled on his heart-strings and loosened his purse-strings. Then, later, trouble came—came to stay—and the cry of their needy brethren scattered abroad arose, never to cease; and from that day to this his gifts have been largely gifts of benevolence. Anybody who loves can give to missions; anybody who thinks can give to education, but only the man with the fellow-feeling—the man who has known trouble or has been raised within earshot of the cry of need—can be truly benevolent. The Jew has been raised on trouble; he knows what it means, and when the cry of distress strikes on his ear the chords vibrate in his heart. He simply can not slam the door to drown that cry.

George Washington was reputed to be America's richest citizen in his day; but when the colonies had lost their credit, and the treasury was empty, and the paymasters were out of a job, and the chances of success had faded almost out of sight, and everybody was kicking, it was left for a Philadelphia Jew to raise the dead hope to life again; and Haym Salomon, without asking security, poured into the public treasury more good, hard cash than George Washington was ever worth.

When Jesse Seligman died in New York, Carl Schurz declared that in all his experience he had never known a man more truly helpful to his fellowmen. "There was no charitable enterprise within his reach that did not feel the generosity of his open hand," and he made his bequests without regard to religion or nationality.

Juda Tuoro, of New Orleans, never a man of great wealth, left fourteen Christian institutions \$5,000 each, and gave \$80,000 to New Orleans for the care of its poor. It has been said that his Catholic munificence for a man of his means has never been surpassed in America.

Dr. Berndt, of Pittsburg, divided his estate almost equally between Jewish and Christian institutions. Simon Muhr, of Philadelphia, gave one-third of his fortune to education and divided the remaining two-thirds equally between Jewish and Christian benevolences. I could name many others who have shown the same catholic spirit, among them names of

fragrant memory, familiar to us all here at home.

We are still given to talking of Jewish narrowness, but I do not recall that a single American Christian has ever divided his bequests equally between Christian and Jewish benevolences.

The question interests me more and more as I think of it. Why do our benevolent institutions receive more in bequests from Jews of moderate fortune than from Christians of moderate fortune?

Is it because the Christian church looks only to millionaires for legacies?

Is it because the Jew is more liberal than the Christian, or only because he gives more to benevolences and less to other things? Is it true that he gives less to other things?

Is it because the Christian church has fixed the thought of its rich men upon education and missions to the neglect of its benevolent institutions?

Is it because the Christian church has been so long a stranger to trouble and has little to pull upon its heart-strings? Would a great persecution such as moved the early Christians to sell all that they had for the common good quicken the ear of Christendom to the cry of suffering?

Is it because we who profess the name of Christ do not really believe the words of Jesus and regard the faith of the aged Israelite of San Francisco as only a pious fancy?

One thing more—Christianity is still suffering much at the hands of its friends. And chief among these hurtful friends are the pious simpletons who imagine that they are giving glory to Christ when they roll their eyeballs backward at every kindly mention of the religion and the race from which sprang our own religion and our own Lord.

Away back in the dimness, when our unwashed forefathers were still roaming the woods shooting Teddy bears and things and eating their meat raw and refusing to comb their hair, the Jew, following the ways of peace, had already, quietly and unostentatiously, given to God and his fellowmen more than enough to pay our national debt.

We can afford to be modest.

EDWARD LEIGH PELL, D.D.

## CRUELTY IN CHILIAN ARMY

In Chili they are discussing the abolition of corporal punishment in the army. There was great indignation shown lately at the torture inflicted on three infantry soldiers, by the order of Senor Morande Vicuna, commandant of artillery. They were flogged with a "caqueta," a gun stick, and after the flogging they called on the minister of war and at the offices of the newspapers, exhibiting the marks of their barbarous treatment. The government ordered an immediate investigation of the case, while the press clamored for the discharge of Commandant Vicuna and a reform of the military code.

## Immigration From Orient



DINNER of the Liberal Colonial Club was held at Prince's Restaurant, under the presidency of Mr. H. J. Tennant, M.P. Colonel Seely, M.P., was the guest of the evening, and the company included Mrs. Seely, Sir Godfrey Lagden, Sir Albert Hime, the Bishop of North Queensland, Mr. Honey (director of the Transvaal Customs), the Hon. J. A. C. Graaff (Cape Colony), Sir West Ridgeway, Sir D. Brynmor Jones, M.P., Mr. Felix Schuster, Sir Edward Tennant, M.P., Mr. Beck, M.P., Mr. Chance, M.P., Mr. Cecil Harmsworth, M.P., and others.

Colonel Seely opened a discussion, after dinner, on "Oriental Immigration." He said he chose the topic of Asiatic immigration into the British Empire because it was the most difficult of any, and because he believed that the more they discussed the problem the easier it would become. Many things were necessary to the greatness of the British Empire. Among other things there must be some interchange of human beings. He believed that there was a possibility for such interchange provided they once realized on what lines that interchange must exist. He conceived that if interchange was possible, and if there was some measure of sanity in our administration, and also a predominant navy, the British Empire might last indefinitely, not only for the good of those who dwell within the Empire, but for the general good of the whole of humanity. If there must be some interchange, on what lines must that interchange take place? Let them encourage immigration in every way they could along the lines of latitude, but let that immigration be free. Let them for ever abandon the idea that any one might be used as a machine for a certain piece of labor and then go away. In the problem of Oriental immigration in any part of the British Empire they should lay down the principle that all who came in should come in as potential citizens. If they came in at all they should come in free. There was the difficult question of the Indians in the Transvaal; there was the still more difficult question of the Indians in Natal. If they agreed that all parts of the English dominions should be permitted by their Governments, with the full approval of the Government here in England, to exclude whom they would in the interests of humanity, at least let them agree on this proposition—that those who had already come in with the expectation of being allowed to live there should be treated not only with fairness, but with generosity. (Cheers.) A strange thing had happened in South Africa. Tens of thousands of Indians had gone there; many of them, in the case of Natal, encouraged and urged to come, believing that it was to be their permanent home. But the people in South Africa had come to the conclusion that they

could not have the white problem complicated with the yellow problem. Speaking for himself personally, he entirely agreed with them. He thought he might go on to say that the present rulers of South Africa fully appreciated that point of view, and he had reason to believe that both General Botha and Mr. Smuts would agree with what he had so far said. But there was an immense problem to be faced, for the Asiatic population of the Colony now actually exceeded its white population. The solution could not be foretold today, but some of the principles which it undoubtedly would embody were the same as in the Transvaal—fair treatment for the Asiatics who had come, satisfaction for the legitimate expectations with which they came, perhaps compensation, adequate and liberal, for the disappointment of some of those expectations. There were also difficulties of a converse kind to be faced. He instanced the case of Australia. It was primarily a white man's country, but its territory stretched far up into the tropical zone. And Australian opinion clung so earnestly to the ideal of a white Australia that it had said: "We will make the experiment of peopling even tropical territory solely with the white race." Whether that experiment would be successful remained to be seen. It was at bottom a question of population. The future of Australia would depend on the possibility of having an increased white immigration, and a higher white birth-rate. Another case they might take was that of East Africa, which had a high table-land with a climate more or less like that of the temperate zone. Like South Africa, it could never be purely a white man's country, for it had a great indigenous colored population. In East Africa they must simply wait and see whether the ideal of a mainly white country was going to be realized. If it was, they must do nothing to thwart it.—(Cheers.)—London Times.

## A LAWYERS' STRIKE

All the lawyers of Leghorn have gone on strike as a protest against the insufficient number of magistrates and clerks in the local courts, and for the last three days have refused to plead or appear in court. The district attorney has, however, found a remedy.

As most of the inspectors of police have university degrees as lawyers, he ordered them to take the strikers' places, and thus the courts have been able to get on with their daily sittings. The lawyers are furious, and they seem determined not only to continue the strike, but to provoke a general strike in Tuscany.

They insist that three more magistrates and three clerks should be appointed, and that the courtrooms should be whitewashed and cleaned also.