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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13 h, 1905.

o the Editor of the CATHOLIC RECORD,
London Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success,

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA
Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD,
London, Ont:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,

Believe me to remain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, AUG. 26, 1905.

THE EVILS OF DIVORCE AND RACE SUICIDE.

The problem which is now troubling the United States more than anything else, and occupying the attention of eminent statesmen in that country, is the perilous extent to which divorces are annually granted by the courts, the number of cases of divorce decrees issued every year being now over 60,000, and the number of persons living who have been actually divorced being estimated at over a million and a quarter, or one to every sixty four persons. In several of the States there is a divorce granted to every eight or ten marriages. Fifty years ago the number of divorces in proportion to population was only one fifth of the present number, and the ratio is increasing every year.

A recent issue of the Christian Observer of Louisville, Kentucky, said:

"There are more divorces in every single State, with five honorable exceptions, than in all England; ten times as many in Indiana and Illinois as in the whole of England; more divorces in the United States last year than in all Europe and the Dominion of Canada combined. This is a terrible picture of the growing immorality and laxity in this country."

Along with this evil, and as a consequence of the loss of reverence to the laws of God in regard to the sacredness of marriage as a divine institution, the number of child-murders in the country is stated to be more than a million annually. This is the race-suicide which has caused President Roosevelt to express his fear that the race of native Americans is passing away, to give place to other races which are more vigorous and moral.

And what is the remedy for this state of things? President Roosevelt recently announced his intention to secure statistics from all the States whereby the magnitude of the evil may be ascertained, as a preliminary for its correction. The remedy most generally relied upon by statesmen who have studied the matter somewhat is a uniform law of divorce throughout the States, so that the indissolubility of marriages may be more generally recognized and that divorces may not be given except for very serious cause. It is expected that action to this effect will beget more respect for the married state.

We believe that the real cause lies deeper down than the worldly-wise statesmen who have been seeking a remedy for this terrible evil which is so much regretted, have yet dreamed. It lies in the fact that for more than a generation the States have refused to educate the rising generation in Christian faith and morality. As the two evils complained of exist through the length and breadth of the land, the cause of their existence is not local but general, and, as it appears to us, no other general cause can be assigned than the one we have named. This being the case, there is no way to correct these evils, except by re-establishing Christian teaching in the schools. In fact, we cannot believe that Protestantism will be able to establish a remedy at all. In the first place to establish such a remedy, the Catholic doctrine of the sanctity of marriage and its indissolubility must be restored to the minds of the people, and the value of human life, redeemed by our Saviour, must be recognized again by the people generally, all of which will not take place till the truths of the Catholic religion are once more admitted as the means of restoring the Christian life to a nation which has practically ceased to be Christian.

Divorces have not become nearly so prevalent in France as in the United States, but Infidelity is widespread there, which is the cause of the present disturbed state of that country in the matter of religion, and after some years divorces will become more general in proportion as infidelity is spread more widely, unless the religious conflict now raging in that country be gained by Christianity and the Catholic Church. The Catholic Church alone can give solid motives why the marriage tie should be respected, and human life estimated at its true value, that the kingdom of Heaven may be peopled by intelligent beings created after the image and likeness of God to adore and serve Him on earth, and afterward to enjoy Him and His perfections for ever in heaven.

Though divorces are not as yet granted in France to the extent that they are in the United States, the evil of race suicide is admitted to be very prevalent there, owing to the dominancy of infidelity, and it is a serious problem for French statesmen how this evil is to be prevented, which is the real reason why France is not increasing in population.

MORE ORANGE VAPORING.

To commemorate the relief of Derry which took place in 1689, and at the same time to lay the corner stone of the new Orange Hall which is in the course of erection at Hamilton, a celebration was held in that city on August 12th, the occasion being made use of also to hold a convocation of the Grand Orange Lodge of British North America. Among those present were Dr. T. S. Sproule, M. P., Grand Master of British America, and Dr. Henry Hull, Supreme Grand Master of the Lodges of the United States.

About one hundred visitors, including officers of the Grand Lodge, assembled at a banquet, after which there was a procession in which it is said about five thousand members of the association took part. On the arrival of the procession at Dundurn Park there were games, and speeches were delivered by a number of the leading members of the Orange Order, who were, of course, cheered lustily by the assembled crowd when anything was said which pleased the members of the bull-dozing Order.

Dr. Hull was the first speaker. He was introduced by Alderman William Nicholson, a past Grand Master of the Order, who acted as chairman of the meeting.

Dr. Hull boasted of the influence of the Orangemen of the United States, declaring that as long as they will continue to exist in that country, the people of the two countries will dwell together side by side in peace. He lugubriously admitted, however, that notwithstanding that there are seventy thousand Canadians in Boston whom he claimed as being in sympathy with Orangeism, these are unable to influence the municipal elections of that city because they have not become naturalized citizens. Nevertheless, Dr. Hull added, "Orangemen in the United States have never been beaten, as no Roman Catholic organization has ever been able to get control of public funds. But 'Pat Collins' had been elected Mayor of Boston, which would not have been the case if the seventy thousand Orange sympathizers in that city had been qualified to vote."

Such being the case, where is the overwhelming Orange influence of which Dr. Hull boasts? In fact, though Apaism for a time made a desperate attempt to exercise a despotic sway over the country, and to control its politics, a single Presidential campaign was sufficient to annihilate that organization, and the two societies, Orange and A. P. A., were politically dead after one spasmodic attempt to control the politics of the country. Catholics never desired or attempted to gain political control there, but without aiming at control, they exercise their legitimate influence in the country, which is greater now than it has ever been before; and neither Orangeism nor Apaism nor both together can bar the way. For many years the affairs of Boston City, the former headquarters of New England Puritanism, have been ably managed by a Catholic mayor, notwithstanding the wailings of Dr. Hull's faction, which is not countenanced by the American people who recognize it as being an alien and anti-American organization.

Dr. Hull was then greeted by Dr. Sproule, who declared that he was greatly pleased to welcome to Canada the Grand Master of the United States. The Canadian Grand Master, whose brain has been evidently turned by the Autonomy Bill of the new Canadian provinces of Alberta and Saskatchewan, proceeded to vent his spleen upon mankind in general for the passage of this bill. He said:

"This bill was shoved through Parliament by sheer force of numbers, and that the Protestants and not the Catholics are to blame for their adoption. Rome had caught the politicians. The leaders of both parties are after the Catholic support, and are ready to bow and scrape and lick their shoes in order to get it. The result is that the Pope is virtually ruling Canada. The Papal Delegate from Rome who is planted at Ottawa is one of the most active diplomats at the capital. He treated with the Ministers and interfered with the regulations of the country. No Protestant Church has such privileges. The Protestant Church is largely responsible for that condition of affairs, for it does not support those who opposed it. Party alliances are too strong. Men swallow principle for party, and even some members of the Orange Order voted with the Government to shackle the people of the West. The Orangemen in the House did not get the support from the Church of England, Methodist, and Presbyterian Churches that they expected. The Baptist Church alone did its duty."

Thus does the doughty Dr. Sproule vapor against an overwhelming majority of 70 per cent. in the House of Commons in a matter of strict justice to the Catholics of the North-West.

It is admitted that even if the Catholics of the North-West were deprived of a fair share of the Government appropriations for education they would still have their own schools, which they would support out of their own pockets. The Orange contention is, therefore, that besides paying for the education of their own children, the Catholics, because they are Catholics, should be taxed to maintain Protestant schools, or schools for the education of Protestant children. This is to say that the Protestant children of the North-West are to be pauperized at the expense of Catholics! And to effect this, the Baptists lent all their aid. The Orange Grand Master arraigns the Church of England and Methodist and Presbyterian Churches for not permitting themselves to be dragged by the Baptists into the policy into which they, being less than 6 per cent. of the population of the Dominion, wished to lead the whole Protestant population—a policy of oppression.

The Grand Master denounces the Autonomy Bill because it was passed "by sheer force of numbers." And how would he have Acts of Parliament passed if not by force of numbers? Would he have them enacted by force of the Orange Lodges? The day for this has passed away in Canada, and if Dr. Sproule cannot endure the existing conditions, he will be obliged to emigrate to some more congenial climate than that of Canada. But Dr. Hull informs him that he will not better himself by going to the United States, nor indeed is there any country in the world that we know of where his methods of Government prevail, so that there is no land under the sun where he can dwell contented.

Dr. Sproule's insulting language against Mgr. Sbaretti, the Papal Delegate to Canada, has been over and over again shown to be merely the snarling of a whipped four-footed animal. It is not deserving of serious refutation. We will not refute it anew but we shall merely remark that the Catholics of Canada deem themselves as free to ask through the Apostolic Delegate, either the Dominion or Provincial Governments of the country, for a liberal school policy, as are the Baptists on whom the doctor relies so much, or the Anglican Bishops of Rupert's Land to petition these Governments to put obstacles in the way of Catholics to prevent them from obtaining freedom of education.

The General Synod of the Church of England and the Presbyterian General Assembly showed good sense in refusing to be dragged into the Orange and Baptist crusade against Catholic education, though certain local synods, congregations and Presbyteries of these denominations were caught in the trap laid for them by a wily Toronto clique.

Our Lord in the Tabernacle.

Love of the Blessed Sacrament must be a growth of inward peace and spiritual tranquility. Our faith tells us such overwhelming things of this divine mystery that it seems a shame, almost a sin, that we are not burning with sensible love all the day long—Jesus Himself so near, so accessible, so intimately uniting Himself to us. Bethlehem, Nazareth, Calvary, actually here, and we so cold, so moderate, so commonplace! Surely we ought to be burnt up as with the fires of the Seraphim.—Father Faber.

THE EFFICIENCY OF PUBLIC AND SEPARATE SCHOOLS.

There are numerous enemies of Catholic education who have given themselves the habit of speaking of Catholic schools wherever they may be as of an inferior grade to Public or Protestant schools in Ontario and elsewhere where Catholic schools exist.

There is no valid reason why this should be the case. Under the Ontario School Laws, at least in all the localities where the schools are not taught by religious orders, the teachers undergo the same examinations to be qualified to teach in both classes of schools. They are educated for the proper discharge of their duties in the same Model and Normal schools, and teach the same curriculum. Why then should there be any inferiority in the Catholic schools, to justify the expressions which are so flippantly spoken by self-conceited enemies of Catholic education who talk of "inferior Separate schools," as if it were demonstrated beyond question that Catholic or Separate schools are necessarily inferior to Public or godless schools.

But even in the case of religious orders, at the present time a majority of the religious teachers have certificates obtained in the ordinary way, attesting that they are qualified to teach. Add to this fact that the experience of these religious teachers covers a much longer period than that of the Public school teachers, and we have *in this case* undeniable evidence that the Separate schools, inasmuch as the average experience of these teachers is considerably greater than that of teachers in the Public schools. The average time for a Public school teacher to remain in the teaching professions has been found to be three years. This being so, the average experience of the teachers actually engaged in teaching must be one and one-half years. But in the case of teachers belonging to religious orders, the average experience is much greater, as they devote themselves to the profession for life. Hence it is only the few religious who have recently begun to teach, who have been less than two years at their work, whereas by far the greater number have already been engaged in it five, ten, and often even twenty or thirty years. The efficiency of the schools under such teachers is necessarily greater than of schools which hire inexperienced teachers only for a year, or at most for two or three years, and then change them. Furthermore, in the average experience of one and one half years mentioned above for all the teachers of Ontario, the Separate schools are included, so that the average experience of the Public or Protestant teachers actually teaching must be even less than one and one half years.

But what are we to say in the case of those religious teachers who have not obtained certificates? Are not they necessarily inferior to those who have passed the examinations prescribed by law?

To this we answer that no such inference can be drawn. So long as the laws did not require that members of religious orders should pass the ordinary examinations of teachers, those intending to become religious did not deem it necessary to pass. It is not usual for persons studying for any calling or profession to subject themselves to any further onerous examinations than the law requires from them, and intending members of religious communities did what others do in similar circumstances.

The ordinary teachers' examinations do not make the persons who subject themselves to them competent to teach. They are merely one of the ways by which we can assure ourselves that a teacher is qualified for his office; but he may be as well, and even better qualified than a certificated teacher, even though he may not have passed the prescribed examination.

The religious orders did not appoint their subjects to be teachers until they were satisfied of their competency, even though they had not passed the ordinary examinations required by law, and by the rules of their order they were obliged to go through a rigid course of study to fit them for their duties, even though that course may have differed slightly from that laid down by the school laws. Substantially the course would be the same, so that there was sufficient assurance of the competency of the teachers when the authorities of the religious order declared them to be competent and appointed them to teach. But these authorities did not rest contented with this. They were more rigid than the school laws in requiring their subjects to continue their studies to fit them more and more every year for the duties they had to perform. And further: these religious teachers were not and are not permitted to waste their time in public and private amusements, parties, theatres, frivolous gossip, and other distracting occupations. They devoted themselves wholly to their duties, and improved daily in efficiency as teachers. We say it, therefore, unhesitatingly, that the religious teachers, as a rule, would be more competent than lay teachers of similar age and natural ability.

From these considerations we are perfectly justified in inferring that the Separate schools would be naturally not merely equal, but rather superior as a whole to the Public schools, both from the fact that the teachers studied the duties of their office more earnestly, and because they were also more strongly impelled by religious motives to do their duty faithfully. Henceforward these considerations will have even more weight than in the past; for in addition to the obligation of studying to fit themselves for their work, it has been for years the practice of the teaching orders to insist upon it that their teachers shall pass the examinations prescribed by law, before they are admitted to the religious community they wish to join.

There are no regular means at hand which would enable us surely to compare the efficiency of the Public and Separate School pupils, as there are no competitive examinations whereby their distinctive ability might be ascertained. But a comparison may sometimes be made by means of the numbers who pass from those schools to the High Schools and Collegiate Institutes of the Province. We have not statistics sufficiently general on which to calculate the comparative success of the two kinds of schools; but we have had occasion from time to time to record instances of the remarkable success of many Separate schools in Ontario at such examinations, and the results convince us that if the full statistics were obtained, they would prove not only the equality of the Catholic Separate schools, to the Public schools of Ontario, but their actual superiority. We propose to return to this subject viewed under other aspects which lead us to the same conclusion to which we are led by the considerations mentioned in this article; and we have some evidence that the same considerations have weight in other countries besides Canada.

A PARALLEL.

Reading the annexed item which has appeared recently one might readily suppose that the Goverment of Costa Rica had been studying the Irish newspapers learning from them the mode adopted to stifle discussion of grievances in that country; if so, they are proving themselves apt scholars:

"San Jose, Costa Rica, August 9.—Government decree issued yesterday prohibits outdoor political meetings and other public manifestations, and authorizes the police to disperse those who violate the order. The object is to maintain public order in view of the approaching elections, so as to avoid possible complications."

But what a comment in the twentieth century! The "liberty-loving" Anglo Saxon so-called on a par with a little South American Republic of the alleged "effete" Latin race.

THE DOUKHOBOR SETTLERS.

A despatch from London, England, states that 180 Russian Doukhobors, men, women, and children have arrived in London on the way to Canada where they will take up homes in the neighborhood of the Doukhobors who have already settled in the North West.

We have been informed that these Doukhobors are not of the fanatical class of their forerunners, as they come from a different neigborhood from those who came previously from Russia, and that we may expect the new arrivals to be a better acquisition than those who are already in Canada.

It will be remembered that both in 1903 and 1904 bodies of the Doukhobors to the number of 1600 in the former and 200 in the latter year, started on a pilgrimage "seeking for Jesus," and marched from their homes in the North-Western Territories into Manitoba, being joined on the way by hundreds of other fanatics with the same purpose. As the weather in October, 1903, when they started these pilgrimages, was just beginning to be wintry, the poor dupes suffered intensely on their route from hunger and exposure, having cast aside all clothing which was made from animals. At last the Government succeeded in getting them back to their homes, but this was affected only by the police using force to this end.

In the next year, 1904, there was a similar manifestation, which, however, did not result so disastrously as it occurred in the summer. But the incipents of this pilgrimage were even more disgusting than of the former one.

Within the last few days, beginning about August 10 another pilgrimage was begun, and on August 13 sixteen men, the same number of women and four children burned their clothing and entered into Yorkton Assinaboia, stark naked declaring again that they were in search of Jesus. This expedition was broken up by the police more easily than those of 1904 and 1903, and those who took part in it were compelled to return home, though they protested strongly against the interference with their right to worship God in their own way. Scarcely was this expedition broken up than another made its appearance making its way also towards Yorkton. The police have also broken this one up, and have forced those who participated in it back to their settlement.

Altogether these Russian Doukhobors have proved themselves to be the least desirable of all the immigrants who have come from Europe to settle in the North-West, and it is to be hoped that the Government will not encourage those who are now on their way to take up their abodes in Canada to remain here until it be shown that the new comers will conduct themselves with more decorum than their forerunners have displayed, and that they will obey the Canadian laws.

It is true that many of those who have settled in the North-Western territories have succeeded very well as settlers, and have shown a disposition to obey Canadian laws; but the fanatics and idlers among them have been so numerous that the English settlers in their neighborhood last year sent petition after petition to the Dominion Government to have the whole Doukhobor settlement moved further North. These petitions state that they refuse to assist in forming school districts, and to work, and that their environments are so different from those of the Canadians that they are most undesirable neighbors. Neither will they conform to the laws of Canada in respect to the tenure of their lands, and to the registration of births, marriages and deaths. They are, in fact, living in open defiance of the Canadian laws in regard to marriage, and it is declared that one good settler is worth more than a couple of hundred Doukhobors.

A SLANDER CONTRADICTED.

A few weeks ago the Daily Mail of London, England, printed an account of a fight which was alleged to have taken place at Fiumara in Calabria, between two Capuchin Fathers, because a certain young woman who had been a penitent of one of the Capuchins had changed her confessor, being discovered in the Church in the confessional of the other Capuchin. The despatch which contained this sensational story was largely copied into the papers on this side of the Atlantic, as well as in England, and it was said that in the melee chairs and benches were used as weapons by the combatants.

The Daily Mail's correspondent at Reggio who first reported the story has sent a complete contradiction of it, and this contradiction has been published in the Mail with the regrets of the proprietors that such a falsehood should have found its way into the paper. The monks have thus been completely vindicated from the slander, which, according to the Mail's correspondent, emanated from a Protestant missionary at Calabria.

The Mail's retraction was forced upon that journal by the Superior of the Capuchins who threatened a suit at law unless the story were contradicted; but he added that he was willing for charity's sake to accept a formal apology for the wrong done to his order by the publication of so gross a falsehood. The whole circumstance shows on what slender grounds anti-Catholic stories are sent by newspaper correspondents on the continent of Europe to make their papers sensational and to procure for them a larger circulation.

STATESMANLIKE VIEW OF DIVORCE.

Says the San Francisco Monitor:

"Protestant Episcopal Bishop Moreland of Sacramento indorses Cardinal Gibbons' views with regard to the far-reaching evils of lax divorce and the imperative need of some potent corrective if the social health is to be restored. It is difficult to see how any Christian or patriot who gives the matter a moment's intelligent and serious consideration can fail to agree with His Eminence's position. Dr. Moreland contrasts the record of our country in this vital particular with that of Canada very much to the latter's credit and advantage. He points out that during thirty-four years, in the entire Dominion of Canada, there were exactly sixty-nine divorces. "In the same period in the United States there have been 700,000. This means that 1,400,000 persons had their homes destroyed, that upwards of 2,000,000 children were deprived of a parent. This is the darkest cloud to-day on the National life."

The Bishop goes on to say that if divorces continue in like ratio during the next thirty-four years, we shall have 3,000,000 divorces, or 6,000,000 persons whose homes have been ruined. He concludes significantly that "the statesmanlike view of the problem is to consider the public good, the permanence of the American home and the married relation, and limit the individual freedom, in spite of our natural sympathy for wronged husbands or wives."

And yet in face of the foregoing horrifying statement advocates of the