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**LETTER OF RECOMMENDATION.**  
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 be faithful.  
Blessing you and wishing you success,  
Believe me, to remain,  
Yours faithfully in Jesus Christ,  
F. D. FALCONER, Arch. of Ottawa,  
Apoc. Deleg.

LONDON, SATURDAY, MAR. 19, 1904.

**THE FRENCH CONCORDAT.**

The Roman correspondent of the Paris Figaro sent recently a communication to that paper in regard to the views of the Holy Father Pope Pius X. on the denunciation of the Concordat which is likely to be taken into consideration soon by the French Chamber.

The Combes' government has not to the present moment deemed it advisable to break up the Concordat entirely, though it has violated it notoriously in many ways, to such an extent as to lead any third party to the expectation that the Pope would wish it to be dissolved, and might even declare it to be dissolved.

The Figaro correspondent does not profess to have heard from the Holy Father himself any expression of opinion on the subject of the desirability or undesirability of the denunciation of the Concordat, but he is known to be quite intimate with the officials of the Vatican, and being well informed in such matters, he is in a good position to speak with knowledge of the Pope's sentiments. He asserts that Pope Pius X. is of opinion that the Concordat fetters the French Church to an unwarrantable degree, and, in fact, practically strangles it by restrictions. He thinks that there is an excessive inequality in favor of the State, yet he will not raise difficulties or questions in regard to its application. So long as it does not interfere with the principles of the Church, he will even make all possible concessions, but he will go no further, and will uncompromisingly resist all attempts to interfere with the exercise of the rights and duties of the Supreme Pontiff.

He has no intention to provoke the threatened denunciation of the Concordat, but should the French Government or the Chamber denounce it, the Holy Father will not consider this to be an unmixed evil. It would be followed by a terrible crisis in the French Church, but this would be a crisis of a momentary character out of which the Church would come triumphant and stronger than before. It is certain, however, that the Pope has his mind made up as to what he will do should the circumstances arise, and he will not allow himself to be swayed by outside influences.

The matter may well be left with confidence to Pope Pius X., who will surely comport himself with due dignity and regard for the liberties of the Church as he did on the matter of the episcopate, and France itself will suffer more from the denunciation of the Concordat than will the Church, which has passed triumphantly through greater difficulties than the threatened denunciation will be.

**THE RELATIONS BETWEEN TURKEY AND RUSSIA.**

It has been announced that the Russian Government, through its ambassador at Constantinople, has asked the Government of the Turkish Sultan for permission for the Black Sea Russian fleet to pass through the Dardanelles to the Mediterranean Sea. The purpose of this demand is evidently to give the Black Sea fleet an opportunity to unite with the Baltic fleet to form a strong force to go to the scene of war to rescue from their perilous position what will remain of the fleet now bottled up in the far East.

The Turkish Government, it is said, has refused consent, except on conditions which we cannot reasonably suppose Russia will accept. The Porte asks that Russia shall withdraw from the agreement with Austria to enforce

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It has hitherto been taken for a certain fact that the natural tendency of universal education is to elevate the people, and, as a consequence of this view, every effort is made in civilized countries to raise the standard in all educational institutions from the primary school to the university; and it has been the opinion that this view is applicable to all races of whatever color.

This being the case, it is with no little surprise that the public has heard from the lips of Major J. K. Vardaman, who has been elected Governor of Mississippi, the strange assertion that education makes the Negro a criminal and is the curse of the Negro race. Governor Vardaman was elected to his office on an anti-Negro platform, and he now purposes to close the Negro schools of the South, and towards this end he urges an amendment to the State constitution placing the public school fund solely at the disposal of the legislature.

He says it was the worst crime of ages against civilization when in a spasm of fury the white people of the North expressed their hatred of the white people of the South by amending the United States Constitution in such a way as to vest the Negro with all rights and privileges of citizenship.

He continues: "As a race they (the Negroes) are deteriorating morally every day. Time has demonstrated that they are more criminal as freemen than as slaves; that they are increasing in criminality with frightful rapidity, being one-third more criminal in 1890 than in 1880."

Here he advances statistics to show that the Negroes of New England, where the minimum of Negro illiteracy is found, is greater than that of the black belt, including Louisiana, Mississippi and South Carolina. He then says: "You can scarcely pick up a newspaper whose pages are not blackened with the account of an unmentionable crime committed by a Negro brute, and this crime, I want to impress upon you, is but the manifestation of the Negro's aspiration for social equality, encouraged largely by the character of free education in vogue, which the State is lavishing tribute upon the white people to maintain."

"The better class of Negroes are not responsible for this terrible condition, nor for the criminal tendency of their race, nor do I wish to be understood as censuring them for it. I am not censuring any body, nor am I inspired by ill will for the Negro; but I am simply calling attention to a most unfortunate and unendurable condition of affairs. What shall be done about it?"

"My own idea is that the character of the education for the Negro ought to be changed. If after years of earnest effort and the expenditure of fabulous sums of money to educate his head, we have only succeeded in making a criminal out of him and imperilling his usefulness and efficiency as a laborer, wisdom would suggest that we make another experiment and see if we cannot improve him by educating his hand and his heart. There must be a moral substratum upon which to build, or you cannot make a desirable citizen."

It is indubitable that without the moral substratum of which Governor Vardaman speaks, education makes men more cunning, but does not make them better, but this is true of other races as well as of negroes. We regret to say that the whole school system of the United States has this fault, and we cannot ignore the fact that among whites the increase of crime has been enormous, and to such an extent is this the case that very recently articles have appeared in two such wide apart papers as the London National Review and the New York Sun calling attention to the sad fact that two progressive cities as Chicago and Philadelphia rival each other for the title of "the most corrupt city of the world."

Gustavus Meyers, in a long article in the London National Review, says: "Philadelphia now holds beyond possibility of dispute the ignoble palm of being the most corrupt city in the world; and again: 'Alone of all the great, at least the largely populated cities of the world enjoying the benefits of electoral laws, Philadelphia has been retrograding year by year, and finally reaching such a depth of iniquity as seems scarcely possible. . . Within the last few years Philadelphia has been robbed directly and indirectly, if all devious methods are considered, of an amount probably not less than \$100,000,000, and possibly far more. Tweed's robberies were done thirty years ago, when civic ideals as applied to municipalities were less understood than now. Tweed was overthrown and sent to prison, and his associates fled to the four quarters of the earth. The Philadelphia thieves were never more powerful than they are to-day. The end of the domination is apparently still remote. Well may the world contemplate this City of Brotherly Love with justifiable disgust and horror.'"

On the other hand, the New York Sun's correspondent states that Chicago is "the most lawless city in the

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world." He compares the crime record of London with that of Chicago, and says that though London is three times as large, it has only about one-tenth as many murders: "furthermore, Chicago does not catch its criminals, and when it does apprehend them, they are not punished adequately if at all. In twenty-seven murder cases last year no arrests were made, and there was but one sentence of death, and one of life-imprisonment imposed during an entire year. . . . In 1902, one hundred and thirty-six murders were admitted by the police to have occurred, while many a fractured skull case at the hospital docketed 'cause of accident unknown,' might well have been charged up to sandbags or to bludgeons. But merely the cases reported in the newspapers for 1903 up to Dec. 28th numbered one hundred and fifty-eight." Highway robberies accompanied by assaults are said to have numbered "not much less than two a day for every day upon the calendar."

These crimes are certainly not to be attributed to the colored population, and we may justly infer that if increase of crime is at all due to education, the rottenness is to be found not merely in the education given to the negroes, but to that given to the whites as well. We ourselves believe that it is in a great measure attributable to the total absence of religious and moral training in the schools. If the hand and heart of the negroes must be trained, and not the head, the same rule should be applied to the white population. Governor Vardaman draws the inference from his statistics that State support should be withdrawn from the negro schools, but we are not aware that any one maintains that the school system of the white population should be suppressed for similar reasons.

No doubt education is an advantage for the comfort and convenience of mankind; but to the great Duke of Wellington is attributed the saying that "education without religion only makes men clever devils." Would it not be well for the legislators of the United States to ponder on this saying and on the statistics of crime, and to repair the evils of godless education as far as possible?

It is not to be expected nor is it desirable that the State should teach religion, but it should not, by taxing them doubly, throw obstacles in the way of those who do teach religion in the schools, as it does now by charging them for the maintenance of the godless schools, while they are supporting out of their own pockets the schools in which their own children are taught morality and religion.

It is much to the credit of the press and people of Governor Vardaman's own State as well as of other Southern States, that his theory on the remedy for the crimes of the negroes is not accepted by them, but is ridiculed without mercy. The comments of the Jacksonville Times-Union may be taken as a sample of what is thought on the matter. This paper says: "Major Vardaman is the first high official in any State who has prescribed ignorance as a preventive of crime. Mississippi is welcome to her new governor. We don't think there is another Southern State that envies her the leadership of a man of his views."

**SCHOOL INSPECTORS' SALARIES.**

The News of Toronto in commenting on the bill which the Minister of Education has introduced into the House respecting salaries of County Public School Inspectors, very pertinently points out that inspectors as well as teachers and others engaged in educational work are poorly paid in comparison with the salaries paid in other walks of life to men of equal education and ability. It is true we pay the men who manufacture articles of food, who make our wearing apparel or even those who manufacture our beverages, salaries that are princely compared with the salaries we pay those who direct the education of children.

The County Public School inspectors have been paid at the rate of \$10 per class room since 1871; half this amount is paid by the County Councils and half from a sum granted by the Legislature for this purpose. Of the forty odd County inspectors less than half a dozen have received salaries that can be said to be even fairly good. Mr. Harcourt's Bill proposes to increase the salary of the County Public School inspectors to \$12 per class room, half this amount to be paid by the County Council and half by the Provincial Treasurer. No one will contend that this is not a modest and well-deserved increase.

Mr. Harcourt should also make provision for an increase in the pay of the Separate school inspectors. Their remuneration amounts to less than \$8 per class room, less than two-thirds of what the county inspectors are to receive under the new regulation. The work of inspecting the Separate schools is very arduous. The schools are scat-

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tered over various counties. This necessitates travelling at all times and in all sorts of weather conditions. The Separate school inspectors are compelled to live in the cities where the cost of living is much greater than it is in the rural towns. The Separate School Inspectors receive the same salaries as was paid fifteen years ago when economic conditions were entirely different; the cost of living in the city has increased probably 40 per cent. during the last five years. The Public School Boards in Toronto, Ottawa and Hamilton, taking cognizance of this fact, have granted their inspectors increases varying from 15 to 25 per cent., and it would be but fair and just for the Minister of Education to grant a similar increase to the Separate School Inspectors.

Of the total amount expended on the inspection of Public and Separate schools only 7 1/2 per cent. is expended on Separate school inspection, while the average daily attendance of the Separate schools is 11 per cent. of the total daily average attendance.

**LENT IN THE PROTESTANT CHURCHES.**

Public Opinion, a New York City weekly Magazine, has in its issue of February 25th, an article which we may call a symposium of opinion of non-Episcopal Protestant Churches on the necessity of a penitential observance of the Lenten season.

The Presbyterian Larger Catechism does, indeed, mention "religious fasting" as one of the numerous duties of Christians required by the second commandment, which according to the Protestant arrangement of the commandments forbids the use of images in worship and requires the love of God and the observance of God's commandments.

And, further, the annotated catechism quotes in proof of this: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. (Joel ii. 12, as well as 1 Cor. vii. 5): 'That ye may give yourselves to fasting and prayer. But it has been a thing unheard of that either Presbyterians, or Methodists, or Congregationalists, or Baptists command or urge fasting or works of mortification of any kind as a duty which Christians should observe in practice. On the contrary, they have ridiculed them as useless works practiced only by Catholics in their gross superstition."

From the symposium in Public Opinion we discover that these denominations have begun to change their views entirely, and we are told seriously that "the tendency of many non-Episcopal Churches toward some observance of Lent has of late become marked. Thus the Outlook says:

"Many Protestant churches in the cities now stand open at all hours for meditation and worship, and during the Lenten season in the Episcopal Churches, in addition to the usual daily services, brief special services are held, sharply, limited in time, and largely attended."

The Christian Work and Evangelist calls attention to the fact that "only within the last few years has Good Friday been observed by non-liturgical Churches, and that now Ash-Wednesday is added to the list, and religious newspapers are beginning to say that it is a good thing that the Christian year should be observed."

The Congregational and Christian World also calls attention to the "Lenten Opportunity" saying: "We may not all require the prescribed forms and the disciplinary practices traditionally associated with the Lenten season, but there is not one of us who does not need that quieting and steadying of the inner life which may be the fruit of calling to mind the forty days preceding the Saviour's passion."

To these extracts we may add that the Toronto Globe, edited by a well known and talented Presbyterian clergyman, had at the beginning of Lent a series of articles urging on its readers the observance of Lent as a penitential time in accordance with the spirit of the traditions of the Christian Church—and why should it not have been said plainly, "of the Catholic Church?"

It is clear that all the Churches represented by these various religious papers are now beginning to feel that it was an empty boast in the past that by abolishing Catholic devotional practices, they were restoring the Primitive purity and simplicity of the Christian religion. They have discovered that the practices they condemned contributed greatly to the devotion of the people; and we welcome them back in their resumption of Catholic practice, and to the Catholic doctrines which are essentially connected with those practices.

But while we acknowledge that we are pleased to observe the return to Catholic usages and belief not only in regard to the observance of Lent, but also in other matters, we leave it to be explained by those who are making these advances, how they can re-

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concile their re adoption of such practices in the face of the declaration of the Presbyterian Larger Catechism (Q. 109) that it is "a sin forbidden in the second commandment to counsel, use, or approve any religious worship not instituted by God Himself." The season of Lent was instituted, not by God Himself, but by the Church of God on earth, in fact by the Catholic Church, and it certainly comes under this condemnation by Presbyterians.

The Catholic is aware that the Church of God, "the pillar and ground of truth," has power and authority to make laws binding on the conscience, as was done by the Apostles (Acts xv), and to these laws the Church could prefix the words "it hath seemed good to the Holy Ghost and to us;" but surely Presbyterians cannot consistently make such laws while they profess the belief that it is sinful to do so.

**POPULAR APPOINTMENTS.**

We congratulate the Hon. Charles Fitzpatrick, Minister of Justice, and the other members of the Cabinet on the appointments recently made to the County Court Bench. Amongst those mentioned are D. J. Donohoe of St. Thomas, Mr. J. J. O'Meara of Pembroke, Mr. Talbot Macbeth of London and Mr. J. L. Dowling of Ottawa.

These men, from a professional as well as from every other point of view, will reflect honor upon the Bench; and we trust they will live long to enjoy the distinguished positions to which they have been assigned.

**THE MORMON SENATOR, REED SMOOT.**

The United States Senate Committee on Privileges, which is now engaged in investigating the case of Senator-elect Reed Smoot of Utah, has summoned before it President Joseph Smith of Utah and seven of the twelve Apostles of Mormonism to give testimony.

These eight officials are said to be all polygamists, and the object in summoning them is to prove that the Mormon Church still sanctions polygamy. President Smith is reported to have five wives and forty-five children, of whom twenty-two have been born since Utah was admitted to be a State. Should the officials deny that they are polygamists, a mass of witnesses will be brought forward to testify that they are such and their wives will be among the number.

Senator Dabois, who is opposed to Polygamy and Mormonism, brought forward the census figures for Utah, taken in 1890, to show that 23 1/2 per cent. of the Mormons who are of an age to be polygamists, are actually such, instead of 3 or 4 per cent. as President Smith testified before the committee. Senator Dabois gave it as his opinion that there has been no material reduction in the number of polygamists since the census was taken in 1890.

President Smith on being further examined stated that the duty of the Apostles is to preach the gospel and send missionaries to other fields. They have nothing to do with the judicial affairs of the Church, and consequently do not issue excommunications. Mr. Smith also stated that the real government of the Church rests in the people, and not in himself as President, and that this was the case even when a revelation came from heaven naming a successor to the first President. The people had the power in their hands to accept or reject the (divine) nomination! He stated that Reed Smoot had become an Apostle on April 9th, 1900. Mr. Smoot had never advised either the continuance or discontinuance of polygamy, as the polygamy question was at that time already settled.

Mr. Burrows received a telegram from E. F. Schupe, President, and A. E. Tabor, Secretary of the Eastern Colorado Conference of Mormons, denying the testimony of Mr. Joseph F. Smith of the Utah Church, that Joseph Smith, Jr., was the originator of the doctrine of polygamy. "For that pernicious doctrine," the telegram says, "Brigham Young alone is responsible, and polygamy was introduced first by Brigham Young in 1852, nearly nine years after the death of Joseph Smith, who never had but one wife."

The Colorado Mormons are an offshoot of those of Utah, and do not acknowledge the authority of the Utah prophets, whom they detest. The senders of the telegram have been summoned to give evidence in the Smoot investigation.

It will be remembered by our readers that at a former election of a Senator, Mr. B. H. Roberts, a polygamist, was chosen, but was expelled from the Senate House by a very large majority from both parties. Mr. Smoot, the present Senator-elect, declares that he is not a polygamist, but it is undoubtedly that polygamy is practised and taught as a doctrine by the Utah Mormons, in spite of the Federal law prohibiting the practice, and that Mr. Smoot is one of the supreme teaching body of the sect. It

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is generally expelled, as was Roberts. It is, however, taken on the denial of election canvass the v. tion.

We may have highly respected Salt Lake City since published in Feb. 4, 1903.

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