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Messrs. Luke King, P. J. Neven, E. J. Broderick and Miss Sara Hanley are fully author ised to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nipissing, Mrs. M. Reynoids, New Liskeard.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey : Mr. Thomas Cofley:

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 in such with a strong Catholic spirit. It strenu rusty defends Catholic principles and rights, and stands firmly by the teachings and author ity 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, as its wholesome influence reaches more Catholic homes. Horrofore, 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 Epheaus, Apostolic Delegate.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read four estimable paper, THE CATHOLIC RECORD, and congratulate you toon the manner in which it is published. Its matter and form are both good; and a truy Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Glossing you and wishing you success believe me to remain. Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa
Acost. Deleg.

LONDON, SATURDAY, MARCH 21, 1908.

WE PUBLISH this week pictures of the travelling agents of the CATHOLIC We are forced to do this for RECORD. the reason that in some cities frauds have been representing themselves as our agents and collecting money. We trust cur readers will preserve this copy of the paper and refer to it in case any one calls upon them representing himself as an agent for the CATHOLIC RECORD. We may, however, add to our staff of agents, in which case they will have authority in writing from the pub lisher to act for us and their names will appear with those of the other agents on the fourth page of the paper. In due time the new agent's picture will appear in the paper. This does not apply to local agents who are well known and respon sible parties. Last week in this city the police magistrate sent to the penetentiary for two years a man who had been engaged in the business of taking subscriptions for periodicals without authority. This may be the same party who had been collecting from CATHO LIC RECORD subscribers in Montreal and Toronto.

Next week we will insert the picture of our St. Johns, Nad., agent, Mr. James Power.

EDUCATION BILL IN ENGLAND.

The new education bill is now before the British House of Commons, and s sore sorry example of modern English Liberalism it seems to be. Its principle for those who will not accept municipal religion is : " Get out and starve." Mr. McKenna threatened to come with a sword. A strange weapon for a minister of a representative Gov ernment - better suited for military camps than schools, and for military clericalism in Italy." commanders than educational efficers. He has been as good as his word. The Welsh Liberals regard it only as an instalment for the settlement of the long standing controversy. If this is an instalment Catholics may well dread the full payment; for the bill affects seriously a number of the smaller Catholic schools. There are throughout Eng land a number of small Catholic schools with less than thirty children attend ing them. For some time local authorities tolerated these schools which received help from public money. No doubt they were doing good work, and many of them would have grown. Without mercy all these are swept away; no grant being paid to schools with an atclass of Catholic schools is destined to death. There are in England what are called single-schools. In many of these districts the Catholics are the only ones who have cared for the education of the people. They built these schools one of these, about thirty in number, is to be robbed of its share of rates and the grant. The shield is reversed. These schools are to be closed and Pub lie schools erected. In that school the religious instruction which Non corformists desire for their children will rates, and Catholic children withdrawn. struction is to be given in schools paid priate some six thousand schools for the municipal religion which now belong to the established Church. The remainder of the Catholic schools publication of the Encyclical? A still are to be starved out by slow process.

have their religious instruction out of the rates. Catholics will with others have to help to pay for that instruction. They are to pay the education rate and have no share in it. As a mercy and a gracious concession Catholics will be allowed to save the rest of their schools, by paying for them out of their own pockets. It is a question, therefore, of either sacrificing the schools, or paying an annual tribute of £180,000. The Bill allows forty-seven shillings for each pupil. In London there is an average attendance of 28.600 children. and the average cost of their maintenance is £3 6s 2d. This leaves over nineteen shillings per caput to be provided by Catholic private money besides paying their full share of the education rate. Three of the Liverpool schools have an average deficit of £800. Two of the most odious principles of Mr. Birrell's education bill requiring "public control" and " no tests for teachers" have been thrown overboard. The great objection which the Tablet makes to the abandonment of these Nonconformist principles is the excessive price. It remains to be seen whether the government will give a higher bid. The Bill from a purely educational standpoint is encourage ment to the sweating system in schools. It calls into being a number of starva tion schools whose precarious existence will depend on casual charity. It is, says the Tablet, educationally retro grade and disastrous.

THE PRESBYTERIAN RECORD. The two numbers of the Presbyter-

ian Record for January and February have been sent to us with the not unusual request that we should commen upon some of the articles. It is by no means surprising that narrow bigotry and anti Catholic prejudice take up considerable space in this magazine. Presbyterians have never been remarkable for a spirit of fairness where any Catholic subjects have been concerned. There are honorable exceptions: but these exceptions prove the rule. Pulpit, platform, periodical have all been used, too frequently and too successfully, more for calumniating our Church and its practices than for promulgating their own doctrine. Such methods are the bread and butter of a few wandering students and ministers whose principal occupation seems to be throwing mud. All this does not cause us surprise for John Knox was the cruelest, the narrowest and the most political of all the so-called reformers. And he im pressed his terrible spirit deepest upon the Scotch people. That spirit was anti-Catholic first, and Calvinist next —a mixture of gall and wormwood. Wherever, therefore, a disciple of Knox touches upon anything Catholic we must look for malice, misunderstanding and hatred rather than for justice. appreciation and charity. It is a pity that it should be so, yet experience teems with the undeniable evidence of facts. The quickest and safest remedy would be for the Presbyterian As sembly to establish an Index Expurgatorius. But they take the opposite course. The Presbyterian Record is our witness. In the number for January we have two articles entitled "Rome in Germany" and "Ant:- author's sincerity as the only subject starts with the story of some Francis can monks, who, wishing to obey their religious rule of not touching money. plead with the government officials. This adherence to laws which are venerable with time and ballowed by the lives of those who established them and the generations who have kept them, is characteristic of the Catholic Church. What is wrong about this fidelity? The fault is that the Church, setting her law above the modern world, "will make no concession to the modern spirit." "The modern spirit," the Presbyterian Record says, " is moving powerfully across the face of the waters in German Catholic centres. The Church declines to acknowledge this. " tendance of less than thirty. Another This is only a partial statement, for Modernism is much more limited than this writer would have us believe. German Catholic centres, or, more definitely, German Catholic universities . are no doubt few in number-three or four, perhaps half a dozen. It would when none others would do it. Every not take many Modernists to occupy all the chairs in these universities. We must therefore look at the number relatively to the whole. This is very small. While the great majority of the professors and writers of these are men of faith, an insignificant number are imbued with Modernism. Again, we must, be given by teachers paid out of the when we condemn even the few, remember that it was only after the Pope Previously Catholic instruction was had spoken that Modernism could not given in these schools built by Catholic be maintained. Before that time there money. Now the Non-conformist in- may have been, and there was, a dangerous trend in the system. That a by all classes. This clause will appro- theory should be carefully avoided, does not constitute formal error. How many German professors have continued to teach Modernism since the

smaller number-the Presbyterian Re-

ALL MER LAND

The substantial question is whether the Holy Father consulted the truest interests of the Church in not yielding to this modern spirit. We answer most emphatically that he did. If rightly understood by the Presbyterian Record this modern spirit would appear in all its deformity - a legion of fallacies, irreligion and rationalism. Every Popa document is a red rag to many of our non-Catholic brethren. Their pride of private judgment rebels against the voice of authority. They had before the Encyclical no notion whatever of Mod erism. The Pope condemned it: their place was against the Pope and with the crew. Ingrates always and everywhere. Modernists undermined and denied the divinky of Christ, tore the Bible to shreds, did away with revelation and reserved to themselves the right to re main in the Church and at the same time hold what views they like concern ing the dogmas and the government of it. No crime could be more injurious to the deposit of revealed truth and Pyne, Ontario Minister of Education, the magistracy of the Church than this unrepressed spirit of modernism. Those who have been loud in boasting about their reverence for the Bible, instead of insulting the supreme authority of the Catholic Church, ought to rejoice that God's Holy Book has a strong de fender in the Sovereign Pontiff. Those who clamor for the purity of Christ's teaching, and the Christianity of Apostolic times, ought to be the last to side with Modernism against the Papal condemnation thereof. There is no excuse for the stand taken by sectarians unless it be ignorance, pride and prejudice, which render them more and more guilty.

DOGMATISM. Our attention is drawn to a peculiar criticism passed by the Toronto Globe on a new work by the Rev. Dr. Crap sey, the Episcopalian clergyman of Rochester who lately incurred censure for his teaching. The book is entitled : " The Re-Birth of Religion." Now it is not with the work itself we are dealing : for we never read it. nor have we any notion of reading it. The title is enough to put it on the Index, and that is sufficient for us. Surely the Christian religion is immortal, or else it as false as the infernal regions. Subjective individuals may have turned away from it, heresiarchs may have wandered from its fold. and dragged others with them. These scandals have been, from the first council of Jerusalem, down to the present - nor will they cease until all shall be called to judgment. The only bright line we see in this and similar cases is the indefinite, half hearted desire for something better. Dr. Crapsey and many more, feeding too long upon crumbs and crusts, yearn for the bread of life. They look around, they see manhood who were educated under none better than themselves, they do both systems and are warm friends. not recognize the institution of God: united in business transactions, united too eagerly following the shadow, they in social life, united in the common fail to catch the substance. They do love of Canada, united in all that tends not leave all to follow Christ : for they to make our country great and proscling to their pride and their private perous, united in a love of that free judgment as if it were divine light. dom which we enjoy and which we are Prayer more than argument is what determined to maintain. The only they need. But we are only looking bone of contention in Canada is the at a certain criticism of Dr. Crapsev's Orange Association, of which Mr. book. The critic who found the Essery is a prominent member. It is a pity, too, because he is a man of The first of admiration, concludes that the work natur is too dogmatic. Nor does he find things from him if he keeps in close this fault confined to the Rev. Dr. touch with the Minister of Education. Crapsey. He thinks that dogmatism is So far as Separate schools are con-'as rife among the liberals of to-day as cerned, we may say to this gentleman it was when the Nicene Creed was that the children educated therein are drawn up." St. Athanasius was no taught to be loyal and patriotic, to more dogmatic than Mr. Campbell, love their neighbors as themselves, the new theologian. As for the whether that neighbor be a Catholic, a Rochester gentleman, he is as dog-Protestant, a Jew, a Christian Scientmatic as St. Augustine. The ist, or a Dowieite. He would have critic thereupon concludes: them educated in a place where they may be that there is just as much truth. would not be in touch with their Cathjust as much freedom from guess - work olic faith. This, we think, is the and hypothesis in the writings of the prime reason of his bitterness towards old conservatives as in the latest Separate schools. The Public schools pages of modernist theology fresh from do excellent work, but the religious the press." That is not bad : but it is element is eliminated. The Separate high time people began to see it and schools give just as good a secular live up to its conclusions. No men are training, with the religious education more dogmatic than scientists: thecdded. The claim is made, however, logians are not in the same class. It that the Sunday schools do this work. should not surprise this critic that Experience teaches us that this is not these Modernists claim dogmatic subthe case. They may do a part of the mission to themselves and their teach work, but not the whole, or even a large ing. If he examines the principles of proportion of it. One hour on Sunday Protestantism he will find it is a unifor the study of things that pertain to versal fault with every sect and indithe next life and all the rest of vidual amongst its countless divisions. week devoted to the world St. Athanasius did not dogmatize, nor of time, does not seem to be St. Augustine. No individual Cathoin accordance with the fitness of things lie dogmatizes. The Church it is which in a Christian community. Besides, dogmatizes, or the Pope as the supreme there is a very large class of our youth teacher and judge of faith and morals. who never go to Sunday school, and a When this critic charges Dr. Crapsey large proportion of these do not rewith being dogmatic he must see that ceive any religious training at home. every Protestant, having no ultimate How can these children be expected to authority to fall back upon, and having pursue their life-work on Christian only private interpretation from which principles? to take his faith and morals, is encouraged to dogmatize. It does not com It is a thousand pities that our with good grace for one Protestant to Orange fellow-citizens seem determined accuse another of being dogmatic to pursue a course which prevents the

They are all affected with it. It could

not be otherwise, for it is the logical

sequence and the practical preaching

growth of that true Canadianism which

means much for the future of our coun-

try. The rank and file of this organ-

lic there is no thought of, or attempt at, dogmatizing. He does not make his creed; he receives it. The font from which he derives it is dogmatic, because it, and it alone, is infallible. Dogma there must be in all science, for every proposition is a dogma. Dogmatism is founded upon religious infallibility, and this is founded upon the unerring word of Christ.

THE BLACK CHAPTER. Our fellow citizens the Orangemen

eld a meeting of their Black Chapter

recently in Mount Forest. They ap

peared to be as determined as ever to

preserve civil and religious liberty by

inflicting civil and religious disabili

ties upon their Catholic neighbors.

There were present on the occasion a

number of men who loom large in

Orange circles. Of course our old

acquaintance Dr. Sproule, M. P., who

will never never forgive our king for

having visited the Pope, and Hon. Dr.

esteem of Canadians, irrespective of were conspicuous figures at the gathering. Some people may be uncharitable enough to say that it was not according arious classes and creeds of the to the proprieties that a Minister of Dominion, and whose intelligence Education should be identified with forces them to recognize that without such peculiar people, whose antics in this spirit Canada's advancement will 12th of July processions forty years ago be retarded. The memory of Ogle R were as amusing as a procession of Gowan, who introduced the noxious comedians in pantomime, but they have weed into Canada, is one not to be now become tiresome. We do not think revered. it at all peculiar that Dr. Pyne took s holiday and a trip to Mount Forest, On the 13th inst., in the House of for we do not know of any class of people Commons. Mr. O. E. Talbot, membe who are so sorely in need of the minisfor Bellechasse, called attention to the trations of an educationist. As might proceedings at the Mount Forest meet be expected, Grand Master Essery of ing, taking exception to Grand Master London, wrapped in all his forcibleness Essery's words in introducing Dr. of character, was likewise on the spot. Sproule, and to Dr. Sproule's state-Mr. Essery is opposed to Separate ment that he was continually being inschools. In an Orange gathering a terrupted in the House by Roman Cath declaration of this kind fires up as olics. "There was no man in the such enthusiasm as the singing of the House," said Mr. Talbot, " who had Marseillaise " would call forth from gathering of Frenchmen. Outside of talk on every occasion than Dr. Sproule.' the Orange lodges, however, "Away "I might dip into your private with Separate schools " is regarded in life," was the doctor's rejoinder. the same light as "Remember the The member for Bellechasse, how-Maine." In the American Republic the ever, defied the doctor to do so. Dr. man who would now make use of this cry Sproule's defense is very characteristic dulgence in intoxicating liquors. would run the risk of having something of himself and the officers of his little thrown at his head. Mr. Essery pro Orange army. It was silly in the ex claimed the fact that there should be treme and reminds us of the street uronly one flag. Who, may we ask, dechin who is accustomed to say to a sires to have another one? Protest companion who annoys him, "I know ants and Roman Catholics, he con something about you." The presence tinued, should sit at the same desks, of such men in the House as Dr. learn from the same books, pass the Sproule demonstrate that the schoolsame examinations, and in after life master in some country constituencies become a united people. Why our has not done his whole duty. citizens should be disunited because one section goes to Public schools and the other to Separate schools is something WAKE UP! MONTREAL. that would be very difficult to explain. No one knows better than Mr. Esserv that in the city of London, where he resides, there are those now grown to

The Hon. R. W. Scott, Secretary of State, has been criticised rather severely by some parties in Montreal because of his reference in the Senate to the increase of crime in that city. which intoxicating drinks are sold. We think our Secretary of State has true Canadians will thank him, by putting Montreal in the lime light so far as the liquor traffic is concerned. To the average Canadian it would seem has been placed the government of that from his fellow citizens of city are so utterly regardless of the of the pedestrian in a thousand places in that city. No one who takes the trouble to read police court transactions will have the hardihood to deny that a large proportion of the crime of population is due to the existence of out to miserable human beings by the beings advisedly, for the man who man stated that the Senator was wrong pointed out that in Quebec Province and does not deserve the charges made

judices, are not as blameworthy as the lieve the latter province has more drink. ing places thar Ontario. It is only fair leaders. A glance at the men who to the Province of Quebec as a whole to met in Mt. Forest would show us the "climbers," who are racing for a state what we believe to be the fact, prominent position in the minds of the that in the towns and villages and rural districts of Quebec electors. Anyone can tell the goal at there is less drinking and a greater which they are aiming. Then there observance of the law of God and man are those who have read abundance of than in the sister Province. In Mon-Orange literature and each week detreal, too, there are no better people in vour the contents of the Orange Senthe world than the wast majority of its tinel, and who, in consequence, believe that the Camolic Church is only citizens, but there is an element, and a considerable one, which does a great waiting for an opportunity to take away amount of drinking of intoxicants. It their bibles and liberties. We have the number of saloons were reduced by tco, another element, the undigested one half we feel convinced that crime obscurities who are kent in line in one would be materially lessened. It may way or another because they have the be claimed that the city derives a very privilege of casting ballots. Orangeconsiderable revenue from licenses and ism, with its Black Chapter and several other attachments, such as the that it needs the money. We hope Ald. Lapointe would not look at Young Britons and True Blues, is a bad business, and the men who are matter from this point of view, but we prominent in the work may raise to a doubt not there are many who would certain degree of prominence in the approve of the present condition of things from the money view standpoint. order, but they will most certainly While it is true that much cash pours never occupy a high place in the into the city safe from the license hold. religious belief, who are laboring to ers it must be remembered that it takes promote a spirit of unity amongst the a large amount of money to pay the expenses of the police department. whose officers are busily employed look ing after the victims of the groggeries. Were the licenses, as we said, cut in half the police force could be materially reduced and there are many other ways in which a saving could be effected. The moral principle, however, stands foremost. Giving full rein to a traffic which destroys the body and soul of our Canadian citizens cannot be defended. The Hon. Senator Scott is right, and that he will stand to his guns and defend the position he has taken

A despatch from Ottawa a few days ago states that a large number of Que bec members had presented petitions to cost the country more by his endless the House of Commons in relation to the temperance crusade instituted by Archbishop Bruchesi of Montreal. The petitions asked that the Dominion Government circulate literature to warn the people against the evil of over in-

we have no doubt. His own career is an

object lesson of the splendid results of

a sober life.

We hope Alderman Lapointe and his associates in the city council will take the matter to heart, and assist the Archbishop in this work which commends itself to all Christians. If a temperance crusade is to be initiated we think no one will deny that a very considerable reduction of licenses will materially help to bring about the desired result. Get in line with your Archbishop, Alderman Lapointe.

ST. PATRICK'S DAY.

Years come and years go, and still the sons of old Ireland are as warm and as enthusiastic as ever in the celebration of its national festival. particularly amongst a section of the It is one of peculiar interest, not alone talian people. He also drew attention to people of Irish origin, but to to the number of licensed places in all classes of population in countries wherein Irishmen have made their homes. The history of the Irish race done a public service, for which all is one of such world wide interest that the celebration of St. Patrick's Day invariably brings its leading characteristics under consideration. These characteristics are so marked as to inexplicable that those in whose care distinguish the Irishman everywhere To one only do we desire to allude, and deplorable results of permitting the that is the unswerving devotion of the groggery-may we not justly call it Irish people in all lands to the faith the crime factory-to meet the gaze preached to their ancestors by St. Patrick. That faith was gladly accepted by the Irish and its teachings adhered to under every vicissitude of national life. There is no people who can show such a record of devotedness and misery that prevails in our centres to religion as the Irish. They have been faithful both at home and abroad those places where fire-water is handed At home they have shed their blood profusely in defence of religion. wine clerk. We say miserable human Neither war nor pestilence nor persecution could shake their faith in the stands up at the bar and pours into doctrines implanted in the soil of Erin his system that which destroys his by the great Apostle himself. The manliness, and empties his pockets of Irish race at home to day is as firm his hard-earned wages, is a man to be as ever in allegiance to Catholicity. pitied, and he who furnishes the in- Abroad the Irish race has carried the toxicants is one who has bid farewell light of divine faith to every region of to that noble ambition which called the globe. In North America especifor striving for the highest ideals. ally, where a century ago but few Cath-His life work is a crime, and his end, olles could be found outside the Canadas, in only too many cases, such as a Chris- the progress of the Church through the tian must look upon with horror. At instrumentality of the children of Irea late meeting of the Montreal City land, has been so wonderful as to be Council Alderman Lapointe gave a without parallel since Apostolic times. lengthy address dealing with Hon. The rapid ascension, in cur generation, Senator Scott's comment on Montreal's of the Irish in America to a front rank drunkenness and crime. The alder- in its citizenship, affords most gratify ing proof of Irish adaptibility to free in his figures, as there are only 947 institutions and their undeniable caphotels in Montreal, not 1,362. He also acity for self government. By steady adherence to the religion of their there are but 2 539 hotels compared to fathers, they have won admiration and 2.691 in Ontario. These figures, how- respect from the opponents of their ever, he admitted, are taken from the faith, and earned, by honorable services reports of 1905. Alderman Lapointe in the discharge of every duty of citiis quite emphatic in his claim that zenship, the esteem of their fellow men Montreal is a sober, law abiding city, of every origin. They have now a firm foothold on this continent. A glorious by Senator Scott. We might remark future awaits them. If under adverse that the Province of Ontario is a much circumstances they have achieved so more populous one than that of Quebec, much, they will, by the same means Mr. McKenna's sect or sects are to cord to the contrary notwithstanding. of private judgment. With the Catho- ization, built on miserable old pre and, in proportion to population we be- which led to the past successes and

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