

The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

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When subscribers ask for their paper at the post office it would be well to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places, as the part of delivery clerks who will sometimes look for letters only.

LETTERS OF RECOMMENDATION.

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.

My 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.

Yours faithfully in Jesus Christ, D. FALCONI, Arch. of Ottawa, Apost. Deleg.

LONDON, SATURDAY, SEPTEMBER 25, 1909.

HOME INFLUENCE.

The twentieth century is pre-eminently the century of change. Other centuries have been subject to evolutions and in them great things have been accomplished.

Amongst the things most prominent as in the class rapidly losing hold upon the human race, is the home sentiment, that love for a common centre around which the family gathers and where the most sacred joys and sorrows are discussed and kept inviolate from the vulgar gaze and knowledge of the outside world.

There was a time in the history of Canada, as in that of all new countries, when schools and colleges were few in number and to a certain extent inferior in quality.

It will be remembered by our readers that during a considerable portion of the time mentioned, Mr. Starbuck's articles appeared in the CATHOLIC RECORD.

How we were able to induce Mr. Starbuck, a Protestant scholar, to work through the pages of the Sacred Heart Review for the enlightenment of Protestants is an interesting story.

Two centuries and more before Thomas Jefferson wrote, the Spanish friar (Las Casas), not as a new doctrine, but simply as a revival of the old doctrine which every Christian is bound to accept, proclaims to the monarchs and the people every proposition which was to resound thereafter from the Philadelphia state house.

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family circle and to its most sacred traditions. But this is not all. To the educative standpoint of secular education how much does the destruction of the home portend?

Men of affairs are so engrossed in the multiplicity of matters which claim their attention that their own flesh and blood, those nearest and who should be dearest, are for the most part relegated to the ministrations of strangers.

There is no earthly gift comparable to that of a good father and mother, and next to this comes the blessing of a good home—a home in which religion, kindness, love and the cultivation of books, together with intelligent conversation on men and things, form part of its everyday life.

The conditions already outlined and many others operating premeditatedly and otherwise to destroy the great and only harbor in which society in all ages could find sure and safe anchorage—family life in the home.

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lack of kindred intercourse which everywhere confronts him. He finds now when too late that the gain is not worth the outlay—that the mistaken idea of parent or guardian has made him a good deal of an outsider, if not altogether an outcast from the familiar and desirable association of those who are joined to him by the ties of kinship and nationality, but whom he now meets as for the first time he meets those of tastes and interests altogether foreign to his own.

Catholic institutions that offer the best that the country and the day offer are scattered plentifully over all the populated parts of the continent. Yet by many their claims go unrecognized.

There have been times and circumstances when it was advisable and even necessary that children and adult students should exile themselves from home and friends in pursuit of knowledge, but to-day this is seldom the case.

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he would say. But how few of our non-Catholic fellow-citizens know this! They look to the declaration of independence, not to the Canon Law of the Church, as the source of those sound principles on which rests our civil freedom.

A few years ago Mr. Starbuck prepared a short autobiography of his life for the Sacred Heart Review. The family is of English stock, and came to the new world in the very early days when the Puritans were the dominant power in New England.

I have been asked how I came to have so good a knowledge of Catholic theology. I am not deeply learned but I think I may say that what knowledge I have is accurate.

Indeed, my knowledge of these matters has been imputed to me in all forms, by A. P. A. acquaintances, as a misdemeanor, and almost a crime.

As to my own theological position, I am a thoroughly supernaturalist Trinitarian Christian, accepting unhesitatingly the determinations of Nicea, Constantinople, Ephesus and Chalcedon.

THE FIRST plenary council of Canada opened at Quebec city last Thursday. Masses were celebrated in the various churches of the city by the visiting Archbishops and Bishops.

We desire to have a little talk with our friend the Orange Sentinel. In a late issue the editor said that when Separate schools exclude Protestant teachers, the Public schools supported by Protestants have a right to demand teachers of the Protestant faith.

OUR CONTEMPORARY, the Toronto Globe, is to be commended for its stalwart work in the suppression of the business carried on by book-makers and other undesirable citizens in connection with horse racing.

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THE WORLDLINESS of people, born to a better life, but letting their heritage go in order to poach on the outskirts of shoddy society; their girls garrulous with the gross vanity of social stragglers, their boys prematurely red necked with festivity and debauchery—such worldliness brings down upon its votaries a curse in this life so certain, that one has but to look about him in the local parishes and see its malignant operation.

A CULTURED GENTLEMAN having paid a visit to Boston, and having heard much of the literary excellence of its people, was anxious for a little chat. Getting into conversation with a rather distinguished looking gentleman, he thought he would start with Shakespeare.

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the history of Canada is written he will occupy a small niche therein and it will not be an honored place.

OUR CONTEMPORARY, the New Century, is a hard hitter. He gives the children of some of the new rich and the old rich a solar plexus blow in the following fashion:

The worldliness of people, born to a better life, but letting their heritage go in order to poach on the outskirts of shoddy society; their girls garrulous with the gross vanity of social stragglers, their boys prematurely red necked with festivity and debauchery—such worldliness brings down upon its votaries a curse in this life so certain, that one has but to look about him in the local parishes and see its malignant operation.

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