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wed and recommended by the Archbishops Kingston, Ottawa and St. Boniface, of London, Hamilton, Peterborough, a earg, N. Y., and the clergy throughout

Dominion.
Messrs, Luke King, P. J. Neven, E. J. Broderick,
Messrs, Luke King, P. J. Neven, E. J. Broderick,
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subscribers ask for their paper at the would be well were they to tell the cleim their CATHOLIC RECORD. We have it of carelessness in a few places on the paclerks who will sometimes look for le

LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

My Dear Sir.—Since coming to Canada I habeen a reader of your paper. I have noted with as laction that it is directed with intelligence a ability, and, above all, that it is imbued with a stro Catholic spirit. It strenuously defends Cathoprinciples and rights, and stands firmly by the tearings and authority of the Church, at the same time of the country. Follows. ings and authority of the Church, at the same promoting the best interests of the country. Fol ting these lines it has done a great deal of good the welfare of religion and country, and it with more and more, as its wholesome influence reamore. Catholic homes. I therefore, earnestly remend it to Catholic families. With my blessin your work, and best wishes for its continued suc ry sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delega

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

Dear Sir: For some time past I have read you 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 trult Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless ing you and wishing you success, believe me to read the control of the

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost, Deleg.

LONDON, SATURDAY, AUGUST 21, 1909. EDUCATION AND EXAMINATIONS For several years-long enough to have a test-the youth of Ontario have in their educational evolution been a much examined generation. They could not step from class to class, much less from school to school, without the official, departmental judgment. The same papers for the same class all over the Province, with the same mechanical values for answers, decided the future of tens of thousands. Proficiency of scholarship and efficiency of teaching were decided by examinations. The keys of university doors and the entrance to the learned professions were all in the same hands. There was no elevating energy in this uniform, dead-level process. Individuality, instead of being fostered, was ignored. Cunning and shrewd guessing replaced talent. Cramming was the substitute for intellectual cultivation. We leave untouched the ethical side of our public education. Discipline is not expected, because it is not a subject of examination. There is no time for it in the multitudinous programme, no room for it in overcrowded classes. Sophistry crams where authority should train. This system, or more correctly, this want of system, is rendered more uneducational by the double fault of too many subjects and too much specialization. Under the pretence of encouraging individual talent, options are introduced at too early a stage. One consequence of this mistake is that the programme of task of thorough teaching rendered too severe. What might be a profession and labor of love is turned into slavery. volved. He devotes all his energies to preparing his classes for examinations. Clever pupils get all the attention whilst the doubtful candidates are side-tracked for the next year. What with examinations and options our secondary education is degenerating seriously. No stronger evidence could be given upon the matter than the answers collated by the Educational Department from the applicants for entrance to the Normal schools. No severer arraignment could be made against the way history is taught in the High Schools of Ontario. These candidates were not children passing from a primary school into a High school. They were young men and women who if they were admitted to a Normal school, would within a year receive a commission to teach. We select from a lished in the Toronto Globe, a few samples of Ontario history. Champlain -When Champlain and his men were suffering from the cold at Hochelaga, Florence Nightingale knit long hose for them. The Hudson's Bay Co.-This company brought to the Indians whiskey, tobacco, blankets and other condiments and articles pertaining to civilization. An advantage of Confederation is that we have Dominion Day as a holiday. The specific scandal turned Sir John A. Macdonald out of office. Egerton Ryerson, afterwards Lord Strathcona, was one of the "Fathers of Confederation." The political deadlock was the Father of Confederation. Sir John A. Macdonald is credited by one with being the founder of our school

the same statesman was Governor General of Canada for several years. We are enlightened upon the social condition of Elizabeth's reign by being told that in her time the people were polished though they blew thin soup and wore their hats at the table. The works of Shakespeare are 'The Merchant of Venice' and Lamb's "Tales from Shakespeare." The literature of the Victorian age includes such dailies as The Globe and The Mail and Empire. Asquith is now the Poet Laurier, but is greater as a prose writer. As writers of historical fiction we have Macaulay, Carlyle and Goldwin Smith. Space precludes us giving any more specimens Ancient history with these candidates is decidedly mythical-in which names, dates and places are combined without consecution of thought or knowledge of facts. Examinations are a necessary part of an educational system. Ontario has overdone them both in their number and character. Our educational system is tangled up with officialism, utilitarianism and payment by results. It needs to be simplified in the extent of its programme and in order that it may improve in efficient preparation.

THE ECONOMIC SIDE OF RELIGION. Too frequently Socialism denies religion upon the ground that it concerns itself only with another world and with the soul. This world and the body are allowed to take care of themselves. Bebel, a great leader of Socialism, says: "We wish in politics the republic, in economy Socialism, and in religion atheism." It is the latter which makes the cleavage between Socialism and the Church. Atheism causes denial of immortality and induces unreasonable attention to this life and the mere materialistic conditions of our being. "I know nothing about the soul," says the Socialist. "Where is it? I never saw it. I only know that I have a stomach and that it is empty." Socialism denies to religion any economic influence. Religion uncoubtedly preaches the kingdom of God and proclaims the value of the soul. What has it done? What does it do in the world's great market place and in those economic relations which are so easily disturbed by selfishness and the uncontrolled forces of supply and demand? Has religion any power, definite and well ordered, to ameliorate economic congestion or control plutocratic aggressiveness? By religion we mean the Catholic Church: for outside of it we find no power at all. Justification by faith can present no security. Nor does private judgment help us. It is a hindrance, for it is selfishness placed as sentinel and enthroned as judge. We mean to say that the very first command of religion: To seek the kingdom of God and His justice, and all things shall be added thereunto, con tains far more economy and tempora advantages than the whole theory and code of socialistic atheism. Our Blesse Lord did not leave the question un touched. He did not draw hard and fast line the rich and the poor. To neither class did He hold out any disturbing principle, still less any prospect of absolutely equal distribution of temporal goods. The poor would be always with us. Wealth must reckon with them as one subjects is too complicated and the of the highest trusts it has to administer. Their care and attention are a much more important duty for wealth to perform than the advancement of The material prospects of the teacher mere material concerns. So keenly did the divine Founder of Christianity take the cause of the poor upon Himself that the least service done to them was to be held as a direct personal service. This places a value far beyond the money estimate which has in these modern times rendered labor unremun erative and wealth unsympathetic Wealth is a trust, and never so much so as in these days of gigantic undertakings. That trust concerns religion, the nation and the neighbor. Labor i also a trust as sacred in its purpose and as patriotic in its action as the other To separate these two is not only danger to individual fortunes; it is a national crime. Neither can dictate to the other; for capital and labor bear each other's burthens. Either without the other is sure to fail. Wealth with out labor is stagnant or wastes lengthy list of blundering answers, pub- away. Labor without adequate return or a living wage is impractical and impossible. Each is a support other. In accordance as each fulfils its trust and looks to the laws of charity and patience the greater will be the results of industry and the higher its rewards. The theory of stewardship as regards temporal goods is stoutly maintained by St. Thomas of Aquin and reasoned out with his usual clearness. A man has several rights. Every right will involve duty, which, springing from the ownership, must look to the owner for fulfilment. One serious difficulty with all modern theories of socialism is

the impersonal character of the system.

Our strongest objection is that socialism

is atheistic. It is also unstable. We

system. Another candidate writes that are dealing just now with its impersonal

anity is personal. Everything is for the individual, church, state and home. He must, however, remember that as all are his so he is Christ's and Christ is the pretence that Sunday, to be holy, God's. Responsibility is more easily defined and duty more readily demanded An austere Sunday is not thereby sancwhen these can be attached directly to the individual. Society, to be efficient, to the Alliance, we urge them strongly constructive and elevating must be simply organized and move along lines of least resistance. Complication and instability are a menace to it. Whatever disturbances it met with in the ages of faith|were due to external sources The economy arranged for by our divine Saviour was manifest in the monastic institutions, where the most stable form of communism reigned for centuries. It was displayed in the relationship of baron and serf, whilst the churches all over Europe testify to its capability of action and the magnitude of its works.

SUNDAY OBSERVANCE.

We have received a letter asking us to apologize to the Lord's Day Alliance because we said that they petitioned the Governor General not to attend the Woodbine races. We are not in a mood to apologize. There is no wrong done. It seems it was some ministers who brought the matter to the attention of his Excellency. They may have been members of the Alliance or they may not have been. They are all very much of the same stripe. We have no idea where the Alliance stops and the Ministerial Association begins. One kicks the ball to the other. If the races do not come under the jurisdiction of the Alliance, for the sole reason that the races do not take place on Sunday, matters of a much more trivial nature are targets for its condemnation. The Alliance the other day at St. Thomas made an appeal to the county magistrate to put a stop to Sunday bathing at Port Stanley. A harder point is that, if the complaint is persevered in, the magistrate has no alternative but to dispose of it. Cleanliness may be next to godliness-not on Sunday. In the State of Connecticut, where the "blue laws" forbade almost every form of recreation as well as all secular mercy, a new Sunday law is introduced. This law prohibits "all sports and secular activities except such as are for the general welfare of the community." Under the last phrase base-ball is particularly permitted. The contradiction between the Province of Ontario and the State of Connecticut is manifest. By what course of reasoning does the Lord's Day Alliance constitute itself judge upon what shall be, and what shall not be, the due observance of the Lord's Day? The religious observance of Sunday, the first day of the week, cannot be justified at all upon Protestant principles. There is no record in the Old or in the New Testament of any divine command to keep holy the Sunday. Those who concur in keeping the Sunday holy obtain their authority, not from Scripture, but from the Catholic Church. Protestants rejected tradition with unseemly haste and illogical contradiction. One tradition they respect-the observance of Sunday. They are not able to live up to their borrowed glory. Having no power to oblige religious service, they call in the aid of the state to exclude recreations, many of which, from an ethical standpoint, are quite harmless. If the Alliance is so insistent upon Sun day observance why is it so careless about other days which from Christian history should not be ignored? Let us Ascension Thursday and others which might be mentioned. The Alliance would disregard any desecration of Christmas unless it fell upon Sunday, as not within the scope of their jurisdic tion. People might have horse races and theatres and vaudeville shows and all the rest without the Alliance being disturbed at the Christmas plum pudding. Good Friday is another dayday upon which, instead of people mourning and praying, they turn it into festivity. Countless Methodist chape's through the country use it for tea parties and concerts. Allowing much for excessive activities, few things are dechristianizing people so fast as the forgetfulness of the events of holy week and especially of Good Friday This readiness for recreation, these pre tended Easter holidays, and far beyond them the summer resorts when Church is neglected for weeks are matters clearly within the limits of a sealous Lord' Day Alliance. It is not directly our concern, although it affords am, le food for thought. King Charles once addressed his parliamentary Commissioners upon a kindred subject: "I desire to be resolved upon this question why the new reformers discharge the keeping of Easter? My reason for this query is, I conceive the celebration of the feast was instituted by the same authority which changed the Jewish

Sabbath into the Lord's day or Sunday,

for it will not be found in Seripture

where Saturday is discharged to be kept

the one and instituted the other." It is

for the religious observance of Sunday. Congested cities, with an overworked population, cannot be constrained under should be spent in silence and at home. tified. Far, therefore, from apologizing not to strain at gnats and swallow camels.

MEDICAL ADVISERS. Only one profession has more to do with the welfare of families and in-

dividuals than the medical profession.

We have always thought well of the pro-

fession itself and its members. Their skill has been devoted unsparingly to their fellows. Their benevolence is generous. And their treatment and practice have as a whole been exercised with due regard to the higher dictates of morality and religion. It is well it is so. If medical practitioners yield to human respect; or stooping lower, give themselves without remorse to the mere gain of wealth, the very wells of life will be poisoned. A knowledge of evil may in good hands and true be a strengtl and defence. In the hands of the wicked it is the sword of destruction. Medical men in their advice and in their directions to their patients should be men of courage and rectitude. Society is today playing with edged tools. It behooves physicians, instead of teaching cursed evil, to frown down habits and secret sins. They should above all limit themselves to their own business. To enter the field of Biblical criticism, to give advice which is calculated to undermine religion and to speak of miracles as myths are supremely impudent and intolerable. Such physicians are found. Not satisfied with the narrow circle of their limited number of patients, they establish a journal and thereby scatter their blasphemy broadcast. One of these periodicals will do more harm to women and young people in one year than can be undone in fifty. Talk about political graft. With one of these journals entering a home morality and self-respect go out the back door. We sincerely and confidently hope that these death-dealers are sacredly excluded by our Catholic people from any direct or indirect encouragement. We do not name the special periodical of with a marked article. Were it not for the high opinion we have of our readers we would speak more plainly. Another reason forbids us entering into a dispute with it. Fight with a sweep and one is sure to dirty himself.

ORIGIN OF ORANGEISM.

Some friend has sent us from Napaneo a lengthy clipping which contains an account of the Battle of the Boyne. As a piece of history dealing with the war between James II., the lawful king of England, and William of Orange, we do not question it. It has no more connection with Orangeism than the latter has with the Norman Conquest. These fellows with the ribbons and the fife and drum might better celebrate the battle of Hastings. A gentleman who writes history with the facility of Mr. Bogart, the correspondent of the Napanee journal, would do well to revise this particular chapter. So far as the origin of Orangeism is concerned, we recommend a letter from an esteemed correspondent and which we publish in another column. Mr. Bogart observes that the moral consequences of the look at Christmas Day, Good Friday, Boyne were twofold: the conclusion of are sometimes more treacherous than the war and the beginning of the reign of Protestant ascendancy in Ireland. Both, instead of forming a subject of congratulation, are to be deplored. We do not admire James. We wish our countrymen could have kept out of the trouble. But James was the legitimate sovereign. It was no war. It was rebellion. Victory or defeat - the loyalty of Irish Catholics is all the more laudable because they stood and feil by their rightful king. And as to William's rule in Ireland, the selfishness of the Protestant ascendancy and William's closing of Ireland's woolen factories were the seed of nearly all the trouble of later times. The king himself was not a persecutor, but the oligarchy was too strong for a sovereign whose throne at best did not rest upon a firm footing. The Napanee correspondent does the Irish grave injustice in accusing them of cowardice in the battle and of running away as soon as they were brought to face an enemy. They fought for seven hours. And when they did fall back on Duleek they retired in good order. We do not expect favor from people who find plea sure in celebrating the twelfth of July. We cannot brook the charge of lack of courage in a race which never till the last extremity turned its back upon a foe. What Orangeism can find in the Boyne is, as Mr. Bogart puts it, the victory of Protestantism over Catholicism. This is the cry and color of the whole parade. The memory of the historical event of the battle might be allowed to or turned into Sunday; wherefore it must be the Church's authority that changed die. Never will the feud which religi-

formation. On the other hand, Christi- very difficult to lay down a general rule to perish. Only lately we have the anti - Catholic riots of Liverpool. "Orange lawlessness," says the Liverpool Catholic Times, after the death of one who had been injured in these riots, still smoulders in certain quarters of the city, breaking out into flame whereever there is a brief chance of escaping the vigilance of the police. In a country like Canada Orangeism is a curseperpetuating a feud when union should be cemented. Politicians who play with it are criminal, scholars who apologize for it are ignorant of its purposes or blind to its faults, and the press which compares the 12th of July with the 17th of March is the most inexcusable of all.

> WE ARE PLEASED to be able to announce that Mgr. Sbarretti, Apostolic Delegate to Canada, has arrived in this country, after a visit to the Eternal City. We sincerely trust His Excellency has been much benefited by his trip abroad. The Catholic people of Canada extend to him a hearty welcome home. While a resident of the Dominion, occupying a most exalted position in the administration of Church affairs, he has, by his unassuming manners, his Christianlike conduct, and his dignified and prudent discharge of the duties of his office, earned the respect and esteem of all classes of the community.

OUR ESTEEMED Boston co laborer, the Sacred Heart Review, tells us that while Catholics condemn the coarseness and unseemliness of the regular play houses, they should be careful lest the very evils they criticize so severely may not creep into the entertainments presented under Catholic auspices. In this connection the Rev. John E. Graham, of St. Mary's Seminary, criticizes severely certain features of some church entertainments. He condemn the coarseness and even the vulgarity of some of them, particularly minstrel shows. He believes, however, that the good pastors were not fully aware of the nature of these entertainments, and suggests that they take a few of the most judicious members of the flock into their confidence and have these performances censured before allowing them to be produced publicly. We have little to complain of in this respect this character which has been sent to us in Canada, but occasionally there is presented in some parts of the country shows, which, while not positively objectionable, are far from promoting culture and refinement of thought, word and action. This should be the end and aim of all church entertainments. There are good plays in plenty, and there is no necessity for drawing upon that class which begets coarseness and vulgarity

> FOR THE YOUNG MAN there is a fund of wholesome advice in an address recently delivered to the graduating class at St. Jerome's College, Berlin, by Mr. W. E. Kelly, K. C., a prominent 'awyer of Simcoe. We earnestly commend the following extract to their consideration:

The man wedded to the wine cup, th victim of the gambling table, the con-firmed grumbler, the perpetual worrier, these are slaves. The musician wh must take daily practice to maintain her fame, the mind that must have the best books and the inspiration of good com panionship, the soul dependent upon prayer and the Holy Sacraments of the Church, these are free. The vicious and licentious young man has entered upo the path that leads down to death, and the hopes of his friends, unless he re-forms, will be blasted. Beware also of the seductive influences of society; they ne Siren's song. True, man is a socia being, yet all men are not sociable. Laughter is the sunshine of the soul; it banishes blues, it is what kings envy it is the wealth of the poor and the privilege of purity. Little acts of kindness are a powerful help along the road to a useful career. There are the visits to the right the absorptil wayd at heavy to the sick, the cheerful word at home, the encouragement of a friend, the sym pathetic word. These seemingly little things make our lives broader and

THE LATEST news from France gives the Christian world a shock. It plainly shows that the governing class in that unfortunate country are fast tumbling to the lowest depths, and it will require a terrible humiliation before the French people fully realize their criminal negligence in permitting a coterie of infidels to rule the country. The correspondent of the New York American cables the information that the new Premier, M. Briand, seems to be the pet of the Masonic element. These people have netitioned their brother Mason to remove the word "God" from the oath jurors are required to take. They claim that this word inserted in the oath wounds the consciences of many citizens who are now enfranchised from all Deistic beliefs. The correspondent of the American adds that M. Briand's known hostility to all religious forms in matters of state leads the petitioners to believe that the first act of the new government will be to blot the name of the Diety from the statute books of France. It may be, however, that the people will arise in their might and blot out the infidels. ous antagonism perpetuates be allowed

MRS. O. H. P. BELMONT who, we are told, has devoted a great deal of time and money to the cause of women's suffrage, has decided to open Marble House, her Newport residence, for lectures on this subject. Mrs. Belmont, we beg humbly to suggest, could do much more good for humanity were she to give her spare hours to the cause of charity and the uplifting of the fallen instead of endeavoring to put women in a sphere which nature never intended they should occupy. One of the lectures, we are told, will be by Prof. Charles Zublin, of the University of Chicago. Doubtless it will be a very select gathering as the admission fee is to be \$5.00. We are not surprised that Prof. Chas. Zublin, of the University of Chicago, will be one of the fervid orators. Mr. John D. Rockefeller is the main prop of the University of Chicago. It is one of the by-products of petroleum, and Prof. Chas. Zublin is, we think, one of the products of the University of Chicago. The University of Chicago appears to be a curiosity shop of intellectual freaks.

amongst people all the world over from the beginning, and doubtless they will last until the end. It is hard to kill them. They have, like the chain prayer, as many lives as a cat. Returned missionaries oftentimes tell us about superstitions prevailing throughout Catholic countries, but they shut their eyes to the prevalence of the same state of things in the heart of Protestantism. A despatch from England tells us remarkable stories of the prevalence of "Whitecraft" in the county of Somerset, Eng. Dr. Sydenham said that herbalists and white witches, as well as "The Doctor," or seventh son, are still living among them. It is believed that whooping cough can be cured by placing the sufferer in a sheep fold, epiplepsy by procuring silver coins from friends and having them made into a necklace to be worn by the sufferer. A seventh son of seventh son is as much sought after as the most eminent specialist in the country. How prone we are to cast a stone at others and remain blind to our own shortcomings.

Superstitions have been prevalent

LORD LANSDOWNE is very much perturbed. The noble lord looms large in broad acres, and because the House of Commons put an additional tax upon unproductive land he is in a white heat. But the most peculiar feature of Lord Lansdowne's position is to be found in the fact that he claims the imposition of this tax is distasteful to the mass of the English people. The London Daily Mail, however, which has bitterly opposed the new budget, admits that the ountry generally does not sympathize with the plea of the landowners. Precious little Lord Lansdowne cares for the people, save when he can use them to put more money in that purse of his which is already as tightly filled as an auto-tire. It is the Lansdownes who have made the United Kingdom a hard country to live in and which sends the people the world over to make a new start in life. In Ireland the name Lansdowne is not held in honor.

____ A DESPATCH from St. Louis tells us that a private car filled with mourners and flowers, on July 28th, conveyed the plush-casketed body of "George," a setter dog, to its last resting place. For two days the animal lay in state in the parlor of its owner. The dog was buried in the old family home at Dehodiamont and several of the neighbors insisted on attending the funeral. A private car was also hired to accommodate the fifty friends of the dog who wanted to attend the last rites. In this private car were also conveyed the floral offerings. It will arouse curiosity to know what manner of people live in this suburb of St. Louis. All will agree that in some localities in the Republic home missions are sadly neglected. We are loathe to believe that these people would even call themselves Christians. Had this report come from Zululand it would cause astonishment.

A JUDGE IN NEW JERSEY, while refusing to grant a licence for the sale of liquor in a township in that State, referred to one phase of the question which is entirely new. A protest against the granting of the license was presented by 137 women of the county. The judge very truly said that as the women are the chief sufferers and have no other method of defence against the liquor evil than their protest to the court, he felt he should comply with their wishes. The women were backed up in their action by 75 of the best citizens of the township. Both women and men are to be commended for this action. It is common sense practically applied. We hear much of the excesses and crime in the saloon of the city but the drinking places in the country do a full share of the bad work. Many a farmer's son has been started on the wrong road by his evening visit to the road-house.

THERE IS DOUB that a toper in being short of m months' old bab drink. For t humanity we founded on fac however, state Many years ag paper that a sold the dead medical college ity that one or stories, may b one shudder. ence, however, some drunkare depths indeed. for the young take a drink a "ALCOHOLIS the title of a author of whi

AUGUST 2

P. P., Trinid The good fath thanksgiving great favor g lished this b pleasing to A of its pages w ing the cause amongst the terrible habit in alcoholic b as might be subject in the authorities, which are ca cause of tota pamphlet wi in those cha be done in th A SIGNIF comes to

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