







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.

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.

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.

To the thinking portion of mankind these conditions in the manner of living are causing serious thought and anxiety and efforts are being put forward to effect a halt before the evil becomes too great for remedy.

The days of youth are the seed time of life. The things planted then are those of which the harvest may be expected. The boy taken from home and set down in the midst of surroundings differing altogether from those to which he was accustomed, has for the time being lost his bearings, but he gradually adapts himself to his new setting, and in most cases so admirably does he succeed that by the time he has reached the end of his scholastic course he has imbibed so fully of the new atmosphere that his native land and all belonging to it have taken the place of things almost alien, and when he graduates from the foreign school and comes back to take his place among the men of his native land, he feels himself a stranger, not in sentiment alone, but to the manners and customs of those with whom he must daily associate.

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? The familiar intercourse at table, the conversation of the common living room, the interchange of affectionate courtesies once thought essential amongst members of the same household, these and much more are largely passing from the scene of everyday life.

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 PREFERRED SCHOOL. Into the student life of Canada a certain element has gradually crept with unceasing pertinacity, until what was originally but a small and scarcely perceptible rivulet has expanded into a stream of no small proportions, finding its ultimate outlet not in our native waters, and ceasing only when it reaches a resting place on the shores of other lands.

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. That day is now left far behind, and without claiming for our educational establishments the quality of perfection, we at the same time assert that except for the universal imperfections which mar the education of the day, Canada for Canadians presents the very best educational advantages that the world affords.

From the Sacred Heart Review we learn that "Charles Casey Starbuck, whose learned articles in that paper, during the last fifteen years, have done so much to teach Protestants the true history and doctrine of the Catholic Church, has been called, in the eighty-second year of his age, to his reward."

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. The day otherwise was devoted entirely to preliminary work. We will refer at length to this important event in the history of the Dominion in our next issue.

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.

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. Canada for Canadians and the Catholic schools to hand in every province are the best developers for those who find themselves in their vicinity.

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THE HON. GEO. W. ROSS delivered a splendid address on the occasion of the laying of the corner stone of the South Africa monument in Toronto. He drew attention to the fact that grumblers are saying that the outcome of the war is to resign South Africa to the rule of the Boers. Unfortunately these same grumblers have at times had paramount influence in the government of the British Empire.

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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. The generally erroneous idea which Protestants have regarding the relation of the Church to this freedom is only one of the many misunderstandings which Mr. Starbuck had planned to remove.

"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. A clear understanding, and what a friend has called 'a jealous sense of justice,' aided by early familiarity and later correspondence with Catholics, Bishops, professors, editors and priests, secular and monastic, have commonly—not always, of course—restrained me from making unadvised statements concerning Catholic history, doctrine, or polity.

"As to my own theological position, I am a thoroughly supernaturalist Trinitarian Christian, accepting unhesitatingly the determinations of Nicea, Constantinople, Ephesus and Chalcedon. In matters of polity, I am more Protestant than the Protestants, inclining to the Plymouth Brethren, with whom, doctrinally, I have nothing to do. Even the platform of the Evangelical Alliance is too Catholic for me.

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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.

"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 gangrened with the gross vanity of social stragglers, their boys prematurely red necked with idleness 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. See the young men of this prosperous Catholic family going to the devil; see the young women of this other wealthy Catholic family, despite the care exercised over their education, utterly worthless, utterly soulless, utterly loveless. Catholic parents should esteem no education a true education for their sons and daughters, which does not cultivate public spirit, and no social life worth the gaining which inclines their children to turn their backs on the welfare of the congregation and the life of the Church."

Rev. J. A. McDONALD, editor of the Globe, was amongst the party who made up the Press Conference lately assembled in England. Before taking passage homeward he paid a visit to Scotland, and in the Globe of Sept. 11th gives us a charming sketch of his experiences. One incident is worthy special reference. A patriarchal Highlander, brimful of reminiscences of Scotland's glories past, said to Mr. McDonald: "Sir Wilfrid Laurier, when he was in Edinburgh four years ago, made a great speech—a very great speech. In that speech he wanted to pay a compliment to the people of Scotland. He said that the Highlanders at the taking of Quebec fought as men never fought before." Again and again, he would repeat this sentence. His pride of country was thereby aroused to the utmost. "But when your Canadian Prime Minister spoke these words," he added, "he did not say why it was that the Highlanders fought as men never fought before. It may be that he did not know why. I had a mind to write to him and tell him why. For there was a reason. At last he gave the reason: 'Culloden was why.' Upon being asked to explain, he said that after the battle, a young Highlander, a Fraser, lay wounded on the field, and the Duke of Cumberland, the English commander, called a young English officer, and ordered him to kill the Fraser. The officer replied: 'Your Highness, my commission is at your command, but I decline to be a butcher.' That young English officer was Wolfe. The Highlanders who fought under him at Quebec well remembered how he had answered the Duke. That is why they fought as men had never fought before."

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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. "My friend," he said, "what do you really think of Shakespeare in the world of letters?" "Think of him," he replied, "I think a lot of him. That's a powerful book of his, and I don't think there's twenty men in Boston could have written it." Upon reading this we are forcibly reminded of the ocean of literary rubbish which is being consumed by so many of our young people of both sexes. They seem to have no taste whatever for the study of those works that will give them a good stock in trade when engaged in conversation with men who are recognized as scholars. Every librarian will tell one that works of fiction, especially those of the baser sort, are in constant demand, but works of history, biography and travel are passed over as something not worthy the notice of the book hunters. This is a phase of our modern life which bodes ill for the future. Be it understood that we do not wish to place all our people in this class. We have reference only to a certain number, which is, sad to say, altogether too large. There is room for missionary work along this line on the part of teachers and parents.

AFTER WRITING the above our eye fell upon a pronouncement by the editor of the Sacred Heart Review upon the same subject. It seems that the Knights of Columbus in the United States are receiving great praise for their work in listing Catholic books in the Public Libraries. The Sacred Heart Review itself deserves credit for having taken action in the matter as far back as 1898. In some cases, however, the librarians will be justified in being slow to add Catholic books to their stock, when they find that there is little demand for them. In this connection we will give the words of the revered editor of the Review: "If Catholics who frequent the Public Libraries read nothing but trash and never ask for a Catholic book librarians are hardly to blame if they do not cumber their shelves with what is never wanted." If the Knights of Columbus will succeed in doing something with the pin-head class of young Catholics who are to be seen in a state of nervous excitement watching the bulletin boards for baseball scores, and whose reading matter is almost entirely comprised in the sporting pages of the daily evening paper and the New York Sunday colored abominations, it will add another good reason to its existence. We know many priests who are doing splendid work also in this direction, but the burden is a heavy one. The laity should come to their assistance and make it lighter.

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