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LETTERS OF RECOMMENDATION.  
Apostolic Delegation.  
Ottawa, June 13th, 1905.  
Mr. Thomas Coffey.  
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, ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority 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 influence reaches more Catholic homes. I therefore, 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 Ephesus,  
Apostolic Delegate,  
UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey:  
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 manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONO, Arch. of Larissa,  
Apost. Deleg.

LONDON, SATURDAY, SEPTEMBER 12, 1905.

**EDUCATION.**

At this the beginning of the school year, it is useful to reflect upon the character and importance of any educational system. Few systems have had such a run and few have so little to commend themselves as the public school or godless one. Its founders and advocates claimed for it that it was the key which alone would open the temple of peace and the halls of learning. Religion was not on the programme of studies. It belonged to the school but to the Church. One day a week was enough to devote to God's knowledge and worship. And as for morality and ordinary virtue there need be no anxiety; home training would supplement what Sunday-school might omit. The details of the plan were expected to be filled in by an occasional shaking and that adjustment to circumstances which marks man's ability and good will. Plan this system was not, for it aimed at nothing. Its methods were erroneous and its principles contradictory and antagonistic to man's highest interests. Modern education was content to give a little intellectual training. And even this it does not impart with vigor and success. One reason is that it is too utilitarian in its aim and too limited in its appreciation of the height and depth of education. A more important reason lies in its omissions—especially of morality and religion. Any system of education that does not build up character, which does not even aim at it, cannot stand. Nor can character be built up without the strong foundations of moral and religious discipline. If the advocates of public schools were more candid they would have acknowledged long ago their failure. Now, however, they are forced to admit that something is rotten in the state of Denmark. The little red school-house has proved neither the nursery of pure patriotism nor the court-yard of integrity. The National Education Association of the United States at its meeting in Cleveland, Ohio, passed a resolution urging the introduction into the schools of some moral teaching. "We earnestly recommend," says the resolution, "to boards of education, principals and teachers, the continuous training of pupils in morals and in business and professional ethics." That is quite an admission; it is a step in the right direction. Where it like its parent will fail is in its weakness to convince the people and still more in the remedy it suggests. Platitudes never educated any one. A lesson, to be practical, must contain a particular proposition more as the type of a general principle than as the material out of which we are to manufacture our principles. There is a threatening danger in decrepit teaching. Education, whether as the chief formative of the individual or as a borrowed auxiliary of the state or as the help of religion, must be virile, orderly and efficient. To impart morality by such methods as the above resolution suggests is sending the child upon a man's errand. Morality cannot be taught or practised without religion. The only law which man in the ultimate observes is God's law. Let God be thrown out of the schools, His law goes also, God's law alone binds all. It alone secures a sanction without which no law cannot command

observance or punish vice. Artificial morality based upon social observances will not do. It cannot form a system of education or lead the present system out of the mire up to the rock. Bible reading has been long enough tried to convince unprejudiced witnesses of its failure. Even if the old-time respect for the Bible reigned amongst non-Catholics it would not improve matters. Outside of the Catholic Church there is little or no respect for the Bible. Science has done its evil work: it has torn to pieces the volume of which its Protestant ancestry claimed to be the only guardians. Teachers trained in agnostic, sceptical universities are not the proper medium for the biblical education of the young. There should be no denial. Our Protestant leaders may as well acknowledge it—more thoroughly than the Education Association. They sowed the storm: they are now reaping the whirlwind. Nor can the lesson be without its meaning to Catholics. Some there are who think that too much is made about religion in education. They do not see why our young people cannot sit on the same form with others and learn that two and two are four wherever taught. There is no objection to any such scheme as that. It must not be mistaken for education. Religion with its sweep of loving discipline and supernatural formation must be in the home, the school and the church. We cannot do without it. If the home is marked by piety and by all that heart culture and soul training which religion calls for and which should impart, the work of the Church and the school is rendered easy. These three, the home, the school and the Church are the great educators of the race. Each has its office, its responsibility and its power. Religion is the most important subject the child has to learn, so that if any of these three neglect religion it is not true to its purpose. When therefore attention is called to the fact that the schools need reformation we welcome the confession. It is not enough, although it is significant.

**AN OUTRAGEOUS PRACTICE.**

A debate took place in the Senate, on the 17th of July, on a bill introduced for the purpose of regulating the sale of proprietary or patent medicines. The discussion on this measure revealed a condition of affairs in some parts of the Dominion which calls for swift and drastic action on the part of those who have at heart the welfare of the country. Speaking of the drug habit, the venerable and respected Secretary of State, Hon. R. W. Scott, stated that a majority of medical men had admitted to him that the evil effects of drugs were unlimited, but that the people demanded them, and that, if simple prescriptions or advice were offered, they were not accepted. The people, the doctors said, were not educated up to the highest standard. It was rather a startling, but we fear, none the less, true, statement made by the leader of the House, that ten thousand babies were killed every year in the Province of Quebec from the use of morphia. "He had," he said, "been tracing it up and found in general use a certain soothing syrup." "I have been told," the Secretary of State continued, "by one who has made an enquiry of a chemist, and who is taking some interest in the subject, that the people must have the drug. A laboring woman who has not had time to look after her baby, puts it in the cradle, and if it cries gives it soothing medicine. The child goes to sleep and she finds that to be the quickest way of keeping it quiet, and finally a funeral is held. Any one who enquires into the subject must come to the conclusion that the use of opium in the present day is doing a vast amount of harm." As a remedy for the deplorable condition of affairs, there is much force in the suggestion made by the hon. member from Kingston, Dr. Sullivan. "If any of these medicines," he said, "contains anything noxious or dangerous to life, the stock should be destroyed." "There are many patent medicines," he continued "that are harmless—something to play with—made up of harmless ingredients by people who want to make money fast, but who have a conscience. There are two classes of people making patent medicines, one class having a conscience, and the other class no conscience. If the Minister permits drugs to be sold which are devoid of noxious substances, let him do so. That is all right. But if a medicine contains drugs that are noxious poisons they should be destroyed." Meantime it would, it seems to us, be of inestimable value were a crusade entered upon against the use of soothing syrup for children. More effective than the law could be other influences. Parents should be taught that a terrible responsibility rests upon them when they use such a medicine with a view of obtaining a short respite from annoyance. The fact should be put plainly before them, and continuously instilled into their

**A BRIGHTER FUTURE FOR IRELAND.**

It seems there are Orangemen and Orangemen. In Ireland they have two kinds, the Old Line Orangemen, and what is called the Independent Orangemen. The latter seems to be a wholly sane class. The former, together with their prototypes in Canada, consisting of persons of all nationalities, including Mohawk Indians, are, taken in the bulk, far from being rational. They are as a class almost entirely in the hands of the Grand Master boss, who has an object of his own in keeping the memory of the Battle of the Boyne "red hot." The Independent Orangemen are active members of what is known as the Irish Imperial Home Rule Association. The motto of this body is "Federation, not Separation." A short time since it issued a statement setting forth its aims, the chief of which is the establishment of a Parliament in Ireland, and of an executive responsible to it for the internal administrative government of that country, definitely subject and contributory to the Imperial Parliament in matters of Imperial importance. "Extravagant and unsympathetic Irish Government in the past has," the statement says, "identified Imperialism in the minds of Irishmen with Irish national decay. The reaction from this misunderstanding has unfortunately placed Irishmen in the position of appearing to be opposed to the idea of Empire. Out of this dual misunderstanding a deadlock has arisen, and toward its dissipation the association hopes to demonstrate the truth of the proposition that the institution of Irish self-government is not only necessary to the domestic welfare of Ireland, but is demanded by the progress and consolidation of the Empire, to the foundation of which Irishmen have so largely contributed."

Here is a deliverance from Mr. Lindsay Crawford, Grand Master of the Independent Orangemen of Ireland, which appeared lately in the London Daily Chronicle:  
"Ireland has entered on the last and

most interesting phase of her century-old struggle for self-government, and forces hitherto antagonistic are converging on the national highway that leads to Home Rule within the Empire. The main causes of internecine strife and division—the established Church, the landlords, education—have, one by one, been removed from the sphere of controversy, and many of those who fought on opposite sides in the Church and land wars are now to be found on the same side preparing for the final assault on the remnant of the ascendancy that is entrenched behind Dublin Castle. For the first time since the union the political struggle in Ireland has assumed a distinctively national aspect, untrammelled by considerations that, in the past, tended so much to divide the Irish people into hostile religious camps. There are now only Dublin Castle and the parasites who there fatten on the decay of the Irish nation. This is the last line of defence of Unionism in Ireland, and it is manned almost exclusively by the professional classes and permanent officials. Dublin Castle will appeal in vain to the forces that in the past propped up the ascendancy. It is cut off from the main currents of national life, and has few friends even on the Union side."

**A SUGGESTION.**

We desire to say a word to the license commissioners in the different parts of the Dominion, and trust that no one will be so uncharitably disposed as to imagine that we have any political motive whatever in so doing. In their dealings with the liquor business politicians of every hue are guilty of shortcomings.

Almost invariably, whenever a license is applied for, party interests are taken into consideration. The whisky seller, as a rule, is expected to be ever on the alert to forward the interests of the party from whom he expects a license, and the Tammany politician holds the big stick over his head, which will descend with tremendous force if he violates the unwritten law of the license commissioner. These commissioners in too many instances are selected, not for their fitness for the position, not because they hold a high place in the estimation of their fellow citizens, but because they are strenuous party men, willing to smother the better instincts of manhood and citizenship if such a course would only redound to the advantage of the party. How to deal with the saloon is one of the problems of our day. All men recognize that in its trail follows that which is a menace to mankind—to the body and soul of mankind. If we are to have it, however, it were of the utmost importance to institute such regulations as would make it (we were going to say respectable—but that is hardly the word to fit in with such a business) an unobjectionable as possible. This can be done if the commissioners have at all times due regard to the character of the person seeking a license. We have now in mind places which may be termed "dives," where the men behind the bar and the license holder bear characters not above reproach, and smilingly ply their trade with an eye to money-getting only. We have in mind others who are known as professional gamblers, others again in whose bar-rooms men are doped and robbed. The granting of licenses should be placed in the hands of men who are entirely out of politics and who have regard only for the safe-guarding of the public interests, and the promotion of decent living. If the appointment of license inspectors and the granting of licenses were left in the hands of the county court judges we think it would prove a great improvement on the present system.

**AT THE LAYING OF THE CORNER STONE OF THE NEW BROOKLYN COLLEGE.**

Rev. T. J. Sheeley, S. J., was the speaker, and he discussed the problem of the relation of education to the unrest of the masses in the United States. His words are well worthy the consideration of those in Canada who are wont to worship the public or colorless schools of the Dominion. Speaking of public opinion as having endorsed this system of education Father Sheeley said: "A terrible power is public opinion has done the mightiest wrongs, it has brought on more unjust wars, it has nailed Christ to the cross. What hasn't it done, that great and mighty public opinion? Public opinion in America is nothing more than the characterless, the conscienceless,

the goddess Lucifer of destruction." He quotes Horace Mann and Elliott of Harvard as having admitted that the flooding of the country with educated men without religion gave us dangerous ruffians and that it is impossible to teach morality without religion. "The American People will realize," Father Sheeley concluded, "that it is not the fear of men bringing in anarchy from abroad but rather the anarchy of our own nurseries and schools which should be taken into account."

WE PUBLISH in this issue the first instalment of an original story which has not yet appeared in print, from the pen of Dr. Wm. J. Fischer, of Waterloo, Ont. This name is not unknown to the literary world. For some years Dr. Fischer has contributed largely, both prose and poetry, to the Catholic magazines of the United States and his work will richly entitle him to an honored place amongst the Catholic writers of our day. The story entitled "The Years Between," which is now reaching its conclusion in the columns of the RECORD, is also his work and it has been read with the utmost interest. The "Children of Destiny" will, we think, be considered the best story he has yet written.

**FEW PEOPLE** give thought to the fact that in the aggregate it costs the Catholic people of the United States an immense sum of money to support their parochial schools. This is a most unjust tax when we consider that they have also to bear their share of the burden of supporting the Public schools. Some idea of the magnitude of the task undertaken by the Catholic people of the Republic may be formed when it is considered that if all the Catholic parochial schools in Chicago were closed to-morrow it would cost the city over \$10,000,000 to erect school buildings to care for their pupils, and more than \$2,000,000 a year to pay the wages of additional teachers and caretakers.

A YOUNG LADY in Durea, Manitoba, named Mary Esther Mills, writes us a very kind letter, thanking the CATHOLIC RECORD because it was the means of her conversion to the Catholic faith. She was received into the Church on the 26th of July, by the Rev. W. L. Jubinville, and made her First Communion on the 13th of August. It is to be hoped that the conversion of Miss Mills will lead others to make a study of the Catholic faith. It will be a revelation to them to find that it is an institution altogether different from that which it is represented to be by its enemies.

**ANIMALS IN THE BIBLE.**

At a time when the critical world is subjecting everything to scientific scrutiny, an article in the Catholic Encyclopedia which discusses the animals in the Bible, is not untimely. "The Bible" says the Encyclopedia, "makes no pretensions to science; we must not therefore expect to meet in its pages with any kind of elaborate classifications, whether zoological or otherwise. The sacred books, on the other hand, were composed by, and for a people almost exclusively given to husbandry and pastoral life, hence in constant communication with nature. To such a people references to the animal world, animal customs, etc., are quite natural; and the more frequent and varied these allusions may be expected to be. In point of fact, the names of a large number of animals—over a hundred and twenty species—occur in the Scriptures. A closer examination of the way in which references to animals are introduced, the frequency of allusions to certain species, and the date of the documents in which they are found, may give a fair idea of the conditions of the country at the different stages of its history. The species, for instance, called in Hebrew *re'em*, very probably the aurochs, or wild ox, totally disappeared about the time of the Babylonian captivity; it would seem, the lion, and a few others long ago became extinct in Palestine; other species are now so scarce that they could hardly afford a familiar subject for illustration. The variety of animals spoken of in the Bible is remarkable; the ostrich, for instance, a denizen of the torrid regions and the camel, of the waterless districts around Palestine, are mentioned side by side with the roebuck and deer of the woody summits of Lebanon. This variety, greater probably in Palestine than in any other country in the same latitude, should be attributed to the great extremes of elevation and temperature in this small country. Furthermore, the Palestinian fauna is not now as rich as it used to be during the Biblical times, now bare, was then well wooded, especially on the hills east of the Jordan, hence the changes. Although no regular classification is to be sought for in the Bible, it is easy to see, however, that the animal creation is there practically divided into four classes, according to the four different modes of locomotion; among the animals, some walk, others fly, many are essentially swimmers, several crawl on the ground. This classification, more empirical than logical, would not by any means satisfy a modern scientist; it must be known, however, if we wish fairly to understand the language of the Scriptures on the matters connected therewith. The first class, the *bememth* or beasts, in the Biblical parlance, includes all quadrupeds living on the earth, with the ex-

ception of the amphibia and such small animals as moles, mice, and the like. Beasts are divided into cattle, or domesticated (*bememth* in the strict sense), and beasts of the field, i. e. wild animals. The fowls, which constitute the second class, include not only the birds, but also "all things that fly" even if they "go upon four feet," as the different kinds of locusts. Of the many "living beings that swim in the water" no particular species is mentioned; the "great whales" are set apart in that class, while the rest are divided according to size, have, or have not, fins and scales (Levy, xi. 9, 10). The reptiles, or "creeping things," form the fourth class. References to this class are relatively few; however, it should be noticed that the "creeping things" include not only the reptiles properly so called, but also all short-legged animals or insects which seem to crawl rather than to walk, such as moles, lizards, etc. From a religious viewpoint, all these animals are divided into two classes, clean and unclean, according as they can, or cannot, be eaten. We shall presently give, in alphabetical order, the list of the animals whose names occur in the Bible; whenever required for the identification, the Hebrew name will be indicated, as well as the specific term used by naturalists. This list will include even such names as griffin, lamia, siren or unicorn, which, though generally applied to fabulous beings, have nevertheless, on account of some misunderstandings or educational prejudices of the Greek and Latin translators, crept into the versions, and have been applied to real animals.

**CATHOLIC SCHOOLS IN NEW GLASGOW, N. S.**

Editor CATHOLIC RECORD, — Sir — Under the above heading you have made timely and fair criticism on the state of the Catholic schools in New Glasgow and all over Pictou county, Nova Scotia. It is surprising indeed that the Scotch county of Pictou, the home and birth-place of such eminent and liberal-minded educationists as Sir William Dawson, Rev. G. M. Grant and Rev. Mr. Patterson, as well as that of Dr. McKay, the Superintendent of Education for Nova Scotia, and a former principal of the Pictou Academy, would allow prejudice or injustice of any kind to exist or be practised within its borders. This matter is of notoriety and has been well aired and severely commented on by the Antigonish Casket some years ago, but so far no change has been effected. It is gratifying to find such an able and fearless journal as the New Glasgow Eastern Chronicle espousing the cause of the oppressed Roman Catholics at its very door. The tone and logic of the Eastern Chronicle is sound, fair and irresistible, and in the end, even if after a struggle, bound to win. It is vain and useless to keep these grievances before the public unless the remedy to remove them is clearly pointed out and understood. Has the question been grappled with in a spirit calculated to insure success? No. It is clear that the School Board of New Glasgow is responsible for this state of affairs and that it is determined to continue it in spite of its injustice. To compel the Catholics to pay for the public Protestant schools, and support their own without an equivalent compensation, is gross tyranny and legalized robbery. Who, then, is the proper force to apply to and deal with the question? The government and Council of Public Instruction of Nova Scotia. It is from this source that the Pictou and New Glasgow School Board derives its existence and authority, and it is clear that if the Board abuses its sense of duty and fair play, as in the case of double-taxing Catholics for the Public and religious schools, which they deem the best and safest of the Government of the State as well as the family, the only remedy lies in the government, which can reserve to itself the power of limiting the wrongful and dishonest action of the School Board. As the matter works now there is not a cent of government grant or county funds going to the support of the Catholic schools, which have to be maintained at an enormous sacrifice and cost by the weak minority, together with their share of the Public school assessments. If the Government is inclined to deal fairly in the matter, it can ask the School Board to deal fairly with the Catholics, allow their schools to draw the Government grants to which their teachers are entitled without loss or detriment to the School Section, and also the portion of County Funds which Catholics contribute in the shape of taxation. Since the teachers of the Catholic schools are legally qualified by their grade of license to teach in the public schools, the government can pay the provincial grants to them, and also retain their proportionate share of the county funds to be applied to their own benefit the same as they do in the case of the school for the Blind and Deaf and Dumb Institution at Halifax at the time of making up the school pay sheets. I most respectfully submit this matter to the school Board of Pictou and to the Council of Public Instruction of Nova Scotia. JUSTICE.

**Priest as Life-Saver.**

The Rev. John T. Tracy, pastor of the Church of Our Lady of Good Counsel, St. Louis, saved an elderly man a few nights ago from two foot-pads who had attacked and knocked him down. Without any weapon except his fists, the brave priest set upon the thugs, and so effective were his blows, the two men were soon put to flight. Then Father Tracy assisted the stranger to his home. Father Tracy has a record as a life-saver. In 1904, when the grand stand collapsed at the National League Park in Philadelphia, he saved many lives of persons by tearing heavy beams and timbers away, and two years later, at the risk of his own life, he rescued a little girl from a tangle of live wires in St. Louis, being severely shocked and burned. He was once confronted by two highwaymen himself, and put them to flight by covering them with a small derringer pistol.