

The Woods of Trooh.

FROM THE IRISH. With the rings shilling fair... Where the tall woods of Trooh flourish green.

CHRISTIAN EDUCATION.

PASTORAL LETTER OF BISHOP FARRELL.

III. CHRISTIAN SCHOOLS. But, will home teaching, even when united to the teaching in the Church, be sufficient to form a thorough Christian education? This is a question that needs the deepest consideration by all who are anxious for the Christian training and development of the rising generation.

Education, in the full force of the term, and according to its derivation from the Latin words *educere* and *ducere*, the bringing up and leading forth of all the faculties of the child—the development of its entire nature. To develop one of the faculties at the expense of the others, or to the neglect of the others, is not education. To cram the child's memory without strengthening the judgment, for instance, is surely not education; to develop the understanding, without improving the heart, is likewise no education.

In the first place, we need scarcely remind you that the Catholic Church has ever been the friend and protectress of true knowledge. Her whole history proves how carefully she cultivated and fostered it in all ages. She established schools and universities in the darkest epochs; she made her monasteries storerooms of learning, where all the remains of Grecian and Roman literature that had escaped the invasions of the barbarians were carefully treasured up, and lovingly transmitted down to our times by the indefatigable labors of her monks.

ing, the mariner's compass, the discoveries of astronomy, the reformation of the calendar, the other inventions of the human mind cannot be set down as opposed to knowledge and to science.

This is our first proposition, that the Catholic Church loves and protects knowledge within its natural limits; and this proposition will be easily admitted even by those outside of her, in proportion to the extent of their studies and researches in the domain of history; and will only be contested by those shallow schoolists who have picked up a little on its surface, without ever sounding its depths; or by designing men who, wishing to undermine all religion, find it convenient to calumniate the Church, the true bulwark of Christianity, and therefore try to persuade thoughtless people that the Catholic Church is opposed to all knowledge. This is simply false, as it equally is that we are opposed to public schools in their true and full meaning.

The next point to which it may be well to call your attention is the common idea that the State has the right to teach. This is not a Christian idea; it is a pagan one. It was natural for the pagans who defiled the State, and worshipped it as a divinity, to believe that the State could enter into the human conscience and take possession of the human soul. But Christianity, by casting down the old idols, raised up man from his degradation, and made his conscience and his soul a temple into which no earthly power can enter. When Caesar laid down the law, "Render unto God the things that are God's, and unto the State, what is the State's," he established the principle of God's sovereignty over the human soul. When the Apostle proclaimed that, "it is better to obey God rather than men," they struck the key-note of true liberty, "that freedom where-with Christ has made us free." (Galatians iv. 3.) The State is not appointed to teach; the Church alone has that mission. The State cannot deprive a parent of the right to bring up his children in his own way, as long as he does not inflict injury on the State. The father has a divine right and a divine obligation to educate his child, and it would be tyrannical to deprive him of it, unless for a notorious abuse or violation of this right. The State may, and ought in certain cases, to assist the parents; it may insist that the children shall be brought up as good citizens. But the State ought not and cannot dictate the entire scheme of education or take it out of the hands of the parents. This is a principle which needs to be well remembered, since the tendency of all modern governments and constitutions is to encroach upon the domain of conscience, and to usurp the rights of parents by withdrawing children from their education in the arrangement of systems of education. But though we protest, as Christians, against this anti-Christian principle, we will not now contest it. We pass it by, and proceed to the point for your consideration; and that is, the true nature of education itself.

Education, in the full force of the term, and according to its derivation from the Latin words *educere* and *ducere*, the bringing up and leading forth of all the faculties of the child—the development of its entire nature. To develop one of the faculties at the expense of the others, or to the neglect of the others, is not education. To cram the child's memory without strengthening the judgment, for instance, is surely not education; to develop the understanding, without improving the heart, is likewise no education.

Man is an intelligent being, but he is likewise a moral being, bound by certain laws which give attention to his intelligence and little or none to his will. True education takes the whole child together—intellect and heart, all the longings of the mind and all the cravings of the heart, and gradually lifts him up, advances him and public-school system, as its first defect; that it does not educate; it only instructs; and we also charge that it does not instruct well. It only instructs,—it claims no more; it simply intends to supply to the memory and to the intelligence a certain number of facts and dates which have little or no influence upon the moral nature of the child. Granting for the moment that the instruction, as far as it goes, is true and correct, and that the intelligence of the child is not perverted by false knowledge, how will that knowledge fit him for his duties in life to God and to his country? He has learned, we suppose, all the ordinary branches taught. He can read and write, and cipher; he has learned a little of the sciences, and as many other things of the kind as he is able to acquire. What then? Is his heart any way changed? Are his passions thereby conquered? Are the evil instincts of his soul thereby vanquished? He grows up a smart, intelligent boy, keen and bright-witted, able to hold his own against others. But what principle has he to guide him, what law to direct him, what motives to restrain him? His learning, separated from all religion, or only veiled by a weak coating of the vaguest morality, can only serve to make him more dangerous to the world, and to the honor of his country. He is not necessary, dear brethren, to point out to you in detail the evils arising from this godless education. You well know that the great crimes against society are not committed by illiterate men, but by those who are often perpetrated by the ignorant and the uneducated. But the crimes that go to the very heart of society and shake it to its foundations—the frauds on public funds; the robbery of savings-banks and insurance offices; the swindling of public funds; the robbery of stocks; the unsettling of public credit; the squandering and the pilfering of the treasures of the State; the creation of those huge monopolies that threaten the unlimited power of a nation; the industrial companies, by which the artisan and the laborer may be despoiled of the fruits of his honest toil—these, and many more such evils, are not the work of ignorant, illiterate, and uneducated individuals. When we see rich men growing richer and poor men growing poorer, when discontent is increasing and social

principles are spreading, when public honesty and public morality are at such a low ebb, it is time to feel that the public schools, under their present form, have not benefited the country. We will not dwell on the moral corruption of these schools. We leave that painful subject to be treated by other pens. But we point out to you the loss of religious convictions, the growth of religious indifference, and the spread of infidelity, as the necessary consequences of the absence of all religious teaching. The teachers, for instance, in the immense majority of schools respect for different forms of religion. Now, without even supposing that these teachers, if they have any settled convictions themselves—and what teacher worthy of the name is without such convictions?—will they not necessarily influence and warp the children's minds? Is any parent with decided religious convictions—not to speak of decided religious antipathies—can for six hours each day, in the closest relations with the child without, unconsciously if you will, influencing the doctrinal conviction of those with whom confidence is associated, whose full and free being he has secured, of whose moral nature the child entrusts his conscientiously to him, who perhaps has no religion, or a poor, uneducated parent who teaches him badly his own faith, is it not very likely that he will lose all respect for religion and either despise or abandon it?

Then, again, from the companions of school-hours, often well cared for in their homes, who have learned to sneer at Catholic doctrines and to speak with contempt of Catholic worship, another danger arises for Catholic boys. Who does not know how much a school-boy dreads ridicule? And when he is assailed by vile calumnies which he does not know enough to refute, and by the jeers of his schoolmates, how often will he blush for his? And if it should happen, as it too often does happen, that at home he has an ignorant, brutal, intemperate father for whom he has no respect, what will keep him from going to the Church? Just as he learns from his comrades to ridicule the language or the country of his parents, he will quickly learn to despise their faith. Children, in school, influence each other more than many imagine, and an unfashionable religion finds no mercy from them.

But danger also comes to our children from the books used in these godless schools. Of course a great show of impartiality is made by eliminating what might be too offensive to Catholics; yet we know that many text-books used in these schools contain vile calumnies against the Catholic Church, misrepresentations of her doctrines, and sneers at the nations who profess them. How many false statements in the text-books of history, and how much suppression of the truth wherever Catholics are concerned! Who would know, for instance, if we only read the histories of America commonly used, that Catholics had any share in the early building up of this country, or that any part in securing its freedom? Then, what real knowledge of history, geography, and several other branches of science, even if not false, accounts, where religion must be ignored, influence upon the destinies of the world entrusted to the child? Hence we charge that these schools do not instruct well; for they do not and cannot give the truth upon many branches which have to be learned, and leave a greater chaos and confusion in the mind than if nothing at all had been taught upon those matters. We have not space in this letter to develop this idea in greater length, but we hope you yourselves will meditate upon it and see how important it is. Enough to say at present that religion has had too great a share in the building of society, and directing the destinies of nations, to be completely ignored without giving a false coloring to all the history of the past.

Finally, the system is unjust, because of the taxation imposed upon those who do not believe in it and who cannot adopt it. It would be almost as fair to establish a system of religion to which all should come, and build temples of worship for which we should all pay. We, who believe that religion is the part of education, and that the school should be like the porch through which the young are brought into the Church, feel it unjust to tax us for what our consciences will not allow us to use, unless in cases of extreme necessity, when we cannot go elsewhere.

Here, then, dear brethren, you see that these public schools, so much vaunted, (1) do not educate, for they do not instruct the heart, but at the most only instruct the intellect; (2) they do not even instruct well, since many branches of learning can only be studied in connection with religion; (3) they are not truly American, since they abridge unnecessarily the rights of citizens, and sap the foundations of authority; by encroaching on the rights and authority of parents; (4) they are unchristian and calculated to destroy Christian principles in the rising generation; (5) they tend to loosen moral laws and do away with all restraint upon the passions; (6) they impose an enormous tax, every year growing greater, upon the entire community; and a very unjust and unnecessary tax upon a large section of that community.

outside the Church. We shall only give a few of these decisions, as the limits of our Pastoral letter forbid any more. The Holy Father, Pius IX., in the Syllabus, marks the following proposition as one which no Catholic can hold: "Catholics can approve of a system of educating youth which is unconnected with the Catholic faith and the power of the Church, and which regards the knowledge of mere natural things, and only, or at least primarily, the end of social life." The whole Catholic world has accepted the condemnation of this proposition.

Again in 1875, the sacred Congregation of Propaganda Fide sent a letter to all the Bishops of the United States, giving them directions and instructions on this subject of the public schools. We quote from it the following passage: "This system the sacred congregation considers by its nature to be fraught with danger and very hostile to Catholicity. For, since the teaching of such like schools excludes all religious instruction, the pupils neither learn in their judgments, nor are instructed in the precepts of the Church; hence they will be deprived of the knowledge most necessary to man, without which a Christian life is impossible. Now, in this kind of schools youths are instructed from their childhood, not to believe in God, nor in the immortality of the soul; at which age, as is too evident, the seeds of vice and sin take root, and the mind is so much corrupted, that an immense evil that such tender children should grow up without religion.

Again, in the aforesaid schools, as they are divorced from the authority of the Church, teachers indiscriminately of every sect are employed; and as no law prohibits them from doing harm to youth, they are left free to sow errors and the seeds of vice in tender minds. "Certain corruption likewise ensues from the fact that in these same schools are in many of them, youths of both sexes are congregated in the same room for the recitation of lessons, and males and females are ordered to sit on the same bench (in eodem semine); all which have the effect of lamentably exposing the youth to loss in faith, and endangering of morals.

Now, if this proximate danger of perversion be not made remote, such schools cannot be frequented with a safe conscience." To these declarations, so grave and so binding on all Catholics, we will only add the public decision of the Plenary Council of Baltimore, held in 1866, at which forty Bishops were present: "The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country: Such is the nature of the system of teaching therein employed, that it is not possible to prevent the minds of the youth from being corrupted through its influence *inimicus ad fidem* and morals; nor can we ascribe to any other cause that destructive spirit of indifference which has made and is now making, such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions, or of no religion; the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides the morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire."

We would refer you to a little work, entitled *The Judgment of Faith and the Godless Schools*, for a fuller development of this side of the question. No Catholic can refuse to listen and to obey such positive instructions from the supreme Head of the Church and her divinely appointed pastors. Hence we are obliged in conscience to condemn the present godless, anti-Christian, anti-parental system of public schools. We do not wish to condemn, and we do not condemn, public schools in themselves. We desire most heartily that there should be public schools for the education of all children of the land; we wish to see ignorance banished and true knowledge exalted and honored. But these schools should combine secular and religious training. And let it not be said that such a system is impossible. It is not so. It has been established elsewhere, and found to work well. It succeeded in France, until infidels resolved to make war upon religion; it succeeded in Germany, until a despotic Minister, through rash ambition, partly destroyed its good effects; and finally, passing over other countries, it has succeeded in Canada, our next neighbor. There the Catholic Bishops and priests are satisfied with a system which the Protestant majority of Upper Canada, or Ontario, has established. Cannot we, in this great republic, receive at least as much consideration as Catholics living under the British crown? And cannot our statesmen as easily devise a method satisfactory to all as Canadian politicians? We hope so; we believe so. We trust that the era of conciliation and good feeling is approaching; that our just claims will be considered favorably; and that all schools truly Christian, in order that the struggle against infidelity and atheism may be waged with vigor and success, which is rapidly coming upon us. We appeal to American fair-play and to American honor, and we are not doubtful of our claims being heard.

But education is not confined to the school. It always goes on, improving or retrograding, but never standing still. The mind is constantly receiving new kinds of food upon which it may grow strong or by which it may be seriously injured. This food is supplied principally by reading; and just as the reading is, so the mind will gain or lose. In this country reading is universal, we might say; our children have a great thirst for it. There is little need to stimulate it; but it has to be wisely directed. Reading gives the turn to the minds of children; hence Christian education will gain or lose its effect, according to the reading of the child.

Here, dear brethren, we would have many things to say to parents upon the necessity of watching over carefully, and directing prudently, the tastes of their children. How many parents who never take the trouble to see what their children are reading; who never advise them, never sympathize with them, never try to gain their confidence, so that the children might be inclined to consult them and rely upon them? The vilest trash, the most obscene stories, the most irreligious tracts, may fall into the hands of these young people, who become interested, excited, and inflamed with what they read. Their minds become unbalanced, their intellects darkened, their hearts corrupted, their morals depraved,—and the father calmly goes on his way and never pays attention. He is busy in devouring poison; he never minds. We see every day the evil effects of such reading, crimes most serious and most vile committed under its influence; children abandoning their studies for wild adventures, boys learning dishonesty, girls losing their purity. This evil is spreading to an enormous extent, and is all the more dangerous, because it does not always work openly. The evil of intemperance is very great, no doubt; and temperance societies do well to wage war upon it. But the effects of drunkenness are apparent; all can see the ruin and the desolation it causes. Not so with bad reading. It works stealthily upon the mind; it poisons slowly all the faculties; it dries up the generous impulses of the heart; it inflames all the corrupt passions of our nature; it enkindles a fire which consumes and withers up all God's graces. Oh, would that our temperance societies and our other beneficial societies would unite in a crusade against bad reading! It is a more serious evil worse even than drunkenness, and irretrievable, impious, infidelity, are some of its fruits. Yet how many fathers care nothing, do nothing, to save their children! Few, even Catholic parents, supply good books, good newspapers, interesting histories, and the *Christian Mother*, with all their shocking array of vice and crime, with their bigoted attacks upon the Church and their distorted reports of Catholic affairs, are eagerly read, while perhaps not the Catholic paper ever enters the house. The child reads slanders about his Church; he never reads the answer. The poison is swallowed, and no antidote is at hand. We earnestly recommend you, then, dear brethren, to provide according to your means for the wholesome reading of your children. Few families but could afford to subscribe for one or two good ones, well written, full of interesting matter, and able to furnish useful and varied information. There are now several Catholic papers, we have no word and which treat of the most interesting questions of the day. For the parents themselves we recommend two little books lately published, called *Christian Father* and *Christian Mother*, in which they will fully learn all their duties to their children. Lastly, we earnestly urge upon the parents to make religion pleasant, to make the home lovable, to win the confidence of their children, and then, by the help of the sacraments and by prayer, they will lead them on gently, yet firmly, in the pathways of virtue and honor.

Such, dearly beloved, are the reflections and considerations which we have felt it our duty to lay before you on this most important subject of Christian Education. In this holy season of Lent you will give more leisure to meditate upon them. We are obliged by our charge to preach the Word to you in season and out of season. The Bishop, like the prophet of old, has to be watchful to announce the danger and to summon to the battle for right and truth. To him is addressed the demand of the Lord, "Watchman, what of the night? Watchman, what of the night?" (Isaiah, xxi. ii.) Soldier of the Lord, what do thou see amidst the shadows of the night, threatening the peace and the happiness of my people? Look carefully every sound, it may be danger in the darkness; the enemy with silent foot-fall may be approaching, and thy people are calmly slumbering, relying on thy vigilance. "Watchman, what of the night?" And shall we be able to reply in the words of the same prophet, "The watchman said, The morning cometh, also the night; if you seek, seek; return, come!" (Ibid., xxi. 12.)

Yes, we hope the morning with its beauty and its light, is coming to us all. Seek for help, O dearly beloved brethren! Return to God with your whole hearts. The light of divine faith, the morning of religious truth, will beam upon us; but this will only come through a Christian education; and this education, we repeat in closing, must consist of the education of the *Christian home*, the education of the *Christian Church*, and the education of the *Christian schools*. Give this education to your children and they will rise up around you "and call you blessed." (Prov., xxxi. 28.)

This letter shall be read, either altogether or in part, at all the Masses in the churches where there are resident priests, on the first Sunday after its reception. Or the clergy can divide it into parts, and explain them each Sunday, until the whole is read. In the mission churches the pastors will read it at the earliest opportunity. Given at Trenton, this 7th day of March, the Feast of St. Thomas of Aquin, Doctor of the Church, in the year of our Lord 1888. MICHAEL JOSEPH O'FARRELL, Bishop of Trenton. JAMES A. McFAUL, Secretary.

RELIABLE TESTIMONY.

Philadelphia, Pa., Sept. 6, 1882. Hop Bitters Co. I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me in the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German Democrat that Hop Bitters was what I needed. I got a bottle, took it once, and was as well again as ever, and to my greatest surprise right from the first, my swelling went down gradually, and I taking another bottle got entirely well of it. The wife of my neighbor had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your bitters.

No. 4 Young's Alley, above Willow St. JOHN STOLL. Stippshill, Ind., Nov. 13, 1881. DEAR SIRS—I have read so much about Hop Bitters and always being afflicted with neuralgia, weakness, diseased stomach, and getting much health I tried a couple more than any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all that are afflicted to give it a trial. LUCY VAIL.

Beat the World. Rockyville, Conn., March 6, 1882. Hop Bitters Co. I have been taking your Hop Bitters for several weeks, and they beat the world. L. S. LEWIS, Lewis' axle machine.

London, Pa., April 13, 1882. Hop Bitters Co. I have been well for three years, tried almost every kind of patent medicines and no less than seven doctors, one of Elmira, N. Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction. Very Respectfully Yours, R. HUNT.

GENTLEMEN—The "Hop Bitters" meet with large sales and give general satisfaction, one case in particular you should know of. Mr. John B. Green, 728 Spring Garden St., Phila., Pa., has been suffering from kidney affection, which superinduced rheumatism. He tried various physicians and remedies in vain. He was obliged to take morphine to induce sleep; his trouble was so great. Reading your advertisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named and known as a gentleman of unusual probity. HENRY TOTTEN, 672 North 10th St., Philadelphia.

Office Jelloway M. A. Association, Jelloway, O., Mar. 18, 1882. Hop Bitters Manufacturing Co. I have been using your Hop Bitters and find them what you recommend them to be for kidney disease, (viz., superior to all others.) J. L. HILDEBRAND.

Vertigo, Dizziness and Blindness. Office Utica Morning Herald, Utica, Feb. 18, 1882. I have been troubled with vertigo since last July, and have suffered greatly every night after any considerable exertion, from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved. Respectfully yours, J. J. FLANNAGAN.

Hop Bitters Co. June 15, 1881. I have been suffering five years past with neuralgia, liver complaint, dyspepsia and kidney complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I had not Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds. JAMES COONTS, Bechtelung, Barber County, W. Va.

Wicked for Clergymen. "I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust in daily, I should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them." Rev. B. R., Washington, D. C.

A good Baptist clergyman of Beaufort, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years ago he was advised that Hop Bitters would cure him, because he was afraid of a doctor and prejudiced against the word "bitters." Since his cure he says no word fear but trust in Hop Bitters. My wife and daughter were made healthy by the use of Hop Bitters and I recommend them to my people.—Methodist Clergyman, Mexico, N. Y.

I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters, and they cured me in a short time.—A distinguished lawyer and temperance orator of Wayne County, N. Y. Bright's Disease, Diabetes, Kidney, Liver, or Urinary Diseases. Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great puffed up pretended cure. The smoker who has not yet tried the "Myrtle Navy" tobacco has a new pleasure before him in the use of "the weed." An investment of twenty-five cents will furnish him with the means of giving it a fair test. Let us advise him to make the experiment, he will find the tobacco to be all that its thousands of friends claim for it, and they are far from stingy in their praise.