

appeal is being made to the Irish race throughout the world.

This admirable project will mean much for the future of the Catholic Church in China. It will mean that large contingents of the Irish clergy who have heretofore been absorbed in the English-speaking populations of England, Australia, Africa and America, will find an outlet for their zeal among the millions of the followers of Confucius. Besides, the circumstances are so favorable to the success of this new Apostolic mission that the opportunities are not going to be lost. A writer in the London Tablet tells us that "English is the commercial language of the East," "that the real battle between paganism and Christianity in China will be fought in the schools," "that English must be taught in the schools and colleges if Chinese pupils are to be attracted to them." Unhappily, up to the present time the teachers of English in China have almost exclusively come from the Protestant Missionary Societies of England and America. If they are not opposed, the Tablet writer assures us, "it will mean, humanly speaking, the ruin of Catholicism in China." The arrival of Irish missionaries will offset this rather disheartening prospect. Again, the political and commercial prestige of a nation to which missionaries owe allegiance is a factor that counts in foreign fields. This circumstance, admitted by mission chroniclers, will militate in favor of the Irish missionaries when they settle down to work among the Chinese. The prestige that a political and commercial language, such as the English tongue undoubtedly gives, is recognized as important, and it must therefore be employed to further the interests of the Church of God.

And yet other elements will be needed to ensure success in the conversion of souls. Judging from the work that has been done and the results obtained in China during the past seventy years, it must be admitted that the holiness of life, the zeal and self-sacrifice of the missionaries from France have also counted in the divine conquest.

Meanwhile the harvest is ready for the sickle and the reapers are few. China is opening up her heart more and more every day to the Catholic faith. No days conversions do not come one by one, or in scattered families, as formerly, but by entire villages and districts. A missionary writes us that in places where the name of the true God was not even known a few years ago there are now large Catholic communities, and that the thousands of recent converts are like so many apostles working for the conversion of their own families and their pagan neighbors.

An apostolate of the loftiest charity is this month appealing to us for our aid. Let the members of our League offer their prayers, sufferings and good works for the conversion of pagan China and for the prosperity of the Church in the Empire. There is no more consoling thought than that some prayer or suffering or work of ours, offered for this purpose, may bring the light of faith into the soul of a poor pagan in the Far East. How easy therefore to exercise our zeal!

E. J. DEVINE, S. J.

IDEALS OF CHURCH IN EDUCATION

PRIMARY PURPOSE OF TEACHING IS TO PREPARE PUPIL FOR ETERNAL LIFE

BY ARCHBISHOP PRENDERGAST

There has been so much discussion of the object, content, and methods of education in late years, so many extravagant theories and absurd fads have been advocated and debated, so much has been said and written about what the State could and should do for education and so little has been said of the rights of parents to have a voice in determining the character of the education their children should receive that it would seem as if this important factor in these questions has been almost entirely overlooked. The family being prior to the State, the State existing for the individual and not vice versa, and the child belonging first to the parents and only secondarily to the State, it follows that the parents have certain natural and inalienable rights in the matter of their children's education. Upon these natural rights the Catholic Church takes its stand and demands that his opinions respecting the education of his child be respected. And provided the education he demands for his children contains all the essentials for good citizenship, the State cannot lawfully deny his demands nor justly refuse its aid in forwarding them.

He holds that these principles, admitted at least theoretically by the great majority of Americans, are in practice violated by the policy that rules public education in our country today, the policy of ignoring religion in the school. It was expediency and not principle that led the various Legislatures to exclude religion from the State schools. Confronted by the difficulties that would arise from the effort to teach any one or all of the forms of religion that existed among the various communities, gradually the easiest solution of the question, namely, that of excluding all religion from the State schools, was taken up as a principle by the various States.

The Catholic citizen, however, sees in this compromise, convenient though it may be to the State, a sacrifice of principle that is too great

to be overlooked. Believing, as he does, that religion is an essential part of education, he cannot subscribe to a theory the natural consequences of which are the gradual but certain destruction of active religious convictions. Consequently, he must in conscience provide for his children an education that includes systematic, orderly training in the truths and practices of religion.

Far from being a novelty in educational theory, this stand of the Catholic citizen for religion in education was the position held by the great majority of the American people before the modern Public school policy was developed. And, as we read in the history of the establishment of free Public schools in the various States, even when the majority of the people finally decided to sacrifice religious training in order to enjoy the advantages of a Public school system, there still remained a large and influential element in the States who continued their opposition because they were unwilling to divorce religion from education.

Nor was this opposition chiefly from Catholics. Wickorham in his "History of Education in Pennsylvania" (pp. 318, 319), says: "The Catholics and Episcopalians, who have in later years most favored parochial schools, were then too weak and too much scattered to make effective opposition; but the Friends, the Lutherans, the Reformed and the Methodists, where ever sufficiently numerous to form congregations, very generally united in voting against the free school law and the taxes for free schools. What went hardest with most of them was to sever a tie that had bound them in one church and school, to divorce what in their view God had joined together, to secularize the school and be compelled to educate their children where they could receive no positive religious education."

Although the Public school idea carried the day, there was no intention to put aside religious instruction, for the civil authority believed that religion was a vital element in education and should be retained in the curriculum of the schools. Even the National Government, reflecting undoubtedly the public opinion of the times, clearly manifested the value it placed upon religious training in the law passed July 13, 1787, by which certain large tracts of Government land (known as the Northwest Territory) were dedicated to school purposes. The ordinance contained the following declaration:

"No apoplexy is or should be offered for the existence of our Catholic system of education. The right of the Church to establish her own schools, provided always they are in conformity with the just and legitimate requirements of the State, is a right guaranteed by all laws both national and State. Liberty of education is an established principle and fact in America."

The Catholic citizen makes no apology for his attitude toward the Public school system. All citizens have a right to enjoy the services of the Church in the acquisition of public education. The non-existence of that right neither destroys nor impairs it in the slightest degree. Every citizen has a right to condemn, approve or disapprove of any institution created by the State and supported by taxation upon all citizens alike. The Public school system being a creature of the State has no claim to exemption from the criticism of the humblest citizen. If in the estimate of any citizen the Public school system fails to afford facilities for the acquisition of the highest virtue, he has the liberty to criticize that want, especially when he provides means for supplying that want.

Catholic citizens are by themselves alone quietly and unostentatiously building and maintaining their parish schools. These same citizens are at the same time paying their share of the taxes for the Public school. Hence they are doing today for popular education more than any other body of citizens. In spite of the hardships which this entails, Catholics are not disposed to stir up strife and engage in controversy on a question that has but one fair solution—the placing of all citizens on an absolute equality. The antipathies of the past, born of religious and racial differences, have lost much of their old time intensity; the great mass of Americans desire to live together in peace and harmony. Catholics welcome this era of toleration and will do their part in mutual forbearance and avoidance of antagonism. But should the self-constituted guardians of the nation's interests, who speak of our "Public schools, with the implied exclusion of more than 16,000,000 Catholics, ever translate their arrogance and impertinence into action they will find Catholics strong and united in the conviction of their equality before the law, fearing no enmity and creating none, but unalterably determined to resist every invasion of their religious, educational and civic freedom.

The Catholic citizen holds that the present system of state education is un-American in principle and is based on class legislation. The Public school system claims to be non-sectarian and therefore fair to all classes of citizens. But a system of education based on the principle of the exclusion of all religious teaching is really sectarian, because it has its inspiration in the belief that religion either is not necessary or that it should be taught in the church and the home, not in the school. This belief is itself a creed, because a creed is a statement of a belief, even

a statement that one believes in nothing is a creed. Hence the creed of the secularist is no less sectarian than that of the most ardent believer in the need of religion in education.

The present Public school system is un-American because it violates one of the fundamental principles of liberty for which the founders of the nation fought. No taxation without representation. The true spirit of all American legislation has ever been to protect the rights of minorities and to guarantee the absolute equality before the law of every citizen, no matter what his faith, creed or condition.

At this present moment between fifteen and twenty millions of Catholics in the United States are taxed to support a system of schools from which they receive no benefit—a glaring illustration of a thoroughly un-American policy.

The present Public school system is based on class legislation is evident from the fact that the State in providing, from a taxation upon all its citizens, a school that suits the educational theories of only part of its citizens, of mere secularists, actually penalizes the positive religious belief of one class and favors the negative religious belief of another class, though both classes are absolutely equal before the law.

The Catholic citizen moreover, denies the superiority claimed for the Public school system over private schools, Catholic or non-Catholic. He claims that neither efficiency nor economy has been a marked characteristic of education by the State, whether in the elementary school or in the university.

As to efficiency, he quotes the facts presented by the Commissioner of Education in his report for the year 1912: "The lack of preparation of teachers is one of the greatest evils of our school system. In no other country that pretends to provide an opportunity for universal education is the condition in this respect so bad as in the United States. Not more than one in five of the teachers actually employed is professionally trained, even on a minimum basis. There are many parts of the United States where the average education of the teachers is not above the seventh grade." (Report of Commissioner of Education, 1912, Vol. I, pp. 11, 17 and 18.)

Turning to the question of economy, he notes that whereas the school population of the United States increased between the years 1870 and 1911 only 140%, the cost of education during the same period rose by 595%. In Pennsylvania the school population increased 58%, and the cost of education 401%. In California the school population increased 338%, and the cost of education 1,299%; in Massachusetts the school population increased 99%, and the cost of education 803%. And like statistics can be found in regard to education in the other States of the Union.

These facts the Catholic citizen points out not for the purpose of discrediting Public schools, but merely to protect parish schools from unjust and false charges founded on comparison with another supposedly more efficient and economical system.

The Catholic citizen likes not the theory of government monopoly of education. He believes that it would be not only a gross violation of the freedom which every citizen should enjoy, but also an irreparable injury to education itself; that it would restrict the growth of new ideas, hamper individual initiative, discourage experiment and impose upon us a crippling uniformity of regulation.

In the name of justice and fair play we insist that the laws which affect the interests of Catholic schools be just and equitable. No favors or privileges, but simply equality of treatment is what we demand.

We protest against the enforcement of unwarranted and unjust laws already in force. We demand that all attempts to repeal the laws which now afford some relief to private agencies in education by exempting their lands and buildings from taxation, we will offer a firm and unyielding resistance, because we regard this exemption not as a favor but as a right that any equitable interpretation of law would protect.

We resent all discrimination against those citizens who send their children to private schools. We demand at least scholastic recognition of our schools. And we insist that all schools, public and private, be placed on an equality before the law; and thereby prevent the class legislation which some school boards pass to favor public school graduates simply and solely because they are graduates from a State institution.

Far from wishing the detriment of Public school education in order to advance Catholic education we avow our sincere desire to assist and see improved in every way possible that system that is educating the majority of the youth of our country and affecting deeply the character of great numbers of Catholic children attending the Public schools. All classes suffer when evil befalls one class. And loving our country as we do, we are anxious that the Public schools should be made as efficient as possible in the moral and intellectual work they are carrying on. We deprecate a quality of aloofness from active participation or representation in matters affecting public education. Mutual advantage can be gained from a better understanding of the principles that guide the two systems of education.

Catholic principles can aid in creating a sounder and healthier public opinion on the great questions that concern the welfare of all the people, and a knowledge of Catholic effort in social and educational work would tend to arrest some of the discrimination against Catholic education which arises partly from ignorance and misrepresentation.

As to the desirability of State aid for our schools and of State supervision, which logically follows that help, Catholic citizens are not unanimous in opinion. There is clearly a feeling among many that State aid would not be an unmixed blessing. Furthermore, since the righting of the injustice would mean a contention in which politics, religion and other elements would be so commingled that strife, bitterness and resentment would result rather than justice and truth, it is better to bear the ills we have than to fly to others we know not of.

But this feeling does not mean that we are willing to tolerate that our law makers, the servants and representatives of all the people, should give no consideration in any educational legislation to the views or the constitutional rights of more than 16,000,000 citizens who profess the Catholic faith.

The wise policy on the part of the State would be to co-ordinate all the various educational elements at work in the country. Our legislators should see that the welfare of all the people demands a kindly disposition toward the work Catholics are doing for education. We are a large and important part of the population. Our fathers wrought and fought and died to make this country what it is. We are here to stay, we are unalterably committed to the principle of religion and education, and nothing short of revolution could end our system of education. A condition, not a theory, of our school system, as long as they recognize this condition and deal with it justly and equitably, not endeavoring to hamper or interfere with it, the Catholic school system, founded as it is on sound and logical principles and upheld by the devotion and self-sacrifice of the great Catholic body, will prove a bulwark of strength for religion and morality among the people and one of the staunchest supports of the welfare and free institutions of our country. —Providence Visitor.

REMEMBER THE POOR SOULS

Our dead: do we often think of them? Have we still the same lonely feeling when we look at the empty chair, the vacant place in the household as on that day when, with aching hearts, we saw our beloved carried across the threshold to the cemetery? "No. Thank God we have no; for if we had, we could not live. Our grief would kill us. Fortunately, a merciful Providence has ordained that Time, with gentle hand, will soothe our sorrow, not all at once, but by degrees, so that, as the years roll on, we become reconciled to our loss and can smile again and talk about our loved ones and remember them in our prayers.

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. This lesson taught us by another Church—a lesson that should be engraved on our memories as long as we live. We can do little for our dead except pray for them. We can, it is true, keep green their memories and water their graves with our tears; but, without prayer, that is a useless luxury. In life we loved them; in death let us forget them not. Of what worth is our friendship in life if we forget them in death when they need us most? It is said that few souls go straight to Heaven. Most of them have transgressed in some way, either more or less, and have to pay the penalty of Purgatory before they reach that wondrous spot of which it is said: "Eye hath not seen, ear hath not heard, nor hath it entered into heart of man to conceive the beauty of Heaven." Such words should spur us on to live the Christian life, the ideal Catholic life which teaches us that it is our duty to pray for our dead.

Our dead, those loved ones who have gone before; there is consolation in the thought that we shall meet again; that in reality there is no death, that it is only a passing away, a severing of the soul from the body to be reunited when purified from sin; that when this is accomplished we shall join the heavenly choirs, to sing everlastingly Alleluia.

The Master Sculptor created us to His own Divine image and likeness. Think of it!—made to God's image and likeness. The thought is well nigh overwhelming. And yet, many of us show little appreciation and seek the destruction that destroys both soul and body. Through our own fault we lose the right to eternal happiness embodied in the heaven promised us if we are faithful. We have to pay the penalty of sin. There is no getting out of it. We cannot sin and expect to gain Heaven, and yet dozens of times in the course of a single day we err. It is human frailty. We repent then err again. Such is the life of the average man or woman. The Saints are included in this list. Though there are many hidden lives amongst us whose holiness and sanctity might entitle them to be called Saints, yet even these are not perfect and when they die they, too, need our prayers. How great, then, is the necessity of the average man or woman, when death calls them, to have friends on earth to pray for them.

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WRITE FOR OUR CATALOGUE

November is the month of the Holy Souls. Countless unseen hands are constantly stretched out to us in appeal for our prayers, imploring us to say a rosary, or to have a Mass said for them to relieve them from their sufferings. Shall we neglect their appeal? Some day we may be suffering the pains of Purgatory for our transgression. More than likely most of us shall—there are few saints among the average men and women—and how grateful they shall be if our friends on earth pray for us. How sad it must be for the suffering souls who have no friends to think of them! We should make it a point while we have the opportunity always to remember the souls who have no one to pray for them and to say an extra prayer for them from their sufferings. Shall we neglect their appeal? Some day we may be suffering the pains of Purgatory for our transgression. 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