appeal is being made to the Irish to be overlooked. Believing, as he

much for the future of the Catholic a theory the natural consequences of Church in China. It will mean that which are the gradual but certain large contingents of the Irish clergy destruction of active religious conwho have heretofore been absorbed victions. Consequently, he must in in the English speaking populations conscience provide for his children of England, Australia, Africa and an education that includes system-America, will find an outlet for their atic, orderly training in the truths zeal among the millions of the and practices of religion. followers of Confucius. Besides, the "Far from being a nov circumstances are so favorable to the cational theory, this stand of the that the oppotunities are not going cation was the position held by the 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 stablishment of free Public schools fought in the schools," "that English in the various States, even when the must be taught in the schools and majority of the people finally decolleges if Chinese pupils are to be cided to sacrifice religious training colleges if Chinese pupils are to be cided to sacrifice religious training attracted to them." Unhappily, up in order to enjoy the advantages of a to the present time the teachers of Public school system, there still re-English in China have almost ex-clusively come from the Protestant ment in almost all the States who clusively come from the Protestant Missionary Societies of England and If they are not opposed, the Tablet writer assures us, 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 result obtained in China during the past seventy years, it must be admitted that the holiness of life, the zeal and self-sacrifice of the misfrom France have also sionaries counted in the divine counsels.

Meanwhile the harvest is ready for the sickle but the reapers are few. China is opening up her heart more and more every day to the Catholic faith. Novadays 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 suffrages. 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 that Empire. There is no more consoling thought than that some prayer or suffering or work 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 discussien of the object, content, and criticize that want. many extravagant theories and want. absurd fads have been advocated and cobated, so much has been said and written about what the State could tiously building and maintaining would seem as if this important than any other body of citizens. almost entirely overlooked.

State, the State existing for troversy on a question that has but the individual and not vice versa, and the child belonging all citizens on an absolute equality. first to the parents and only secondarily to the State, it follows that the parents have certain natural and inviolable rights in the matter of their children's education. Upon these natural rights the Catholic citizen takes his stand and demands that his opinions respecting the education of his child be respected. And previded the education he demands for his children contains all the essentials for good citizenship, the State cannot lawfully deny his de-

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. Con fronted 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 exclud-

This admirable project will mean of education, be cannot subscribe to conscience provide for his children

"Far from being a novelty in educcess of this new Apostolic mission Catholic citizen for religion in edugreat majority of the American people before the modern Public school policy was developed. And, as we read in the history of the continued their opposition because they were unwilling to divorce reit will ligion from education.

" Nor was this opposition chiefly from Catholics. Wickersham in his 'History of Education in Pennsylvania' (pp. 318, 319,) says: 'The Catholics and Episcopalians, who have in later years most favored Catholics parochial schools, were then too weak and too much scattered to make effective opposition; but the Friends, the Lutherans, the Reformed and the Mennonites, whereever 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 North west Territory,) were dedicated to school purposes. The ordinance contained the following declaration

No apology 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

apology for his attitude toward the Public school system. All citizens have a right to enjoy the services or benefits to be found in any public institution. The non exercise 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 sys-tem 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 especially when methods of education in late years, so he provides means for supplying that

and should do for education and so their parish schools. These same little has been said of the rights of citizens are at the same time paying parents to have a voice in determin- their share of the taxes for the Pubing the character of the education lic school. Hence they are doing their children should receive that it today for popular education more would seem as it this important factor in these questions has been spite of the hardships which this entails, Catholics are not disposed "The family being prior to the to stir up strife and engage in con-ate, the State existing for troversy on a question that has but 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 har-mony. 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 placed on an equality before the law; The interests, who speak of 'our' Public schools, with the implied exclusion of more than 16,000,000 Catholics. mands nor justly refuse its aid in ever translate their arrogance and impertinence into action they will find Catholics strong and united in the conviction of their equality be-fore the law, 'fearing no enmity and advance Catholic education in order to 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 education based on the principle of cient as possible in the moral and the exclusion of all religious teaching intellectual work they are carrying schools, was taken up as a principle by the various States.

"The Catholic citizen, however, should be taught in the church and in the chu "The Catholic citizen, however, should be taught in the church and sees in this compromise, convenient the home, not in the school. This

'a statement that one believes in Catholic principles can aid in creatcreed of the secularist is no less sectarian than that of the most ardent believer in the need of religion in

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

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 pro vide an opportunity for universal education is the condition in this respect so bad as in the United Not more than one in five of the teachers actually emyloyed 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.' (Re-port 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 598%. In Pennsylvania the school population increased 58%, and the cost of education 401%. In California the school population increased 358%, 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

These facts the Catholic citizen points out not for the purpose of dis-crediting Public schools, but merely to protect parish schools from unjust and false charges founded on com parison with another supposedly more efficient and economical

'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 re-strict the growth of new ideas, hamper individual initiative, discourage experiment and impose upon us a crippling uniformity of regula-

"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

"We protest against the enforce ment of unwarranted and unjust laws already on the statute book. And against all attempts to repeal laws which now afford some relief to private agencies in education by exempting their lands and building 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 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 see improved in every way possible promised us if we are faithful. and affecting deeply the character of attending the Public schools. All classes suffer when evil befalls one class. And loving our country as we do, we are anxious that the Pub-

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 edu cation 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 conten-tion in which politics, religion and other elements would be so comming. led 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

But this feeling does not mean that we are willing to tolerate that our law makers, the servants and rep resentatives of all the people, should give no consideration in any educa-tional 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 lements 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 impor-tant 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 confronts our law-makers, and 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 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 empty chair, the vacant place in the household as on that day when, with pay a visit to the Blessed Sacrament 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-that is the lesson taught us by mother Churcha 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 no us most? It is said that few so 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 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

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 Alle-

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 Public school education in order to both soul and body. Through our own fault we lose the right to eternal our sincere desire to assist and to happiness embodied in the heaven that system that is educating the have to pay the penalty of sin. There majority of the youth of our country is no getting out of it. We cannot sin and expect to gain Heaven, and great numbers of Catholic children 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 or woman. The Saints are included classes of citizens. But a system of lie schools should be made as effi- in this list. Though there are many hidden lives amongst us whose holi ness and sanctity might entitle them though it may be to the State, a belief is itself a creed, because 'a sacrifice of principle that is too great creed is a statement of a belief,' even guide the two systems of education. 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 the Stations of the Cross, or to have a fellow every night and every morning. He only smiled, and, instead of the course of the from their sufferings. Shall we being discouraged, as one might susneglect their appeal? Some day we pect, the little fellow added a prayer may be suffering the pains of Purgatory for our transgression. More than likely most of us shall—there More God. are few saints among the average men and women—and how grateful we 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 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.

so that when it comes our turn to die we may have intercessors among the

radiant choirs of angels who pray

ceaselesly before the Great White

Throne. Yes, it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. In the hurry and turmoil of everyday life we sometimes forget to pray them? Have we still the same for the "Holy Souls." We seem to lonely feeling when we look at the have time only to hear Mass on Sunpay a visit to the Blessed Sacrament aching hearts, we saw our beloved and still fewer of us have Masses carried across the threshold to the said for the dead. The truth is we cemetery? No. Thank God we have are too selfish, too much engrossed not; for if we had, we could not live. in schemes for our own welfare to think of anything else. But there will come a day when we shall regret it-and shall cry Mea Culpa, perhaps in vain. So, while we have time don't let us neglect the Holy Souls.

In reading the big dailies did it never strike you when glancing over the long list of obituaries that perhaps your name would be in the next. There is no telling, for we know not the day or the hour. On the other hand the good Catholic can read this list with equanimity. He or she is not afraid of death. They may have the natural sorrow of leaving a beau-tiful world but it is soon lost sight of in the thought of the still more beautiful land toward which they are drifting after a well spent life. "Yes, Heaven is the prize

Too much can not be given And he alone is wise Who gives up all for Heaven."

During life if we could live up to these lines we would not have much to fear-the future would spread out and no temptation, however great, would drag us from the straight path which leads to eternal happiness. One of the best preparations for a

happy death is to remember the poor souls in Purgatory in our prayers particularly during the month of November. We shall gain many benefits both in this world and in the next. Every priest has the priv ilege of saying three on All Souls' Day. The Church is making efforts to arouse our people to a greater love for the Holy Souls. Don't neglect your opportunity to do something to relieve the sufferings of those who will be so ready to help us when we our selves are suffering .- Shiela Mahon, in The Tablet.

### FAITHFUL IN PRAYERS

PROMOTED TO SERGEANT

Does it pay to pray in the army? There are seven lads, at least, at Camp Meade who think it does now. There is a certain little fellow in camp who dropped to his knees every night before he got under the covers to "square himself" with God before he passed into slumberland. And in morning, when reveille sounded, he swung over the side of his cot, landed on his knees and thanked the Great Maker again for His country and asked Him to guide his footsteps during the day.

Strange as it might seem, this little fellow, George Eckhardt, of Balti-more was the object of criticism and hoots " from seven of his comrades who had cots near his in one of the barracks. It was the same story every night and the same story every morning for a while.

# Chatham, N. B.

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m, N. B.

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ated near the Miramichi River. Fine
ing Rink.

Where do you get that stuff?"

"Ask him to get you exempted."

"Out it out."

These were some of the many
things jeeringly shouted at the little
fellow every night and every morning. Hoonly smiled, and, instead of
being discouraged, as one might sueprect, the little fellow added a prayer
for those who mocked his faith in
God.

The captain of the company hear
of the affair and be made it his point
to watch and listen. For three
nights he observed the same condition of ridicule in which the little
fellow was placed. On the third
ingith the broke in upon them.

The seven were told a thin got two,
deprived of all liberty for thirty days
and given extra duty as a punishment. Turning to the little fellow
on his knees, the captain'said:

"I shall recommend, Privake Esch.
hardt, that you be made the first
sergeant of this company," and he
walked from the barracks.

The regimental commander approved the recommondation and the
little fellow, is now the "topper."

"Providence Visitor."

"Providence Visitor."

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fellow, is one of the company with the little
fellow, is now the "topper."

"Providence Visi



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Agatha's Hard Saying. By Rosa Mulinolland. A study in heredry, not obtruded in a dry scientific way, but overlaid with all the romance of "the love of men and wom in when they love their best," Between Friends, by Richard Aumerle Joe Gavin is a leader among the boys of st. Nicholas' board-school and his hero of the story. He is an orphan and, thinking of the past, becomes so unhappy that he runs away. He has many experiences in the city, is arrested as a thief, sent to a reformatory, from which he escapes, and finally gets back to St. Nicholas'.

motor trips and picnics make life interesting for them. Fishing and swimming help to make a success of their holidays.

Milly Ave ing, by Sara Trainor Smith. The story of a helpl se young girl's bearing her cross with patience and courage. By so doing she becomes a source of edih atton and an inspiration to better living to those around her. The story ought to find great favor with lads and Inssiration to better living to those around her. The story ought to find great favor with lads and Inssiration to the story of Homby Hell. The by Anna T. Sadlier. About Homby Hall there hangs a mystery which is unravelled ere the story is finished. In contrast to it is Maylair all Digithness, where live the people who are destined to penetrate the secrets that have such a bleshing flect on its owner. Mystery Of Clevedly. The by George Barron, Tells of a careful as youth who is thrown upon his own resources by the sudden death of his father under a cloud of suspicion as a thirt. After many ups and downs and some remarkable adventures he eventually triumphs over adverse fate.

Ned Riece, by Rev John We s. Around Ned Rieder Father "els has built a beautiful story of parochial school and family life. The boys are a splendid set, intrested in their tasks and games and not above an occasional bit of mis hief.

New Scholar At St., Annes, The by Marion J. Brunowe. A jolly story. There is a convent school atmosphere about the nutrative that is appealing to any one who has spent even a short time in such a home of kindly interest in the publis.

ounls.

Petronilla, and Other Stories, by Eleanor C.

Donnelly. [There are eight stories, and nearly every one of them has a very interesting plot worked out with dramatic skill.

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School Life. An excellent book for either School or Home Library.

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Transplanting of Tessie, The, by Mary T. Wagga-

adventures. Temptingly they are laid out before us.

Transplanting of Tessie, The by Mary T Waggaman. The influence which a little sirl, educated in religious principles, may exercise in a circle where such influences have not previously been at work, is the ground idea of the story. It is most interestingly worked out through a succession of dramatic incidents.

Treasure of Nigger Mountain, The by Marion A Taggart. The ride for life from the lake of petroleum with horse and rider clogged by the flere curreason of the boy Harry, is a piece of word-painting which has few counterparts in the language.

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