

THE
DUTY
OF
CATHOLICS
TO-DAY.

At the Catholic Summer School on a recent Sunday, Rev. W. O'Brien Pardon, S. J., preached at the late Mass; his subject was the healing of the deaf and dumb man, as narrated in the Gospel of the day. He said:

"Before working the mightier miracles, our Blessed Lord went through a whole series of ceremonies. He might have cured the man by a single word, but instead of this He thrust His fingers into the ears, and touched his tongue, raised His eyes to heaven, and pronounced the life-giving words; and only then was the cure effected. This is a clear Biblical confirmation of the entire Catholic doctrine of ceremonial in the Church. Our Lord was teaching a great truth, and in order that this truth should sink more deeply into the minds of the whole world, He taught it by means of a living object lesson. He groaned. Now, why should our Lord have groaned if His attention were only centered on the man before Him, whom He was going to cure? He groaned undoubtedly because He realized that the lesson would not reach all the souls that were deaf in the world. I may say at once that this object lesson is the one most needed by the world in which we live.

"Nations as well as individuals, are becoming de-Christianized. They are striving in a half-hearted sort of way after ethics and morality, independently of the teachings of Jesus Christ. But there is no cure, either for the individual or for society, unless the Man-God thrust His fingers far into the world.

"We hear, 'tis true, nowadays, a great deal of praise of Christ as man. He is lauded to the skies as the noblest being of human nature; and then, almost in the same breath, He is pronounced the greatest impostor that ever lived! For if He is not true God, as He claimed to them then He outcasts Satan himself. This point we must insist on with all possible vehemence. Any praise of Christ less than the highest—that is the Divine—is only gilded blasphemy.

"The thrusting of His fingers into the ears of the deaf man, and thus reaching down to his very soul, was the fulfilling, in part, of the mission given Him by His Father. But the great work was not to be done by Christ alone. 'As the Father hath sent me,' He said, 'so I also send you.' The mission of Christ thus becomes the mission of His Church. Christ's fingers are to be thrust deep into the ears of the world, by the institution of which He said: 'He that heareth you, heareth Me.'

"It is this divine mission of the Church that the twentieth century opposes with all its vehemence, for this mission is the thrusting of the supernatural into mundane affairs. Very many consider Christianity as nothing more than a sublime effort of the human mind; but if it is only that, it is a dead issue.

"The world does not object to having the Church go to the slums and help the great 'unwashed'; it does not object to the Church going to the battlefield and staunching the blood that flows from the veins of the wounded soldier; but when the Church wishes to enter the domain of science and of social questions, the world raises its drawbridge and cries out: 'Thus far shalt thou go, but no farther.'

"But how can the Church of the Incarnate Son of God agree to any such limitations of its powers? How can the Church accept any definition of its sphere, which would leave all real speech and all real influence and power to the State, with the politicians for its priests? These men would fain drive the Church off, bid her stay apart with folded arms, and look upcast to the sky, contemplating the pale-faced virtues of a far-away heaven, while they make their own robust sort of heaven on earth. But the Church stands for a living law, the Law of laws; and if, true to her mission, can never be satisfied with a little mountain-top, up-in-the-air-citadel, where she would feel impregnable only as long as she remains shut up behind its gates.

"It is true, 'business is business' and 'politics are politics,' but as soon as a social question comes to be speculative and grows urgent and palpitating, as soon as it becomes

ethical, it also becomes political, and then religion cannot step back and play the indifferent, or at least the mute, spectator.

"It is because the divine interests of Jesus Christ are seriously menaced in the world to-day that the Catholic Church speaks out in unmistakable tones. The Catholic Summer School of America has a duty in this regard which it owes to the country and the world. We live in days when nothing is hidden, when that which is spoken in one corner of the globe is immediately blazoned forth from the house-tops by the telegraph and the press. Thus the intellectual stand taken by the Summer School concerning the mighty questions of the past and the present will be like a beacon light to our Catholic brethren the world over.

"It is because we Catholics are convinced that the teachings of our Church are the surest support of the nation that we insist on them with ever-increasing energy. Our great Pontiff, who personifies before the world the teachings of the Church, has set us a noble example, and has never ceased to proclaim during his long pontificate the sublime lesson of the Gospel. This explains his attitude in the momentous questions that have come up for settlement in the last few days. It was his love for our great country that made him wish that we should not sulky the pure white stripes of our flag by any hasty decision at the risk of giving to all the other nations of the world an example of unfairness and bigotry.

"One of the fundamental principles on which the American Constitution is based is the trial by jury.

"Even when a vile assassin a year ago struck down with treacherous hand our late lamented President, although the deed was witnessed by hundreds of men, yet the country, in spite of its indignation, gave the assassin the full benefit of legal defense by an able advocate and a trial by jury. Even though so many saw him do the deed, still the inhuman wretch was not to be considered guilty until he was legally proved so to be.

"A few days ago our great country seemed to be on the verge of driving, by skillful diplomacy, some four or five hundred men from the very homes which they had created, from the very land which owes to them its civilization; and yet we did not think of giving one of these accused men the benefit of legal defense or a trial by jury!

"The Vatican, which was accustomed to deal with mighty questions and mighty peoples fifteen centuries before we were born as a nation, asked us to stop and think, assured that American fair-mindedness would finally gain the day over misrepresentation and bigotry. The American people have not been allowed to know that the most respectable and order-loving element among the Filipino laymen element was not permitted to give testimony in favor of the Friars. But great stress was placed upon the testimony of the avowed enemies of the Friars. Had they been officially cited, the professional men and merchants, as well as landowners among the Filipinos, would have testified in strong terms in favor of the accused.

When the news reached Manila that the Bishop and clergy of the dioceses of Grand Rapids and of Hartford had respectfully protested against the expulsion of the Friars, one million five hundred thousand Catholic laymen in the Philippine Islands sent a cablegram stating 'Filipino Catholics desire the Friars to remain.'

"This is only one example in which the renowned prudence and slow deliberation of the Vatican has prevented many a sad mistake. This is a case in which the Church has thrust the fingers of Christ into the deaf ears of some politicians.

But there is another topic which is of still greater interest to all Catholics, and, therefore, the Catholic Summer School of America. It is the question of our schools. Any one who has followed this question for the past twenty-five years can see how the tide is turning. Not long ago it was supposed by many of our intelligent fellow-citizens that the instruction in the three R's, 'reading, 'riting, and 'rithmetic,' would be the remedy for all our woes and a sufficient training for every American citizen.

"The Catholic Church, of course, had no objection to the 'three R's,' only it wanted four R's instead of three: it wanted religion, reading, 'riting, and 'rithmetic. Recent discussion in the press, on the platform and in the pulpit shows how our people are beginning to realize the fact that mental development is not necessarily moral development, and that if the country is to rear a race of men and women on whom it can count in the day of need, it must somehow or other increase the moral power of the schools. Protest-

ants now join their Catholic brethren in clamoring for a truer basis of education. 'The reasoned basis of the public school,' said recently an Episcopal minister, 'is to make good citizens. If it does not achieve this, it has failed of the purpose for which it exists. Now, does it make good citizens by emphasizing the head at the expense of the heart, by training the intellect and slighting morals?'

"The crucial point at present is how to teach morals and leave out religion. No clearer statement of the seriousness of the question and of its solution can be found than that which appeared as an editorial in the Brooklyn 'Eagle' of June 1. The editorial is entitled, 'By the State—Or Without It.' Every mother and every father should weigh well the crisp and cogent arguments of this article. We select a few thoughts.

"Right or wrong," so runs the leader, 'in the affairs of conduct are matters which have to be learned just as truly as history and handicrafts. Is this knowledge being imparted to our children in any efficient way? Is the public school doing it? Is the church doing it? Are the fathers and mothers doing it? We are compelled sadly to say "No" to all these questions. There have been times and places in which no distinctive instruction of this sort was needed, the standard of right living being at those times and places so clearly held and practiced that the children came into the knowledge of it unconsciously. There were, no doubt, bad boys a century ago, and when they were bad they knew they were bad. There never was any question in their minds as to what they ought to do. Their duty to God and to their neighbor was as clear in their minds as any other fact, but the conditions in life have wonderfully changed in this regard. The truth is we are taking for granted a moral intelligence that does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there.

"The great company of educators and the whole American community need to be warned that if morality can not be specifically taught in the public schools without admitting religious dogma, then religious dogma will have to be taught in them. And school which permits a pupil to be in it for six months without seeing to it that he has learned essential morality has shown its unfitness to be a place of training of future citizens."

"We thank the Brooklyn 'Eagle' for this plain speech. We believe that it has the honor of being the first of the great daily papers to dare to speak out what thousands of men and women have felt in their heart of hearts, but had not the courage to utter. The Catholic Church in America has been for years educating one million children at its own expense, in both mental and moral attainment, and yet it has hardly received even recognition, let alone praise, from the country, although it has been doing, at the expense of untold sacrifice, the very thing that is now claimed by all true educators to be essential to the formation of the young. The Catholic Church has never divorced morality from instruction. The mistake which we Catholics have made is that we have been expecting all along that things would right themselves. There was enough power to right the wrong, but we did not take the pains to make the necessary connection between the power and the evil.

"Let me illustrate my meaning. We have stood in breathless admiration before the mighty cataract of Niagara. We have realized the tremendous power of those rushing, whirling waters. For centuries that power had been in existence. It had indeed lifted up at times the imagination of a passing poet or stirred the pen of an enthusiastic author. It had done little else. It had never lifted a hammer or turned a wheel. Some thinker saw a way to harness Niagara Falls. 'Before long,' he said, 'you will be able to ride in the trolley cars of Buffalo, impelled by the waters of Niagara.' No sooner said than done. That man made the proper connection between the mighty power-house and man's material needs. Something like this must we Catholics do.

"Through ages has coursed a mighty cataract—mightier than the mightiest. This is the cataract of the blood of Jesus Christ. Power is there to illumine every nook and corner of the world, and to inflame the hearts of all mankind with the love of what is right and noble. That Divine cataract has not done all that it has the power to do. Whose fault? In many cases yours and mine.

"We Catholics have not bestirred ourselves to make the proper connection between the Divine power-house and the needs, political, social, educational and moral, of our

day and country. The Catholic Summer School is a grand object lesson, which will encourage our fellow-Catholics all over the land in making this necessary connection and taking the proper stand as regards the tenets of our faith. What our fellow-citizens need is to know us better. As has been ably stated in the 'Messenger' for July:

"The people are not altogether to blame for having wrong ideas about us. Those who are really to blame are the publishers, who for over a century have been poisoning the wells."

"Very many men and women who boast of their intelligence and call themselves 'advance thinkers,' have in reality never advanced beyond the popular encyclopaedia as the source of their information. The need of our day is to refuse such second, or third, or fourth hand information; it is not to believe all that one sees in print, and to be absolutely convinced that more than nine-tenths of the accusations found in certain histories against the Church are absolutely without proof that would stand before a jury. If the twelve millions of Catholics in the United States would take a firm and united stand; in other words, if all the Catholic societies throughout the land would be alive to the great power of Catholic federation, then might we hope to have justice done us; and justice is all that we are clamoring for. Let us, then, be up and doing. Let the Catholic spirit of our Summer School bring all our people, from North and South, and East and West, into one grand union for the spread of true Catholic ideas, which will be no less a support to the State than to the Church. Several of our recent visitors have remarked that the prevailing Catholic spirit which one feels in the very atmosphere around Cliff Haven reminds them of what they have read concerning the early Church, when, as the Scripture says, 'All the faithful had but one heart and one soul.'

"Let us, in conclusion, never forget that the Church of Christ must continue the mission of Christ, and realize to the full the words of St. Paul, 'Woe to me if I do not preach the Gospel.'

"Now, every true child of the Church must help in this divine work. Preaching is not confined to the pulpit, for, as the old adage has it, 'actions speak louder than words.' We must all aid the Church in pushing the fingers of Christ into the ears of the world. This will be to carry out the purpose of the Incarnation, since God has become man, and the Incarnation is the solution of all problems, the one dominant principle of economics and politics, as well as of ethics and religion. Man means all that man thinks, desires, does; in a word, the entire scope of humanity. God must not be excluded from any part of His creation. A fenced-out God is no God at all. Since, then, the Incarnation reaches into all society, we must have, as has been truly said, the Christ of the home, the Christ of the school room, the Christ of the workshop, the Christ of the chisel, the brush and the pen; or, as the Bible puts it, 'All things, and in all things Christ.'"

COMMERCIAL
EDUCATION
IN
JAPAN.

It is not generally known," says London "Engineering," "that during the last quarter of a century Japan has paid much attention to the commercial side of education. At present there are twenty-seven commercial public schools in Japan. These may be classified in three divisions, according to their standard of education: (1) The higher commercial college; (2) ordinary commercial schools; (3) elementary commercial schools. The higher commercial college of Tokyo was organized by the Department of Education in 1885. In addition to the Japanese professors, several foreign instructors in commercial subjects and languages have been called in. The work of the college is supplemented by sending a number of the best students to foreign countries for the study of special departments. The course of instruction extends over one year in the preparatory course, three years in the principal course, and two years in the professional department

or the post-graduate course, making a total of six years. Especial attention is paid to commercial morality and gymnastics.

"The principal course of study, extending over three years, includes all the more theoretical subjects necessary in a commercial course. A course in mechanical engineering is given. The professional course of the higher commercial school is intended for such graduates of the upper course of the college as are desirous of pursuing their studies further through one particular branch, or to engage in the consular service. This course includes, among other subjects, commercial and marine law, public international law, consular service practice, foreign and domestic commercial usages, banking, railways, shipping, and insurance. The courses of study in this department have proved themselves to be very useful, especially for those who apply for consular examination. All that has been done in Japan has been introduced from the most advanced countries of Europe and America, and their arrangements are yet far from perfect. However, it must be admitted that our merchants and manufacturers would find in the curriculum and method of the high commercial college in Tokyo much that is worthy of their most careful attention."

The War on the
Church in France.

To the President of the French Republic:

Sir,—A profound and painful impression has been created throughout all France by the decree which has closed one hundred and twenty-five schools and by the ministerial circular which has shut up two thousand five hundred additional schools.

It is our duty to communicate to the official head of the State the solicitude we feel on this occasion, on religious as well as patriotic grounds.

The first question which suggests itself is: What are the motives which have called for this sudden and violent measure? There has been no scandal, no disorder in these educational establishments which are under the direction of teachers holding certificates, as the law requires. The only reason there can be advanced is that the instruction given in these schools is in keeping with the principles of the Catholic Faith, and that the teachers belong to religious congregations. An additional reason is that the Freemasons openly declare that every Christian idea shall be eliminated from the education of the young.

This is a violent attack upon conscience directed against families. As a bishop, it is our duty and our right to protest in the name of these families against this sort of tyranny which is the most cruel of all tyrannies. It is to be noted that these attacks have been systematically planned by the anti-Christian sects. In 1886 a law dealing with schools eliminated religious instruction from the school curriculum. Four years later teachers who were members of religious congregations were excluded from the public schools on the grounds that these teachers, being Catholics, taught things the State could not permit teachers in its pay to refer to.

Families, by way of reply to these laws, established schools at the cost of many sacrifices frequently renewed. Great crowds of children flocked into these schools. As a counter stroke to this continuous manifestation of the wishes of families, the Freemasons enacted the law of association, which aims at making the establishment of free schools impossible. The simultaneous closing of about three thousand schools has no other object in view than the doing away with religious instruction in the free schools after it had been excluded from the public schools.

After the statement of these self-evident facts, we deem it useless to stop to discuss in detail the measures adopted for the closing of the schools. After the declaration made by Premier Waldeck-Rousseau, a great number of the directors of these schools felt they were safe. Their sincerity cannot be called in question. The ministerial circular closing two thousand five hundred schools had not made its appearance, and, besides, a ministerial circular cannot order the closing of educational establishments. If the authorities desired to afford, we shall not say in a spirit of kindness, but in a spirit of equity, to the teachers who had not done so an opportunity of complying with legal formalities, they could have manifested this desire by granting reasonable delays. The grating of such delays was rendered more necessary by the fact that persons versed in knowledge of the laws and of administrative regulations question-

the necessity and the legality of the formalities required of the teachers. The measures adopted manifest an evident desire to close the schools after every means had been employed to bring this about.

These measures are the more regrettable because France needs an era of good feeling. You yourself, Mr. President, have given expression to this view on more than one occasion. We all share it. Now, there can be no harmony of feeling unless due regard be had for religious and civil liberty. The history of the dawn of the century just closed France demanded a cessation of the tyranny which the anti-Christian sects had imposed upon her. Very instructive is the spectacle of the legislative assemblies studying in 1802 the essential conditions on which social order depends.

The first cry, so to speak, that went up from all parts of France was that religion was absolutely necessary. M. Portalis a man of eminence, who was intrusted with the task of presenting to the legislative body the grave questions involved in the restoration of social order to the country, declared: "The laws and morality will not suffice. The law can only stay the uplifted arm; religion rules the heart."

The conscience of the Nation manifested itself in a most unmistakable manner, especially in respect to the vital question of education. M. Portalis asserts that the voice of all good citizens was heard in the departmental assemblies, proclaiming: "The time has come when theories must give way to facts. There can be no instruction without education; there can be no education without morality and religion." Then, recalling the marvelous works accomplished by the Catholic Church among us, M. Portalis adds: "Catholic piety has founded and sustained our charitable institutions. What have we done? After the general devastation, when we desired to re-establish our hospitals, we recalled those Christian virgins known as Sisters of Charity, who generously devote their lives to the service of distressed, suffering and infirm humanity."

M. Portalis, summing up the situation, concludes that "France cannot deliberately abjure Christianity * * * without effacing the monuments of her own glory. He then adds: "There is no religion better adapted to the prevailing conditions in all well-governed countries, nor more suited to the political life of all Governments. It is not the religion of a people, but of Man; it is not a national, but a world-wide religion."

Plus VII. came to us, and, though the Concordat sealed the religious peace, France resumed her centuries national traditions, which had been swept away by the tempest of the Revolution. To-day Leo XIII. comes to us in the same spirit of love for our fatherland. "We have omitted to comply for France the work of peace," says Leo XIII. "to accomplish for France the work of pacification which will secure for her incalculable advantages, not only in the religious, but likewise in the civil and political order." The French bishops share Leo XIII.'s desire to bring about harmony. Thus do we respond, Mr. President, to the wish you recently expressed in reference to the subsidence of animosities and the union of our dearly beloved France. Respect for religious and civil liberty will bind mind to mind, and heart to heart. If France is attached to existing political institutions, and we unhesitatingly recognize that she is, she does not desire religious persecution.

The Free Masons are unceasingly at work trying to create division by attacking Christian institutions. As for us, Mr. President, we will continue, with God's aid, to fulfill the duty of a bishop—of a French bishop. We will defend religious liberty; we will defend the liberty of the family in matters touching the education of children; we will defend all legitimate liberties to which, as citizens, we are entitled. We ask no privileges, but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens. We are convinced that in acting in this way, we shall be working for the general pacification.

In closing this letter, we express, as our venerable predecessor, Cardinal Guibert, before us expressed, the hope that France will never permit herself to be despoiled of the sacred beliefs which were the source of her strength and of her glory in the past, and which placed her in the first rank among nations. I commend, Mr. President, these grave considerations to your wisdom, and beg of you to accept the expression of my most respectful consideration.

FRANCIS CARDINAL RICHARD,
Archbishop of Paris.
Paris, July 19, 1902.
Translation of the Freeman's Journal.

Into

"Dwell who will in the
I go up into the s
Free and warm and glad
Light and life are in eve
Burning to brighter
day.

Let who will in the valley
I go up into the s

A clear, birdlike young
the words, and they wen
the scented summer air f
er-laden garden through
open windows of a rich
room. But though the s
of cheer and the surrou
lightful, no joy, or e
fort was brought through
solitary listener, the occu
handsome apartment and
tress of the splendid hom
it was a part.

A little, shriveled wom
wards middle life; yes,
describes her; always pla
marred still more by g
disease, which last had a
ed the frail form, so tha
any the sole heiress o
Judge Vernon, notwithsta
great wealth.

"Oh, papa, papa!" she
new anguish, as the singe
and the words became
"There is no sunshine for
Allie, any more, now that
gone away from her—aw
those awful clouds that d
night—And where? oh, w
the darkness, papa dear, f
from your Allie. And yo
in darkness here, there to
she goes out into the nigh
If that could only be now
could go and meet you th
the sunshine come to me,
how deep the night all abo
to linger on here alone, a
one to care for me—the
formed creature, the insign
tle cripple who can only b
tion with money! Not a
thought or a real kindness
from a living soul! Oh,
hear it—I cannot bear it!"

With arms outstretched
between, pressed against t
ed mahogany table she hal
lay, sobbing wildly.

Judge Vernon had died a
month before, seated in hi
He had passed away some
ter midnight, when a fierce
was raging without. Alice
by the storm and fearful,
to the library both to chie
for remaining up so late
seek his company when she
hand upon which hers rest
in death.

The shock almost destr
life, then the reason of f
daughter—the cherished
in the world, and who had
of solace and love. Wealth
indeed, but as to all else
life fair, she was poor as t
test pauper. She was unlo
ble in health and deformed
Timid and reserved, cling
the one parent she had eve
and receiving from him the
of a father's affection and s
To him his little Allie—hi
girl!—always was the swee
most beautiful of living c
Nothing was too good for
attention too lavish. He su
her with luxury but more w
and she was happy—so happ
for one day waking separa
"dear papa."

But now he was dead, and
sick and alone—alone, and
lonely, so wretched and de
The doctor had ordered her
air of this mountain hamlet
she could "get into the sun
gain strength," he said. And
had come up here to the gre
where she was born, and wh
had never seen since her ear
hood; all her life since havin
spent in a splendid city hon
travel in foreign lands. Sh
come up to the old house w
maid only the night before
nounced even to the faithful
takers. And now she is see
the drawing-room thrown o
the sunshine for the first tim
full score of years, while he
gathering flowers for mant
table, carols gay notes in the
beyond.

The long, weary summer da
and the evening falls. Alice
of the approach of the night
somer hours accord best w
gloomy feelings. As the shad
ther she suddenly starts up f
couch upon which she has
prone for hours, and dunnin
the hat with veil closely draw
bobbling across the lawn an