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SATURDAY, MAY 8, 1902.

A CHINAMAN'S CRITICISM OF OUR PUBLIC SCHOOLS.

Hon. Wu Ting Fang represents China at Washington. Bret Harte would call him the "heathen Chinese." No doubt he is a heathen; nevertheless he has eyes. He has been in the country a trifle over five years only, but he sees things. He has been looking at our public schools with those almond-shaped eyes of his, and aizing them up, and the other night, over in Philadelphia, addressing the Educational Association, he asserted that defects exist. This statement, perhaps may get him into trouble; yet Minister Wu doesn't seem to mind trouble. This is part of what he said:

"My candid judgment compels me to say there is something here (in our public school system) which is lacking unless I am gravely mistaken, your system of education is directed merely to mental training. In other words, you develop the students' brains; you teach them useful subjects which will enable them to gain a livelihood. Your boys and girls have a general knowledge, perhaps superficial, of subjects useful in life. But let me ask, does education only consist in mental training? Is that the only object to which education should be directed, is this enough to make a boy or girl a good member of society? A man is not here to learn simply useful subjects. I think that morality ought to be cultivated. I have seen the most learned men through lack of principles, reduced to mere wrecks of what they might have been. In China we teach respect to Heaven, reverence to our sovereign rulers, and parents and teachers. In America you have in your educational system everything except moral teaching."

It is really unkind of Minister Wu to hurl this brick at the little red school-house on the eve of his departure for China, notes The Catholic Telegraph. Of course it strikes. The Hon. Wu has before demonstrated that he is a pretty accurate thrower. But will the host of educational bugmen forgive him. What right has a heathen to stand up and tell us the truth. Are we not teaching botany, and ornithology, and geology, and physiology and psychology, and a host of other materialistic, monistic, hedonistic things in our schools? What would Minister Wu have? Does he wish to have our little children split their heads entirely by taking up moral philosophy? Our educators prefer to leave the teaching of morality to heathen educators, while they instruct our young how to go to grass.

Nevertheless, there may be a sermon in Minister Wu's remarks for Catholics enamored of the public school system; therefore we call their attention to his words of warning. Material success is not all. Morality is greater than the almighty dollar, and the highest morality is based upon religion, as even Washington asserted. Could Minister Wu remain five years longer in the country he might convince a number of people that all is not gold that glitters.

A Philadelphia correspondent to the New York Sun, signing himself "Biddle," gives his opinion of the great and beloved metropolitan of the Archdiocese of Philadelphia in the following glowing language: "Permit a protestant to offer congratulations to the President of the United States and the citizens of the United States, irrespective of politics, creeds or colors, on the appointment of Archbishop Ryan of Philadelphia on the Board of the United States Commission. No man ever lived in Philadelphia that was more loved and respected than the great and good Catholic Bishop. Jew and Gentile, Protestant and Catholic, believe me, all are proud of all political parties and all religious creeds unite in their admiration of the great and good Archbishop Ryan. He is the only man in Philadelphia who is loved and respected by all classes of the population. He is the only man in Philadelphia who is loved and respected by all classes of the population. He is the only man in Philadelphia who is loved and respected by all classes of the population."

morial meeting our Academy of Music was packed with the leading men of every class and every creed. Several statesmen and jurists spoke with uncommon eloquence, ex-Attorney-General Wayne MacVeagh among them, but it is the speech of the Archbishop of Philadelphia that will longest be remembered by all who heard it on that lamentable day when our beloved President was buried. Not only is Archbishop Ryan the most eloquent orator I ever heard, and I have heard many such, both here and in England, but he is one of the saintliest and wisest of men in the City of Brotherly Love."

St. Mary's Cathedral at Peoria, Ill. was dedicated last Tuesday with imposing ceremonies. The Right Rev. P. J. O'Reilly, Auxiliary Bishop of the diocese of Peoria, was the consecrator. Among those present were Cardinals Gibbons and Archbishop Riordan of San Francisco. The two distinguished churchmen also attended Bishop Spalding's silver jubilee celebration at Peoria, Ill. on Thursday.

THE DYING SOLDIER

Only One Isolated Incident of a New Historic Battlefield. Just below the stone fort at Caney, sitting in the middle of the plinthe field, I came upon a pitiful sight—a soldier sitting on the ground, holding in his lap the head of a poor fellow, who was literally shot to pieces. One bullet had gone through his head another through his lungs and chest, tearing a horrible hole, from which the blood poured at every breath. He was almost dead, and every breath sounded like the noise made by pouring liquid from a bottle, and his comrades kept the flies from his face, that was clogged with blood and dirt, and waited. Occasionally, when the poor fellow would groan a bit louder than usual, the friend would change the dying man's position, but he held him as still as he could.

"Don't suppose there's a surgeon about?" he inquired, as I stopped. "I told him there was not now, but would be later." "Well," he remarked, quietly, "don't suppose they could help him. He's 'bout gone, I reckon." The breathing became weaker and the gurgling fainter and fainter as the gray pallor began to show through the sweat and dirt and blood, and finally, without a tremor, breathing ceased. The soldier held his burden a moment until he saw the end had come, and then laid his handkerchief over the ghastly face and gently let the head down to the ground and slowly got up.

"Know him?" I asked. "My brother," he calmly said. And then he filled his lungs with one long, deep sigh and gazed off to the hills for a moment with a far-away, thoughtful look, and I could see that he was looking into some home and wondering what mother would think—Leslie's Weekly.

In Rome there was not such a tendency to secret societies because of the immense awe in which the Roman held the state itself, which was worshipped as a protecting deity. But the Emperors feared the secret society, and forbade all combinations except those which would be known in our time as benefit and burial societies, and it is probable that one cause of the hatred inspired by the Christian Church in Rome seemed to clothe it around. It has been suggested that, after a time the church secured recognition as a burial society, and so the catacombs were constructed with the permission of the Roman Government, because they were connected with this idea of a burial club. In modern as in ancient times secret societies have greatly impressed the popular mind, although the motives for the formation of these bodies have been different. Not religion so much as politics and supposed personal advantages have been the impelling causes of most modern secret bodies.

China is understood to be honey-combed with secret societies, whose object is mainly the overthrow of the present dynasty and an expected regeneration of the empire. But the most modern of great states is scarcely more exempt than is the most ancient from the secret society. America counts its secret societies by the score, and their membership by the hundred thousand. In Europe the Carbonari were a real power, and were supposed to be a much greater in the struggle for Italian unity until the open movement associated with Mazzini and Garibaldi practically ended the reign of secrecy. But at the present time all over Southern Italy and Sicily the secret society with its "theory of the dagger" is a very real and important fact. There seems little in common between the Mafia and the harmless temperance societies of England, but these latter have in some cases their oaths, ritual, and passwords, their gatherings being absolutely secret, and having therefore an attraction for many who are thus gathered in rather by the romantic attraction of mystery than by reason of the avowed object of the society. The popularity of students' clubs in Germany is partly due to good fellowship, but partly to the mysterious attraction of some kind of "initiation" rite.

THE TWO BROTHERS.

Controversial Dialogue Between a Presbyterian and His Catholic Brother, Leading up to Former's Conversion.

XXIV.

"That is something to your purpose, and you will be entitled to a judgment if the evidence sustains you. You take now the only ground from which you can legitimately frame an argument against the church. Every previous ground you have taken has been untenable, because it required the authority to maintain it which were contested, and which you had not, and were obliged to presume to be in the church herself. You undertook to prosecute her under the law of grace, and failed for want of a court of competent jurisdiction. As she is presumptively the supreme court, under that law institute no process against her; for to every allegation you could make she had only to plead want of jurisdiction. The only possible way of prosecuting her is under the law of nature, and it is only by proving her to have violated some precept of that law that you can obtain judgment against her. The law of nature falls, to some extent, under the jurisdiction of reason, and reason, to that extent, is its legal keeper and judge, and has the right to sit in judgment on its infractions. As she have the same origin, are enacted by the same sovereign lawgiver, and as the latter confessedly presupposes the former and confirms it, it can never authorize what the former prohibits, unless what the latter prohibits, unless we may suppose, what is not supposable, that God may be in contradiction with himself. The law of grace transcends the law of nature, but does not and cannot enjoin what it forbids. As superstition and idolatry are undeniably forbidden by the law of nature, you prove that they are authorized, or in any sense sanctioned by the church, you prove that she is not and cannot be the church of God. But she does not authorize or sanction them; she strictly forbids them. Thus, in her catechism for children she teaches the child to ask and answer: "What is forbidden by this (the first) commandment?" "To worship false gods or idols or to give anything else whatsoever the honor which belongs to God." "What else is forbidden by this commandment?" "All false religions, all dealings with the devil; and inquiring after things to come, or secret things, by fortune-tellers or superstitious practices." "What else?" "All charms, spells and heathenish observation of omens, dreams and such like fooleries." "Does this commandment forbid the making of images?" "It forbids the making them so as to adore them; that is, it forbids making them our gods."

"Does this commandment forbid all honor and veneration of saints and angels?" "No, we are to honor them as God's special friends and servants, but not with the honor which belongs to God." "And is it allowable to honor relics, crucifixes and holy pictures?" "Yes, with the inferior and relative honor, as they relate to Christ and his saints, and are memorials of them." "May we, then, pray to relics and images?" "No; by no means; for they have no life or sense to hear or help us." "Here, then, is evidence enough that the church denies your charge. The burden of proof is on you, and you must prove her guilty of superstition and idolatry."

"And I am ready to prove it. The reformers charged her with idolatry and we have never ceased from their day to reiterate the charge." "But a lie, though a million times repeated, is none the less a lie. Nobody disputes that Protestants have accused the church of idolatry, but that is not to the purpose. You must prove your allegation."

"Why, you might as well ask me to prove that there is a sun in the heavens. All the world knows that the church of Rome is sunk in the greatest idolatry and the foulest superstition." "Words, words, brother; give me the proofs."

"Proofs? You need no proofs. The fact is undeniable, and nothing but the grossest impudence on the part of the Romish church could ever dream of denying it." "No advance in the argument, brother. Have you yet to learn that the unsupported assertions of a man who admits that he speaks without authority are not proofs? Here is the church, on the one hand, teaching children, in the very first lessons she teaches them, to adore idols and all superstitious practices; and here are you, on the other hand, accusing her of superstition, and that worst and most abominable species of superstition—idolatry—she in possession to be presumed to be the church of God, and your presumptively a rebel against God, and a calumniator, until you make good your charge. Prove, then, the charge, or withdraw it."

"The reformers proved it, the greatest and best of our writers have asserted it; it is a question settled, re-adjudicated. Has it not entered into history? Do you not read it in the very elementary book for children 'Look at the great and enlightens state of Massachusetts! She prohibits by law all sectarianism in her admirable system of schools, and the introduction into them of any books which show any preference for one religious denomination over another; and yet she does not hesitate to permit the introduction of books which teach that popes are idolaters and heretics and schismatics.'"

shippers. Have we not, in every land where we had the power, prohibited the Roman worship? Why have we, the only friends of religious liberty, why have we, who have poured out our treasure and our blood to redeem the world from papal tyranny and superstition, why have we done this, but for the reason that we have not dared tolerate superstition and idolatry?"

"Why did the Jews, God's chosen people, through whom the Messiah was to come, and who were hourly expecting him and praying for his coming, crucify him between two thieves when he did come, but on the pretext that he had a devil and was a blasphemer? Did the fact that they falsely accused him, and then crucified him on that false accusation, supported by false witnesses, render them the less guilty?"

"Do you mean to say that so many great and good men, so many pure and holy men, the glory of their age, their country, and their religion, have all conspired to bear false witness against the Romish church? The thing is incredible."

"More so than that the Jewish nation conspired to crucify their God? I know nothing about your great and good men, your pure and holy men; but I know that whoever accuses the church of idolatry, or any species of superstition, utters as foul a lie as did the wicked Jews who told our Lord he had a devil, and that he blasphemed. No doubt, it is an easy matter to prove the church guilty, if all you have to do is to bring a false accusation, assume your own sanctity, and then conclude it must be well founded or you could not have made it. But your logic would be more respectable, if from the falsity of your accusation you concluded your want of sanctity. If the character of Protestantism is a presumption against their conspiracy to bring a false accusation, the character of Catholicism is a still stronger presumption against their having conspired to uphold and practice idolatry; for the great and pure and holy men who have lived and died in the Catholic faith, granting you all you can pretend to, are as a thousand to one of those of Protestant communions. But you forget that I was brought up a Protestant, and that to talk to me of Protestant sanctity is ridiculous. I am acquainted with Protestants and with what they facetiously call their religion. Our dear mother, too, was brought up a Protestant, a Presbyterian, and yet what did she tell me on her death-bed?"

"What did she?" "No matter now, but she did not die a Presbyterian." "Did not? What mean you?" "Some day I may tell you, but you are not worthy to hear." "Did my father know?" "As much as you, and no more." "Did anybody know, but yourself?" "Yes."

"Do you mean to insinuate that a popish priest was smuggled into our home?" "O, my wise brother, you do not know all things. Angels of mercy, messengers of grace are sometimes sent even where the ministers of Satan fancy they do and can find no admission. All things are possible with God, and nothing is too good for him to do for those who are obedient to his grace."

"Am I to understand that my mother on her death-bed renounced Presbyterianism, and became a papist?" "She did not die a Presbyterian, you may recollect that during the last week of her life she refused to see Mr. Grimface, her old Presbyterian pastor."

"True, and my father and I thought it strange; but as we had no doubt of her being one of the elect, it gave us no great uneasiness. But there was no Romish priest within 200 miles of us." "I have no doubt that my mother died in a state of grace; but more I will not tell you till you prove or withdraw your charge against the church."

"But why did not our mother tell us all, as well as you, of her apostasy?" "She knew both your father and you, and that, if she had told you, she would have been denied the last consolation of religion; and after she had received them, there was no opportunity, till she became unable to do so, but your charge—prove or withdraw it."

"I will prove it, but you must excuse me now. Our conversation has been long, and I am fatigued. But to-morrow, God willing, I will prove that the Romish church is an idolatrous church."

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