







CATHOLIC EDUCATORS' MANUAL ON SCHOOLS.

THE
JUDGES OF FAITH:
CHRISTIAN vs. GODLESS SCHOOLS

PAPAL, PASTORAL AND CONCILIAR RULINGS THE WORLD OVER,
ESPECIALLY OF THE III. PLENARY COUNCIL OF BALTIMORE,
WITH RETROSPECTIVE ESSAYS ON THE STRUGGLE
FOR CHRISTIAN EDUCATION.

ADDRESSED TO CATHOLIC PARENTS.

RE-WRITTEN EDITION
(Thirty-fifth Hundred).

BY

THOMAS J. JENKINS,

AUTHOR OF "SIX SEASONS ON OUR PRAIRIES."



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Recommendations and Endorsements.

Autograph Letter of His Eminence,
JOHN HENRY CARDINAL NEWMAN.

Dec 3. 1884

Dear Revd Sir

It is very kind in
you to send me your Volumes
and I thank you for them They
are in very different ways interesting
to read, and especially the volume
on Teacher Schools is as seasonable here
and important as it can be in America

Very truly Yours

John H. Cardinal Newman

The Rev

J. J. Jenkins

RECOMMENDATIONS.

IMPRIMATUR OF THE RE-WRITTEN EDITION.



May 5th, 1886.

IMPRIMATUR.

✠ JAMES,

ARCHBISHOP OF BALTIMORE.

CARDINAL JAMES GIBBONS, D. D., ARCHBISHOP OF BALTIMORE.

REV. DEAR SIR:—Although your valuable pamphlet on education has come to hand while I am engaged in the Annual Clerical Retreat, I cannot delay to thank you, and to offer you my congratulations on the manner you have handled this vital question.

Your numerous quotations are very valuable, and they render your brochure an excellent repertory for those who wish to supply themselves with ready materials for treating the subject of Christian education.

Praying God to reward you,

I remain yours faithfully,

✠ JAMES GIBBONS,

August 29, 1882.

ARCHBISHOP OF BALTIMORE.

REV. T. J. JENKINS.

RT. REV. JOHN J. HOGAN, BISHOP OF KANSAS CITY AND ST. JOSEPH.

KANSAS CITY, Mo., August 29, 1884.

Rev. Dear Sir:—I forwarded your books to Father Graham, editor of "Catholic Tribune," who noticed them . . . favorably. I had thought that this would aid you in disposing of some of them.

Yours very truly, † JOHN J. HOGAN.

RT. REV. MARTIN MARTY, VIC. AP. OF DAKOTA TERR.

(In commenting on "The Judges of Faith" and "Six Seasons.")

ST. PAUL, September 7, 1884.

Rev. Dear Sir:—The books you had the kindness to send me I perused with great pleasure. . . . It is my wish to procure the pleasure your "Six Seasons" gave me to a great many people.

Your obliged friend, † M. MARTY, O. S. B.

RT. REV. FRANCIS JANSSENS, BISHOP OF NATCHEZ.

Diocese of Natchez, }
 MERIDIAN, Oct. 5, 1881. }

Dear Friend:— Your book will be a timely one; the war-cry against the Church in these days is the raising of the young generation, and may our parents feel the necessity of averting the danger by straining every nerve to assist the Church in the great work she undertakes in gathering her children in Catholic schools. I will be glad indeed to see the book, and will pray it may do much good. Fr. M—— has written a book against Public Education; but his style is too violent, and does little good. Sound reason with gentleness of expression is very apt to convince the American mind.

Yours devotedly in Christ,

† F. JANSSENS, Bp. of N.

RT. REV. THOMAS L. GRACE, BISHOP OF ST. PAUL (1883).

Your book will do great good. It needs no special recommendation from me and I will not give it. It recommends itself sufficiently.

RT. REV. M. J. O'FARRELL, BISHOP OF TRENTON.

(Educational Pastoral, after quoting our translations and documents.)

“We refer you also to a little work, entitled ‘THE JUDGES OF FAITH vs. GODLESS SCHOOLS,’ for a fuller development of this side of the question.”

Feast of St. Thomas of Aquin, 1884.

RT. REV. MONSIGNOR THOMAS S. PRESTON, D. D., VICAR GENERAL
 OF THE LATE MOST EMINENT CARDINAL McCLOSKEY.

NEW YORK, 110 East 12th Street, }
 Dec. 10, 1884. }

Dear Fr. Jenkins:—You are quite welcome to my endorsement.

Your book being a compilation of unquestionable authorities must do much good.

The question of Christian education is now the *vital* one.

Yours in Christ,

T. S. PRESTON.

PREFATORY NOTES.

THE disposal of nearly the whole first edition of two thousand (2000) copies of this Manual on Schools, among comparatively but few of the Most Rev., Rt. Rev. and Rev. Clergy, and their faithful people, has encouraged the appearance of this re-written edition under the exalted auspices with which it is favored.

Well-meant and well-taken criticisms from various sources have enabled the writer to bring this book nearer to his ideal of an authoritative collection of judgments on secular as opposed to religious schools. It is unreservedly submitted to The Judges of the Faith, and especially to the supreme arbitrament—condemnation or approval—of our Most Holy Father, Pope Leo XIII. The testimonies recorded are all that could be obtained after fifteen years' waiting and watching.

It may be worthy of remark that these pages contain the conciliar or single rulings of no less than three hundred and eighty (380) of the high and highest Church Dignitaries. There are brought forward twenty-one Plenary and Provincial Councils; six or seven Diocesan Synods; two Roman Pontiffs; two Sacred Congregations of some twenty Cardinals and Pontifical Officials; seven single Cardinals—who with thirty-three Archbishops make forty Primates and Metropolitans; finally nearly eighty single Bishops and Archbishops deceased or living in the United States.

All documents and rulings are from the past half-century. The entirely new matter from the volume of the III. Plenary Council of Baltimore rounds off the treatment of our dual subject—now presented according to the programme thus prescribed by a friend in the American hierarchy:

“I believe your little work, when toned down somewhat and recast, will do a great deal of good. The Bishops at the Council have discussed the school-question at length, and are unanimous in urging the necessity of a Catholic school in every parish. I trust Catholic education will receive a new and strong impulse; and hence any book, that calmly and without bitterness, lays bare the evils of our Public School System, will be read with interest and profit.”

While thanking the prominent Catholic and non-Catholic press for its nearly uniform kind reception of the first imperfect edition, the Compiler gratefully acknowledges his obligations to the staunch staff of the *NEW YORK FREEMAN'S JOURNAL*, for translations of some documents from the Spanish and Portuguese, French and German tongues, and of one or the other from the Latin, originals of which could not be procured.

ACKNOWLEDGMENTS.

IF the sincere gratitude felt from the inmost heart for the favors shown by some of the highest dignitaries in the English-speaking Catholic world be not unmixed with a tinge of vain-glory, I trust in God and in the Immaculate Seat of Wisdom that the vice is not untempered with a due sense of my personal unworthiness of the distinction. The glory be referred to its proper Owner and to the goodness of my cause. Thanks and humble acknowledgments are due, and never to be sufficiently repaid, to HIS EMINENCE, JOHN HENRY CARDINAL NEWMAN; HIS GRACE, THE MOST REV. Archbishop of Baltimore, DELEGATE APOSTOLIC, JAMES GIBBONS, D. D., and MOST REV. PATRICK J. RIORDAN, Archbishop of San Francisco, of Archiepiscopal rank; and to the Rt. Rev. the Bishops, JOHN J. HOGAN, of St. Joseph's and Kansas City, JOHN VERTIN, of Marquette and Sault St. Marie, AEGIDIUS JUNGER, of Nesqually, JOHN J. KEANE, of Richmond, JOHN L. SPALDING, of Peoria, FRANCIS JANSSENS, of Natchez, J. B. BRONDEL, DOM ROBOT, P. A., and RT. REV. T. S. PRESTON, V. G. OF ARCHDIOCESE OF NEW YORK,—for autographic letters or equivalent personal encouragement and episcopal blessings. The compilation is deeply indebted to the courtesy of all these Most Rev. and Rt. Rev. Metropolitans and Bishops,

but one, and to Monseigneur, late Bishop of Alton, P. J. BALTES, for documents printed and written. Similar service has been rendered by Rt. Rev. A. J. GLORIEUX, Vic. Ap. of Idaho. Valuable assistance from numerous priests and devoted laymen especially in our Indian Missions is most gratefully acknowledged.

Besides the courteous Catholic Indian Commissioner at Washington and four of the seven Indian Catholic Agents, the following members of the secular and regular Clergy supplied invaluable information on the subject of our Indian Missions: the Very Rev. Ed. Jacker, of Michigan; the Franciscan Fathers of Harbor Springs, Mich., and Superior, Wis.; the Rev. Francis M. Craft, of Dakota; the Rev. Father Williams, O. P., and Rev. Wm. Maloney, respectively of California and Nevada; finally, the Rev. J. B. Boulet, O. M. I. of Washington Territory.

I cannot but render thankful acknowledgments—though exactly how thankful they will be for its publicity one can hardly conjecture—to Messrs. Wm. Louis Kelly, Atty. at Law, and the senior Mr. Markoe, of St. Paul, Minn., for critical labor on the first edition; as well as the heartiest expressions of gratitude to Rev. John Baxter, of New Jersey, Rev. A. J. Harnist, Chancellor of the Diocese of Louisville, and my honored and venerable friend, Hon. B. J. Webb, LL. D., author of *Centenary of Catholicity in Kentucky*, for the vigils the revision of this re-written edition has cost them.

THE COMPILER.

THE JUDGES OF FAITH: CHRISTIAN vs. GODLESS SCHOOLS.

CHAPTER I.

INTRODUCTORY DISCLAIMER—MYSTIC RELATIONS OF SECRET SOCIETIES AND PUBLIC STATE SCHOOLS, ON THE CONTINENT AND IN THE ENGLISH-SPEAKING WORLD.

To be truly Catholic one's faith must be as exclusive as his charity is universal. Where the former runs no risk of its life the latter is boundless. Catholics then must so love their own salvation that they shall be stubborn in their resistance to whatever imperils it; and must love their neighbors' souls so truly that they dare incur temporary resentment for attempting to withdraw their brothers from the brink of social abysses. Though we are reputed intolerant, we love our respective countries and fellow-citizens both well and wisely in our treatment of the question of education, which concerns the present and the future of nations. While protecting ourselves from the effects on our children of merely secular education, we shall surely not harm others nor abridge one tittle of their rights.

We are not alone in our belief in the axiom put forth in the Pastoral of our Third Plenary Council: "A one-sided education will develop a one-sided life, and such a life will surely topple over; and so will every social system built up

of such lives. . . . For the cry for Christian education is going up from all religious bodies throughout the land ;” not only the old-fashioned Lutherans and German sects, but from the great Evangelical bodies—the Presbyterians and Methodists. “Nor is the agitation any antagonism to the State ; on the contrary, it is an honest endeavor to give to the State better citizens by making . . . better Christians.”

It may be candidly confessed that the State systems of schools in the English-speaking world, as contrasted with those on the Continent and in South America, were conceived in good motives, and fathered by an apparent necessity of meeting the wants of a mixed population, not of “one lip” in their worships.¹ Nay, a system of public instruction in essential secular branches, for the poor of no particular faith may not be denied a reason of being, alongside the parallel cases of civilly-contracted marriage and public institutions of charity, for those acknowledging none but civil laws, or depending on municipal or county beneficence.

To make our own again the words of our late grand senate of eighty Prelates :

“The friends of Christian education do not condemn the State for not imparting religious instruction in the public schools as they are now organized, because they well know that it does not lie within the province of the State to teach religion. They simply follow their conscience by sending their children to denominational schools, where religion can have its rightful place and influence.”

These pages, therefore, make no pretence to dictate to either State or individual in their own province ; neither is

¹ This is not inconsistent with the understanding that a secret society, originally promoted by Mary Wollstonecraft and Frances Wright, and their English and American co-workers, really started the movement in the United States which resulted in the creation of common schools, as Dr. Brownson testifies,

it expected of or designed by a Catholic, as God is our witness, that he should aid in any secret conspiracy for the bootless enterprise of suddenly overthrowing a public legal system, unlawful though that system be. We bring home to the consciences of Catholics that it is their duty to continue deserting all mere secular schools, and building schools of their own, until public opinion itself undermine what contains the source of its own downfall, and we be relieved of unjust taxes.

We would, nevertheless, benefit the world in accordance with their better after-thoughts, by teaching through work and word that it is "an evil and bitter thing to have left the Lord their God," in the modern organizing of society on the disastrous basis of the world-spirit; for surely and not slowly this is drifting back to the old Grecian and Roman standard—two thousand years ago weighed and found wanting—in the thought and the law governing the civic machinery.

Certain periods of the world's best education are periods of the world's worst morals and worst government; when the governed, if not strong enough for open revolt, gnash their teeth and spread their political heresies in helots' noisier agrarianisms or lay their snares in the noisome caverns of Secret Societies.

Europe is convulsing in the ever-tightening folds of the two serpents—the one public and deadly, the other secret and poisonous as the asp in the fig-leaves of Cleopatra's basket. They are the public State schools and the Secret Societies of Continental Masonry; both which openly attack religion and adore the gods of the world.

Paganism in government has engendered the brood of Secret-Society serpents in Europe—and not content with so lugubrious a triumph, has taken Christian children and offered them to the Moloch of State education, heedless alike of the polished barbarism it is preparing for nations,

and of the thunder tones of the voice of the Mother of civilization, who, like a virgin racked but strong in her weakness, proclaims the outrage to the world : “ Before the Almighty Creator, I claim these children as my own. No man or set of men shall destroy their souls with impunity. I call the Judge of the quick and the dead to witness, my womb has borne, my breasts have suckled them and given them the milk of the word, nourishing them to eternal life ; and behold ! you tear my own from my arms and slaughter them before my eyes. God of Justice ! avenge Thine own ! ”

Indeed, the cause of Europe’s spasmodic convulsions for three hundred years lies deeper than common Godless schools, and even Masonic associations—the latter not more than one hundred and fifty or two hundred years old, since their foundation by some tippling Englishmen in a cabaret of Paris.

Four hundred years ago Europe was one great school-house under the tutelage of a grand Teacher and Mother, who, having brought forth all nations from the darkness of barbarism, had gathered them about her knee to teach them the arts of peace and the sweets of a Christian home. Far advanced were many of her pupil nations, and she had sent them forth from her nurseries instructed with Christian wisdom, able to frame their own laws and found their own commonwealths under her more distant, but still necessary, superintendence.

Near the finishing of her task in the older nations, she stretched out her creative hand to the setting of the sun, and behold, new worlds sprang forth at her touch, and new nations climbed her lap to receive heavenly nourishment from her lips and breast.

All was peace—such peace as may be in this life of trial. She governed her children and counseled her royal pupils at the head of nations, where she had often placed them or sanctioned their power, until by slow degrees she could set

them free from the trammels of tutelage, and take her ever multiplying children, coming to her from the ends of the earth, under her care and teaching.

Suddenly one of her pupils—taught and nurtured, crowned with honor and anointed with the chrism of priesthood—rebels, and like the first rebel, carries with him a goodly part of the hosts of God's kingdom on earth. Fire has been kindled—flames of rebellion spread, and fair portions of the kingdom are rent from the unity of that Christian fold. Well, that principle of license has been working out its consequences, until we see the Old World in the throes that will eventually bring forth a European war, unless the God of battles forefend.

In the United States, thank God! we have even after two hand-to-hand contests of the ballot between our national parties, apparently profound peace. We are too free and too well-contented with our own liberties either to give much countenance to immigrant Socialists or Communists, or to fear yet awhile that Secret-societyism will find such fools or such knaves for tools as the devilish organizations of Europe and South America.

“Yet awhile:” it may be only a matter of time and opportunity for the gathering forces of secret lawlessness to proceed from words to deeds.

At least, it is the hour to sound the alarm and be alert.

It takes, indeed, apostates from Catholicity to form complete adepts in the arts of destruction of State and Church, as is evident from the history of our own times. The English-speaking members of Secret Lodges are not as radical or logical as their Italian, French or Belgian brethren, and ostensibly repudiate their infidelity and consequent “love of iniquity and hatred of their own souls.” The ever greater apostasy from Christlanity among the denominations, we have too much reason to fear, will initiate the English and American lodges into the secrets as into the

doctrines of ultra Masonism ; and in no very distant future they may attempt the accomplishment of the schemes of the more wicked, and achieve by foul, what they find they cannot bring about by outwardly fair and legal means.

Masonic mummeries are becoming the ritual for State and national dedications of buildings and monuments—Masonry the national religion that is succeeding the crumbling remnants of the sects whose ministers bless the usurpation.

What wonder that the Lodges foster state secular schools?

“The avowed enemies of Christianity in some European countries are banishing religion from the schools in order to eliminate it from among the people,” teach our highest teachers. Let us take heed and be warned, lest their licensed praisers in our republic grow into more active abettors and push our “only neutral” into infidel schools. The equal advance of God-hating European societies with God-eliminating systems of popular instruction, ought to enforce co-operation with the simultaneous, energetic action of our glorious Leo, smiting with one arm the audacious chiefs of secret revolution, while with the other he shields the cradles and firesides of Christian homes.

What our forefathers in America designed as a relatively religious, then let slide into an unreligious school system, to suit the strange conditions of our State, has gradually been taken in hands by sharp practicers on public credulity, who have foisted upon republicans, as the grand creation of America, what, in its naked deformity, is but a cross-breed between the pagan schools of ancient Greece and the rank infidel systems of misgoverned modern Europe.

So that, instead of our introducing a genuine invention, we liberty-loving, hoodwinked Americans are but imitating, and that basely, the exploded chimeras of Julian the Apostate, Napoleon the Hypocrite, and their lineal descendants in the Italian “Kingdom” and French “Republic” of to-day.

In fine, we are simply being made the blind dupes of would-be scientists, whose doctrine is precisely that which underlies our poor, aping system of State schools—that God Almighty is to be ignored; our children—tomorrow, our men and women—taught religion is a home and church cipher; and the United States are to be entitled to the ignoble distinction of being the newest thing in all history—a nation of Agnostics, Know-nothings of God. That we have not reached this sad pass, we may thank the same merciful God, who has deigned to spare to the saner, and we hope major portion of our population reverence for truth and faith of some form; made many better than their principles and preserved the masses from the logical consequences of often inculpable errors.

CHAPTER II.

DEFINING OF TERMS AND OBJECT IN VIEW—DIVISION OF THE SUBJECT—AMERICAN SCHOOLS—THEIR WORKING.

OUR first step made is embodied in this conclusion : As English-speaking Secret Societies are, compared to the similar but worse societies of Europe, so are our public State schools, compared to the similar schools engendered and fostered by those worse societies. Both our societies and State schools have gone the length of leaving out Christianity, and are unchristian and Godless, without being, in the worst sense, infidel. The being infidel, that is, contumaciously apostate from God and His religion, is too awful a characteristic of a knowing disciple of the arch-rebel to be applied, without positive proof, to the many innocent or ignorant upholders of either Secret Societies, false sects, or religionless Common Schools in America or the British Empire. Many are infidel, that is, unfaithful in practice, without being infidel in their understanding or better will. Many Catholics are such. But one infidelity is the parent of the other. No practical Christians ever become infidels. So creedless, neutral schools, breed creedless children ; indifference to God and virtue is the surest precursor to infidelity in practice, and this, to that blindness called intellectual infidelity.

But our republic must stand on virtue, and “ eternal vigilance is liberty’s price.” We have gnawing at our vitals, the insidious system of miseducation that has made the ruin and upheavals caused by the Internationals possible. It is a very sapping of the foundations of law

and order, having their reason of being in the supreme dominion of God over the minds and hearts of men, by creating in our Public Schools a world of human beings disinherited of their faith, strong in intellect and passions, weak in heart, open to the persuasive vagaries of every mountebank in religion or no-religion, prone to self-idolatry and world-renowned for license of word and deed.

What, then, is our object in this writing? Merely to berate the State schools? Devise a new system and strike for a *pro rata* of school funds? Build Catholic, on the ruins of Public, schools? By no manner of means! We purpose leaving the first to non-Catholics, outside the denominations which seek a remedy similar to our Catholic schools; the second to specialists of State and Church, who will know how to bring this about without a revolution causing more evil than it effects good. And Catholics will continue building schools on their own grounds; until, like the many deserted sectarian temples which are legally acquired by inpouring children of the Church, the future State school buildings, left empty by Catholics deserting them and non-Catholics becoming practically disgusted with the un-republican and unchristian system, shall also be lawfully acquired and occupied by denominational schools.

But we do propose, without fear or favor, to give open utterance to the public voice of the teaching Catholic Church, warning Catholics and the world of the designs and the results of secular State education, by presenting, first, a view of the system of Public Schools in the United States, marking the influence of its Teachers, Pupils, and Text-books. Next, we shall present the testimonies, in order, of Bishops of every nation where a similar system exists, crowning their judgments with that of Pius IX., of venerated memory. We continue, by detailing the decisions of many Bishops of the Church in the United States, and clinch our whole argument by the latest educational documents

from the Sacred Roman Congregations, and of our gloriously reigning Sovereign Pontiff, Leo XIII., vicar of Jesus Christ; concluding with the set of chapters specially devoted to the details of the admirable decrees of the Third Plenary Council of Baltimore, which offer, in our series of Catholic schools, an assured antidote to the poison of secular education.

In short, we purpose answering this question: Save in special cases determined by Bishops and Confessors, may Catholics in conscience allow minors under their charge to be educated in secular Public Schools, especially where competent Catholic schools are, or can be, established?

It takes but small space to contain a miniature photograph of the Public-school system, and its practical working in the United States or in the English-speaking world. And this picture, in every essential feature, will represent every purely secular system, ignoring religious instruction, but will need deeper shading and sharper emphasis when we come to portray the absolutely infidel schools of parts of Europe. The truth obliges us to make this distinction in favor of the professed animus of American schools.

The Public Schools are avowedly religionless, even Godless institutions in themselves, leaving out in their teaching the very foundation of Christianity: that there is one God and that he has established one true religion, in which, and by which alone all men are to be saved that are saved.

The boards of trustees, the teachers, say they believe in God, and to prove it—though in open contradiction of the principle, “no religion to be taught in the school”—they generally have a portion of what they call the Holy Scriptures read every morning before the children, for their edification and instruction. But of what account is this? Of this Bible we will speak in the sequel. During the day, in all their classes and instructions, the pupils are not taught that there is really one true God in three Divine Persons,

Creator of heaven and earth, the rewarder of the good and the punisher of the bad; that the second Divine Person became man and died for our salvation on the cross. And still, by the candid admission of all Christians, except Unitarians, these are the simple fundamental truths of Christianity, which every one must know and believe to be a Christian at all.

Take up any public Text-book of reading or the like. God is confined to a scrap of doggerel verses headed by a child's figure squatting in prayer in the lower books; and is more and more ignored, in the higher, until the Deity is dissolved into air.

If the August Name be admitted by exception somewhat oftener in certain series of Reading or Historical books, it is only in temporary deference to the wishes of the illogical few who think thus to silence the appellation of "Godless"—such paltry trifling can satisfy consciences becoming blind to a creature's duty.

Here, thumb over two hundred pages of this Report of United States Commissioner of Education, 1872. God's name is mentioned once! In that of 1882-3, you may weary your fingers hunting over twice two hundred pages for the simple name of God. Even the professed ministers of the Gospel overlook this solitary token of reverence. "How is religion to be grafted on State colleges, open to all, whatever their religious profession?" asks Dr. McCosh of Princeton on the Atlantic. President Gilman, of the University of California on the Pacific, re-echoes the doctor's answer: "Let the State provide the secular instruction, and the churches provide the religious training in the homes in which the students reside."¹ Which is tantamount to, "Religion, stick to your altars!" Compulsory education, and co-education of the sexes, are glorified all through this

¹ Report above, p. 29.

report, and ten years after (Report '82-'83) are respectively practised in a score of States.

Finally, turn over the Common School Laws. This is the nearest approach to a recognition of the Divinity, left out of the count. "No books, . . . catechisms, etc., of a sectarian, infidel, or denominational character *shall be used . . . in any common school, nor shall any sectarian or infidel doctrine be taught therein!*"¹

The Great Creator is not of enough importance to his own little creature to be either affirmed or denied before him, but when intruding, must be shown the door like a vagrant who has assuredly lost his way by happening to enter an American school.

This reflection alone should strike the anyways believing mind with such horror for the detestable blasphemy implied, that he should be willing to do his utmost to prevent such insult to his Maker.

But this is only a negative view of a secular system. Imagine the eliminator of God changed into a monstrous engine of absolute infidelity—teaching downright atheism; not only denial of any duty toward, but of the actual existence of, a Supreme Being. Suppose the school room turned into a lecture hall where students are told: "Make anything you like of Jesus Christ, so that you do not make him God!" Both the imagined and the supposed can be verified; the former in the *Écoles Professionnelles* of France, the latter in the University of Geneva. The English Queen's Colleges are not better.

But our American schools? Surely, they observe at least the law of neutrality. Yes, we can scarcely cope with Europeans in sheer blasphemy—except in certain pulpits and from certain rostrums. But it is not gainsaid that professors in sundry colleges and high schools are beginning to

¹ Common School Laws of Kentucky, p. 23.

ape European audacity by enunciations from professorial chairs that make Christian ears tingle.

But this aside, what about our Grammar and High schools being made the channels of influences tending toward perversion of Catholics and Christians?

To prove this was formerly oftener the case than at present we bring the testimony of the First Plenary Council of Baltimore held in 1852:

“As it is evident that the system of public education in most of our States is calculated to serve the cause of heresies by imbuing the minds of Catholic youth with the false principles of the sects, we admonish pastors to provide for the Christian and Catholic education of Catholic children by every possible means, and to watch narrowly lest they use the Protestant version of the Scriptures, or recite the prayers or hymns of the sects. It will be their duty to prevent books or exercises of this kind from being introduced at the evident risk of faith and piety, by constantly and prudently resisting these attempts of the sects” (No. 429 of Second Plen. Council).

The writer cannot be an exception in his having experienced these very dangers from twenty-five to thirty years ago; for when our Catholic schools were very ill supplied with means, in the way of funds and teachers, to impart good education, he was sent for more than two years to a Public city school, after having, for over two other years, had a fair trial of a Country District school and a Town Public school.

Most of the superintendents, boards of trustees, and the greater number of teachers, all over the United States, are Protestants, indifferentists, or worse, actual unbelievers. Some of the officers above named are sectarian ministers—witness the superintendents in Kentucky (1876-7-8-9 and '80), and elsewhere.

Now, these, however impartial they are, or profess to be,

must be often caught in advocating their particular creeds. For, as shall afterward be remarked of the authors of the school text-books, they are either sincere in their belief, or they are not. We charitably suppose they are. Then how, with all the regulations in the world of the school system, can they be disposed to be indifferent as to whether their pupils believe as they do or not, in the supposition that they are convinced that theirs is the true belief, the true way to obtain heaven?

What is the very reading of the Bible in the city schools but an attempt to pervert the hearts of our Catholic children? For, to tell the truth, this pretended Bible is nothing more nor less than the edition of King James, condemned not only by Catholics, but even by many prominent Protestants; or perhaps more commonly the nondescript Bible Society's, whose very Lord's prayer is spurious. In the former, not only seven whole books and parts of others, in the Old Testament, and sentences in the New, are eliminated; but what is worse, the very text of some books, especially in the New Testament, is perverted and distorted to suit the new-fangled notions of the so-called Reformation. If other editions are used—such as Luther's, the Genevan or the Bible Society's—the matter only becomes ten times aggravated, from the fact that a whole book, or whole books are left out in the New Testament, and the text is worse corrupted.

Not that it were not preferable that as long as the public schools must be sectarian, the even mutilated Bible should be read, and some show of religion be kept up. No! Give us anything, heresy or schism, before downright atheism and denial of all truth. A Catholic would not have the Protestant Bible wiped out of the Protestant world for the whole material creation. Some restraint is better than none. But this is not the burning question. We speak of *unsectarian* public schools, where the reading of their one-sided

Bible can be called truly nothing else but positively trying to influence Catholics and corrupt their minds from the truth of God to false doctrines. This is not all. Do not these unbiased preceptors, sometimes in spite of themselves and the fixed regulations, drop a little word, do a little action, insinuating the wish to bend to their belief the tender minds of the youth intrusted to them? They do. The proof we leave safely in the hands of Catholics who have sent children to or have passed two or three years in Public Schools of city, town or country, in any of the United States, where the system is carried out and the teachers are not practical Catholics.

CHAPTER III.

INFLUENCE OF FELLOW-PUPILS.

ANOTHER evil following from the attendance of Catholic children on schools of public instruction, in the United States, is the constant association with ill-bred, unbelieving and immoral companions.

All know the bad effects on morals of associating with vicious company. Then, where shall we find a better exemplification of the generally admitted truth than in this particular case of common schools? How often do we not hear of and see Catholic children in these schools derided and ridiculed by their non-Catholic associates, on account of their religion and religious practices? A child is often ashamed to confess himself a Catholic for fear of being laughed at. And how few children are there that will stand to the last this test of persecuting ridicule on account of their faith?

We hear, only too often, of indifferent Catholics doing violence to conscience in order not to show themselves Catholics. Among those who otherwise profess to adhere to the tenets and practices of their religion, there are not a few who openly violate the laws of the church by eating meat on Fridays and days of abstinence, staying away from Mass, omitting acts of devotion, because of Protestants they visit.

If grown people thus give in to that little and criminal shame of their religion before Protestants, how, in the name of God, Catholic parents, can you expect your little boys and girls to bear up against the tantalizing and continual

ridicule of their Protestant and unbelieving school-mates, and adhere to their religious principles and Catholic practices? Or remain stanch in the midst of indifferents?

How often again, do we not hear of Catholic children being questioned and laughed at about their scapulars of the Blessed Virgin, which chance, in play, to escape from their shirt-bosoms? What children think of this may easily be divined. What must they imagine when they see that, which they have been taught to honor and wear with respect and confidence in the protection of the Queen of heaven, whose livery they wear in the scapular—when they see this held up as a laughing stock, and jeered at by their profane associates? But these things, trifling as they may seem, have great weight with children's weak minds, and tend to pervert them.

And this is still little to be regarded in comparison of other and far worse influences in connection with public school associations. We refer to the unrestrained immorality of many Protestant and other associates of Catholic children in public schools. Catholic children who are sent to parochial schools, with all their religious instruction, moral training, and the surveillance exercised over them, at home, at school and at church, are often bad enough. But this, by the acknowledgment of impartial observers, is in *spite* of their training and the watchfulness of their Christian guardians; and whatever vices they may have, are mainly attributable to their associations outside. As to Catholic associates in public schools, it is as well to confess that Catholic children are often the ringleaders of the youthful scoundrels, bullies over their companions and the "terror" of neighbors. To tell the truth, bad children of Catholic parents seem to be worse than others; and it is natural it should be so. Neglected graces and opportunities tell on children as on grown people. These deformed children are the worse companions because unsuspected. It

is no great wonder that non-catholic children going to Public Schools are wicked, for the very simple reason that they have scarcely any opportunities of being good. Taught little and learning less at home, and at Sunday-school, they have no unvarying faith to back up the general moral teaching of careful, and, according to their lights, conscientious parents. What can such children, among the masses, and outside of the families of traditional moral qualities and some elevated standing, know about, or care for, the commission of horrible sins against the Ten Commandments—in the use of the name of God in cursing, imposing upon the weak, stealing, injuring property, and secret sins unnamed? We will not become scandal-mongers by retailing what is known about certain dark rooms, closets, and writings on the wall, liaisons among teachers or pupils—all signaling the glories of co-education. Children, large and small, are often left unrestrained to the sway of their passions, in recreation, and in going to and from school, as long as they do not happen to be caught either by their teachers or the guardians of public order! In fine, we may say that their morals, fundamentally and necessarily corrupted, reach but the standard of heathen and natural virtue; since they extend to the omission of palpable crimes, and only restrain in so far that the children will do *nothing wrong, as long as they are seen and threatened with physical punishment.*

This is said, Catholics, only of children who have chances of being moral at all, and have had at least some Christian training. According to the most trustworthy census nearly three-fourths of the people of the United States belong neither to the Catholic Church, nor to any of the fifty Christian sects. We have not yet spoken of these other associates in Public Schools, children of all sorts, sects, and opinions or no opinions—Jews, Gentiles, heathens, of the low and degraded classes of society. *For none are, or can*

be, excluded from public instruction, if they obey the common regulations. We will not speak of them, in particular, but let the reader draw his own inference of the yet greater danger on their account than by means of other school-mates, of the corruption of good children.

CHAPTER IV.

BOOKS OF PRIMARY AND GRAMMAR SCHOOLS—BOOKS USED IN HIGHER GRADES—HUME—HALLAM—WILLSON'S "OUTLINES OF HISTORY"—SCOTT'S "MARMION"—PETER PARLEY—SWINTON—ANDERSON—CLEVELAND—DRAPER.

IF common study books are not the natural mediums of communicating religious information, or warping the plastic mind of youth by bigoted bias, observers know that even Spellers, Readers and Geographies are often forced to do duty as crammers of prejudice. If a series of Goodrich's or McGuffey's readers and Cornell's or Mitchell's geographies are not positively against Catholic sentiment and faith, they are negatively. These authors have had a herculean task to remodel and revise their works so as to be even tolerably unobjectionable. But what are they all in comparison of our own grand Catholic series, yearly approaching completion, and giving credit to Catholics for some share in the building up of the world and the country. These remarks apply more especially to the authors used in the higher branches. The same kind of a negative opposition to Catholic truth, marked as existing in books of preparatory courses, is found in all the text-books of higher education, until we come to history. In this department the opposition to Catholic principles changes to positive; and Catholics are taught avowedly, the "*corruption*" of their "*church*," of their chief pastors, the Popes, and contempt of ecclesiastical authority.

We need only mention in the first place that Hume, though, perhaps, a little softened down by Smith, its latest

editor, is used during several years as a class-book of *belles-lettres*. Hume, as every reading Catholic knows, is the most unfair and bigoted English historian of the Reformation. He distorts history in such a way, that scarcely a page of that part of his book called the history of the Reformation, can be read, which does not contain a deliberate untruth about the Catholic Church or its members in their relation to the Reformation.

Hallam's Middle Ages is another addition to the *belles-lettres* course. Though, in some instances fair in his philosophy of history, and truthful to the credit of Catholic questions, he is often overcome by his anti-Catholic prejudices; and, blinded by preconceived theories, misrepresents the Church in regard to her influences on the society of the "dark ages."

Examine "Willson's Outlines of History,"¹ after *Peter Parley's*, used as a text-book in many of the public schools. But while we mention these two names in a breath, it is impossible to refrain from communicating the knowledge just acquired by a careful perusal of a list of books stereotyped for use in general bookstores of supplies for public schools. Dead Peter Parley, it is evident, has not entirely ceded his honorable position of Emeritus Professor, though, it was thought his want of refinement might debar him as a public-school historian. He keeps his accustomed place, with somewhat "diminished head," as the author of four history-books in general enough use to be retained on this year's list (1886). Does any one need be told that this simply infamous author gloats in harrowing accounts of the Inquisition, the Bartholomew massacre, the thousands killed in the wars of the Albigenes, the Hussites and so on, until

¹ By Marcus Willson—Iverson, Blakeman, Taylor and Co.: New York, Chicago. School Edition, 1854. Mr. Willson's late expurgated edition, in the preface of which he acknowledges many errors in former editions, like the one under notice, and this to deprecate the Catholic indignation, is only an additional proof of the justice of the following review. Objections remain substantially the same.

one would be astounded at the ignorant cruelty of the assaults of this modern Quixote against truth, decency and the peace of the community? For the honor of our fellow-citizens we should hope that the school-books of this character have been relegated to the "high-class" district schools somewhere in the wilds of the Cumberland or Allegheny Mountains. But only without his coarseness and blatant assertion, Mr. Marcius Willson is not many whits better than the redoubtable Peter; while the worn Parley can muster but four volumes on the school list, Willson marshals a round two dozen, and seems in high favor. This admirable Protestant author, in introducing us to the history of the Middle Ages, gravely informs us (p. 237), following Hallam, that "they embrace that dark and gloomy period of about a thousand years," ending with the close of the fifteenth century, where "we detect the dawn of modern civilization" ushered in, as he afterwards *proves*, by the Reformation.

Up to the time of Pepin of France (note p. 256) the Popes "were merely *fathers of the church* and possessed no temporal power." Pope Zachary, granting the usurping Pepin a decree against the reigning monarch, the imbecile Childeric, obtained as a reward for his interference the ex-archate of Ravenna. With this, "the union of temporal and spiritual jurisdiction—the *proper history of the papacy begins*," says Mr. Willson.

A little further on, the noble Marcius says princes "added other provinces to the papal government: but a long struggle for *supremacy* followed between the popes and the German emperors; and under the pontificate of Gregory VII. the claims of the Roman pontiffs to *supremacy over all the sovereigns of the earth were boldly asserted as the basis of the political system of the papacy.*"

Speaking later, of the effects of the Saxon wars, the author tells us (p. 257) that in the midst of the ravages committed

by the Franks, North Germany “passed from barbarism to civilization; for monasteries, churches, etc., sprang up in the path of the conquerors; and, although the *religion* which they planted was *superficial and corrupt*, they at least diffused some respect for the arts of civilized life” (p. 258).

About to tell us of the reduction of Ireland by Henry II., Mr. Willson gives us some curious facts about that country's history. The sum of the history of the reduction is quite pithy (note p. 292): Henry II. “obtained from Pope Adrian IV. full permission to invade and subdue the Irish for the purpose of reforming them.” The following words are remarkable as relating an historical certainty not known to many besides the illustrious historian himself. They run thus: “The grant was accompanied by a stipulation for the payment to St. Peter, of a penny annually from every house in Ireland—this being the price for which the independence of the Irish was coolly bartered away.” For our part, we could never ascertain that Adrian ever gave the permission at all; much less that he gave “full permission,” and was politic enough to make a good bargain of the transaction by forcing Henry to promise the Peter's pence from every Irish family.

It seems so much like trifling to pursue Mr. Willson into Reformation times that we close here.¹

The fear of offending Catholics which impelled this superficial compiler to tone down his statements in later editions, has induced publishers and school boards to substitute Swinton's and Anderson's General Histories in many localities. With what changes for the better? Some notable ones indeed, to show the growing force of Catholic opinion, but with meagre satisfaction at last. Prejudice dies by inches, and we have for the former wholesale condemnation of

¹ Vide—Outlines, p. 343, 346; Ireland, p. 348; also Infallibility, p. 331; Wickliffe, Ib.

Catholics only the bugbear of Indulgences—"sold for profit," "actual pardons of guilt;" the murder of Mary, Queen of Scots (vide Froude's late researches!) justified and herself vilified; the Thirty Years' War put upon Ferdinand II. "endeavoring to extinguish Protestantism;" "Philip II.'s schemes principally actuated by bigotry;" the glorification of "Garibaldi, the famous Italian Patriot;" and of course, the usual congratulations on the robbery of the Pope to consummate the grandeur of United Italy.

Cleveland's English Literature, in which he takes occasion to blacken the character of Dryden because of his conversion, and abuse him like a fish-wife for his political opinions, is another remarkable author yet used in high schools. And John Dryden is not the only master of English whom this book-maker pounces upon in his sketches, as unjustly as unnecessarily. Draper, the notorious author of "The Conflict between Religion and Science"—put on the Index of Prohibited Books along with Hume and Hallam,—is widely used as an authority in Chemistry, Natural Philosophy and kindred subjects, and has become the undoubted champion of Darwinism, and many of the errors of Huxley and Spencer.

The great Archbishop of Toronto, Dr. Lynch, and his suffragan Bishops, have shown in the late contest in Canada about the use of Scott's "Marmion" and similar bigoted text-books, that they are in accord with our American Bishops of the First Plenary Council who sounded the alarm about "books . . . attacking the faith . . . totally misrepresenting its teachings, perverting history itself;" which, they add, "are in common use in the schools," and "imbue the minds of children with errors."

Finally, it might look like insulting the reader's intelligence to do more than mention the hundred and one different and contradictory text-books of Philosophy, Mental and Moral, in the hands of ten thousands of prom-

ising lads and smart misses in their teens, from the condemned Whately's "Elements of Logic," down to Haven's "Psychology." If they have borrowed or stolen anything good from despised St. Thomas, Suarez or St. Liguori, it is often smothered under a hodge-podge of half-truths, whole errors and wholesale mistakes.

How true what many a lesser light has unconsciously quoted from Bellarmine: "There is greater wisdom to be found among Christian little ones who know the Short Catechism than among all the philosophers of old and all the masters of Israel could boast of"—ay, even if supplemented by libraries of self-sufficient philosophy-makers.

CHAPTER V.

WHAT SCHOOLS CANNOT IN CONSCIENCE BE FREQUENTED—
UNDER WHAT CONDITIONS OTHERS SOMETIMES MAY.

HAVING hitherto made the necessary distinctions between the avowed objects and animus of absolutely infidel schools and those secular schools not *designed* to corrupt from true faith and right morals, on the one hand ; and having, on the other, left out of the question State systems which allow the Church her lawful influence, it is in place to make our way clear by the definition of her position regarding schools that may or may not be conscientiously frequented.

The principles to be taken into account, and the decisions rendered, are contained in the instructions addressed from Rome to the Bishops of the United States in 1875, and of Ireland prior to and in 1866.

The Church is so just she will not deviate a hair's-breadth from the right, on whosoever side it be found ; and will never condemn outright any legal State institution, unless it be manifestly and irreconcilably opposed to the higher law, to which all must bend. But neither will or can she spare the exact censure deserved for a violation of God's laws, by whomsoever committed, no matter what the consequences to herself or her children. For the sake, however, of respecting a redeeming feature in individual or institution, she will tolerate what otherwise she must reprobate. Finally, she is bound by the nature of her office as representative of God, to prevent sin and consequent loss of souls, by removing proximate occasions of sin, or by changing them to morally harmless occasions. The Pope

and Bishops, therefore, condemn without appeal, any and every system of teaching which openly advocates either infidelity, heresy, schism, or immorality—consequently, forbids Catholics—under pain of deprivation of the Sacraments—to allow children to frequent, for instance, the atheistic schools of the Masonic Leagues or infidel societies of France, the professed schools of heretical or schismatical sects, the Queen's Colleges and Royal Trinity University in Ireland. Under no circumstances is any Catholic permitted to expose himself to such certain danger of perversion of his faith. If these, or other so-called schools make students run the evident risk of corruption of morals, they are likewise prohibited. Again, if any school, no matter from what cause, is the direct occasion to a particular pupil of risk of faith or morals, in such a manner that the danger cannot be made remote, that child cannot conscientiously frequent that school. It often depends upon the actual character of a particular school, either private, State, or National, whether a child may be permitted or not to attend it; as it also depends upon the peculiar circumstances of the pupil and the parent.

Having debated the question backward and forward in Ireland, England, and the United States, for upwards of sixty years, the Popes and Roman Congregations have never consented to pronounce definitive sentence of absolute condemnation against either the National and Board schools of Great Britain and Ireland, or the public State schools of this Republic. Neither of these systems has been judged as so intrinsically dangerous to either faith or morals that Catholics are forbidden, under any and all circumstances, to make use of them. As to the first, the Plenary Council of Maynooth, while doing everything possible to intelligent pastoral zeal to keep all the Catholic children they can in convent or foreign religious schools, in their decrees of 1875; "judge," nevertheless, "that the prudent mode of action re-

specting the system of National schools observed by the Holy See is to be observed by themselves." Though they "hold it their duty again to declare with the Plenary Council of Thurles that separate education for Catholic youth is by all means to be preferred;" whereas the "system of National education is the only alternative granted to participate in the benefits of public revenues set apart for education," the Irish Bishops tolerate its use under certain precautions. The concessions wrung piecemeal by Apostolic valor from the hostile government in the fifty years' struggle for their rights—since 1831—are comprised in the privilege given parish priests, to choose truly Catholic masters and teachers; to proscribe books of any irreligious character; to visit the schools in their districts when they please and order teachers to teach the Catechism and hold religious exercises at the hours appointed; and finally, to prohibit scholars from attending the Model Schools, and teachers from being trained in the Normal Institutes, under the immediate government of the Board of National Education. To the question, "Is it lawful for parents to permit their children to be educated in these schools?"—the Primary and Intermediate—the Congregation of Propaganda answered in 1866: "Generally speaking, it is not lawful; but in particular cases, the matter is left to the judgment and conscience of the Bishop, whose duty it shall be to see that opportune precautions be used not only by himself and his priests, but also by each individual parent, . . . and never to cease exhorting . . . those, especially, who have the means, to send their children to other countries, where they may be educated in a Catholic manner." The same Sacred Congregation, in its Instruction to the American Bishops, 1875, "considers," the Public State School "system by its nature, to be fraught with danger, and to be very hostile to Catholicity," for the several reasons that, 1. "Such schools exclude all teaching of religion; 2. Teachers indiscriminately, of every sect are

employed, . . . who are left free to sow errors and the seeds of vices in tender minds; 3. Youths of both sexes are congregated in the same room, . . . and are ordered to sit on the same bench, . . . in these schools, or in many of them."

If these and like "proximate dangers of perversion be not made remote, such schools cannot be frequented with a safe conscience." Now, "proximate" means, according to St. Liguori, such intimate and near occasion of fall into sin that the most who, without sufficient reason, expose themselves to it, will not escape unhurt.

If, the Instruction continues, "the danger of perversion be of such a kind that it cannot be made remote," or be removed, so as to render it morally un hurtful, "it must be altogether avoided at every risk, even of life itself."

"It is left to the conscience and judgment of the Bishops" to decide when "Catholic parents may conscientiously commit their children to public schools. But this they cannot do unless, for so acting, they have . . . sufficient reason . . . generally judged to exist when either there is no Catholic school . . . or none fitted to give . . . education suitable to the pupils' condition;" and unless the children, "at least, outside of school hours, diligently and properly receive the necessary Christian instruction."

To conclude, in the words of Archbishop Williams of Boston, interpreting officially for his diocese this Instruction: "*Any priest, however, hearing confessions, in the private tribunal of penance, is free, in the exercise of his faculties in this as in all other cases, to give or withhold absolution, guided by the disposition of the penitent and his own judgment and discretion, and his knowledge of the facts and principles involved.*"

With the light poured upon the question by these declarations of Roman congregations, approved and confirmed by the Sovereign Pontiff, we may not unreasonably presume

to answer the question proposed as the subject of discussion: "Save in special cases, determined by Bishops and confessors, Catholics *cannot* in conscience allow minors under their charge to be educated in secular Public Schools, especially where competent Catholic schools are, or can be, established."

CHAPTER VI.

SECULAR OR STATE SCHOOLS CONDEMNED BY THE BISHOPS OF CHRISTENDOM—BECAUSE GODLESS.

WHAT precedes is intended to serve as a statement of the case, a broad proposition to be proved by succeeding clouds of witnesses, shining with the light of truth before the eyes of all the world.

We will proceed to justify our title: "the Judges of Faith: Christian *vs.* Godless schools," by accumulating the judgments of those who are called to a participation of the "solicitude of all the churches," united under the Supreme Pontiff, Vicar of Jesus Christ "above all, God blessed forever."

The Bishops of the different dioceses dispersed throughout the world where secular State schools exist or lately existed, have, in the past twenty-five or thirty years, spoken so unequivocally on the subject of the instruction given in them, that their weighty declarations can be appropriately adduced in proof of what has been advanced in the foregoing pages.

The great Pastoral of the Prélates of Ireland issued from Dublin, October 20, 1871, and the corresponding document put forth by the Belgian Hierarchy, June 12, 1879, furnish the necessary data for determining what nations have been afflicted with State systems of schools divorced from religion.

Wherever, in the province of education, an accommodation or virtual "concordat" has been entered into between the authorities of the State and those of the Church, the schools are not entirely withdrawn from the influence of the

pastors of the church, and are, accordingly, not what we mean by State schools.

These everywhere banish religion from the school room and school grounds; pretend to instruct in such branches only as will sharpen the wits to make money by trafficking, and cultivate the brains at the expense of the heart—placing man's destiny in the enjoyment of animal food or the amenities of "culture." Text-books and teachers profess to impart only that which regards what is called "secular" education alone, and how to make life comfortable by excluding eternity; excluding, therefore, everything that has any reference to religious faith and religious practices. "Let us eat, drink and be merry—to-morrow we die," is a fit escutcheon for every Public-School door.

As to the unanimity of the interested Catholic Episcopate in the condemnation of public or State education, in the sense just mentioned, we have the authority of the Irish pastoral referred to, that, "the Bishops of Prussia, of Austria, of Belgium, of Holland, of Canada, and of the United States, in their pastorals, their synodical addresses, and in their other publications, condemn with one accord the mixed (opposed to the denominational) system, and declare that education based upon our holy religion is alone suitable for Catholic children."

Prussia and Austria, the two largest States, represent Germany; the United States and Canada, with Mexico and British Columbia, North America; Ireland, with England, giving testimony through Cardinal Manning and the English hierarchy, the Kingdom of Great Britain. In the body of this pastoral we find it mentioned and commented upon that "eighty Prelates appended their names and letters to a pamphlet (*Les Alarmes de l'Épiscopat*) written by Mgr. Dupanloup, Bishop of Orleans, on the spread of bad education by means of irreligion." These eighty may reasonably speak for the Episcopate of France.

The Belgian Bishops add to these the Hierarchy of New Brunswick and Nova Scotia in the New World, and of Australia in the Southern Hemisphere.

The Bishops of Italy, in perfect accord with the Holy See, have for their representative, our late Holy Father, Pius IX., and the reigning Pontiff, Leo XIII. ; who have spoken, as behooves the head of the Church, the most plainly about the usurpation of education by the State.

We have to complete the round, of the countries within the compass of Christendom whose governments have legalized the attempt to monopolize education, by adding to the long list, the little island of Ceylon. Such unanimity of single Judges of the Faith in all parts of the world with the official head of the Church on earth, makes their declarations in the matter simply infallible and irreformable—the doctrine of the Church.

CHAPTER VII.

WHAT THE BISHOPS OF THE UNITED STATES IN COUNCIL SAY.

As early as 1855, the Bishops of the Province of Cincinnati, in their First Pastoral, expressed the earnest desire to see a parochial school in connection with every Catholic Church; nay, on account of the "lamentable results of perverting influences," decided that the "erection of Catholic schools is, in many respects, as important an object as the building of new churches."

In the Pastoral Letter of the Third Council, Cincinnati, 1861, the Fathers explain what the above-mentioned influences are, and what the character of their results:

"Under the influence of this plausible, but most unwise system of Common School education, the rising generation has been educated either without any definite principles at all, or with false, at least, more or less exaggerated and fanatical, principles. The system itself, if carried out, is well calculated to bring up a generation of religious indifferentists, if not of practical infidels; and, if not carried out, its tendency is to develop false or very defective, if not dangerous, religious principles. The facts, we believe, sufficiently prove that the influence of our Common Schools has been developed either in one or both of these directions!"¹

The cautious wording of this paragraph shows how prudently slow those Provincial Judges of the Faith were in fixing a note of censure before the "most unwise system" should have worked out its logical tendencies.

With five years more of experiences of its evil nature and

¹ The Provincial Council of Cincinnati, held in 1882, only punctuates the teaching of that of 1861, rendering the same practical judgment.

workings, not only in one part of the States, but in the whole Union, the seven Archbishops, thirty-seven Bishops, two Procurators and two mitred Abbots of the Second Plenary Council of Baltimore, in 1866, pronounce more detailed sentence on the issue of American State education.

Thus solemnly do the forty-eight august Fathers announce their judicial convictions :

“The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. Such is the nature of the system of teaching therein employed, that it is not possible to prevent young Catholics from incurring through its influence *danger to their faith and morals*; nor can we ascribe to *any other* cause that destructive spirit of indifferentism which has made and is now making such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions, or of no religion; the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire.”

Satisfied with the minuteness of this formal declaration of their predecessors of nearly twenty years ago, the still more imposing Conciliar Assembly of upward of eighty prelates at Baltimore in the year of grace, 1885, take higher grounds in their chapter on the Catholic Training of Youth, and put forth an eloquent summary of the principles governing the mighty duel (*mirandum quoddam duellum*) between the Holy Spirit of the Church and the malignant spirit of the world. Intelligent readers need scarcely to be reminded that these utterances are dictated under the personal supervision of the Vicar of Christ himself, who surrounded by the most eminent senate of his

Cardinals, prescribed to the present Archbishops of the Church in America the actual matter and mostly the very formulation of their decrees in National Council:

“If in any age, surely in ours are the Church of God and the spirit of this world locked in an awful and hotly-contested combat over the education of youth. Men wholly inspired by a worldly spirit for many years have left not an effort untried to usurp the Church’s office of teaching Catholic youth received from Christ, and deliver it into the hands of civil society or subject it to the power of secular government. Nor is it to be wondered at. For, since the horrid spirit of indifferentism, naturalism and materialism has so dominated the minds of many, that they fancy man’s end and happiness is to be sought and can be found only in this temporal life and world of matter: naturally, the system of education, tending to elevate and direct man chiefly to a future life and everlasting beatitude, to some appears foolish and futile, to others positively pernicious and abominable. But the Church, whose mission on earth is precisely to lead each and every soul regenerated by baptism from the very dawn of reason up the paths of truth and justice to a supernatural goal, can nowise permit Catholic parents, whose natural and divine right and duty it is to provide for the Christian training of their children, to be satisfied with a mere worldly education, which cannot at all supply youth the means necessary to recognize and attain their last end.”

According to distinctions hitherto made in favor of the intentions of the projectors and present upholders of the school system in legal vogue throughout at least the English-speaking world, the Fathers for a moment interrupt their teachings to give this credit where it is due. But they do it only to answer the supposed objection, that the inventors of our merely secular educational machinery have no designs against Holy Church or her tender lambs, only want separation of religious studies and profane branches, in much the

same manner as modern society demands separation of Church and State.

“Among those,” the Council proceeds, “who strenuously advocate this separate secular education, not a few are found who profess to have no idea of either crippling Religion or laying snares for the young. But it follows from the very nature of the case, and alas! the saddest experience proves, that profane or State education will by degrees degenerate into infidel and Godless education, than which nothing is more destructive of the faith and morals of tender children. . . . ‘Whosoever is not with me is against me’ (Luke xi. 23). . . . The Spirit of the world pursues with unrelenting malignity the followers of the Spirit of God. It is, therefore, next to impossible that the innocents under the guidance of this profane spirit from infancy should not generally become little by little not only blind admirers of the world, but very contemners of Christ and enemies of His Church.

“But we are taught by the most luculent testimonies of both the friends and adversaries of the faith that the number of those who have fallen away from the Church, chiefly because they were trained in mere State schools, is so immense, that they afford abundant cause for grief to us and joy to our enemies.

“Therefore, we not only exhort Catholic parents with paternal affection, but we *command* them with all the authority in our power, to procure a truly Christian education for their dear offspring, given them by God, reborn to Christ in baptism and destined for heaven; and further, to defend and secure all of them from the dangers of secular education the whole term of their infancy and childhood; and finally, to send them to Catholic, and especially parochial schools, unless, indeed, the Bishop of the Diocese judge that in a particular case other provision may be permitted.”¹

¹ Conc. Plen., Balt., III. Acta et Decr., p. 97 sqq.

CHAPTER VIII.

BRITISH POSSESSIONS—COLUMBIA—CANADA—THE “UNDER-
WORLD”—LITTLE ISLAND OF CEYLON.

WE may claim the Diocese of Vancouver as partially within our territorial limits, though the greater portion of it lies beyond our boundaries. The very name of this division of North America is a reproach to us, so much truer is it to the right spirit of the inhabitants of a country discovered by Columbus, than ourselves, who, relegating that thrice honorable name to the solitary immortality of a song, have the shame to hear our quondam masters hail the border country of their vast possessions as British Columbia. However this may be or ought to be, certain is it that the dividing line does not extend to the Catholic Church or Catholic Bishops, as Bishop (now Archbishop) Segher's late lecture on the “Secular School System” may amply prove.

On the text:¹ “Watchman, what of the night,” the Holy Father is described as the “watchman . . . who denounces the erroneous teachings of the age,” and whose . . . “condemnation falls upon the educational system now in vogue. The system condemned by the Holy Father is the one which places schools *exclusively* under the State legislation, so that the Church is denied the right to watch over the discipline of schools, the direction of the studies, the selection of books and teachers; schools to be kept entirely free from the influence of the Church, to be conducted regardless of religion, without the worship of

¹ Lecture delivered at Victoria, 22d April, 1877, before the Premier, several members of Parliament and a crowded congregation.

God or the professions of Christianity. Such is the system which Catholics are forbidden to approve. From the condemnation of that school system it follows that we require the education of the youth to be *religious*. Education must be preceded, accompanied and followed by religious instruction."

Hear how the Bishop laughs at the idea of the State schools being called gratuitous: "Indeed, when we look at the enormous amount of money lavishly spent to erect schools far inferior to the intended standard, we are convinced at a glance that they are not gratuitous, and rate-payers and tax-payers can testify that they *feel* that your education is far from being given freely and gratuitously."

To judge a man, see who are his enemies. "All Free Thinkers, Secularists, Atheists, members of the International Society, Communists, Socialists and whatever is wicked, perverse and impious, is on the side of the secular system of education."

Then 'tis well not to overlook his friends. "On the opposite side we have the Pope, all the Bishops and all true Christians. Does not this fact, an unquestionable and indisputable one—give strong presumption in favor of the religious system and against the secular one?"

After dissolving four principal objections and laying down the doctrine of the Church, the episcopal witness for the British Possessions concludes thus :

"Here I take my stand. Here, on the altar, in the presence of God and of Jesus Christ; here is a link between God and man, between heaven and earth, and with the words of the Holy Father as my guide, with the combined efforts and the earnest exertions of all true Christians as my support, with your faith and unwavering attachment to the Church as an encouragement, I denounce the system of mixing both sexes in the same school as grossly and monstrously immoral, as a blot, a blemish and a disgrace on this country; as a living scandal and as an opprobrium which covers its promoters and protectors with shame and infamy."

Bishop J. B. Brondel, in the spring of 1881, joins Rt. Rev. L. J. D'Herbomez, Vicar Apostolic of British Columbia, and his Auxiliary Bishop, P. Paul Darien, in a petition to the Legislative Assembly of this Province of the British Possessions, of which the second clause reads: "That the School Law, as at present framed, is partisan, favoring only the sect of irreligionists; and in abolishing religious instruction in order to suit those who do not want it, such law oppresses those who do want religious instruction for their children." And the third: "That the absence of religious instruction does generally bring forth immoral youths, and consequently is a source of evil." . . .

The discussion this petition occasioned is embodied in a little pamphlet partly printed by the pupils of the Indian School of St. Mary's Mission, B. C. Therein, pointing to the higher and elementary schools built by Catholics, Bp. D'Herbomez adds: "Catholics have a deep and invincible objection to that education which is not religious in their sense of the word;" taxing his opponents, further on, with the candid admission that the State system is simply "Godless" and purposely made so that it may be "universal!" England itself, the Islands of Ceylon and Mauritius, the Provinces of Quebec, Ontario, and Manitoba, are adduced as having been fair enough to grant subsidies to denominational schools and as respecting the conscientious rights of the minority in the State.

Further, to confirm our faith in the universality of the interpretation of the words of Christ's Vicar, and their application under every form of government, let us here follow up our proper authorities, by a short quotation from the pastoral letter of his Grace, Elzear Alexandre Taschereau, Archbishop of Quebec, in the British Dominion of Canada, promulgating the decrees of the V. Provincial Council of Quebec. We must premise, however, that in the province of Quebec in Lower Canada, by regulation of

government, Catholics have the privilege of denominational or separate Catholic schools for their children's use, and the Protestant minority enjoy the same right—an example we of the United States, are continually pressing upon the mind of our otherwise fair American public for their imitation in our regard. The decrees below, refer only to purely Protestant or mixed schools, where either Protestantism is taught pure and simple, or, as in the American system, no religion is allowed to be taught. After advert- ing to two other decrees of the Council, the Most Rev. Archbishop proceeds :

“3. The other decree, of which we now have to speak, relates to the preservation of the precious gift of faith to the hearts of your children. Already have the preceding Councils pointed out to you the dangers which, in mixed schools, threaten your dear children.

“There, in effect, say the Fathers of the Fourth Council, in their Pastoral Letter, under pretext of respecting the different religious creeds, all allusion to religion is carefully avoided, and thus these tender souls are gradually accustomed to consider the service of God as useless and indifferent. . . . But the danger is greater still in those Protestant schools, where children are obliged to read falsified translations of the Holy Scriptures, and where the principles and dogmas of faith are attacked with diabolical art and perseverance. . . .

“Our Fifth Council forbids Catholic parents to send their children to Protestant or Godless schools; it commands to refuse absolution to parents who, being warned, persist in exposing their children to this great danger. It reserves to the Bishop alone the power to give this permission when necessity requires, and he should grant it but with conditions which avert all danger.”

Wide is the distance to the growing “Underworld!” But the same power rules there as in Canada. Is the Catholic Church different in her teachings there, though the identical government that permits denominational schools in the north of the Western Hemisphere, smothers them in the south of the Eastern?

Here are the practical conclusions of the Pastoral of June, 1879, signed by

- ✠ ROGER BEDE, Archbishop of Sydney,
- ✠ MATTHEW, Bishop of Bathurst,
- ✠ JAMES, Bishop of Maitland,
- ✠ WILLIAM, Bishop of Goulburne.

“2. Let parents send their children, when of fit age, exclusively to Catholic schools. Let them regard all other schools as no places for their children, who have to learn, before everything else, to save their souls, and who should be sedulously prepared, by breathing a Catholic atmosphere, by living amidst Catholic teachers and companions, and by an exclusively Catholic training, for encountering the perils of the world into which they will eventually be thrown.

“3. Let all Catholic parents know that they cannot, without serious danger, place their children in proximate danger of perversion. Let them bear in mind that to do so, is to set at defiance the teachings of the Catholic Church; and that, unless there be exceptional reasons, and the danger be remote, of which things the Church is the judge, no confessor can absolve such parents as are willing to expose their children's souls to the blighting influence of an alien creed or a secularist system.

“4. Fourthly, let those who are so unhappy as to be sending their children at the present moment to public schools withdraw them as soon as possible. . . .

“5. Fifthly, let the clergy make such instructions as these the frequent subject of their sermons and their private exhortations, and let them not weary till Godless and non-Catholic schools have been cleared of Catholic children, and until all the Catholic children in the district are receiving a sound Catholic education.

“6. Sixthly, let Bishops, priests, and people do all that lies in them, if necessary, at personal sacrifice, to render their present schools as efficient in every way as possible, so as to be equal in secular instruction to non-Catholic schools, whilst they surpass them in the genuine education of the will, the conscience, and the senses.

“7. Seventhly and lastly, while strengthening what they have, let Catholics unite as one man, and insist, by means of legitimate, yet persevering and earnest pressure in the right direction, upon their equal rights with their fellow-tax-payers.”

In an Appendix to the Pastoral Instruction, are given the decrees on Education adopted by the Archbishop and Bishops of New South Wales, in Provincial Council at Melbourne, in April, 1869.

The lately (1880) appointed Vicar Apostolic of Colombo, Island of Ceylon, in the antipodes, in his First Pastoral, exposes the dangers of secular and sectarian teaching among the old descendants of the Portuguese, many of whom it has perverted. Mgr. Colombo Pagnani, O. S. B., cauterizes the "body of false, sectarian teachers," imposed by the rule of the Dutch, and rouses Catholics to spurn the "monstrous and contradictory doctrines of sectarian education." He warns them "not to send children to places where the atmosphere is poisonous to the faith, . . . and the Church is systematically assailed with abusive remarks."¹

¹ It would seem, however, that soon after the instalment of Mgr. Pagnani, a Government subsidy was granted Catholic schools, as the Bishops of British Columbia, in 1881, cite Ceylon among countries so favored.

CHAPTER IX.

MEXICO—TEACHERS.

RETURNING from Australia and the East Indies, it ought to be of especial interest for the Catholics of the United States to know the sentiments of the episcopate of our sister and Catholic Republic of Mexico. The most illustrious Archbishops of Mexico, Michoacan, and Guadalajara, Dr. José Pelagio Antonio de Lebastida y Davalos, Dr. José Ignacio Arcida and Dr. Pedro Loza, "as Archbishops of the three ecclesiastical provinces of the country," speaking "in their own names, and in that of their venerable brethren, the illustrious Bishops of the other dioceses," in the year 1875, issued a common pastoral instruction: "To the Venerable Clergy and Faithful, Concerning the Organic Law Promulgated by the Sovereign National Congress, on the 10th of December of last year (1874), and Approved by the Supreme Government on the 14th of the same month." It consists of four principal points. "The first of these points is the absolute prohibition of all religious instruction in the greater part of the schools and educational institutions of the country."

Now, say the most Rev. Archbishops, in discussing this point—the only one we will consider—as "faith comes by hearing," and it is most particularly in schools for children that faith is created in man, it must be evident that "the rigorous prohibition of religious instruction in the majority of our schools, is equivalent, according to this, to laying the foundation in an early future, of entire generations without any religion whatever; of innumerable families con-

demned to a merely animal existence, and of nations of Godless and lawless atheists." Then, by a sleight of Christian eloquence, attributing their own sentiments to their spiritual children: "Not without cause are you filled with horror, beloved children; for if children come to be generally educated without the slightest idea of religion, before many years, perhaps, all the Christian faith of this land, so devoted and so Catholic, will disappear." And these are to be the effects of Godless public schools! After detailing how a remedy is to be applied by Catholic schools being established everywhere, the illustrious prelates, in measured words admonish parents of their duties in attending to the religious instruction of those under their charge; and then warn pastors what they must do in the matter. They must "frequently, and in unmeasured terms impress upon the heads of families, the imperative duty which devolves upon them, to look, by preference, after the religious instruction of their children. In the Confessional carefully examine your penitents on this subject, and in compliance with the rules of authors of sound morals, do not be too ready to give absolution to such fathers and mothers in whom you shall discover criminal carelessness in this matter, without satisfying yourselves of their firm purpose of amendment in the future. Earnestly encourage the faithful to make the subscriptions we propose for the support of schools in which the Christian doctrine will be given the preference."

We cannot conclude with this comprehensive Pastoral, without quoting in full, for the benefit of Catholic teachers in our public schools, the closing words of the Archbishops of the Republic of Mexico on this point:

"Our pastoral ministry also imperatively obliges us to say a word to those teachers, male and female, who are in charge of schools supported by the public funds, and who, though otherwise pious persons, may unhappily have had the weakness to issue a protest

conflicting with their duties as Catholics, and placing them in a position which precludes their receiving the Holy Sacraments. Know, beloved children, that in order to remove this impediment, it will be sufficient for you in any faith-confessing manner, approved by your Bishop, to restrict the protest issued to what you are allowed as Catholics, to protest against. You must also understand that, having complied with this duty regarding the aforesaid restriction, you can retain your positions in these institutions so long as you are not required to teach from impious or heretical text-books, etc.; but as soon as this occurs, you cannot continue in your positions as teachers without running manifest danger of apostasy from your divine faith.

“We say the same to the directors and professors in secondary or professional institutions of learning, both as regards the restrictions and as to the giving up of their positions if they are called upon to teach from any book or other prohibited publication, in which the Catholic dogmas taught by the Church are attacked.”

CHAPTER X.

THE EPISCOPATE OF ERIN—THE BATTLE OF SIXTY YEARS NOT YET DECIDED—ITS PRESENT ARRAY.

THE testimony of the truly great Cardinal of England, Henry Edward Manning, in the Council of the Vatican, that St. Patrick counted more sons among its purpled princes than any other national Patron, is nowhere better exemplified than in the marshalling of the leaders of the world-wide contest between Church and State for the possession of the souls of the little ones of Christ.

It has passed into a proverb that Ireland contains but a fraction of the race it bore and has seen scattered like the other people of God to the ends of the earth—not as cursed by Him they crucified, but as the standard-bearers of the Cross to a hundred nations. Whether in the colonies of the British Empire, under the undimmed sun of the island-continent beneath the equator, or manning the outposts of civilization from Sitka 4900 miles to the Grand Bank off Newfoundland; whether in the free air of America or on the fettered shores of their native land, the upwards of twenty millions of Irishmen stand united in invincible battle array, but waiting the word of command from their spiritual chiefs to fight the good fight for their own and their children's souls. If there be some hundreds,—aye, thousands—of renegades from their faith and their true nationality, who are recreant to their own glory and defy the authority of their mitred rulers by deserting their ranks and ranging themselves under the senseless tyranny of secret murderers,

they are but exceptional, unworthy bearers of the name—Irish and Catholic.

What is that unanimous word of command reverberating from the continents to the islands of the ocean? They have proclaimed it everywhere they rule as Bishops over the Church of God; they repeat it twenty-fold from the mother country:

“That a system of education, the dangers of which have been publicly and solemnly pointed out by the Church, which is the Pillar and Ground of Truth—a system against the dangers of which the history of modern Europe bears witness, will meet with your marked reprobation; that you will not yield it encouragement or patronage of any kind, but that you will save your children from its influence. . . .”

This summing-up of the teachings of the National Council of Thurles in 1860, is but the middle echo of their declarations from '24, '26, '49, '59; whose reduplications are prolonged through '62, '63, '67, '69, '71, '75, '82, down to the present hour. And what this condemnation expressed regarding higher secular schools is applied thus to all:

“The solemn warning which we address to you against the dangers of those collegiate institutions extends, of course, to every similar establishment known to be replete with danger to the faith and morals of your children—to every school in which the doctrines and practices of your Church are impugned, and the legitimate authority of your pastors set at naught!”

It is throwing words away to repeat in detail the separate declarations of the succeeding fifty years from '24 to '75.

It is to this unyielding persistence of front-facing every move of the enemy that the Irish Hierarchy may, under the blessing of God, attribute the hard-bought victories gained against the National Schools. That these are any-ways tolerable to Catholics, and in many respects are merely

defective denominational schools, none on earth is to be thanked but their tireless and learned body of teachers.

Let it not be understood, however, from what is said here and in Chapter V., that the Bishops allow their people to be put off with half or three-quarter concessions in either department of education—Primary, Intermediate or Higher.

They know the aim of the National System—from the child's primer to the infidel text-books of the University, and that its promoters are "determined to resist every concession to our just demands, and clamoring for a settlement of the Irish education question, are endeavoring to force upon us Godless systems, which as Catholics we must condemn."

They have cut some of the virus out of the elementary and intermediate schools, and they now set their hands vigorously to work to complete their operation on the remaining members of these departments, and lop off, if they cannot heal, the higher institutions—colleges and universities. Their action regarding the Queen's Colleges, training Model and Normal Board Schools, and the Trinity University, following the explicit "nominatim" condemnation of Pius IX., is of public knowledge. The establishment of the Catholic University under Dr. John Henry Newman, in 1854, and the provisions made in 1875 by the Plenary Council of Maynooth regarding the Catholic Normal Schools, show the extent of the evil wrought by the Godless colleges and infidel universities, as well as the prudent care of the hierarchy to provide an efficient remedy. The fight along the whole line is not either finished or decided, as will be demonstrated by recent discussions and official pronouncements, both regarding the education of youth and of young men.

In the fall of 1882, at an immense concourse presided over by three Bishops, the famous Doctor Nulty, the Bishop of Meath, after some introductory remarks, said:

“That education, unnaturally divided from religion, was the enemy with which the Catholics of the present day found themselves confronted. It was not a very dangerous or formidable enemy after all, for education without religion was an absurdity and impossibility, and a mere myth; and it was only by an abuse of language that it was characterized as education at all. No nation had made nobler, more generous, and more continual efforts in the cause of Catholic education than had the Irish nation, but they had always scornfully repudiated every branch of knowledge that was not thoroughly Christian and thoroughly Catholic. The Royal schools, the diocesan schools, the Erasmus Smith’s schools, and the Kildare-street Society schools, and even the National Education schools, at an early period of their history had struggled for centuries to destroy the faith of the people by adulterating the education of the country with the poison of Protestant or Presbyterian heresy; but all their efforts ended in shameful and ignominious failure. On the other hand, the Queen’s Colleges of the secularists have made, and are still making, desperate efforts to effect the same thing, although skilfully availing themselves of the lesson taught by the defeat of their predecessors. They were adopting a new plan to carry out their nefarious designs.

“They aimed at the destruction of the Catholic faith, not by poisoning the education of the country with heresy and irreligion, but by banishing religion away from it altogether. They wished to surfeit their souls by an excess of secular education, at the same time that they would starve them in their highest and noblest faculties by refusing them any religious education at all.”

These words are nothing if not a repetition of the authoritative resolution of the annual autumn meeting of all the Most Rev. Prelates in 1882. This resolution was adopted in the fall of 1884 by the Bishops under the presidency of Dr. McGettigan :

“We call upon the Irish Parliamentary party to urge generally upon the Government the hitherto unsatisfied claims of the Catholics of Ireland *in all the branches of the Education Question*, and we earnestly hope that the lovers of justice and fair play in the House will co-operate with them.”

We quote from the semi-official writer on this text in the January, 1885, *Dublin Review*:¹

“The Bishops, it may be noticed, include in their resolution the whole education question in its threefold aspect. Space will not allow us to treat of the inadequate payment of the masters and mistresses in the Irish National Schools—of the wretched, quibbling, red-tape formality about their retiring pensions, which renders legislation on the subject well-nigh illusory—of the still more inadequate and unfair treatment of the nuns who teach in the convent schools on a salary little better than a mere starvation allowance—of the ungenerous, stinted, half-hearted way in which an instalment of justice has been doled out towards the training of Catholic schoolmasters and mistresses, and of the unfair partiality with which the mixed training school in Marlborough Street is treated in contrast with the Catholic training Colleges—nor of the injustice done to the Catholic intermediate schools which have been deprived of one-half of the results fees secured to them by Act of Parliament, whilst the Royal and other endowed schools still remain in undisturbed possession of State-aid, for which, in most cases, they show but very poor results.”

Passing by discussion of other aspects, we find that the Bishops, having been convinced that the former Queen's University “did not,” as officially announced, satisfy them, hoped for a larger instalment of justice in its substitute of '81—the Royal University, until that too “was weighed and found wanting.” Though half the Senators of the latter, nominally, were Catholics, on account of circumstances the non-Catholics counted a working majority to the detriment of the constituency of the Catholics. Again, the *Irish Ecclesiastical Record* (Nov., 1884) proves that at the autumn Examination of the Royal University “principally established to meet the wants of Roman Catholics,” “the paper set in Metaphysics contained, out of nine questions, eight which were taken *verbatim* out of such authors as Bain, Mansel, Herbert Spencer, and other text-books followed in the Queen's Colleges.”

¹ The Irish University Question—Very Rev. P. Huvetys, C. S. Sp.

Upon which came, with usual promptness, the resolution of the Bishops: "That considering the danger to which Catholic students are exposed in the Royal University, as revealed by the questions set for examination in Metaphysics—questions practically necessitating the reading of anti-Christian works most dangerous to Catholic faith, we request that a meeting of the Episcopal Education Committee be held as soon as possible, to take such steps as may prevent those dangers . . ." Thus, the reviewer comments, the Royal University has established beyond doubt ". . . that Godless education is not racy of Irish soil, and that the millions of the English Exchequer cannot make it take root there."

And, strange to learn, the Irish Bishops have urged competition with the secular Godless schools, and Catholic students "have come out of the struggle with credit to themselves and their creed."

CHAPTER XI.

ENGLISH BOARD VS. VOLUNTARY SCHOOLS—ENGLISH HIERARCHY AND CARDINAL MANNING.

THE history of the every year struggle between the old Voluntary Schools of the different denominations and the growing National Board Schools in England, is comprised especially in the past fifteen years—since the Education Bill of 1870, matured by Hon. W. E. Forster in 1876, and taking effect from January 1, 1878.

The simultaneous discussions of the present status of the fight in the leading American and Irish magazines,¹ enable us to give very satisfactory and detailed information, specially interesting to all concerned in the solution of the burning question in the English-speaking world. It is remarked that “there is much in the zeal and self-sacrifice of the” bare million of “Catholics in England, in their struggle for religious liberty,” notably regarding educational rights, “which might serve” the growing eight millions of our country “as an example”; more especially as “the lines of explanation and defense of the ‘school question’ in Great Britain are nearly identical, if not the same, as in the United States. . . .” Both of our authorities agree that, prior to Mr. Forster’s Bill, “the education of the poorer classes of the population was derived entirely from the Voluntary Schools . . . established by the various religious bodies in the country,” and maintained entirely by denominational subscriptions, with the sole exception of the

¹ Catholic World, February, 1885; Dublin Review, January, 1885.

grants from the Consolidated Fund paid from 1838 to 1878.¹ Catholics, as usual, draw less than their share. The bulk of the schools, therefore, had been religious, and their denominational character had been more or less strictly respected. Secular education was practically unknown in the peoples' schools, until "this first decisive step in the direction of State education was taken," and Christian England, following the guidance of—may be—well-meaning but religionless leaders, began to favor exclusive secular methods, similar to the Public School system of America. The plan consisted in ignoring distinctive tenets and contriving a compromise of "Broad Christianity, . . . watered down, till it became colorless enough to take any after-tincture . . . poured into the little vessels . . . receiving it." But, while Catholics recognize it as the right and duty of the State to foster education for the helpless poor, they cannot give up for their own children the privilege of imparting instruction in religion as a primary necessity. As Mr. Forster said, the object of the Board system was "to complete the . . . Voluntary system, to fill up gaps, . . ." and English Catholics insist that "all efficient public elementary schools are recognized by the State," and as such are truly National. The Voluntary schools are entitled to *pro-rata*

¹ Here is a late record from the London *Register*: "We learn from the returns of the Educational Department that during the year which ended on the 31st of December, 1878, a sum of £109,495 9s. 9d., was paid to the Catholic schools of England and Wales, making altogether, from 1839 to December 31, 1878, £1,085,987 4s. 2d., or about one-third the amount paid to British, Wesleyan, and other schools during the same period. The number of scholars on the register out of a total number of 3,495,892 was 191,341, and the total income was £199,127 16s. 9d. The average income per scholar, was £1 10s. 8d., and the average expenditure £1 11s. 5d. The amount paid to Catholic schools in Scotland for the year ending on the 31st of December, 1878, was £19,370 8s. 7d., being an increase of £1,912 6s. 8d., upon the previous twelvemonth. The amount paid to the Catholic schools in Scotland, from 1839 to December 31, 1878, was £132,251 11s. 6d. The number of scholars in attendance on the register was 33,634, the total income amounting to £41,816 10s. 9d. The income per scholar was £1 13s. 1¼d. and the expenditure £1 12s. 8d. Out of a total number of 13,091 honor certificates, Catholic schools took 531, a result which is certainly encouraging."

grants and rates. But Catholic schools do not receive their just quota, and besides, must be so emasculated by the Conscience Clause—restricting religious instruction to after-school hours—that they are practically colorless Board schools. Thus the ever-persecuted children of the Church are triply taxed—first, for the General School Rate; second, for their own Denominational schools; and third, “a portion of that subscription is demanded for the support of the Board schools.”¹ While, therefore, insisting like the Irish Bishops, that their own proper schools shall not be turned over to become the property of the Board Management, the hierarchy in England, headed by Cardinal Manning, propose to relieve the Voluntary schools of all denominations by this simple plan:

“1. Let the school-rate or tax be levied over the whole population, as a part of the general taxation of the country.

“2. Let all schools, with or without religious teaching, partake of the school-rate, as they partake now of the grants of the Consolidated Fund, under all the conditions of the Statute Law, and of the Minutes and Codes of the Committee of Privy Council.”

The institution by law of the National Board schools places them in the condition to dictate terms of existence to all others. The managers have the purse-strings of the public treasury in their hands. They can determine what allowance is to be granted a Voluntary school or vote it unnecessary and cripple or destroy it. They may build in unoccupied localities and decide that no rival shall be tolerated.

The Bishops and faithful are joining hands with all denominations to save their schools from annihilation or practical paralysis.²

¹ And this in the face of the Board schools counting 7,026, with average attendance of 1,028,904, as against Voluntary schools, 20,304, with 2,098,310.

² The plans of reorganization of the Board system advocated by Cardinal Manning and his co-workers are nearly identical with the Seven Propositions of the educational reform in the American State system, advocated for twenty years and dis-

The "Voluntary School Association," the "Catholic Union of Great Britain" and the "Catholic Poor School Committee" are complying with the resolutions passed by their Lordships, the Bishops, in their meeting in Low Week, 1884, "to instruct, to excite and direct in the agitation of this question."

The teaching of the British Prelates is of a piece with their action in favor of God's schools *vs.* Godless schools. In one of their recent joint Pastoral letters they say:

"We have already declared that Education without Christianity is impossible; or, to use a modern phrase, that the secular and religious elements of education are inseparable; that education is essentially religious, and therefore that where religion is excluded there is no education. Hold fast by the old traditions and axioms of your fathers. Schools without religion may give instruction, but education they cannot give; they cannot educate a people. Let it be called national instruction, but, in the name of Christianity, let it not be called education. Not only is education without religion impossible, but instruction without religion is instruction without morality. A people to whom morality is not taught cannot be moral; but Christian morals cannot be taught without religion; for what is morality but the law of duty, which arises from our personal relations toward God and our neighbor? And how is it possible to teach this law of duty without a knowledge of the persons toward whom these relations exist? But to know this—unless men are going to reduce a Christian people to the level of Deists—Christianity must be taught in our schools. Christian morality cannot be taught without the knowledge of Christ, and that again, by necessity, involves the knowledge of His history, His teaching, His command-

cussed since 1881 in the "Family's Defender Magazine," by Hon. Zachary Montgomery of California. It is "strictly non-partisan and non-sectarian," and among its endorsers "we have leading members of both political parties and religionists of nearly every creed, including Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, Campbellites, and Jews, as well as Free-Thinkers"—among whom twenty Catholic Prelates and twenty-odd Protestant ministers. Mr. Montgomery is among our most vigorous and nervous writers and deserves the thanks of the entire community for his long, unselfish labors. Though his sterling magazine has temporarily suspended he has not lost hope of the final success of his just principles, for

"Truth crushed to earth shall rise again;
The eternal years of God are hers."

ments, His incarnation, His divine personality. And what is this but dogma? for religion without dogma is not Christianity. In whatsoever school, then, religion is not taught, morality is not taught; and where morality is not taught, the heart, the conscience, and the will of children are not educated for the duties and conflicts of life. What can be more false, what more fatal to men, to families, and to States, than to call this education?"

The special utterances of Cardinal Henry Edward Manning are so well known, it is with some reluctance we repeat even his latest in "*The Month*," January, 1883. He has his eye on our Republican Common School system, which "has proved" how a nation's character can be changed from its Christian traditions and virtues by means of Godless schools. It is "already bearing its fruits." After describing the present condition of Catholics in regard to school matters, much in the same manner as detailed above, he concludes thus:

"Let no one be deceived by thinking that these two systems (secular and religious) can be reconciled or mingled with each other. They are mutually exclusive. We have to choose between them. The sooner we make up our mind the safer for us. Every year we are losing ground. Every year the antagonist system, fraught with antagonistic principles, is penetrating the legislation and structure of the commonwealth, and tainting the brain and the blood of the governing classes. It has already reduced the national universities to schools of secular science and literature. It is throwing off Christianity from the public life of the State, and relegating it to the private life of men. . . . We are debtors above all men and to all men, to preserve inviolate, at all costs and at all privations, the unbroken tradition of Christian education in the whole circle of our colleges and schools, from the majestic and venerable colleges of Stonyhurst and Ushaw to the primary schools of our humble missions in the green villages and in the busy towns of England."

CHAPTER XII.

LES ÉCOLES PROFESSIONELLES—LA LIGUE D'ÉDUCATION—
SCHOOLS UNDER THE EMPIRE—THE INFIDEL NATIONAL
SYSTEM UNDER THE REPUBLIC OF FRANCE.

IN speaking of the school question in France, we must distinguish two periods, as we have had to do in England, viz. : One of private infidel schools prior to 1875, and the other that of the public infidel system inaugurated since that date. There seems to have been a simultaneous *mot d'ordre* given by the Lodges of Carbonari in the extreme South, and the Masonic affiliated Lodges in the Middle and North of Europe in this fatal decade, 1870—1880. No one needs details of the robbery of Rome, the proclamation of the Republic in Paris, and the almost immediately following establishment by law of irreligious State systems of schools in Italy, France, Belgium, England, and Prussia. France took the lead; but not without having prepared the ground by means of indirect government interference under the Empire, and direct foundation of professed infidel societies for miseducation. Napoleon III., with outward show of protection for religion and its interests for child and man, in the eighteen years of his reign, by his truckling policy, and underhand dealing with the Secret Societies, of which he was an undoubted member, wrought horrid havoc among the Catholic men of France. He hesitated not to consent to the semi-secularization of the Christian schools. Inch by inch the State officials encroached upon the rights of the parish priests in their parish schools; and ell by ell the Intermediate and Collegiate establishments and

Universities were dragged away from the influence and power of control of the Episcopacy. Sometimes the State would seem to recede and give back a part of its unlawful acquisition of control; but it was only to fasten the more uncompromisingly, at the next fitting opportunity, on more than it had relinquished. The hypocrite emperor and his ministry—half Liberals, and a third sneaking infidels—winked at these outrages in private, and in public prated of Catholicity and Christian liberty. It was from these ill-concealed intentions the public Leagues of infidel education sprang. So much has become public property regarding the infamous *Écoles Professionnelles* for females, by means of the world-wide circulation of Mgr. Dupanloup and the eighty French prelates' "Les Alarmes de l'Épiscopat," that it were useless to reproduce it. Suffice it to repeat that these schools were founded and carried on principally by women openly professing contempt of religion and morality, for the mental and consequent moral degradation of the youth of their own sex. They must have succeeded lamentably well to have become so common and frequented that they drew down the combined condemnation of the Episcopate.

The other set of schools, no better than the first, was founded by a Freemason, whose declarations in founding them only convince us of the identity of his purpose with that which Freemasonry proposes to itself, as set forth in its official organs. The third article of the statutes of the "League" declares that "neither politics nor *religion* shall have any place in the education" its members impart. We quote the pamphlet: "And lest there should be any mistake as to the meaning of this article, one of the leading Masonic journals (*Le Monde Maçonique*; "La Solidarité," October, 1866) declares that religion is 'useless as an instrument for forming the minds of children; and that from a certain point of view it is *capable of leading them to abandon*

all moral principles. It is incumbent on us, therefore,' concludes this journal, 'to *exclude* all religion. We will teach you its rights and duties in the name of liberty of conscience, of reason, and in fine, in the name of our society. . . .'" In fine, to sum up, *in the name of the devil*, would this refined Frenchman have added, had not his French etiquette restrained him from imitation of the members of that honest, but boorish, Italian society, that come out boldly, and call themselves "Disciples of Satan."

With the advent of the Advanced Republicans to power after the withdrawal of the Prussians from the heart of France, there came forebodings of a repetition of the chronic craziness of many representative Frenchmen, when religion is brought under discussion. Cardinal Manning lays down for us the principles of the New French system of schools, devised by sworn enemies of any faith, and by law established—namely :

"1. That education primarily and properly belongs to the State.

"2. That the schools belong to the State.

"3. That the children belong to the State.

"4. That the State has no religion.

"5. That the formation of the national character belongs to the State.

"6. That the formation of the teachers of the people belongs to the State.

"7. That no one shall teach the people except by patent of the State."

It was not without unanimous and individually repeated remonstrances from the authorities of the Church that these principles were applied practically to the peoples' schools.

During the presidency of Thiers, many individual French Bishops put in protests in sundry cases of the re-establishment of the Christian Brothers' Schools, and of those of

other religious teaching bodies. And in September, 1875, glory be to God! and thanks to the persistent perseverance of the Bishops, headed by the modern Bossuet, Dupanloup, seconded by the Catholic president and upheld by their Christian subjects, Catholic education seemed to triumph over the machinations of the infidels under the leadership of Thiers, Gambetta and Renan. And Catholic France, freed once more, could point with pride to the secure cradles of her infants, guarded by the tutelary religious bodies, and thank God her next generation should be unlike the last.

Proof: Witness the heading of the Common Pastoral of "their Eminences, the Archbishops of Rouen and Paris; their Graces, the Most Rev. Archbishops of Bourges, Sens and Rheims; their Lordships, the Rt. Rev. Bishops of Meaux, Beauvais, Séz, Orleans, Blois, Versailles, Chartres, Troyes, Saint-Brieuc, Soissons, Chalons, Bayeux, Verdun, Nancy, Evreux, Limoges, Nevers and Amiens: To the clergy and faithful of their dioceses, announcing the creation of a free University in Paris and the opening of a subscription to defray the expense of starting the establishment." The peoples' schools were re-baptized as Christian.

But alas! and alas! for the fondest Christian hopes! The septennate of McMahan surrendered to Grevy and Gambetta in 1878, and in 1879 Jules Ferry's famous infamous Education Bill, with its VII. clause prohibiting unauthorized religious to teach in France, aroused all the energies of the French people and Clergy to pierce this hellish treachery and like Laocoon save their sons from the infidel serpents.

In the year of grace, 1882, the elements of the revolution again seemingly triumphed and celebrated their traditional French valor by suppressing the remnants of the religious teaching orders. The last phase of the glorious victory was the removal, by order of the prefects of Paris

and the provinces, of the crucifixes remaining in the primary school rooms.

The French Bishops under the new French school system have issued two important rules which are as pertinent to Catholic parents in this "Land of the Free" where religious preferences are tolerated, as in revolutionized France under the regime of the Republic.

In a circular from the Catholic Education Society the Bishops have laid down the following rules: "1. If the Public (National) School may sometimes be submitted to, it should never be preferred; and parents are bound, unless it is absolutely impossible, to send their children in preference to a Christian school. 2. Parents, forced to submit to the Public School because there is no free (that is, Catholic) school in the parish, and because they have not the means of either resorting to domestic tuition or of sending to a free school at a distance, are bound to watch closely over their children's souls. If their faith is in danger, they should require the school teaching to be brought back to respect for religion; and, if their complaints are not listened to, their imperative duty is to withdraw their children from such a school, whatever the consequences of this resolution."

The substance of the conclusion of a pastoral from the pen of Cardinal Guibert of Paris may fitly close this chapter. It is nothing more or less than a particularising of the rules of conscience in regard to public State schools.

What is to be told Catholic parents about their duty in regard to avoiding public schools of infidelity and making use of Catholic schools—exclusively Catholic, for their offspring? And under what obligation? anything less than *conscience*?

"In view of the question thus submitted, the duty of parents is evident, and it belongs to us, as pastor, to remind them of it *in the name of God and of conscience*.

“Christian parents, you owe education to your children; this obligation written upon our statutes is still more deeply engraved upon your hearts. Endeavor, then, to impart to those you love and whose protection has been confided to you, the blessing of a Christian education.”

Moreover and in particular, in order that no Catholic parent may say his whole duty has not been marked out for him :

“If there exist anywhere *schools of pestilence* wherein they blaspheme God and His Son, where they despise the blessings and the rites of His Church, no reason of human interest can excuse the crime of those fathers and mothers who would cast the souls for which they are responsible into so fatal an atmosphere.”

This in the first place. But this is not the only kind of school that is to be shunned with horror by Catholic parents and children.

Secondly :

“If elsewhere, irreligion, not daring to reveal itself, gives place to *indifference*; if the teacher, in order not to excite just susceptibilities, has no other resource than to observe *neutrality* in matters of religion, do not flatter yourself with a mistaken security, by depending upon your own solicitude to supply what is wanting in education.

“The mind and the heart of the child are bewildered between two contrary influences; he cannot understand how religion, absent from the schools, can occupy the first place in the family circle, nor why he is obliged to love and to serve a God whose name is never mentioned by his teachers.”

CHAPTER XIII.

CONTINUATION OF TESTIMONY OF BISHOPS, PASTORS OF NATIONS
—PRUSSIA—AUSTRIA—PRINCE BISMARCK—PRINCE AND
CARDINAL SCHWARZENBERG.

THE varying fortunes of the Church in Catholic Austria and Belgium and in Protestant Prussia and Holland during the past quarter of a century have been nothing if not phenomenal. Strange as it may sound, the favor shown to her children in Prussia prior to 1870, has been legally denied them in Belgium to such an extent, that what liberal Protestants voluntarily conceded and secured by law in the matter of Catholic interests and especially education, was wilfully subtracted by "Liberal" Catholics. To be sure, all was not inwardly sound and hearty which appeared such outwardly, among the Northern Germans and the Dutch, as events in their contemporary history have proved. Certain it remains, however, that the now persecuting government of Prussia showed a very fair face in its treatment of the rights of Catholics to the teaching of their religion in public schools, under the predecessor of the present aged emperor and during the first half of the reign of Frederick William III. So enthusiastically had the privileges accorded moved the hearts of Catholics in the cause of "Christian" Germany against "infidel" France, that they unanimously joined the crusade of the pious emperor to crush Napoleon and humble blatant Paris. No sooner, however, had they seconded Bismarck in seating the king upon the imperial throne than the black-hearted minister turned round on his friends and inaugurated that series of persecutions from the effects of

which he boasted it would require a divine institution indeed to escape with its life. As is their wont, the agents of destruction were detailed to war first against defenceless children and youth. The first blows struck, here as elsewhere, were aimed at professors in the higher schools, universities and even in the seminaries. As soon as opportunity offered, every facility was granted the "Old Catholic" rebels against the decisions of the Vatican Council to foist heretical theologians upon Catholic students.

The Bishops of Prussia in 1871 had occasion to address most manly remonstrances, in the face of the world, to the new emperor, on this question: as may be seen from the answer of the Bishop of Ermland to the Minister of Public Instruction, in the case of the intruded Professor Wollman.

The great conqueror of France was constituted wet-nurse to the precious infant Church of the Döllingers, the Reuschls, and Reinkens'; and liberal support was voted them out of the funds saved by adroitly starving the Catholic clergy and deposing the hierarchy. The next move after the dispersion of the shepherds was to despoil the flock. The lambs offered the least show of resistance. The Government appointed its minions as teachers of Catholic children in spite of the opposition of the Church, which naturally claimed the right of granting "Canonical Mission" to none but Catholic masters.

In 1875, the introduction of unsectarian (*confessionslos*), mixed (*simultan*) schools in the German Empire, for instance, in Cologne, called out the vigorous protest of not only Catholics, but even of Evangelical Protestants; as evidenced by the enunciations of the District Protestant Synod of Saarbrücken.

This system of secular schools has been by degrees extended to the limits of the Kingdom of Prussia, not excepting the annexed provinces of Alsace and Lorraine.

Without attempting, now, to give any special pronounce-

ments of the episcopal champions of Church and school, we may instance among many similar documents the Lenten Pastoral of Mgr. Andrew Raess, Bishop of Strasburg, issued in the year following the establishment of Governmental schools, and occupied exclusively with educational topics.

It is to be not only hoped, but expected from the successful valor of the Central Party in the Reichstag, sustained in its action by the Church authorities, that the resistless power exerted to bring the Iron Chancellor to his knees in the abrogation of the May laws, will not fail to force equal justice in the recognition of Catholic parents' rights to educate their offspring.

Turning to the other great German Empire, we discover not even proverbially Catholic Austria free from the rabies of the modern secularizing mania. What has tied the hands of the royal House of Hapsburg in its government of an overwhelming Catholic majority of the population of Austro-Hungary? Naught but the promoters of all the turmoils of the Continent—fallen Catholics leagued with Secret Societies.

Fortunately here, and, as we shall see presently, in Belgium, their secret wiles and open force have not had the success elsewhere achieved. The true children of the Church, once aroused from their tepidity and torpidity, have manifested their latent powers of resistance, thanks to the watchful admonitions of their spiritual guides, confirmed by the action possible to monarchs in constitutional governments. No one organization of Catholic notables, cleric and lay, has effected so much in this struggle against "Liberal" Ministers and Representatives, as the Catholic Congresses of Germany and Belgium, formed on the model and acting on the lines of defense adopted by similar Congresses in their neighboring country.¹

¹ Perhaps, indeed, Congresses of this nature do not suit our American and English-speaking Catholics in the world. They have, at least, never been seriously

At the Session of May 7, 1877, of the Catholic Congress of Vienna, the School Question came up and the discussion brought out an able and pointed address.

His Eminence Prince Frederick John Joseph Celestin Cardinal Schwarzenberg, Archbishop of Prague, delivered an address on Christian Education, from which the following extracts are taken. In illustrating the harmony that should exist between the school and the family, His Eminence said :

“The secular school can only meet the wants of a family without religion—it can never satisfy a family with religious convictions.

“Parents who are obliged to trust their children to Godless schools are all the more bound to look after the instruction these children receive and to endeavor, so far as possible, to remedy the dangers of such schools. The more the accomplishment of this duty is made difficult or impossible to parents, the greater and the more terrible becomes the responsibility assumed by the State in adopting the system of compulsory education.”

In August, 1885, the nine Archbishops and Bishops of Prussia wrote :

“Growing youths, during their school-days, and, indeed, in consequence of dominating influences in school, are exposed to impressions calculated only too surely to wound Catholic sentiment, sow seeds of doubt in their minds and destroy purity of heart. We are powerless to hinder these dangers from pressing upon our youthful flock. . . . We are painfully conscious that our hands . . . are yet tied. . . . You know, and it becomes clearer to us every day, that the whole venom and wickedness of hell is manifested in the thousands of ways of seduction ever open to impressive youth.”

advocated. But if we are ever to be blessed with political influence enough to resolve our Public School question in favor of equal rights, it will have to be created by some such organized action.

CHAPTER XIV.

CONCLUSION OF TESTIMONY OF BISHOPS, PASTORS OF NATIONS—THE NETHERLANDS—CATHOLIC BELGIUM.

WE learn from the common pastoral of the Bishops of Belgium, headed by the renowned Victor Auguste Deschamps, late Cardinal and Archbishop of Mechlin and Primate of Belgium, published at the end of 1878, that the Liberals are rampant again in their malice against the Church and especially religious education. The Bishops had manfully saved education in the troublous times about 1830, and finally made a concordat with the civil government in 1842—the era of the rise of governmental schools—by which it had been expressly stipulated that secular and religious instruction were to go on hand in hand. It was thought that as this agreement had worked to the satisfaction of all for thirty-six years, the question of religious influence in the education of Belgian youth was settled for good and all. But now the Bishops complain :

“ . . . But it is not privileges but rights that the enemies of religion are now striving to rob us of; it is souls, the souls of childhood and youth they would rob the Church of. Placing their anti-Christian hatred above the most sacred interests of society, of the country and of the family, they have resolved to banish religion from the school, to drive Jesus Christ, our God and our Saviour; Jesus Christ, the Divine Teacher of mankind; Jesus Christ, the Author and Principle of true civilization, from popular education! . . . ”

Deducing the commission of educating mankind as to their religious duties from the very constitution of the Catholic Church, what is the natural consequence?

“ . . . It follows that the Church has the divine right to interfere in the school in which the education of Christian childhood and youth is carried on, and to give this education the impress of a moral and religious character. It follows, too, that parents, whose first duty it is to rear their children in a Christian manner, are strictly bound to provide them with a religious education. And when they relinquish a portion of this duty to public or private schools, it is their right and duty not only to require that religion be taught there, under the direction of legitimate authority, but also that all the instruction and all secular influences contribute to transform their children into virtuous and docile sons, subject to the authority of the Church and of the State.”

The Belgian Hierarchy, therefore, demand “. . . in the name of conscience, in the name of the rights and duties of baptized children and Catholic families, the continuance of the law of 1842, which, while giving the State a very large share in the direction and superintendence of schools, at least leaves the Church, wherever it is honestly carried out, a degree of freedom and authority sufficient to fulfill her sublime mission. . . .”

In their pastoral of June 12, 1879, the Belgian prelates headed by the Cardinal, pronounce sentence, after summing testimony :

“ These facts considered, based upon the authority of the Holy See, and docile to its teachings—in union with the Bishops of the whole Catholic world, and especially with the Venerable Fathers of the Second Plenary Council of Baltimore, (1866, Title IX., Chap. I.)—of the First and Fourth Provincial Councils of Westminster (1852–1873)—of the First, Second and Third Provincial Councils of Quebec (1851, 1854, 1863)—of the First Provincial Council of Halifax (1857)—of the Provincial Council of Sydney (1869)—of the Provincial Council of Utrecht (1865)—of the Provincial Council of Cologne (1860)—of the Assembly of the Episcopate of Ireland, held at Maynooth, on August 18, 1869, and in Dublin, in October, 1871, in the discharge of our pastoral duty, we denounce the school system which the civil power proposes to apply to our country as dangerous and pernicious in its nature. We declare that it encourages the propagation of infidelity and of indifferentism, and that it is an attack upon the faith, the piety and the religious rights of the Belgian People, and for these reasons we reprove and condemn it.”

November 9th, 1879, Mgr. Bracq, Bishop of Ghent, sent forth a Catechism on the Question of Primary Instruction, laying open the principles and history of the whole struggle, which ends with this new crusade-cry: "Vive l'enseignement Catholique! A bas la loi des écoles, Dieu le veut!" All the hierarchy pronounced, finally, September 1st, 1879:

"Parents who neglect to give their children Christian education and instruction; those who let them frequent schools in which the ruin of their souls is inevitable; lastly, those who, having either a Catholic school near them, or at least the means in other ways to give their children a Catholic education, nevertheless confide them to the schools called neutral, without sufficient reason and without taking necessary precautions for averting from their children the proximate peril of spiritual ruin—all these parents, if they persevere in their conduct, cannot receive sacramental absolution: this is an evident deduction of Catholic morals."

"Such are the teachings of the Congregation of the Holy Office in its instructions to the Bishops of America, dated June 30th, 1875.

"No more can the teachers be absolved who, in their classes, make use of books or allow their pupils to read from books dangerous to faith or morals. The same applies to those who teach the Catechism to their pupils without canonical institution, which they ought to have for that purpose, and which cannot be really granted to them.

"In the same category are pupils preparing for the office of teacher in the official normal schools, the parents of such pupils, and the professors in these normal schools."¹

And all this, notwithstanding the lying machinations of Mr. Frère Orban and his minions, was, after thorough examination, endorsed by the enlightened and moderate Leo XIII.

¹ Though, possibly, there may be some doubt as to the application of the later decision of the same Holy Office regarding the State system of schools in Belgium, its wording seems to solve that doubt. It reads: "The official schools cannot be frequented with a safe conscience; so great a danger should be avoided at any risk of worldly interests, or even of life itself." Taken as it reads, this would be the first sentence of absolute condemnation of a whole State system in all its departments which Rome has officially pronounced. It is accounted for by the professed infidel animus of the founders and promoters of such schools, created expressly to rob children of their faith, and teach infidelity outright.

In consequence of the episcopal condemnations thus approved by supreme authority, 3000 Catholic schools were filled with scholars deserting the State-run concerns, and 2500 official teachers resigned, all in the space of four months!

In two years alone, from 1880 to 1882, there was not a single province where there had not been an increase counted by thousands in the new Catholic schools. Those of Brabant alone contained last year (1883) nearly seven thousand children more than they had two years before. The total numbers are for all Belgium:

In 1880—Primary Schools, 455,179; Écoles Gardiennes (or Infant Schools), 125,201; both classes together, 580,380.

In 1882—Primary Schools, 479,280; Écoles Gardiennes, 143,157; both classes, 622,437.

Making the total increase during two years, 42,057.

The public schools in Belgium are closing up for want of scholars, while the Catholic free schools are progressing beyond all expectations. Seventy-six communes, with a public school in each, have authorized their closing. There were only 287 in the seventy-six schools, or a little over three children for each, while the free religious schools have 10,000 pupils or 131 children per school.

In this year, 1885, the Catholics have forced legislation on schools back to its original just provisions, and if they remain but firm and support their king by returning loyal Catholic representatives, there can be no doubt as to their retention of their hard-fought victory.

In the Netherlands, finally, the Bishops versus State schools, as far as Catholics are concerned, is a case, that since the establishment of entirely secular schools under the direct management of the State, in 1857, has been always open, and an every-day battle of right against might, religion against infidelity and its insatiable abettors. The writer has learned, though, from several native Hollanders, that in

Limburg, a compromise had been extended to Catholics, by which priests were allowed to give religious instruction in public schools outside of school hours.

We make this last quotation from the Belgian pastoral, above :

“The Bishops of Holland, from the time when this detestable system of instruction of youth was introduced into the public schools of that country, have not ceased to combat it, to reprobate, and condemn it. Among other documents we think it useful to put before you the letter addressed to the Catholics of Holland in 1866 by Mgr. Schaepman and his Suffragans, the Right Rev. Bishops of Bois-le-Duc, Haarlem, Ruremonde and Breda. We give you an extract from their letter :

“In order that a school may deserve, in every way, the confidence and approbation of Catholics, it is not sufficient that the Catholic religion, as is pretended, should be treated there with respect, that is to say, be omitted to be mentioned. It is further necessary that the school teach the children, and make them practice, the Catholic religion. In schools of young children social or civil instruction is very intimately bound up with religious instruction ; the religious principle penetrates the programme, and religion always makes its influence felt there. Religion comes in in everything ; the great truths of the faith, the morality of the Gospel, the maxims of Catholic piety are constantly called to mind, and the teacher knows how to make them fit in opportunely with the various school exercises. . . .

“What can we think of schools from which the authority of the Church and the influence of religion is banished ; where there is no room for anything beyond a certain natural morality ? . . . ”

CHAPTER XV.

PIUS IX.—THE RIGHT OF THE CHURCH TO THE SPIRITUAL CONTROL OF CHRISTIAN EDUCATION.

TURN we now to that center of unity, by which the whole Church teaching and taught, throughout the compass of the globe, is held together, itself taught and governed infallibly.

In the Pope are primarily and essentially, by divine appointment, the true sense and sentiments of all the faithful, as well sheep as lambs, Bishops as laity, whenever there is question of a doctrine of faith or morals, or anything which is necessary for the preservation of faith or morals.

In him all speak, all affirm, all deny; for he is the infallible Doctor and Pastor of all Christians. We will then weigh well his every word, when he speaks of this all-important subject of education. Neither Council nor Bishop has spoken as plainly on public education as the one infallible teacher of all, Pius IX., of holy memory.

These are the words of the late Supreme Pontiff, addressing the Bishops of the Catholic world, on the dangers to which youth was then (and is no less now) exposed, and on their duty as chief pastors in this regard:

“It is incumbent upon you,” he says, “and upon ourselves, to labor with all diligence and energy, and with great firmness of purpose, and to be vigilant in everything that regards schools, and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore, they leave nothing un-

tried; they shrink from no attempt to withdraw schools, and every institution destined for the education of youth, from the authority of the Church and the vigilance of her holy pastors."—*Encycl. Letter of Pius IX., 8th December, 1849.*

The same Sovereign Pontiff in two allocutions, severally of 1850 and 1851 (*In consistoriali*, November 1.—*Quibus luctuosissimis*, September 5) formally condemns the assumption of power by the State by which it arrogates to itself the right to the *whole* direction and management of common Public Schools in Christian nations. This condemnation, extracted from the two allocutions, is given as the forty-fifth of the condemned propositions of the famous "Syllabus." The proposition, as there worded, affirms the right of the State to this exclusive power. The contradictory of a proposition condemned as heretical, false, or erroneous, is true. This, then, is the judgment of the Pontiff:

"The exclusive control of Public Schools, in which the youth of any Christian State are educated, . . . may not and must not appertain to the civil power; nor belong to it to such a degree that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees, and in the choice or approbation of the teachers."

Here we have a clear definition of the right of the Church in every Christian land, so to interfere in the public education of Christian youth, that she shall be consulted and obeyed in whatever concerns the *spiritual* direction of the schools of public instruction.

Going still further and insisting on the same subject, the Holy Father, in the contradictory of the forty-seventh following proposition, more explicitly explains his meaning by declaring that even "the best theory of civil society does *not* require that Public Schools (*populares scholae*) open to the children of all classes, and generally, all public insti-

tutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, superintendence and interference. Nor (further does it require) that they should be fully subjected to the civil and political power, in conformity with the will of the rulers and the prevalent opinions of the age."

From this we conclude, Catholics ought indeed, where they cannot lawfully avoid it, to pay their taxes towards the maintenance of the State schools, in order to obey, as St. Peter says, their civil rulers "even when unjust" ("etiam dyscolis"), and to set a good example. But they are obliged none the less to cry down the injustice itself and never yield a jot or tittle of their inalienable right to educate their children according to the dictates of their consciences and the commands of the Church.

Finally, in the next following proposition, in order the forty-eighth, the Pope teaches Catholics their exact duty with regard to public education as by law established.¹ And here we would wish to call the undivided attention of our Catholic readers, who, according to their faith, revere in the Sovereign Pontiff the Vicar of Christ upon earth, and obey his voice, when teaching them doctrines or moral duties, as the voice of God Himself.

"Catholics cannot," says the true proposition, "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least, primarily, the ends of social life."

As an earnest of his determination to fulfill his duty, Pius IX., in special rescripts to the Bishops of Ireland (October, 1847, October, 1848) condemns "nominatim" the "Queen's Colleges," on account of their "grievous and intrinsic danger to faith and morals."

¹ See the original condemned propositions, 45, 47, 48, in Appendix No. I.

CHAPTER XVI.

PIUS IX. ON THE WORKING OF THE GODLESS SYSTEM IN GENERAL—HIGH SCHOOLS IN PARTICULAR.

THE two latter propositions taken from the "Syllabus," are but a part of the infallible teaching of Pius IX. on State schools. They were originally extracted from the comprehensive epistle of the Pontiff to the Archbishop of Friburg in Breisgau (*Quum non sine*, July 14, 1864),¹ and placed in the form of negative and false propositions in the "Syllabus" to be condemned as such. The contradictory bearing is thereby declared as the true and orthodox doctrine to be held on the subject of education.

Now it will be interesting in the true sense, that is, most useful, to extend our investigations into the inner depths of this same "Epistle on Education," and bring to light its treasures of truth. In order that none may doubt this epistle was intended for the instruction of all concerned, the apostolic brief to the Archbishop of Friburg was, in the same year, 1864, expedited to every Bishop of Southern Germany.

Says the Pontiff:

"It is not wonderful that these unhappy efforts (to spread irreligious and revolutionary principles) should be directed chiefly to corrupt the training and education of youth; and there is no doubt that the greatest injury is inflicted on society, when the directing authority and salutary power of the Church are withdrawn from public and private education, on which the happiness of the Church and of the Commonwealth depends so much. For thus society is, little by little, deprived of that truly Christian spirit, which alone can permanently secure the founda-

¹ See the text of this memorable epistle, in full, in Appendix No. II.

tion of peace and public order, and promote and direct the true and useful progress of civilization, and give man those helps which are necessary for him in order to attain after this life his last end, eternal happiness."

The universal Doctor of the faithful in the next few paragraphs embraces the whole subject of education: first speaking of it in general and its influences; then descending to the particulars of secondly, higher; and thirdly, primary instruction. The whole ground is covered from the highest to the lowest grades of instruction; including not only primary and elementary teaching and schools, but higher education as given in high schools, academies, colleges and universities.

"And in truth a system of teaching, which not only is limited to the knowledge of natural things, and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God, must necessarily be guided by the spirit of error and lies. And education, which, without the aid of the Christian doctrine and of its salutary moral precepts, instructs the minds and molds the tender heart of youth, naturally so prone to evil, must infallibly produce a generation that will have no guide but their own wicked passions and wild conceits, and be a source of the greatest misfortunes to the commonwealth and their own families."

If our Public Schools confined their teaching to mere worldly knowledge, this would be enough to condemn them. But when they go farther and "depart from the truth revealed by God," as many of them do by teaching heresy and practical, if not theoretical, infidelity, then, doubly, must they "be guided by the spirit of error and lies." Is there more than one such erring and lying spirit?

"But if this detestable system of education, so far removed from Catholic faith and ecclesiastical authority, becomes a source of evils, both to individuals and to society, when it is employed in the higher teaching, and in schools frequented by the better class, who does not see that the same system will give rise to still greater evils, if it be introduced into primary schools?"

It has been said in the foregoing paragraph that "education" without distinction "which without the aid of the Christian doctrine and its salutary precepts, instructs . . . youth . . . must infallibly produce a generation that will have no guide but their own wicked passions and wild conceits." . . .

Still, we may not deny that by way of exception and under peculiar circumstances, good priests and watchful Bishops exercise the power to allow well-instructed young men and women to complete their advanced courses in public higher institutes of learning, when the danger of perversion is rendered remote. The "detestable" Godless system works great evils in advanced schools: it works "greater evils" in "primary schools."

CHAPTER XVII.

PIUS IX.—EDUCATION IN THE SCHOOLS OF THE MASSES OF THE PEOPLE—ELEMENTARY SCHOOLS—SCHEMA CXV. OF THE VATICAN COUNCIL.

THIS portion of our subject is the most important of all—the culminating point to which our previous writing has been but a broad and solid foundation. Says the well-known proverb of Holy Writ, quoted by Pope Pius VII. (Encyc. Letter, July 10, 1800), on this very subject: Train up “a young man according to his way, even when he is old he will not depart from it.” But let us yield the word to Pius IX. :

It is in primary schools “above all that the children of the people ought to be carefully taught from their tender years, the mysteries and precepts of our holy religion, and trained with diligence to piety, good morals, religion and civilization. In such schools, religious teaching ought to have so leading a place in all that concerns education and instruction, that whatever else the children may learn *should appear subsidiary* to it. The young, therefore, are exposed to the greatest perils whenever, in the schools, education is not closely united with religious teaching. Wherefore, since primary schools are established *chiefly* to give the people a religious education, and to lead them to piety and Christian morality, they have justly attracted to themselves, in a greater degree than other educational institutions, all the care, solicitude, and vigilance of the Church.”

Useless to put in the crucible words already seven-fold refined! The enemies of the Church—aye, and of man—knowing full well these simple and fundamental principles, have ever striven, like ravening wolves, to tear the little lambs from the sheepfold of Christ, estrange them from

their true shepherds, and raise them far away from the paradise of religion and love in the barren pastures of infidelity and diabolical irreligion. Listen to the Chief guardian of souls on earth: "The design of withdrawing primary schools from the control of the Church, and the exertions made to carry it into effect are, therefore, inspired by a spirit of hostility toward her, and by the desire of extinguishing among the people the divine light of our holy faith. The Church, which has founded these schools, has ever regarded them with the greatest care and interest, and looked upon them as the chief object of her ecclesiastical authority and government; and whatsoever removed them from her, inflicted serious injury both on her and on the schools. Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the primary schools, in reality ask her to disobey the commands of her divine Author, and to be false to the charge she has received from God of guiding men to salvation."

By the word of the Vicar of Christ, who, divinely enlightened, perceives the ruses of the enemy of salvation and all his agents upon earth, we know it is ultimately our faith they wish to destroy. The Church, and her God-revealed religion is the object of their invidious and deceitful attacks. It is eminently her life and her life's blood they seek. True to the principles of the seed of the deceitful serpent of Genesis, they are in eternal enmity with the Church and her children, seeking to bring her and hers to infinite evil "by lying in wait for her heel." But God be thanked and praised forever, the divine Church of the Almighty Eternal "shall crush their head," and confound their schemes by her watchful authority, exercised by her head and chief, seconded by those "whom the Holy Ghost has placed Bishops over the whole flock to rule the Church of God . . . purchased by His own blood." (Acts. xx. 28.)

How will they, representing the Church, foil the evil

one? By conforming to the words of Christ's Vice-gerent, their head and the head of all the militant faithful. By doing their "bounden duty" in every country where the government, or others, publicly or privately, seek to divorce education from religion by tearing the children of the Church from her bosom to nurse them on the lap of the pagan goddess of "Liberty."

They will do it first, remotely, then proximately, as follows, according to the words of Pius IX.: ". . . In whatever country this pernicious design of removing the schools from the ecclesiastical authority should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound . . . to use her best efforts and to employ every means to secure for them the necessary Christian education and instruction." This first and remotely. There is another and proximate means which successfully wards off the dangers that are threatening Catholic youth with moral destruction. It is the fulfillment of their duty as the chief pastors of the Church in every country adopting the mixed and Godless system of education, by which, as the teaching Church, they "must feel themselves obliged to warn all the faithful and to declare that no one can in conscience frequent such schools, as being adverse to the Catholic Church."¹

¹ According to the *Documenta Conc. Vaticani* collected by Bishop Conrad Martin, a *Postulatum* to this effect was handed in by a commission of Bishops: "That all mixed schools, without exception, be declared pernicious and condemnable by the Council." Here follows the text of the schema on schools: "CXV. De Ecclesia: Inter sanctissimorum morum violationes, quae nostra aetate . . . perpetrantur, illa est vel maxime pernicioza qua fraudulentum homines contendunt scholas omnes directioni et arbitrio solius potestatis laicae subiciendas esse. Quin eo usque progressi sunt, ut ipsam catholicam religionem a publica educatione arcere, atque universim, scholas nullius professionis religiosae, sed litterarias tantummodo esse debere dicant. Contra hujusmodi sanae doctrinae morumque corruptelas, ex ipso fine ecclesiae . . . ab omnibus agnoscendum est jus et officium, quo ipsa (Ecclesia) pervigilat, ut juvenis catholica imprimis vera fide et sanctis moribus rite instituat . . . Quare declaramus et docemus, jura praedicta atque officia ad Ecclesiam pertinere." (Martin, *Documenta Concilii Vaticani*, pp. 47, 76.)

CHAPTER XVIII.

BISHOPS IN THE UNITED STATES—ARCHBISHOPS PURCELL AND ELDER—BISHOPS GILMOUR AND ROSECRANS—THE BISHOPS IN KENTUCKY, DRS. MCCLOSKEY AND TOEBBE.

AFTER meditating on the foregoing chapters, especially the three immediately preceding, we might repeat the words of the Irish Bishops: "Peter has spoken through Pius; the question is settled," and say, there is no further need for inquiring as to the individual sentence of the Judges of the faith of the Church in any particular country. But because the final wish, "would that the error, too, were at an end," is not yet, although now long after the condemnation of the error, accomplished; we feel inclined to pile up the evidence on this subject to the very skies, and manifest it especially before the eyes of our Catholics of the United States, by raising a massive monument, crowned with a far-reaching beacon, and radiating with light, to the testimony of our own Most Rev. and Rt. Rev. Prelates. We will introduce, first, MOST REV. WM. H. ELDER, ARCHBISHOP OF CINCINNATI.

When Bishop of Natchez, Mgr. Elder sent forth the spirited and practical pastoral, written from the diocesan synod of Chatawa in 1874. Here is the kind of frank declaration we receive from a Bishop on the subject of our guidance as to our conscientious duty as Catholic parents:

"On this subject we have no new instruction to give. The declarations of Holy Mother Church have been of late years made so numerous and so clear, that there is nothing for a Catholic to do but to obey them,

or else renounce his religion. 'He that will not hear the Church, let him be to thee as the heathen and the publican.' (Matt. xviii. 17.) We have simply declared in the Synod that where Catholic schools can be established it is sin to send Catholic children to other schools."

Obey the Church by keeping your children from the public schools or go out of her and be a pagan and heathen. Here is a test. Apply it, parents. No; even that is not enough for the Rt. Rev. Bishop to say, but the system is "false." In it the children's minds "are kept systematically excluded from the truths and practices of religion." "Illiberal against the dearest of liberties—the liberty of parents to train according to their own conscience the children God has given them and of whose training they must give a rigorous account." And he concludes this part of the subject by this fervent appeal—as a warning to Catholics and non-Catholics of our beloved country :

"God grant that our fellow-citizens may see, before it is too late, how this method of rearing children is bringing them up without the fear of God, and is helping the desolating march of dishonesty and every immorality through the land."

THE LATE MOST REV. J. B. PURCELL, who survived to be the Patriarch of the Hierarchy of the United States, in his Lenten Pastoral of 1872, after speaking of other matters, thus pronounces in decided favor of our thesis, and in almost the self-same words as we have used :

"Besides the duties to our own souls there are others which are due to those for whose salvation we are responsible to God and society. The first of these is education. If the fall of a great Christian nation (France) is directly chargeable to the lectures in the schools of law and medicine, to a corrupting literature, to immoral plays and indecent operas, we should leave nothing undone to save our youth from occasions of similar perversion. The Catholic school is the nursery of the Catholic congregation. The one should stand under the protecting shadow of the other. This duty they do not discharge who send not the children under their care to a Catholic school when in their power.

We see not how they, who wilfully and deliberately neglect this duty, can worthily approach, or be conscientiously admitted to the sacraments."

We will not insult the intelligence of our kind readers by commenting on words so plain as those of the venerable prelate, renowned justly for more than one staunch episcopal virtue, but chiefly for his bold leadership, banner unfurled and motto displayed, in the struggle for genuine Catholic education for Catholics. He speaks indubitably plain Anglo-Saxon as ever an honest man would want to hear :

"In the founding and endowing of schools to the utmost extent of our limited means, we Catholics thought that we were acting in perfect conformity with the spirit of the State and Federal constitutions. But what is our astonishment to find ourselves oppressed with taxes instead of meeting with the support and sympathy of the State authorities and our fellow citizens. If our youths are, therefore, deprived of the benefits of education, if they grow up in ignorance and vice, depraved and demoralized, it will be known who are to blame for crimes against society and the cost of houses of refuge, penitentiaries and jails. Their souls, while yet pure, their parents will not sacrifice for the kind of education received in Godless or sectarian schools."

No one has spoken more plainly, and we may add, more trenchantly on this subject than RT. REV. RICHARD GILMOUR of Cleveland, in his Lenten pastoral of 1873, which "raised such a storm of rage in all paperdom," as he says himself, in his reply,—one of the most telling blows to editorial self-sufficiency that our hierarchy can boast of since the stormy days of Bishops Hughes and England. The better half of the pastoral is taken up with education. At the conclusion of a scathing refutation of would-be educators, and exhortation to parents to make their stand for their rights, even at the polls, he writes these decisive words :

"It is our most solemn injunction and most positive command, that every church in the diocese have its school. Where a congregation

cannot at once build both church and school, let them build the school house and wait for the church. There is little danger of the old losing their faith, but there is every danger that the young will."

Neither is there any mistaking the meaning of the Bishop in the following passage :

"On the school question there can be, and must be no division. Either we are Catholics or we are not? If we are Catholics we must leave after us a Catholic youth. And experience has clearly proved that this cannot be done unless the children are early taught that they are Catholics. We must not sleep while our enemies are working. Nor must we forget that the public schools are organized and managed for, and in the interests of, Protestantism."

The line is drawn. Will we be Protestants or not? If so, says the Bishop, echoing the sentiments of his venerable metropolitan, send your children to the public schools. If not, keep them away.

What is of practical importance, though, in this whole matter, for Catholic parents to know well, is what follows. Mark well :

"We solemnly charge and most positively require, every Catholic in the diocese to support and send his children to a Catholic school, where *good* Catholic schools exist, and where it can be honestly said a child will get a fair, common-school education; if parents, either through contempt for the priest, or disregard for the laws of the Church, or for trifling or insufficient reasons, refuse to send their children to a Catholic school: then, in such cases, but in such cases only, we authorize confessors to refuse the Sacraments to such parents, as thus despise the laws of the Church, and disobey the command of both priest and Bishop."

We may close the testimony of this Rt. Reverend Bishop by saying with him that,

"Parents *sin*, who in their pride send their children to public schools, because they think it is more genteel to associate with Protestants than with Catholics. No gentility will compensate for the danger to their faith, to which they expose their children. Catholics thus acting have

but little faith, and if, against every warning, they will persevere in thus wantonly and unwarrantedly exposing their children to danger, they will render themselves unworthy of the Sacraments, and they need not wonder if they will be denied them. We cannot serve God and the Devil.”¹

THE LATE BISHOP ROSECRANS, in Lent, 1873, writes thus:

“Another error of pernicious consequence is that of those who, disregarding the nature of things, the whole tenor of the Church’s teachings, the repeated and explicit declarations of the Holy Father, Pius IX., and the decrees of our own council, persist in declaring that schools in which no religion is taught are allowable to Catholic children. Apart from the consideration that false religion is taught in these schools by innuendo, in text books and teachers’ instruction; that to educate without inculcating religion is to deny its importance, and by implication its truth, the doctrine that Godless schools are good enough for Catholic children is explicitly condemned by the authority of the Church. He who holds it pertinaciously ceases to be a Catholic as thoroughly as if he denied the Real Presence or the Divinity of Jesus Christ. It is no wonder we see them joining hands and tongues with bitter anti-Catholics in representing the Catholic desire of Catholic education as nothing but the instigation of priestly ambition, and the cry of the Catholic conscience against the oppression of State schools as the expression of clerical fanaticism. Were they to strip off the mask and say, ‘*Down with THE GALILEAN!*’ their hostility to the Church might be more stinging, but it would not be more pointed.”

The sons of the Crusaders are not yet extinct. They live, they breathe, they fight, not now for the sepulchre of Christ, for the honor of the dead now risen to die no more, but for his cradle and that of his Holy Spouse, the Church; for the living sons of God, foully betrayed, robbed and plundered of goods and spiritual life by the ruthless of the nineteenth century.

THE LATE RT. REV. DR. TOEBBE, BISHOP OF COVINGTON,

¹ Bishops Gilmour and Spalding edit the NATIONAL and YOUNG CATHOLIC textbooks. Messrs. O’Shea and Wm. H. Sadlier deserve similar credit. The excellent *Murphy Series*, ILLUSTRATED CATHOLIC READERS, just appearing, bid fair to compete with the best.

not unlike Dr. Henni, of Milwaukee, after first giving milk and light food to suit weak souls, "in urging the necessity and duty of giving Catholic children a truly Christian education," in his pastoral letter of '71, concluded in Lent '72, "as the culpable disregard of his admonition by many Catholic parents compelled him to return to the subject," to speak more plainly and give his children more solid food, according to the exigencies of the times.

After showing in a few lucid words the only true end of education, to conduct man to the happiness of heaven, the Rt. Rev. Pastor thus gives his judgment to his diocesans on the secular education of the State schools:

"The Public Schools are infidel and Godless, and must therefore be avoided."

This is a volume in a dozen words, which might be left thus isolated for Christian cogitation without further explanation. But this the Bishop does not disdain to give:

"A show of religion is indeed kept up in them by a reading of the Bible; but this does not and cannot meet the requirements of the chief and only end for which man is created. To be convinced of the impotency for good of such reading, reflect a moment on the sad state of religion outside of the Catholic Church, the lamentable ignorance of the most sacred duties and responsibilities, the wide-spread skepticism and indifference, the consequent disappearance of honesty and integrity, and the fearful increase of irreligion and immorality among all classes of society."

Therefore, Catholic parents, to keep your children from being enveloped in the general depravity, after avoiding the "infidel and Godless Public Schools," for your children, according to Bishop Toebbe, ". . . you must send them, wherever possible, to Catholic schools, where, while the mind is becoming developed and stored with secular knowledge, the heart will be trained in the love and habits of virtue."

After the Synod held in the Cathedral of Louisville, July

21, 1874, we are not at a loss for a distinct and public declaration of the therein presiding Ordinary, RT. REV. WM. GEORGE McCLOSKEY, D. D.

In Chap. IX., of the Instruction of Christian youth, paragraph III., the Rt. Rev. Bishop, after exhorting all in the Lord to leave no effort untried to found Catholic schools where they do not at present exist, thus accords with the testimony of so many others of our American bishops, with regard to the effect of Public School education on Catholics: "Sad experience has made it evident, that Catholic youth, by the frequentation of the Public Schools, are almost without exception, exposed to great danger, not only of corruption of morals, but also of losing faith itself."

After this declaration, the same Art. III., in most affecting words re-echoes the repeated entreaty, by the bowels of mercy of our Lord, that every priest of the diocese would cause *real* Catholic schools to be erected side by side with every parish church, and closes with the permission to devote a part of the revenues of the Church to their necessary support. The lengthy pastoral of Dr. McCloskey, of November 21, 1878, dilating lucidly on the contrast between Public and Catholic schools—unfortunately, too long to quote—was followed up in 1879 by the episcopal prohibition to admit children to the sacraments of the Holy Eucharist and Confirmation who had not passed two years, at least, at a Catholic school. Finally, by the decree of Synod, October 22, 1879, absolution is to be denied to parents or guardians, who presume to send children under nine years old to a Public School in a place where there exists a Catholic school. The subsequent promulgation of the Roman Document of 1875, which was declared the common rule in future for the conduct of his priests throughout the diocese of Louisville, decides the matter definitely for Western Kentucky.

CHAPTER XIX.

PROVINCE OF CINCINNATI, CONCLUDED—RT. REV. BISHOPS
IN INDIANA.

THE late sainted Bishop St. Palais of Vincennes, Indiana, one of the oldest of our venerable American hierarchy, and though plain-spoken and bold in the onslaught on infidelity and heresy, one of the most amiable and well-beloved of all our prelates, speaks from the recent grave, as if yet living. His Lenten Pastoral of 1872, he devotes, like Archbishop Perché, of New Orleans, almost entire, to the subject of the necessity for Catholic parents to avoid sending their children to Godless schools. After premising that “of late years a system of Public and Godless schools has been introduced in this country,” he goes on to detail how the change came about. He then gives his reasons for objecting to the present system :

“If you now ask us the reason of our opposition to Public Schools, our answer will be plain, frank, and sincere. 1. We object to the Public Schools on account of the *infidel* source from which they originated. 2. We object to those schools because the teaching of religion is excluded from them, and such exclusion will *inevitably* produce religious indifference, if not infidelity. 3. We object to these schools, because religious instruction, which is necessarily connected with the acquirement of secular knowledge, cannot be introduced in them without interfering with the conscientious rights and wounding the most delicate feelings of the pupils. 4. We object to these schools again because the promiscuous assembling of both sexes of a certain age is injurious to the morals of the children, and because we dread associations which might, in time, prove pernicious to them and distressing to their parents.”

Surely, objections enough, one would say. Still these are not all. But if not all, still enough for the venerable and wise Bishop, mild though he be by nature, and tender-hearted, to do something terrible with parents, who are so wise that they do not consider these considerations sufficient to move them to do their bounden duty. But before we adduce this terrible penalty, let us be allowed to add another, and a high spiritual reason for the fatherly St. Palais' severity; it is so beautiful and so true :

“The length and earnestness with which we speak of the religious education of your children show you, dearly beloved brethren, that we feel deeply concerned in their spiritual welfare. And why should we not, since we can say, with truth, that they are *our* children as well as yours? You generated them, and they were regenerated by our ministrations at the baptismal font, where they were made children of God and the heirs of his kingdom. There and then *we* assumed the obligation of securing for them, by all means in our power, that precious inheritance. We did so on the strength of the promises which you made to God and to us through the sponsors, whom you had selected yourselves, and we shall insist on their fulfillment.”

Then listen, O Catholic parents! hearken to the awful sentence even the “good shepherd” must in duty pass on parents neglectful of this most sacred obligation :

“Those who are acquainted with us, know full well that we are not by nature inclined to severity; but duty compels us to instruct the pastors of our churches to refuse absolution to parents who, having the facilities and means of educating their children in a Christian manner, do, from worldly motives, expose them to the danger of losing their faith.”

We append the following extracts of the Pastoral letter (Jan. 6, 1879) of the successor of Bishop St. Palais, Rt. REV. FRANCIS SILAS CHATARD, D. D. :

“We next call your attention, dearly beloved brethren, to the subject of Catholic school education. It is a matter of vital importance to us that our children receive a good Catholic training. Of this we have

spoken to you before, and shall probably from time to time admonish you of your duty in this respect; and it is our happiness to know that in our efforts in the cause of Catholic education we have the blessing of our Most Holy Father, Pope Leo XIII. The atmosphere of the Public Schools is not one congenial to the Catholic faith; not because the Catholic Church dislikes learning, for she is foster-mother of science, with her hosts of scientific men; but because at best the faith of Catholics is ignored in the Public Schools, and because it cannot be denied that the same watchful care of the morals of the children is not had in the Public Schools that is exercised in the Catholic schools; nor are the moral duties taught there as they are with us. To put your children in these Public Schools is to expose them to very great danger, and this cannot be excused without very grave and weighty reasons. Were you, without such reasons, to send your children to these schools, you would sin grievously against charity to your children, and, therefore, would not be in a condition to receive the Sacraments, and your confessor could not absolve you. . . .

“Nor is the excuse of want of means valid. Our Catholic parish schools will receive all who cannot pay. The school must, of course, be kept up by the congregation; but there will always be a sufficient number in each congregation to support a school, and the children of those who cannot pay will be received free of charge.

“The excuse of inferiority of Catholic schools to the Public Schools has little foundation. The instances in which this may be the case are comparatively few. In some instances public opinion gives the preference to the Catholic schools; and in the case of quite a number of purely Catholic schools our non-Catholic fellow-citizens show their confidence in us by placing their children in them. Notwithstanding the short space of time we have been in the diocese we have the persuasion, amounting almost to conviction, that ordinarily the Catholic parish school gives as good a secular education as the ward school, while higher and more important ethical knowledge regarding God, our relations to Him and to our neighbor, imparted in the Catholic school, gives it an immeasurable advantage over those schools in which it is thought best to say as little as possible about God and our duties to Him. . . .”

The Lent of 1879 has called forth this judgment of the
RT. REV. JOS. DWENGER, OF FORT WAYNE.

“Our Public Schools, although generally good in worldly branches, are devoid of religion, and only too often, in their teachers, teaching,

text-books and associations, highly inimical to the Catholic Church. They do not suffice for our Catholic children ; with us, religious instruction is of paramount importance. We do not desire to interfere with non-Catholics—they may have their Public Schools ; we only regret that they are so poor that they cannot support them without taxing the Catholics.”

To conclude our testimonies from the Province of Cincinnati, our readers may be glad to hear of a new help in the direction of raising, where necessary, our parochial schools to a standard equal and superior to that of the public system. Here is Bishop Dwenger’s proposal :

“ We are well aware that the support of good parochial schools is a great burden, but the faith of posterity depends upon them. We know many things are yet to be desired, but when we see the great efforts that are made to raise the Public Schools to a standard of perfection, should we Catholics do less, or show less zeal for our schools? Decidedly no. In order to assist and encourage Catholic education in our diocese we have come to the conclusion to establish a diocesan school board, whose functions it will be

1. To collect reports and statistics from all parochial and select schools, and from academies that give tuition to day scholars. The reports should be collected during the month of July.
2. As soon after that as convenient, and no later than the first of September, the members of said board shall meet, discuss the report, reduce them to a general report which they shall make to the Bishop, adding such suggestions as they may deem proper. They may meet more frequently during the year, as the president or a majority of the board may think advisable. As such committee we appoint Very Rev. J. Benoit, V. G., Revs. Corby, O’Reilly, Koenig, Rademacher, Meisner, and John Oechtering.”

All honor to the two dioceses of Indiana! Their 165,000 Catholics living in one of the poorer portions of the north-eastern Mississippi Valley under the pastorate of the apostolic Bruté and Hailandière, gentle De St. Palais and vigorous Chatard and Dwenger, have erected schools alongside every church until they equal half as many as those of the great Empire State with nine times as many Catholics. Vincennes alone, in 1883, counted as many schools of all

grades as the seven dioceses of all New England. Modest Fort Wayne is the only diocese which by its school-board organization and gradation has long anticipated the exact provisions of the Pontiff Leo, in the system devised under the enlightened counsel of the Commission of Roman Cardinals and American Archbishops, for the parochial schools of the land. The only other diocese known to have a School Board prior to the execution of the Plenary Council decrees, given in detail in our concluding chapters, is that of Buffalo, New York.

EDUCATIONAL SUMMARY.—In the nine dioceses of the Province of Cincinnati, comprising Ohio, Indiana, Lower Michigan, Kentucky and Tennessee, there are 650 parochial, 780 total schools, with 144,000 pupils. This count proportionately and absolutely outstrips that of any Church Province in the Union. These and like figures are compiled from Directories of 1883 and 1885.

CHAPTER XX.

ARCHBISHOP PERCHÉ, OF NEW ORLEANS—BISHOPS OF NATCHITOCHEs, LOUISIANA; NATCHEZ, MISSISSIPPI; MOBILE, ALABAMA; GALVESTON, TEXAS; LITTLE ROCK, ARKANSAS; RT. REV. FRANCIS JANSSENS.

WHEN the minister of a certain Greek Arian Emperor harshly reproached St. Basil and demanded how he had dared disobey his orders by teaching the Catholic faith, the holy Bishop quietly remarked: "Perhaps you have yet to find out what a *Christian Bishop* is." So now, non-Catholics, perhaps, are astonished that our Bishops are so bold in denouncing the Public State Schools. It might be answered them that have they yet to learn what a Bishop is.

THE LATE ARCHBISHOP PERCHÉ in his Lenten Pastoral of 1872, treats the subject of Catholic education for Catholics, and condemns the public school in its system and practice in the most hardy terms. After speaking of the distinction between simple instruction and real education, he thus continues:

"In a word, for Catholics who understand their duty as such, the question of education is paramount to every other consideration, and must be *essentially* and eminently Catholic, if it will not be defrauded of its noble ends."

Then, after exhorting to Catholic education, and pointing out its means, he addresses the public schoolism in the following terms:

"Our public school system, as organized in this State, is emphatically a social plague. It is no system of education at all, but the simple and

direct negation of such, since it excludes all creeds, without which education, as we have defined it, is impossible. The public school system is not imperfect only, it is also vicious; not only defective, but radically mischievous; its effects on religion are most disastrous, and are equally baneful to society, which, like all other human institutions, has no ground to stand on outside of religion."

It is of no use to contend there is any safety in the system ignoring all *sectarianism*, as it is called. For a system of pretended education, from which every religious creed is excluded, must be of course *irreligious*, and any system professedly irreligious, must become *anti-religious*.

He next stigmatizes the whole system: 1st. As intolerant, allowing not only "no religious instruction," but even forcing poor parents either to leave children uninstructed or send them where their conscience will not permit them to let their children go. 2d. It is called legal; but legality and injustice are often yoke-mates in these days. 3d. As radically iniquitous. 4th. As degrading to the teacher who is forced to hide his own belief. But if these be the defects of the system itself, what shall the good and learned Archbishop have to say of its moral effects?

"The radical vice of these schools consists in this (and here is a matter upon which we lay particular stress, as it is one which appeals directly to every good citizen), that they are utterly unprepared to furnish the child with any moral principle. To this point we would invite your most particular attention.

"Now we ask you, beloved brethren, what prospect is opened for religion and society by a generation trained under the anti-religious, anti-social and immoral system that we have described? Alas! the past supplies us with the key to the future. Your very blood would curdle in your veins at the bare recital by journalists far from hostile to the public schools, of the scandals of which they are the scene. Even the warmest sticklers for the nefarious system, as they depict the immorality with which our large cities are flooded, and the fetid tide of which is fast overflowing into the rural districts, are constrained by the very force of truth and the evidence of facts to ascribe the principal cause of all

his shame to the absence of every sort of religious belief and moral teaching from our Public Schools.

“It is therefore a duty, beloved brethren, incumbent on all Catholics to unite their efforts and employ every legitimate means to arrest the fearful progress of irreligion and immorality, and ward off the dangers with which society is menaced; and, at the same time, all ought to cooperate for the establishment of Catholic schools in their respective parishes, since therein lies the surest and most effectual antidote for the evils which we signalize.”

It is only natural that a staunch upholder of Catholic doctrine and practice on the subject of educating God's little ones, like Archbishop Perché, should infuse into his suffragans some of his own spirit. Consequently, we find him in union with the RT. REV. BISHOPS of NATCHITOCHEs, NATCHEZ, MOBILE, GALVESTON, and LITTLE ROCK, in their Conciliar Letter of January 19th, 1873, reverting in strong terms to the subject of Catholic education in distinction from any other whatsoever :

“This education must be given simultaneously in the family, in the church, and in the school. Unless all three of these fountains contribute their share of knowledge and virtue to the soul, the education will be incomplete. And if any one of these three be irreligious or indifferent, the education will almost certainly be poisonous to the soul. It is not enough, then, to instill good principles into your children's minds at home and send them to receive religious instructions from their Pastors at church; these same principles must be supported by similar ones, inculcated at school, and made practical by their application in the discipline of the school. Unhappily, the number of our Catholic schools is far from corresponding with the wants of our numerous population. We call on you to help us in multiplying them. They are needed for the saving of your children; and you must not forget the solemn declaration of St. Paul: *If any one have not care . . . especially of those of his household, he hath denied the faith and is worse than an infidel.*” 1 Tim. V.

RT. REV. FRANCIS JANSSENS.

In a private letter to the compiler bearing date October 5, 1881, Rt. Rev. Francis Janssens, successor of Bishop Elder in the see of Natchez, writes :

“I have purposely avoided saying much against the Public School system. Our Catholics are very willing to listen to their pastors and to send their children to our schools, so there is no use of embittering the minds of others for no purpose. All I said in the sermon (at Vicksburg, Miss.) was: ‘that since religion, the training of the soul in faith and virtue was paramount in a Christian, and the great thing necessary; and since public schools were bound by constitution to leave out religion and teach science without inculcating God, His doctrines, His commands; hence the Public School system should be looked upon by every Christian not only as insufficient, but as positively dangerous, promoting of its very nature indifferentism, if not infidelity.’ . . .”

To account for the vast multiplication of Catholic schools in the Ohio Valley and the States south, and give a special reason for the proportionately vigorous denunciation of the practical effects of the Public School system south of the Mason and Dixon line, we have only to consider these facts from a late authority in the “Catholic World,” April, 1885:

“For a Catholic child, black or white, to go to a public or private non-Catholic school in the Southern States is going to be far more dangerous to his religion than in the North; for the Southern Protestants are much more bigoted and enormously more numerous in proportion than their Northern brethren. There is no place in America where the dread and hatred of Catholicity is so intense as in the States where the negroes live. Calumnies stale for twenty-five years in the North are current in the South. You often find Maria Monk’s *Revelations* beside the Bible. There are populous counties in every Southern State, except the border ones and Louisiana, where there is not the faintest resemblance to a Catholic congregation; localities where a Catholic priest was never seen; and vast and powerful States, like North Carolina, where the Catholics are less in number than the smallest congregation of the city of New York. It is easy to see, then, that a neutral school, if such a thing could be possible anywhere, is not possible South. Every uncatholic school there will be strictly and squarely anti-Catholic.”

EDUCATIONAL SUMMARY.—The province of New Orleans, composed of eight dioceses, embracing Louisiana, Mississippi, Alabama, Texas, and Arkansas, with a Catholic population of over 440,000, has 153 parochial, 277 total schools, 23,700 pupils.

CHAPTER XXI.

PROVINCE OF SAN FRANCISCO—MOST REV. S. ALEMANY, LATE ARCHBISHOP OF THE GOLDEN STATE—SUFFRAGANS OF MONTEREY, AND OF GRASS VALLEY—ARCHBISHOPS HEISS AND HENNI—BISHOP VERTIN, OF MARQUETTE, OF THE PROVINCE OF MILWAUKEE.

PASSING through the Ohio Valley and the Gulf States we arrive at California on the Pacific, where the Provincial Council of San Francisco was held, May 3d, 1874. The decrees of this assembly of Judges of the Faith were signed by

- ✠ JOSEPH SADOC, O. P., Archbishop of San Francisco.
- ✠ THADDEUS, C. M., Bishop of Monterey and Los Angeles.
- ✠ EUGENE, Bishop of Grass Valley.
- ✠ FRANCIS, Bishop-Coadjutor of Monterey and Los Angeles.

The chapters on education conclude in these words :

“From the foregoing you will readily perceive, dearly beloved, the necessity incumbent upon you of providing for the Christian education of your children, in order to secure to them the possession of that priceless jewel, divine faith, whereby they can attain to life everlasting. And if it be a duty in countries, where all or nearly all profess the true faith, to attend sedulously to the early instruction of youth, it becomes doubly so here, where, in consequence of the educational system pursued by the government, the faith and morality of our children are constantly exposed to the greatest peril.”

EDUCATIONAL SUMMARY.—The Province of San Francisco, of three dioceses, extending over California, Nevada

and Utah, counts nearly 237,000 Catholics, supplied with 82 parochial schools, 131 schools of all grades, with 15,300 white and Indian pupils.

We find the grand Lake Regions of our northern boundary resounding with the like sentiments, voiced by

MOST REV. M. HEISS, ARCHBISHOP OF MILWAUKEE.

There is something peculiarly touching in the pastoral plaint of this Prelate, when as Bishop of Lacrosse, Wisconsin, he contemplates the deplorable state of educational affairs in his diocese: "We grieve," he writes, "in our inmost heart when we look on the children growing up in our diocese!—for, far the greater number of them are either without any school, or go to the Public Schools, where so many of them imbibe in their tender souls the poisonous germs of infidelity and immorality."

Praying meanwhile fervently: "O! that all parents would put before their eyes the tremendous account which they have once to give for their children, and thus learn to understand in time, before it will be too late, what they owe to them."

From the pen of the late

MOST REV. DR. HENNI,

Bishop, and first Archbishop of the same See, we have two pastorals touching our subject; one of 1872 and the other of 1874: the last stronger in its expression than the first. Any one can understand the delicacy of some, especially a few years back, hesitating, for prudential reasons, to press the obligation under conscience and pain of the deprivation of the sacraments, on the subject of Catholic children attending Catholic schools *only*. In his Pastoral for Lent, in the year 1872, Bishop Henni says:

“We live in evil days—in the midst of irreligious and infidel scoffers, or false brethren, who, even under a Christian name, are perpetually undermining the Gospel-truth of Christ, and promoting the kingdom of Satan. . . . Indeed, a close inspection of the workings of schools, in which the children cannot be instructed in their religion, reveals a state of things to which only careless and infatuated parents can be strangers. The blessings of religion need to be shed on both branches of education—that of the mind and that of the heart; for its saving influence can alone make them productive of good, and counteract successfully the morbid workings of nature. Every congregation, therefore, *is in duty bound—a duty its members owe both to God and society*—to have its own *parish school* established; because the attendance at Public Schools *generally* results in the ruin of the tender soul. Hence, let parents be aware of their great responsibilities, as they have to give an account to the Eternal Judge of the education of their dear offspring.”

Note in the italicized words a proof of what we said a while ago, that Catholics are in duty bound, if at all in their power, under pain of sin, to establish Catholic schools where they do not exist.

In his Lenten Pastoral, 1874, the Rt. Rev. Bishop comes out more plainly, and re-echoes from the far north the exact words of Archbishop Purcell.

THE RT. REV. JOHN VERTIN,

of Marquette, Michigan, in a letter to the compiler puts the whole question in a petition added to the Litany: “From schools without religion—schools, which necessarily lead to all social and religious disorders, deliver us, O Lord!”

Over and over again the same story, sad and ever more sad, of the public schools being the cause of loss of faith and all morality. And Bishops on Bishops, with Archbishops, with provincial, general councils, nay, the very Supreme Head of the Church, inculcate this truth in most clear and unmistakable tones; and still some Catholic parents will blind themselves to their obligation and think they know better than the whole Church. Verily, it would seem to be time

for concerted action among Catholics, that they may finally understand they cannot approach the Sacraments unless they send their children to Catholic schools where they have them; and cannot remain without sin, if they do not procure themselves the means to the end to which they are bound, viz., Catholic schools, in which to raise their children as Catholics. The line is drawn, and pastors cry to their flocks: Are you Catholics? Come over to me and send your children to Catholic schools. Are you not Catholics? Then go away about your business; we want no such black, scabby sheep to infest the flock of Christ. "I am the good shepherd, I know mine and mine know me." . . . "And the sheep follow him because they know his voice."

EDUCATIONAL SUMMARY.—The five dioceses and two vicariates of the Province of Milwaukee, included in Wisconsin, Minnesota, North Michigan and Dakota, have 288 parochial, 361 total schools, 42,400 scholars.

CHAPTER XXII.

PROVINCES OF ST. LOUIS, CHICAGO, SANTA FÉ.

THE Second Provincial Council of St. Louis, celebrated September 12th, 1858, issued a joint pastoral signed by the present archbishops of St. Louis and Santa Fé,¹ Most Rev. P. R. Kenrick and Dr. John Lamy, by the then suffragan bishops, Rt. Revs. R. P. Miles of Nashville, Dr. Henni of Milwaukee, J. B. Miegs, S. J., Vic. Apostolic of Kansas, H. D. Juncker of Alton, Clement Smyth of Dubuque, and the afflicted Dr. James Duggan, Administrator of Chicago. It was subscribed, finally, by the venerable father of Catholicity in Minnesota and the adjoining territories, Very Rev. Aug. Ravoux, as Administrator of St. Paul, Minnesota—yet surviving as vicar general, in a green old age, of the more venerable Bishop Grace, and his successor, Dr. Ireland.

Premising the oft-repeated general explication of what real education is, the pastoral implores parents to let their children “attend schools where the principles of our holy faith are recognized as the first principles of all knowledge, and are valued immeasurably above all human discoveries and all earthly science;” and punctures the State secular schools in these words: “We cannot caution you too strongly against those schools where divine faith is either openly traduced or silently ignored, or where secular learning is placed above the divine.” The “dangerous company” of these State schools—dangerous to “infant faith and tender courage,” so “sensitive to the shafts of ridicule”

¹ These now quite aged metropolitans stood sponsors also for the decrees of the two great Plenary Councils of 1866 and 1885.

—is pointedly signalized. Catholic schools in the “respect-
ive parishes” are strenuously recommended.

RT. REV. JOHN JAMES HOGAN.

An extensive Latin brochure of some forty pages, a copy of which, accompanied by a condescending letter from Rt. Rev. John James Hogan, has been forwarded to us, is devoted to the Acts of the Diocesan Synod, and Statutes of the Diocese of St. Joseph’s, Missouri, with an Appendix of Roman Documents, on various heads. Statute 12, *sine ambagibus* declares “that the sacraments are to be refused to Catholics unworthy the name, who, . . . in the education of their children, caring nothing for Catholic schools, patronize the secular (Public) schools.” (Scholis sæcularibus, posthabitis scholis Catholicis, patrocinantibus.) This is followed up in No. 22 by the reasons for this sharp regulation, and the laying down, in the words of the Roman Rescript on Public Schools, of 1875, of the duty of the rich and legislators, parents and pastors: “It is very evident that Catholic parents cannot conscientiously send their children to Public Schools, because such schools, deprived of the guidance of Church authority, neither teach the doctrine of religion or the rudiments of faith, nor enforce a strict code of morals.”

Wherefore the consciences, especially of pastors and parents, the wealthy and influential, are burdened with the duty of establishing Christian schools, “lest by the sowing of seeds of infidelity and impiety, in place of those of faith and virtue, religion and good morals be expelled from our midst, to the complete ruin and disaster of not only single citizens and families, but also of civil society and the State itself.”

RT. REV. J. L. SPALDING, BISHOP OF PEORIA.

In the magnificent pageant witnessed in the Old Cathedral of St. Patrick, in the Metropolitan City of the United States, on a bright May morning in the year 1877, His

Eminence, Cardinal McCloskey, figured as the august Consecrator of Rt. Rev. J. L. Spalding. That the illustrious occupant of this late established See—Peoria—is fully abreast with his senior brethren in his radical condemnation of our Public School system, is luminously apparent from his positive declarations in two of his published works;¹ and, negatively, from his well-known labors in editing an almost complete series of Catholic text-books for Catholic schools. Illustrating Archbishop Martin John Spalding's views "on this, socially and religiously, the most important question of our day" ("Life," Chap. XVI.) Rt. Rev. J. L. Spalding, not only cordially indorses his Most Rev. relative's arguments, as against the Common School system by law established in these parts, but adds, among others, the following pungent animadversions:

" . . . The exclusion of religious instruction from the school-room can be logically justified only on the assumption that religion is false. . . . The Godless school theory, . . . can have its logical basis only in that system of sophistry which holds that all positive religious dogmas had their origin in the credulity, the ignorance and fears, of rude and savage peoples. Were this true, the diffusion of the spirit of unbelief would be most desirable; and for the accomplishment of this end no better means could be found than the Godless school system." And all this is applicable to "the common-school system as it exists in this country."

In the next paragraph we hear that "the undenominational system of schools which we have here is precisely that which the infidel party in Europe is using every exertion to introduce there, because it perceives how fatal it must prove to religion."

No wonder, then ("Essays" III., part II.), that "religion—the one indispensable element in any right system of national education—ought to constitute the very essence of all primary education."

¹ "Life of Archb. Spalding," "Essays and Reviews," by Rt. Rev. J. L. Spalding, D. D., Bp. of Peoria: Cath. Pub. Soc. Co., New York. 1873-1877.

The Bishop of Peoria's labors in the cause of lifting Catholic youth out of the dangers that beset them in secular schools, and out of the ruts of improper methods, and want of system and gradation in our own popular schools, extend not only to primary and intermediate instruction, but principally tend of later years, to the foundation in our midst of the nucleus of a future great Catholic University.¹

But, leaving for a moment religion aside, of what account is even the secular education pretended to be given in our primary or grammar schools? . . .

"These ignorant masses, who, in the Common Schools, have been through the Fourth Reader, . . . know nothing, not even their own ignorance . . . Take the first boy whom you meet, fourteen or fifteen years old, fresh from the Common School, and his ignorance of all real knowledge will surprise you. What he knows is little, and of small value. . . . The educational "quacks"—and it is not doubtful who they are—"treat the child as though he were mere mind, and his sole business to use it, and chiefly for low ends, shrewdly and sharply with a view to profit; as though life were a thing of barter, and wisdom the art of making the most of it."

Secular education is not only an abuse of words: it is a contradiction in terms. If it can be forced into any meaning, it is this: As there is by excess edification to destruction, there is also by defect education to damnation.

Aye, by all that is true, "poor child! how they dwarf thy being . . . flatten all thy soaring thoughts. . . . Poor child! . . . how they stun thy poetical soul . . . with their cold teaching that man lives on bread alone. . . . And when thou wouldst look back with awe and reverence to the sacred ages past, to the heroes, sages, saints of the olden times, they come with their gabble and tell thee there were no railroads and Common schools in those days."

As Most Rev. Dr. Feehan, of Chicago, subscribed the Decrees of the Second and Third Plenary Councils of Baltimore, we finish this province with

¹ Vide chapter on our Catholic American University.

RT. REV. P. J. BALTES.

Under the heading "Unchristian or Infidel Schools," the late Rt. Rev. P. J. Baltès, of Alton, in his Pastoral for Lent, 1870 (remitted to the compiler from the Bishop's own hands), insists at length on the necessity of calling our Public Schools infidel, "seminaries of infidelity, and as such most fruitful sources of immorality." By their means the State is infidelizing the Nation, "by sapping the very foundations of society, . . . impeding the progress of religion, encouraging immorality, and advancing materialism." By all laws, human and divine, education belongs to parents, the learned Bishop argues, and the State tyrannizes when it snatches children from the domestic hearth and practically compels attendance on its Public Schools, "which as now worked in this country, must sooner or later make of this an infidel nation." The inevitable conclusion forces itself that, in accordance with decree 437, cited from the Second Plenary Council, "laymen who will unreasonably oppose your (the pastors') exertions in this laudable and necessary work (of maintaining Catholic schools) shall be excluded from the sacraments."

EDUCATIONAL SUMMARY.

	Par. Schools.	Total Schools.	Total Scholars.
Province of St. Louis,	297	388	46,400
" " Chicago,	265	323	48,540
" " Santa Fé,	61	81	5,450

The archdiocese of St. Louis and its five suffragan Sees, extend over Missouri, Kansas, Nebraska, Iowa. That of Chicago, with two suffragans, includes Illinois. Santa Fé, with two other Sees, has jurisdiction in New Mexico (one county excepted), Colorado and Arizona. We here begin to count separate schools for each sex with two hundred pupils or over in the aggregate, as individual parish schools.

CHAPTER XXIII.

THE PROVINCES OF PHILADELPHIA AND OREGON CITY.

ALTHOUGH the Bishops of the Diocese of Philadelphia, and afterwards, its Archbishops, render their testimony by the general decisions of the Councils of Baltimore, in the persons of Archbishops Wood, Kenrick, Ryan and others, we may make room for a surviving representative of the province of the Penn State.

We find Bishop Tobias Mullen, of Erie, as late as the Lent of 1879, giving utterance to the following, unmistakably referring to the evils of educating *anywhere* but in Catholic schools:

“ . . . The duties incumbent on fathers and mothers as such are pregnant with the most important results to all concerned ; and we but re-echo the teaching of revelation and reason, when we say that those duties, whatever their nature or however wide their range, are not fulfilled, whatever else is done, unless children are provided by their parents with a Christian education. For, let people say what they please, there is no other kind of education that will enable children, after they have reached the age of maturity, to do their whole duty to their neighbors as well as themselves ; to the Church as well as to the State. Just as there is no other, in which, while this world is attended to, the next is not forgotten. Catholic parents, as long as they live, voluntarily and cheerfully remain under the training, guidance, and instruction of the Church ; then why should their children, when it is possible to avoid it, be placed under different influences—influences so insidious in their operations, so fatal in their results, that it is only after the curriculum of studies has been completed, the parent discovers his son or daughter has become a confirmed infidel, or at best but a nominal Catholic ! ”

What is meant here but the influences of the public schools? Then, what is to be said of those who can, and will not, assist in establishing Catholic schools, everywhere, if possible, and the number of children permit?

“This duty may be violated by refusing to assist in the organization of a Catholic school, or, what is worse, by persisting in sending children to other than a Catholic school when such a school is within reach. . . . Many congregations endeavor to excuse their lukewarmness in this matter by alleging they are too small and too poor to incur the expense incidental to the support of a parochial school. Such may be the case in some instances; but it requires no very large or wealthy congregation to succeed in such an undertaking. What is principally needed in most congregations, still without a parochial school, is a fair share of zeal and good will. When these are at hand, Christian education, cost what it may, is always provided for the children of the congregation as a matter of course.”

And poor congregations, look how easy it is to *do* when we *will*:

“. . . Among the annual reports this year forwarded to us from the different missions, the last to reach us comes from one of the most unimportant congregations in the diocese, numerically and financially. It is made up principally of workingmen, with a few farmers. The priest says, in his report, that the number of Catholic families belonging to the Church is about fifty. Yet that congregation some four or five years ago started a Catholic school, and has supported it ever since. The average attendance at the school, as reported, is 105 pupils, who are under the care of two teachers, the most competent to be found in the whole county, and devoted above all other teachers to their duties in school; for they teach not because they can find nothing that will pay better, but because in that profession they find the amplest opportunity of doing good to others and advancing God's glory. We have in this case an illustration of what can be done by a little zeal and self-denial, and we now point to it as an example which we would wish to see followed throughout the diocese.”

SECOND PROVINCIAL COUNCIL OF OREGON.

The following pithy justification of all the points of our thesis has been kindly furnished by Rt. Rev. Aegidius Jun-

ger, D. D., Bishop of Nesqually, one of the participants in the late Provincial Council of Oregon, second in order of time, of the province, and convoked, October 5th, 1881. His Grace, Archbishop Seghers and Rt. Rev. Suffragans, of Nesqually and Vancouver's Island, say :

“ We address ourselves not only to parents, but also to all our faithful, whether they have children or not, and we declare it before God that you are all in duty bound to aid and assist us, with word and example, with prayer and money, to establish Catholic schools, where the rising generation may be preserved from the contamination of the depravity of our age. The wickedness of the present Public School system consists in the exclusion of religious principle, of the worship of God, of the teaching of Christianity ; it consists in the selection of bad and pernicious school books ; it consists in the carelessness of teachers with regard to the language of their pupils—swearing, cursing and profane expressions being a distinctive mark of Public School children ; it consists in an unpardonable lack of watchfulness over the moral conduct of children—boys and girls being allowed an intercourse which, to any one who understands human nature and human passions, is fraught with the most imminent danger. Yes, we say it without hesitation, the Public Schools as they now exist, will prove the ruin of the religion and morality of our children ; we must, therefore, endeavor to preserve the latter from the poisoned atmosphere of these Godless institutions. Catholic schools we must have, Catholic schools we will have ; and if (which God forbid !) we ever failed to attain this object, for want of support on your part, your responsibility before God would be heavy in the extreme. We declare and we warn Catholic parents, that in places where Catholic schools exist, they are in duty bound and obliged in conscience to withdraw their children from the Public Schools and to send them to the schools placed under the patronage of the Church.”

One of the Suffragans of Oregon, who in Lent, 1884, yet signs himself Bishop of Vancouver's Island, though in immediate charge of the See of Helena, Montana Territory, adds to the above :

“ . . . Now the question is, whether the Public Schools here called unsectarian are opposed to the Catholic Church. Let us, beloved brethren,

not be deceived by words, but let us look at the Public Schools and see what they are.

“No religion can be taught therein; no prayers said; no commandment of God inculcated. The teacher may be Christian or infidel, moral or immoral, and in consequence the children’s character will be regulated by the character of the master. All children having a right to go to these schools, innocent children run great danger of demoralization by bad associates; neither can the mixing of sexes lead to good morals. The books in use must be uncertain, which means uncatholic or anti-Catholic. What are the duties of Catholics under the circumstances in order that their children may not suffer the loss of faith or morals? Christians should combine efforts so that Christian schools may obtain as much legal rights as the irreligious. Wherever they are able, Catholics are bound to erect good Catholic schools. Where there are no Catholic schools, those who are able to do so should send their children to Catholic boarding schools or instruct them at home. If this be impossible, they can send their children to an unsectarian school, provided the teacher be moral, and the associates be above reproach, the parents instruct their children in religion by themselves or by others, and that they watch the book used, the lessons taught and the company their children keep, so as to remedy the evils detected by advice, instruction or punishment. . . .”

EDUCATIONAL SUMMARY.

	Dioceses.	Par. Schools.	Total Schools.	Total Pupils.
Province of Philadelphia .	5	286	464	61,000
“ “ Oregon City .	4	21	53	2,350

The Province of Philadelphia is bounded by the State of Pennsylvania; that of Oregon includes, in our boundaries, the State of Oregon, Washington and Idaho Territories.

CHAPTER XXIV.

ARCHDIOCESE OF BOSTON AND THE NEW ENGLAND STATES.

As the New England dioceses give their combined testimony in the next chapter, with the province of New York to which prior to 1875 they belonged, our present business is chiefly with the archdiocese of Boston, created at that date and in general the region once under its sway. A marvelous development of Catholic sentiment against public, and in favor of parochial and other exclusive schools, has been witnessed in the New England sections since the past five years, particularly in Massachusetts. The prelates of this region, following the traditions of the old province of New York and its prudent, statesmanlike Archbishop, John Hughes, of glorious memory, have tolerated the Public Schools for the use of Catholic children, in default of others, as long as was at all consistent with the rules of moral theology and the dictations of the Holy See. It was thought, at one time, that the powerful minority of Catholics in New York State and the cities of New York, Brooklyn and Jersey City, could force public opinion to respect Catholic rights in the State schools, and stay the torrent of indifferentism that was then threatening to overwhelm the child population. Deceitful promises were held out and the circumstances seemed to bid fair in keeping aloof, at least, the proximate dangers pressing Catholic youth. But in vain. The dauntless Hughes saw himself betrayed, and after a manful struggle, was constrained to acknowledge that no compromise with the neutral and religionless schools by law established was to be admitted, except under unavailing protest.

The State, proud of its triumph, fastened the systematic yoke the more tightly about the necks of the people ; and obtained such prestige it lorded it over the Catholic elements to the effect that the Prelates were crippled in their efforts to afford facilities to Catholic children for twenty-five or thirty years. Indeed, the maiming process of so long ago has not lost all its disastrous results in several localities and dioceses even to this day. It is of record that the triple cities about Manhattan Island contain many thousands of Catholic boys and girls unprovided with fit schools, or often with none.

But the ecclesiastical authorities have worked prodigies in essaying the almost hopeless task of building churches and schools for the continually inpouring floods of immigrants from twenty foreign ports. The doctrine of the Church is simply the same East and West on educational as on other matters, and, doubtless, circumstances mostly have caused the dearth of Catholic schools further north, in the home of the Puritan. But things are being revolutionized with the rapidity characteristic of America, and especially where the son of the stirring Celt and his religion are concerned. One needs only to glance at the astounding change that has come over the face of New England since the time of the great Bishop, afterwards French Cardinal, Cheverus and his immediate successor, and even in the last half decade, in order to understand the power of the faith.

It is notorious among the old stock of English descendants, that New England is fast becoming New Ireland, and the land of the Cotton Mathers and Eliots is transforming into the inheritance of the martyred Rasles, Jogues, and their children, the meek sons of the Church. Schools are bound to follow their counterparts, the congregations of the faithful. In face of the hard fact that modern State schools are more and more turned into manufactories of Godless generations of youths of both sexes, the progress of Catholic

school building is inevitable. The propagandism of the sects and particularly that of non-religionists, is no longer to be suffered.

It is not very wonderful, then, to hear in the late case of Rev. Fr. Scully, at Cambridgeport, in the suburbs of Boston, Massachusetts, who dared follow the teaching of the Church and refuse absolution to parents rebelling against their pastor in the matter of sending children to certain Public Schools, that upon a committee's report who waited on Most Rev. Archbishop Williams, the pastor was simply sustained in his action, and the rebels were let to understand that their Bishop considered himself insulted by the bare suspicion that they would find any support from him as favorable to Public Schools.¹

Though it was thought by those more conservative that the time had hardly arrived for anything like a general reversal of former toleration of even the best Common schools for Catholic uses, it was not long until there were discovered many more practical supporters of the change than was at all suspicioned—thanks, perhaps, to certain Roman hints.

Soon after the Cambridgeport commotion, his Grace, the Archbishop of Boston, convoked a conference of the clergy, of the Pastoral Address in which the Boston *Pilot* (December, 1879), after adducing it, says :

“The Archbishop has seen the above statement, and finds that it fairly indicates the purport of his Address to the clergy lately assembled at a Theological Conference in Boston.”

The therefore official statement, after introductory words, is to this effect :

“The Archbishop, moved by the public interest in the school question, recalled to the minds of the clergy the principles of Catholic theology that relate to the Christian education of the young, and in view of our

¹ Rev. Father Scully, on being applied to, indorses this account as correct.

embarrassing circumstances, the difficulties of the matter and recent events, exhorted them to use the utmost prudence and charity in the application of these principles. The principles themselves are those of the divine moral law and depend for their validity and binding force, not merely on ecclesiastical definitions, but on their own intrinsic truth and justice. On these principles, all true Catholics are agreed. . . .

“The Archbishop strongly urged that, whenever practicable, *such schools should be established in every parish*, and, as far as possible, made equal to the public schools. They are regarded as practicable where their establishment and support would not create any serious financial embarrassment, or impose too grievous a burden on the resources of the faithful. As, in the absence of suitable Catholic schools, parents send their children to the public schools rather than allow them to grow up illiterate, they should make it a matter of conscience to take due precautions against the dangers of such schools, and attend diligently to the instruction of the children in Christian doctrine, out of school hours. In this connection the Archbishop read from the instructions sent to the Bishops of the United States through the Roman Propaganda, in a document dated November 24th, 1875, and printed in some papers in this country soon after its reception.”

Archbishop Williams' interpretation of the *Instructio* :

“From this document now before us in the original, we gather that the system of instruction peculiar to secular schools appears even in itself to be full of peril. The document proceeds to attribute this peril to the severing of secular from religious instruction, the exclusion of the authority of the Church from the schools, the opportunity frequently given to teachers holding sectarian opinions to infuse error into the minds of the young, so plastic and receptive in the tender age of school days, and, in some cases, the co-education of the sexes. We quote as follows:

“‘Unless this danger of perversion be changed from proximate to remote, such schools cannot be frequented with a safe conscience.’”

After reading the following paragraph of the *Instructio*, the Archbishop resuming said :

“In case of a decided and persistent difference of opinion arising between the pastor and the parent, as to the sufficiency of the cause

alleged, the matter must be referred to the decision of the Bishop, which decision will govern the conduct of both pastor and parent.

“Any priest, however, hearing confessions, in the private tribunal of penance, is free, in the exercise of his faculties in this as in all other cases, to give or withhold absolution, guided by the disposition of the penitent and his own judgment and discretion, and his knowledge of the facts and principles involved.

“Parents, who for good and sufficient reasons omit to send their children to the parochial school, but otherwise secure for them efficient religious instruction, may (if well disposed) be admitted to the Sacraments.”

Limitations, with exhortations to prudence and charity end the pastoral charge.

EDUCATIONAL SUMMARY—THE NEW ENGLAND STATES.

		Par.	Coll.		
		Schools.	Acad.	Asyl.	Pupils.
Province of Boston,	1880	123	37	21	44,711
“ “ “	1884	203	38	22	61,220
Increase in four years,		80	1	1	16,509

CHAPTER XXV.

HIS EMINENCE, JOHN CARDINAL MCCLOSKEY, LATE ARCHBISHOP OF NEW YORK—FORMER SUFFRAGAN BISHOPS OF BOSTON, BURLINGTON, HARTFORD, PORTLAND, PROVIDENCE, SPRINGFIELD, PHILADELPHIA, SCRANTON, HARRISBURG, ERIE, PITTSBURG, NEWARK—PRESENT RT. REV. SUFFRAGANS OF NEW YORK. PROVINCIAL COUNCIL OF NEW YORK, SEPTEMBER, 1883.

JOHN CARDINAL MCCLOSKEY.

By a happy coincidence, the same journal that brought the first certain intelligence of the creation of His Eminence as the first American Cardinal, contained the pastoral letter of the Most Rev. Archbishop of New York, and Rt. Rev. Suffragans, proclaiming the Jubilee of 1875. The pastoral directs the following to the clergy :

“ Let us, moreover, especially give heed to the words of the Holy Father, wherein he exhorts us to use all diligence in coming, by every means in our power, to the rescue of imperiled youth, knowing, as we do, the many dangers to which they are exposed and the dreadful ruin to which they are liable. But youth cannot be effectually guarded against these dangers without careful religious instruction and moral training. Nor can proper religious instruction and moral training be secured for them without the hearty and generous co-operation, not of parents alone, but of the faithful at large with their pastors, in aiding to multiply and sustain good Catholic schools. It is true that in order to do this sacrifices have to be made, and these too often by the classes least able to afford them. But what are these sacrifices compared with the vital interests that are at stake ! Let us, then, have courage and patience, hoping for better things in the future. The time may come,

sooner perhaps than we now have any reason to expect, when the conviction will force itself upon the public mind, not only that a purely secular education is necessarily imperfect and insufficient, but that the popular system which upholds this sort of education is gradually but surely loosening the hold of any form of distinct religious profession or of Christian belief upon the minds of the growing generation, and is training up for the not far-distant future a race of free-thinkers and unbelievers, which will soon ripen into a race not so much of anti-Catholics as of anti-Christians."

These apparently mild, but really very radical, utterances on the present evils and future consequences of our "popular system" are not the individual official promulgation of the most eminent Cardinal alone, but are sent forth with the signatures of all the Bishops in Pennsylvania, New England, New York and New Jersey, forming the then extensive province of New York.

These, at the date of this pronouncement, were Bishops WILLIAMS, WOOD, CORRIGAN, HEALY, DOMENEC, GOESBRIAND, MCNIERNEY, SHANAHAN, O'HARA, MCQUAID, MULLEN, RYAN (of Buffalo), O'REILLY, HENDRICKEN, WADHAMS, MCFARLAND, LOUGHLIN.

RT. REV. S. V. RYAN, in September, 1882, published a special terse Pastoral on education, from which we have room to give but the following extract :

"If, however, there be any among our people who neglect this, their bounden duty, who, having suitable Catholic schools within easy reach, refuse to send their children to them, we hesitate not to say that they should not, cannot be admitted to the sacraments, and to repeat again the regulations of the diocese, that no child can be admitted to First Communion or Confirmation that has not passed at least one year previously in a Catholic school, wherever such a school exists."

RT. REV. M. J. O'FARRELL, of Trenton, N. J., in his Pastoral issued on the Feast of St. Thomas of Aquin, 1883, after making all the salient points on Public Schoolism, sums up :

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

Having given no especial evidence in our cause from RT. REV. BERNARD MCQUAID, Bishop of Rochester, on account of his having already published a volume of lectures on the Public School question with the exalted approbation of His Eminence, Cardinal McCloskey, late Archbishop of New York, we cannot more fitly supply the deficiency than by extracting the following official commentary on the Instruction from Rome, 1875, taken from an extended Pastoral Letter, dated “Rochester, October 4, 1878” :

“ . . . Better than all other expressions with regard to this obligation of providing Catholic education for Catholic children, are the teachings of the Holy See as made known in a letter addressed to the Bishops of the United States. No Catholic is in harmony with the Church who maintains opinions opposed to these teachings. It is absurd to say that one Bishop more than another insists on the establishment of Catholic schools. It is not left with Bishops to choose in this matter. They receive commands from an authority higher than their own, and know that their duty, based on their faith and conscience, obliges them to urge the

¹ After doing us the appreciated honor of quoting our translations of Papal and Conciliar documents, the Bishop of Trenton concludes :

“We also refer you to a little work entitled, ‘The Judges of Faith and Godless Schools,’ for a fuller development of this side of the question.

“No Catholic can refuse to listen and to obey such positive instructions from the Supreme Head of the Church and Her divinely-appointed pastors.

“Hence we are obliged in conscience to condemn the present Godless, anti-Christian, anti-parental system of Public Schools . . .”

maintaining of Catholic schools wherever it is possible. The false idea, that one diocese has a law on the subject different from another, needs correction. The Bishop who fails to teach and enforce with pastoral zeal and vigilance the Church's law of Catholic schools for Catholic children, sins; the pastor of a flock who neglects—being able—to provide such a school for the young ones, the weak and helpless, the greatly exposed, sins; the members of a parish, who refuse to co-operate according to their means in the establishment of a Catholic school for their children, sin.

“Many schoolhouses have been built; more are projected. The Bishop will not have done his whole duty; priests and people will not have done theirs until every important mission in the diocese is supplied with this essential help to the preservation of faith and religion in the minds and hearts of the young. In the meantime, it is the duty of all to speak sound doctrine on this subject, precisely as the Holy See announces it. It is a betrayal of God's sacred cause to neglect this duty. He who denies the Church's teaching in one point, whether that denial is in the spirit or the letter, prepares to deny it in other points that clash with his notions of what the truth should be.”

We fitly close the concurrent testimony of the Bishops of the Empire State, Long Island, and New Jersey, by this potent summary from the late grand Provincial Council of New York province:

“Now, as you cannot easily provide in your homes for the entire training of your children, even when aided by the religious instructions in the Church, it becomes your imperative duty to send them to Christian schools, that they may grow in Christian virtue, as well as the various branches of secular knowledge suitable for their advancement in the world. We have often spoken to you on this important subject. It has been frequently expounded to you by your pastors. Every Council, every assembly of Catholic Bishops held in modern times, has given the most positive decisions in its regard. The Supreme Pontiffs have again and again, with no faltering accents, but in clearest tones, proclaimed from their high place of authority, the watchtower on which Christ has placed them to guide and direct the entire Church, the absolute necessity of making education more Christian; and it has been clearly decided by their superior power ‘that no Catholic, of whatever rank or condition he may be, can approve of any system of public in-

struction from which religion is totally excluded.' But even if the voice of the Church were not so clear, your own experience should save you from the crime of sending your children to Godless schools. See how infidelity and impiety are stalking over the land. See how contempt for authority, self-seeking and dishonesty, complete disregard for moral obligations and other kindred evils, are increasing so rapidly and assuming such gigantic proportions that men stand aghast at the prospect and are filled with alarm for the future destinies of our country. Thoughtful men of every religious denomination, are beginning to realize this danger, and many voices are now heard throughout the land deploring the evils which the want of religious instruction in the training of children is already bringing upon us. Schools without religion have been in existence long enough for even the least observant of men to be able to judge of their results. Their shortcomings in other respects have been often pointed out by others. 'By their fruits you shall know them.'

"Given at St. Patrick's Cathedral, New York, this thirtieth day of September, eighteen hundred and eighty-three.

JOHN CARDINAL McCLOSKEY,

Archbishop of New York.

✠ MICHAEL AUGUSTINE, Titular Archbishop of Petra.

✠ JOHN, Bishop of Brooklyn.

✠ BERNARD, Bishop of Rochester.

✠ STEPHEN VINCENT, Bishop of Buffalo.

✠ FRANCIS, Bishop of Albany.

✠ EDGAR, Bishop of Ogdensburg.

✠ WINAND MICHAEL, Bishop of Newark.

✠ MICHAEL JOSEPH, Bishop of Trenton.

✠ JOHN JOSEPH, Titular Bishop of Curium."

EDUCATIONAL SUMMARY.—The eight dioceses of the Province of New York, in the States of New York and New Jersey, count 490 parochial, 691 total schools, with 144,620 total scholars.

CHAPTER XXVI.

THE PROPRIMATIAL SEE OF BALTIMORE—CARDINAL GIBBONS—PREDECESSORS MOST REVS. J. R. BAYLEY, M. J. SPALDING AND F. P. KENRICK—DR. J. J. KEANE, OF RICHMOND, VA.

As in an ecclesiastical procession the “last come first and the first last,” the highest in dignity closes the train, so we have reserved for the last name to emblazon on the monument we have attempted to rear, having left a place for it at the top of the column—that of the Proprimate of the United States,

CARDINAL JAMES GIBBONS, APOSTOLIC DELEGATE,

Presiding over the Third Plenary Council of Baltimore. As the Metropolitan See of the Capital of Maryland is truly the “Mother of all the Churches” in these United States, it has always been accorded the precedence of honor over the whole grand hierarchy of the Union. Hear its teachings.

The Cardinal, the present Archbishop of Baltimore when Bishop of Richmond and Administrator Apostolic of North Carolina, 1873, in a pastoral letter¹ on Christian Education says: “The religious and secular education of your children cannot be *divorced* from each other without inflicting a fatal wound to the soul, . . . usually paralyzing the moral faculties and fomenting a spirit of indifference in matters

¹ A copy of this pamphlet has been kindly and graciously loaned to the compiler for the extracts here given by the Cardinal Arbp. His Grace of Baltimore, James Gibbons, D. D.

of faith; . . . such shallow and fragmentary education often proving a curse instead of a blessing. . . . The *loss of Catholic Faith* is another evil resulting from the separation of a religious from a secular education." The italics are His Grace's own. ". . . Whence arise these defections from the faith?" Archbishop Gibbons queries. First, "from neglect of early Christian education by parents." Next, "by being sent to a school where his religion is ignored or held up to ridicule," . . . that is to a public secular school. Are morals any safer in the keeping of irresponsible commissioners, trustees and public teachers? "It does not appear," says the mild Proprimate, "that vice recedes in the United States in proportion as public education advances." And here follows an enumeration of public crimes committed chiefly by educated scoundrels, "uncontrolled by religion." The remedy for us lies in the conclusion that Catholic parochial schools must be established and fostered, if we would preserve the faith of our children. Otherwise, the consequence will be that "without such schools a parish is sooner or later destined to languish and decay."

Finally the great Archbishop sums up: ". . . if no provision is made for the Christian culture of the rising youth, it is to be feared that twenty years hence, it will be much easier to find churches for a congregation, than a congregation for our churches!"

His Grace of Baltimore's extended educational pastoral of January, 1883, is but an amplified commentary on the wording of the pamphlet just quoted. This much is super-added: "It may safely be asserted that the future status of Catholicity in the United States is to be determined by the success or failure of our day-schools."

Admitting the advantages of secular instruction he complains: ". . . The system espoused does not go far enough."

The Metropolitan Pastor finally enjoins that every parish of 300 souls in a radius of three miles shall establish and maintain its proper parochial school.

To go back and give the traditional teaching of this See, accounted the first in the land, the first remove is the former Bishop of Newark, and late Archbishop of Baltimore,

MOST REV. JOHN ROOSEVELT BAYLEY.

In his pastoral for Lent 1872, his last at Newark, and just as he was about to be elevated to the sublime pinnacle of honor he lately so deservedly occupied, he speaks at length of education, which he remarks he had so often, during his visitations and in his pastorals, dwelt upon. After detailing earnestly and pointedly the duties of home education, he turns with no less distinctness and vigor to Catholic education in the parish schools, and says :

“I would earnestly exhort the pastors of souls to spare no exertions to establish these schools, and watch over them themselves with the greatest solicitude, and I would exhort all Catholics to shrink from no sacrifice in order to have them in their midst. *A parish without such schools does not deserve the name,* and can bring little consolation to the hearts of either priest or people.”

Do a church and congregation, even with a resident priest, make a parish, where Archbishop Bayley governed the flock of Christ? ¹ No. “*No school, no parish!*” is the word. As to the public schools he has a very unequivocal antipathy to them on account “of the decided and strong-flavored anti-Catholic tone pervading them,” and further says :

¹ The Most Rev. Archbishop reiterated his former teachings in his Lenten Pastoral of 1876; education is a prominent topic. And in the same year, writing to the author of the Popular History of the Catholic Church in the United States the Proprimate said: “I have always been a great advocate for educating our children in our own schools, and if we could get no better—in hedge schools.” (J. O’K. Murray’s Popular History, p. 436.)

“We would gladly avail ourselves of the public schools if it were in our power to do so. But as they are at present conducted it is impossible for us to send our children to them. The public schools in this State are virtually Protestant schools, as much so as if Protestantism was the established religion of the State; and I have yet to find out the difference between Church and State, and Schools and State, as these schools are managed.”

The late Most Reverend occupant of the See “first in honor” of the United States, would seem to have inherited part of his zeal for Catholic education from his immediate predecessors: if we may judge from what we know of his and their teaching in the matter.

MOST REV. MARTIN JOHN SPALDING.

The Most Rev. Archbishop Spalding, the lamented and prominent advocate of the Catholic cause, in his revisions for the re-edition of his famous *Miscellanea*, has abated nothing from the plain and caustic character of his original essay on common schools. It is to be borne in mind that Archbishop Spalding had just completed his review of his works as far as his *Miscellanea* inclusively, at the time of his death.

Why are we Catholics in the United States opposed to the public school system? Is it because the Church is opposed to popular education? No. But—according to Martin John Spalding—“because we conscientiously believe that our present common school is grievously defective and faulty; and that, whether intentionally or not, it infringes our religious liberties . . . because it compels us to pay taxes for the support of schools, *to which we cannot conscientiously send our children.*” (*Miscell.* pp. 653, 654, John Murphy & Co., Baltimore, 1875.)

The Archbishop continues in this strain :

“Our present system of primary education either ignores religion altogether, or it teaches principles which we believe to be false or dan-

gerous ; or, at best, it confines religious instruction to certain vague and unmeaning generalities, which are, in their practical influence on the moral and religious training of children, probably worse than no teaching at all. . . . To teach a child's head is not to educate, much less to form, his heart." (p. 654.)

The illustrious author confirms our repeated asseverations and multiplied testimonies as to the baleful influence of associations in public schools (p. 656). "If . . . Catholic children are not expressly taught what is opposed to their religion, and if the school books they use are not tainted with anti-Catholic prejudices and misrepresentations—which is but too frequently the case—they are often singled out as Catholics and perhaps 'foreigners,' by their school companions, and sometimes by their teachers, and become objects of ridicule." The children either lose their faith or have to leave the school ! Is it an affair of conscience with Catholics ? There is no other word oftener in the Archbishop's mouth, than "conscience" with its correlatives.

The essay is concluded by the following :

"Yes, we can no longer deny it; the great defect, the gnawing canker, the blighting curse of our educational system, is the absence from it of a wholesome religious instruction. Under it our children are practically reared up more like enlightened *pagans*, preparing merely for this world, than as instructed *Christians*, well and thoroughly grounded in their faith and making their novitiate for heaven."

The Italics are the Archbishop's own.

MOST REV. F. P. KENRICK.

It were almost a sin to pretermit, in this connection, the theological opinion of Francis Patrick Kenrick (immediate predecessor of the author of the "Miscellanea"), who was complimented by Engelbert, Cardinal, Archbishop of Mechlin, Belgium, in the approbation of the Mechlin edition (1860) of Kenrick's Theology, as "a most learned man,

and most solid pillar and ornament of the Church in the United States.”

Speaking to parish priests on their duties he says :

“The pastor is bound to watch over the instruction of children in profane letters and knowledge, lest their faith be endangered, either by the bad principles or morals of teachers, or by bad books. This is especially to be attended to in this country, where the system of Public schools (*publicae disciplinae ratio*) plainly tends to deprive children of instruction in Catholic doctrine : which is proved by the results.”¹

The Bishop of Richmond, Va., and late Vicar-Apostolic of North Carolina, in his Pastoral Letter for Lent, 1879, with which we have been favored through the hands of Very Rev. A. Van de Vyver, his Vicar-General, has the following :—

“Unchristian education is the principal means made use of by the enemy of mankind for spreading and carrying on his work of destruction. When education is positively anti-Christian, it forms the audacious leaders who are ready to cry out against the Lord and against His Christ, ‘let us break their bonds asunder, and let us cast away their yoke from us.’ And when it is only negatively bad, by being simply not Christian, it forms the minds and hearts which, for want of proper religious molding, are ready to be deluded by the sophistry of demagogues, and to form the rank and file of their army.

“It is, perhaps, not our province to deplore the sad fact that, in some of the principal non-Catholic educational institutions of our country, the virus of anti-religious teaching has, of late, been openly instilled into the minds of the rising generation.

“Nor may it be our place to dwell upon the dangers of a system of national education, which, by excluding religion, in order to be unsectarian, naturally tends to disseminate religious indifference, with all its dire consequences. On this we do not need to dwell, since, thanks be to God, nearly every parish among us is blessed with a good Catholic

¹ *Puerorum instructioni in litteris scientisque humanis invigilare debet parochus, ne fides periclitetur, ex ludimagistrorum principiis vel moribus, vel ex libris pravis. Id maxime curandum hac in regione, ubi publicae disciplinae ratio plane tendit ad pueros doctrina Catholica destituendos: quod et rei eventu comprobatur.* (Theol. Moral. Vol. I., p. 232. Mechliniae MDCCCLX.)

school, and since those whom it concerns would not be likely to accept advice from us.

“ But in your minds and hearts, venerable and beloved brethren, we desire to confirm more and more the conviction of the necessity of Christian education, and the resolution to secure its blessings to our Catholic children, at the cost of any exertions or of any pecuniary sacrifice. Recently a gentleman high in office in one of our municipalities acknowledged that, because Nihilism was advocated by educated men, by students and professors of European universities, he had supposed that it was a good and salutary advance in their national politics ; and when he discovered that it was one of the worst forms of leveling Socialism, he was for the first time impressed with the conviction that we are not to ask merely whether people are educated, but what sort of education they receive, and that to school the mind without also educating the heart, to give book-learning without also giving sound moral and religious principles, is to train a body of men who will be all the more dangerous for their intellectual ability.”

Such is the judgment formed by Rt. Rev. J. J. Keane, who, though so modest and retired in his sparsely populated capital of Virginia, and presiding over the relatively small diocese of Richmond, is publicly credited with the composition of the late pastoral of the Third Plenary Council, the finest document probably ever issued by a conciliar assembly in the New World. This entitles the scholarly Bishop of Richmond to the testimony expressed in the Pastoral, as quoted with commentary in Chapter I.

EDUCATIONAL SUMMARY.—The Proprimatial Province of Baltimore, including Maryland, Delaware, Virginia, West Virginia, North and South Carolina, Georgia and Eastern Florida, has 160 parochial schools, 249 total schools, attended by 27,470 scholars.

CHAPTER XXVII.

THE SACRED CONGREGATION'S INSTRUCTION TO THE RT. REV.
BISHOPS OF THE UNITED STATES OF NORTH AMERICA
ON THE PUBLIC SCHOOLS, NOVEMBER 24TH, 1875.

As this authoritative Instruction of the Sacred Congregations, approved and confirmed by our late most lamented Holy Father, Pius IX., explains itself, we give without comment a literal translation from the original Latin text: ¹

“Often and again has the Sacred Congregation de Propaganda Fide been advertised that the greatest evils imminently threaten Catholic youth in the schools called Public in the United States of North America. By reason of this sad intelligence the aforesaid Sacred Congregation has thought proper to propose to the most honored Bishops of that country certain questions which referred partly to the reasons why the faithful permit their children to frequent non-Catholic schools, partly to the means by which youths may be made to avoid such schools. Now, the answers given by the said Bishops were referred, as the nature of the business demanded, to the Supreme Congregation *Universalis Inquisitionis*: and the affair having been diligently examined on Wednesday, June 30th, 1875, it was determined that the matter should be absolved by the following instruction, which, thereupon, our most Holy Lord (Pius IX.) deigned to approve and confirm on Wednesday, November 24th, of the same year.

“And, first, the system itself of instructing youth proper and peculiar to these schools must come under considera-

¹ *Instructio de Scholis Publicis ad Revmos Episcopos.*—See Appendix III.

tion. This system the Sacred Congregation considers by its nature to be fraught with danger and very hostile to Catholicity. For, since the system of such like schools excludes all teaching of religion, the pupils neither learn in them the rudiments of faith, nor are instructed in the precepts of the Church: hence they will be deprived of the knowledge most necessary to man, without which a Christian life is impossible. Now, in this kind of schools youths are instructed from their childhood, not to say from very infancy: at which age, as is evident, the seeds of virtue and vice take most tenacious root. And, certainly, it is an immense evil that such tender children should grow up without religion.

“Again, in the aforesaid schools, as they are divorced from the authority of the Church, teachers indiscriminately of every sect are employed; and as no law prohibits them from doing harm to youth, they are left free to sow errors and the seeds of vices in tender minds.

“Certain corruption likewise ensues from the fact that in these same schools or in many of them, youths of both sexes are congregated in the same room for the recitation of lessons, and males and females are ordered to sit on the same bench (in eodem scamno): all which have the effect of lamentably exposing the young to loss in faith, and endangering of morals.

“Now, if this proximate danger of perversion be not made remote, such schools cannot be frequented with a safe conscience.

“The Sovereign Pontiff (Pius IX.) declared this in plain words when writing to a former Archbishop of Friburg, July 14th, 1864:

“‘For, certainly, wherever in whatsoever places or countries, this most pernicious design of expelling the authority of the Church would be undertaken or carried into effect, and youth would be exposed to loss in faith, the Church

should not only endeavor with most pressing importunity and spare no pains to obtain for youth the necessary training and education, but it would also be obliged to warn all the faithful and declare to them that such schools, hostile to the Catholic Church, cannot in conscience be frequented.'

"These words, founded as they are on natural and divine law, enunciate a general principle, and obtain universal application in all countries wherever this most pernicious system of instructing youth shall unhappily have been introduced. The most honored prelates must therefore use every possible endeavor and means to protect the flock committed to them from all the contagion of the public schools.¹

"For this purpose, all agree, there is nothing so necessary as that Catholics should everywhere have schools of their own, and these nowise inferior to the Public Schools. No pains, therefore, are to be spared to found Catholic schools where they are wanting; to enlarge them, appoint and arrange them more and more perfectly, that they may be put on an equality with the Public Schools, both in their teaching and management.

"For the fulfilling of so holy and necessary a design, members of religious societies, both men and women, may, at the discretion of the Bishop, be usefully employed. That, however, the expenses necessary for so great a work may be the more willingly and abundantly supplied by the faithful, they will need to be seriously admonished by public sermons or private conversations, as occasion offers, that they will seriously neglect their duty unless, at all possible sacrifices, they furnish the means of supporting Catholic schools. On this point those especially must be admonished who are pre-eminent among their fellow-Catholics on account of wealth and influence with the people, as well as those who are elected to the Legislature. In the country in

¹ "Ab omni contagione": literally, "from all contact with."

question there is no civil law impeding Catholics from educating their children if they please, at their own schools, in all knowledge and piety.

“The Catholic people are therefore happily in a position to avert the damage with which the Public Schools threaten Catholicity.

“Let all be convinced it is for their greatest interest, not only as single individuals and members of families, but also as citizens of that most flourishing American nation, which affords such grounds of hope to the Church, that religion and piety should not be expelled from their schools.

“On the other hand, the Sacred Congregation is not ignorant that sometimes circumstances are such that Catholic parents may conscientiously commit their children to Public Schools. But this they cannot do unless for so acting they have a sufficient reason; whether, though, in a certain particular case, there be or not such sufficient reason, will be left to the conscience and judgment of the Bishops. And, according to what is detailed above, this reason will generally be judged to exist when either there is no Catholic school (in the place), or the one at hand is but little fitted to give youth an education suited to their condition and circumstances.

“But that any Public Schools may conscientiously be frequented, the danger of perversion, more or less inherent in the very system itself must, by means of fitting preventives and precautions, be changed from proximate to remote.

“It is therefore first to be considered whether, in the schools, to which there is question of sending, the danger of perversion be of such a kind that it cannot be made remote at all: as is the case wherever there are taught or done things that are contrary to Catholic doctrine or good morals; and which cannot be even listened to, much less done,

without hurt to the soul. For, such danger, as is self-evident, must be altogether avoided at every risk, even of life itself.

“ That, then, youth may conscientiously be permitted to attend (any) Public Schools, they must, at least, outside of school hours, diligently and properly receive the necessary Christian training (*institutionem*) and education. Wherefore, pastors and missionaries, mindful of the most opportune regulations of the Council of Baltimore in this matter, must be zealous in teaching catechism, and while explaining it insist particularly on those truths of faith and morals which are more frequently attacked by infidels and heretics ; not failing with diligent care to fortify youths exposed to so many dangers by inculcating the frequent use of the Sacraments, as well as piety towards the Blessed Virgin ; and never ceasing in their endeavors to make them cling firmly to their religion. Let parents, or those who hold their place, watch vigilantly over their children, and either in person, or if less capable themselves, through others, ask them about their lessons, see what books they are studying ; and if they discover therein anything hurtful, provide remedies ; and, finally, prohibit and prevent their children from the familiarity and company of fellow students, from whom they may run danger in their faith or morals, or who are corrupt in their morals.

“ But whatever parents neglect to give their children this necessary training and education ; or whoever permit their children to frequent schools in which the ruin of souls cannot be avoided ; or, finally, whoever having in their locality a good Catholic school, fitly appointed to teach their children ; or having the opportunity of educating their offspring in another place, nevertheless send them to Public Schools, without sufficient reasons and without the necessary precautions by which the proximate danger of perversion may be made remote : all these, it is evident

from Catholic moral teaching, if they are contumacious, cannot be absolved in the Sacrament of Penance.”¹

¹ As an augury of the progress of unanimity of practical obedience to the directions of the Holy See and the Hierarchy of the United States, behold this manly commentary on the *Instructio*: When the two great Irish and German Catholic societies held their simultaneous sessions in the fall of 1885, Hon. H. J. Spaunhorst, President of the Central Verein, made a spirited address to the I. C. B. Union, the effect of which was made manifest by these resolutions of the Union.

“WHEREAS, We have heard with pleasure and satisfaction the resolutions of the Roman Catholic German Central Verein, as expressed through its honored president, to the effect that for the future welfare of our religion and country, education based on religion is necessary, and that any other education is worse than a nullity, and in their support of Catholic schools the Society of the Verein do practically recognize these principles.

“Resolved, That we, the members of the I. C. B. U., in convention assembled, commend these sentiments and their practice, and do pledge ourselves to emulate their zeal and earnestly second the efforts of our Bishops and priests in their endeavor to secure a purely Catholic Christian education for our youth.”

It will also interest to know that in the model archdiocese of Baltimore the example has been set by this mother-metropolitan church, of making an appeal to the Legislature and enlightened public opinion in favor of Catholic schools, by writing up statistics showing the amount saved the State through Catholics taxing themselves for their own institutions of learning. The education of over 22,000 pupils in Maryland is saved the State—unjustly. St. Augustine, Fla., Lexington and Pewee Valley, Ky., are known to have conceded this right of Christians to the benefit of their own taxes, by paying from one-third to one-half the Public school fund to Catholic schools.

CHAPTER XXVIII.

THE TEACHING OF THE THIRD PLENARY COUNCIL OF BALTIMORE ON THE NEW SYSTEM OF PRIMARY AND PAROCHIAL SCHOOLS—WAYS AND MEANS—THE REGULATIONS INSPIRED AND REVISED BY THE HOLY SEE—TEACHERS.

THE Third Plenary Council of Baltimore, whose decrees were revised by Leo XIII., 21 September, 1885, has surpassed all preceding Councils on American soil in the number, importance, and cogency of its regulations on the subject of education, enjoined as the law to be strictly followed by pastors, teachers and people. Upwards of fifty of the one hundred and eighty-two pages of the body of the volume—“*Concilii Plenarii Baltimorensis Tertii Acta et Decreta*”—are taken up almost exclusively with all grades of schools, proceeding from the Elementary, through the Intermediate schools, colleges, and academies, to the “Catholic University of America,” now on the eve of being founded. At the end of Chapter I., Title VI., the following decrees are set down as the fundamental rules governing the whole educational legislation :

“We determine and decree :

“I. That hardby every church, where it does not already exist, a parochial school is to be erected within two years from the promulgation of this Council (January 6th, Feast of Epiphany, 1886) and to be kept up in the future, unless the Bishop see fit to grant a further delay on account of more than ordinarily grave difficulties to be overcome in its establishment.

“II. That a priest, who, within the aforesaid time, hin-

ders by serious negligence, the building and maintenance of a school, or does not regard the repeated admonitions of the Bishop, deserves removal from that Church.

“III. That the mission (missionem) or parish, neglecting to aid the priest in the erection and support of a school so that, on account of this supine negligence, the same cannot exist, is to be reprimanded by the Bishop, and by every prudent and efficient means urged to supply the necessary helps (subsidia).

“IV. That all Catholic parents are bound to send their children to parochial schools, unless they provide sufficiently and fully for their Christian education at home, or at other Catholic schools. They may, however, be permitted for a good reason, approved by the Bishop, and using meanwhile the necessary precautions and remedies, to send them to other schools. But it is left to the judgment of the Ordinary to decide what is a Catholic school.”

WAYS AND MEANS OF PROMOTING PAROCHIAL SCHOOLS.¹

“If, on the one side, we most strictly enjoin on the consciences of priests, the faithful, and, especially of Catholic parents, the observance of the above-written Decrees; on the other, we regard it our bounden duty as Bishops, to labor with all our strength in providing Catholic parents with not only nominal, but actually good and efficient schools, which ‘shall be nowise inferior to the Public Schools,’ as the Instruction of the Sacred Congregation directs. We, therefore, shall propose and enjoin some regulations, by which parochial schools may be brought up to the standard of usefulness and perfection demanded by the honor of the Church and the eternal and temporal welfare of the children, and merited by the generous devotion of the parents. . . .

¹ Section II., “Acta et Decr.,” pp. 105 sqq.

“I. First as to priests: We decree that candidates for the priesthood be taught in the seminaries that one of their principal future duties, especially now-a-days, relates to the Christian education of the young; and that it is simply impossible to fulfill this duty without parochial or other truly Catholic schools. Therefore, in the study of Psychology, the Normal Course, and Pastoral Theology, let special stress be laid upon the matter of education. The students must also learn the method of explaining Catechism and Bible History in a clear and solid manner. . . . Let priests love their schools ‘as the apple of their eye,’ frequently visit and inspect them, or some department of them, at least once a week; watching over the children’s morals, and spurring on their diligence by proper enticements. Let them teach Catechism and Bible History themselves, or have them rightly taught by the religious in charge. Take particular notice of the other studies; and by public examinations once or twice a year, bring their schools before the eyes of their people and commend them to their patronage. Especial care be taken that all text-books be written (or edited) by Catholic authors. . . . The priests’ promotion to an irremovable rectorate or other dignity will depend upon their care of their schools.”

Here may be interjected what the Plenary Council directs in regard to Catechism—which, it is to be trusted, will be regarded as not so much intruding the affairs and duties of the Rev. Clergy on the notice of the people, as affording protection for pastors to refer to, when sometimes the laity may be disposed to attribute their conduct to the caprice of over-zeal or even a domineering spirit.

“It is our desire that rectors of churches or their assistants very often visit the Catechism classes on Sundays, and on week-days those of the Parish-schools, as well as Colleges, or High-schools and Academies of boys and girls not under the management of priests. Teachers, whether Re-

ligious or laymen, not of priestly dignity, have not assigned to them the duty of teaching the Word of God, though they are to be accounted as assistants in the training of youth—‘The lips of the priest shall keep knowledge and they shall require the law at his mouth.’ We therefore command rectors to give assiduous attention to the little ones, especially at the time they are being prepared to approach the Holy Table for the first time. The rectors themselves or their assistants shall, at least where they reside or can easily reach, teach such children the Catechism for six weeks at the shortest, three times each week. Let no one be admitted to Confirmation if not diligently instructed in what pertains to the nature and effects of this Sacrament Also arrange so that boys and girls shall be taught more thoroughly in Christian doctrine and morals for two years after their first Communion.”¹

Referring to the chapter on the Education of the Young, the Fathers continue by laying down the

DUTY OF THE LAITY.

“II. As to our faithful people, we exhort and command them to be so well instructed that they may become accustomed to regard their Parochial Schools as an essential adjunct of the parish, without which the future existence of the congregation will be imperiled. Let them be clearly and earnestly taught that the school is nowise a matter of choice with the priest to prove his overflowing zeal or adopted to fill up his leisure time pleasantly and honorably. It is a duty and burden imposed upon the priest by the Church, to be religiously borne by him—but not without the aid of his people. Nor with less zeal and prudence is the erroneous opinion to be uprooted from the minds of the laity, viz., that the solicitude for the school is to be confined

¹ Section II., “Acta et Decr.,” p. 119.

to that portion of the congregation actually and directly making use of it for their children. It must be plainly demonstrated that the profits and blessings accruing from the preservation of faith and morals in Parochial schools redound to the benefit of the whole community.

“Whence it shall come to pass that the people of the parish will prize and cherish their school, next to their church, as the preserver of faith and good morals and the fruitful mother of children, who shall be a joy and a consolation to all.

“The laity should give the schools fitting and generous support, by uniting their efforts to enable each parish to pay the current expenses for education. The faithful must be admonished by ‘pastoral letters, sermons and even in private conversations about the grievous neglect of their duty if they fail in anything to provide for Catholic schools. In this matter those especially need urging who possess more wealth and popular influence.’ (Instr. S. C.) Prompt and cheerful payment of the small monthly pension charged for each scholar ought to be made by all who can afford it. Neither ought the other parishioners refuse to increase the revenues of the Church to the extent necessary to meet the new expenses. All, whether parents, heads of families or young people earning wages, ought to become members of a Society for the Promotion of Schools. ‘This Association to be recommended to all, and already introduced into many localities, with the special blessing of the Sovereign Pontiff, has for its object to collect small but regular contributions designed to make the schools, if not altogether, at least partially free schools.’ These needful means being generously supplied, we shall witness a marked improvement in the external and internal arrangements of the school-houses; the number of teachers can be readily increased; the scholars will be divided into less numerous and better graded classes—all co-operating in the grand work of lifting our schools to a higher degree of efficiency.”

SCHOOL PRIVILEGES OF THE LAITY.

“But we desire also that certain rights and privileges, which shall be more accurately defined in Diocesan Synods, be conceded to our laymen in respect to the schools—reserving the exclusive rights of the priest, as regards particularly the appointment and dismissal of teachers, the discipline of the school and superintendence in spirituals.”¹

NEW LEGISLATION ON TEACHERS.

“But since the status and improvement of our schools mostly depend upon the fitness of the masters, the utmost care is to be taken that none but capable and even excellent teachers be put in charge. We therefore decree and direct: None shall be admitted in future to the office of teaching our parochial schools but such as shall have proved themselves by previous examination capable and unexceptionable. Within one year from the promulgation of the Council (Epiphany, 1886), there shall be named by the Bishops three (3) priests most skilled in school matters, who shall constitute the ‘Diocesan Board of Examination.’ They shall be appointed only usque ad revocationem (subject to revocation) and shall solemnly promise in the hands of the Bishop that they will perform the duties of their office to the best of their ability, and in accordance with the rules laid down by the Bishop. . . . This Board shall examine all teachers of both sexes, whether religious belonging to some Diocesan Community of laymen or women, who *in*

¹“Three or more laymen of approved conduct and capability shall be either directly appointed by the priest or elected by the congregation from among the names proposed by him. These together with the pastor of the Church and three other priests designated by the Bishop, shall constitute a School Board, whose business shall be to inspect the schools once or twice a year. But the laymen in this Board shall inspect and examine none but their own parochial schools.” This is added from the Roman Schema Decretorum, p. 57, to show the probable outcome of Diocesan legislation.

future shall desire to take charge of teaching in parochial schools. To them they shall give, if found worthy, a certificate or diploma, without which no priest shall engage any teacher of either sex to teach his school—unless he or she shall have been teaching before the celebration of the Council (*ante celebrationem concilii*).¹ This diploma shall remain in force for five (5) years and shall hold good for all dioceses. At the end of this period another and final examination shall be required of teachers. Those who shall have failed in either examination shall receive no diploma, but shall be put off for examination in the next following year.”

TIME AND MODE OF THE EXAMINATION.

“This examination shall take place once a year: for members of Diocesan communities in the houses and at the times agreed upon by the examiners and Superiors—for seculars at the time and in the place designated by the examiners. The matter and questions for the written examination shall be prepared by the whole Board. On the day of examination these shall be proposed either by one of the Board or by another priest deputed by the President thereof, in a letter armed with the seal of the President and opened in the presence of those to be examined, who shall work out their solutions and answers under the eyes of one of the said Board or his deputy. The written part of the examination having been submitted to, and reviewed by, the examiners, an oral examination shall be held before the whole Board as soon as possible. Before they leave the place of examination, the examiners shall write three lists of those who shall have satisfactorily passed; one of which they shall deliver to the Religious Superior, or to the secular candidate; the second they shall retain for the President of the Board; the third they shall transmit to the office of

¹ The date of the Fathers' Letter to the Holy Father, and of the Fifth and Last Public Session of the Council, is Dec. 7th, 1884.

the Chancellor of the Diocese. . . .¹ Besides this Board for the examination of teachers for the whole diocese, Bishops shall appoint many other "School Boards," according to difference of places and languages, composed of one or more priests to examine schools in cities and country districts. It shall be the duty of these Boards to visit and examine each school in their circuit once or twice a year, reporting accurately the condition of the schools to the President of the Diocesan Board for the information and action of the Bishop.

"In order that a sufficient corps of Catholic teachers may be created, and each and all be most thoroughly prepared for their sacred and sublime office, we admonish those interested (Episcopi), either of their own motion, or if necessary, by calling in the authority of the Sacred Congregation, to act in common with the proper Superiors of communities. We refer to the establishment, where needed, of Normal Schools. These shall be instituted in convenient houses, where junior members may be put in training for a protracted period under expert and most capable preceptors of the different sciences, school discipline, methods of teaching and other matters connected with the proper government of schools.

"Wherever priests, secular or regular, erect and carry on successfully these Normal Schools, as we know has already been done in several localities, they will certainly be doing a work worthy of every praise and encouragement."²

¹ In the following paragraph it is ordered, that "if the Bishop shall have discovered Regular or Diocesan approved communities sending out teachers unfit for their office, he shall admonish the Superior to see to the matter without unnecessary delay (*inter congruum tempus providebit*). If the Superior neglect to do this, the Sacred Congregation is to be advised, in order that it may apply the fitting remedies. In case certain agreements have been or shall be made between the Bishops and Superiors of Communities relating to the appointment or removal of teachers of either sex in parochial schools, or regarding the method of teaching secular branches (*scientias profanas*), these agreements shall be inviolably observed." *Acta et Decreta*, p. 109.

² *Ibid.*, pp. 105-110.

CHAPTER XXIX.

CATHOLIC PRIMARY AND INDUSTRIAL SCHOOLS FOR INDIANS AND NEGROES—THE MOST COMPLETE STATISTICS OF CATHOLIC INDIAN EDUCATION.

CATHOLIC COLORED PEOPLE.

THE colored race in the Republic has doubled or very nearly doubled in the twenty years succeeding the Civil War, and now numbers between seven and a half and eight millions of souls.¹ Not one-half of these are even nominally attached to any sect bearing the name of Christian—3,000,000 being the utmost estimate of all the members of every denomination in the South.

Not more than 100,000 negroes are counted as Catholics. Out of the school population of blacks, 1,803,257, the grand total of enrolment amounts to but 802,722—leaving a million colored school children out of school. And the Commissioner of Education reports that the rolls do not keep pace with the increase of the population.

We learn from the same official source that the three States containing nine-tenths of the Catholic negroes, have about the lowest percentage of school attendance: "Maryland less than one-half; Kentucky a little more than one-third; and Louisiana something more than one-quarter."²

That Protestant societies are doing more in their material

¹ Bishop—now Archbishop—Gross, formerly of Savannah, Ga., puts the total at 8,000,000. Rev. J. R. Slattery in the "Catholic World" (April, 1885), gives census of 1880, 6,580,793.

² Facts and Suggestions about the Colored People.—"Catholic World," April, 1885.

way for the advancement of the negro than either the Government of the land or the members of the Catholic Church, is evident from the fact that the American Missionary Society gives school aid to the amount of fourteen dollars per child ; the Freedmans' Aid, seventeen dollars per child ; and the Public School Fund and individual Catholic Churches, only five dollars each per head of their school attendance. It is claimed on indisputable grounds that white Catholics in the South are entirely too few and too poor to do anything adequate towards helping the more helpless and poorer negroes, and that aid must be extended by organized efforts at the North to second the views of the Church in the conversion of the millions of the "Africans in America" and the preservation of the faith of the handful of her colored children scattered over seventeen States. Many millions will have their slight and misty ideas of faith and morality swallowed up in the lowest of low sects and sets of Nagualists and Voodooists—not to count the still surer vanishing of principles and tenets in the Public School process to which they are being subjected. Oh ! for a Peter Claver, or St. Benedict the Moor, among the clergy to strengthen the arms of the noble missionaries of the English College at Mill Hill, who are fighting amidst poverty and the endurance of disgusting surroundings, the demons of gross ignorance and brutal immorality of their colored children !

"St. Joseph Missionary Society began systematic work among these people about thirteen years ago, and held its First General Chapter at Baltimore over ten years ago. It took charge of the mission in Louisville, Ky., in 1872 ; of the mission in Charleston, S. C., in 1875 ; and of the mission of St. Augustine, in Washington, D. C., in 1881. In parts of Maryland where the colored Catholics are quite strong, they have no special churches, but attend the parish churches. In St. Mary's county they are under the control of the Jesuits. In Florida, Kentucky, and indeed, in all the Southern

States, there are Catholic colored schools, taught by nuns and brothers, and especial mention is made of colored Catholic churches in nine large cities.”

EDUCATIONAL SUMMARY.—Besides one colored convent, St. Monica’s in Baltimore, we have in thirteen dioceses three partial asylums and thirty-eight schools, aggregating about 2,900 children. Of the colored Catholic school population—25,000—not less than 22,000 children remain unprovided for.

The Provincial Councils are called upon by the Third Plenary Council for special legislation where negroes more abound regarding better and more efficacious measures by which the salvation and Christian education of these people may be promoted. “We decree,” continue the Fathers, “that Bishops shall by every possible means provide for the erection of churches, schools, orphanages and asylums for the use of negroes.”¹

The common Pastoral Letter adds to this:

“ . . . Of our colored population there is a very large multitude, who stand sorely in need of Christian instruction and missionary labor ; and it is evident that in the poor dioceses in which they are mostly found, it is most difficult to bestow on them the care they need, without the generous co-operation of our Catholic people in more prosperous localities.”

CATHOLIC INDIANS IN UNITED STATES.

Turning to the much less numerous but more helpless and shiftless children of the soil, the most careful search in the “Sixteenth Annual Report of the Board of Indian Commissioners,” 1884, fails to reward one with even the most shadowy conception as to what the Catholic Church is

¹ Acta et Decreta Conc. Balt. Plen. III., pp. 133 sqq.

doing or has ever done for the poor, but by us, at least, well-beloved natives.

Without seeking to disparage whatever honest and zealous works the Denominations have to show among the aborigines, it would seem anything but fair for the Indian Commissioners to blazon and trumpet forth the doings and sayings of even conscientious ministers of Christian societies, from the Rio Grande to Lake Itasca, and shove into a corner an obscure reference to a batch of seven little Catholic Indian agencies, and the possible mention of a Catholic in the List of Agents. It cannot be otherwise than palpable that the sectarian policy, inaugurated by the unfortunate administration of our great-accounted national soldier, has been too successfully followed up; and that our once extended Catholic missions, which gave the Red outcast in his own land all the elevation he ever acquired, are being, as far as possible, obliterated. May be, however, Catholics are to blame for indifference to this sad state of things. One indubitable fact to be accounted for is, that an exact examination of five or six Reports of Indian Commissioners from 1870 shows the presence of but one Catholic representative, on a single occasion, at any of the numerous conferences held in the interests of the native tribes; though, at least in two, such representative was called for. Perhaps, it may be pleaded, the Denominational ministers and predominance seemed too overwhelming for successful resistance.

The following laboriously collected and collated statistics, drawn from public and private official sources, prove Tennyson's lines not too severely applied :

“ . . . And still from time to time the *agents*
 Swarm'd over *lands* and harried what was left.
 And so there grow great tracts of wilderness
 Wherein the *White* is ever more and more—
 The *Red* man less and less. . . .”

EDUCATIONAL SUMMARY OF CATHOLIC INDIANS IN UNITED STATES.

C. Catholic.

P. Protestant.

(.) Second Count.

Govt. Government U. S.

P. ch. per child.

DIOCESE.	AGENTS.	CATHOLIC INDIANS AND HALF BREEDS.	INDUS. & BOARD SCHOOLS.	DAY SCHOOLS.	TOTAL PUPILS.	TOTAL SCHOOLS.	SUPPORT BY YEAR.	PROPORTION CIVILIZED.
Oregon City,	{ E. J. Sommersville, C. P. B. Sinnett, C. }	"730 Umatilla" (300) "702 Grand Ronde" "3000 or 4000" "Ojibwa 2000" "200 Pottowatom" "2500 Ottawa",	1	1	72	2	Gov't, \$4,140	Nearly all.
Nesqually,	"	"	1	1	60	2	" 4,900	All
S. S. Marie, } Michigan,	Non-Catholic,	"	1	2	45 (1)	3	" (400)	"
Detroit, } Gr. Rapids, } Milwaukee, } La Crosse, } Green Bay, }	"	"	1	2	50	No School	" \$1,000	All
Wisconsin	W. R. Durfee, P.	"2300 Chippewa",	1	12	397	13	" 8,350	All
Helena, Montana Terr.,	Th. Jennings, C.	"1000 Menomonee",	2	1	130	2	" 10,800	All
Washington Terr.,	{ Non-Catholic, R. Ronan, C. }	"1800 Flathead"—"North" "620 Cheyenne, Blackfeet" "2000 Tulalip, 12 Missions" "5 Tribes, 6000" (4792)	4	5	90	9	" 22,500	80% Flatheads
Leavenworth, Kansas,	{ Non-Catholic, 8 Non-Catholic, 2 Catholic, C. P. Luse, P. }	Yakima Osage 250 "1600 Dakota, Rees" (5 Miss. 4 Tribes) "1000 Chippewa" (1500) "1300 Penobscot, etc." "6000 Papagoe" 2500 Pima, etc. "Coeur d'Alene, 1000" "Nez Percés, etc." (300) (1200) 2 Tribes—6000 "I Miss. F. Kouquette" "About 3000" "About 1000" "Choctaw 88" 6000 Digger Plute, etc., 6000. "12,000 Pueblo" No public State	1	3 (8)	25	1	" 17,500	"Nearly all."
Yankton, Dakota Terr.,	{ Non-Catholic, 3 Non-Catholic, 3 Non-Catholic, 3 Non-Catholic,	"	2	5	420 (471)	7	" (12,170)	"
St. Paul, St. Cloud, Minn.,	"	"	2	2	283	4	" 19,184	"
Denver, Colorado,	"	"	2	2	460	3 (8)	" 1,500	"
Portland, Me.,	None,	"	1	3 (8)	205	2	" (12,588)	"
Arizona Terr.,	{ Non-Catholic, 3 Non-Catholic, 3 Non-Catholic,	"	2	12	12	2	" 1,920	"
Idaho Terr.,	"	"	2	5	420 (471)	7	" 51,146	"Not civilized"
Ogdensburg, N. Y.,	"	"	2	2	283	4	" (10,170)	"
Nebraska, Wyoming Terr.,	"	"	2	2	283	4	" 19,184	"
New Orleans,	"	"	2	2	283	4	" 1,500	"
Indian Terr.,	"	"	1	3 (8)	205	2	" 2,000	"
Natchitoch, Fla.,	"	"	1	1	120	2	" 11,000	60 per cent.
Natchez, Miss.,	None,	"	1	2	40	2	" 100 p. ch.	"
San Francisco, etc., Cal.,	{ Non-Catholic, 4 Non-Catholic, 3 "	"	27	(8) (2)	178	2	Gov't.	"
Santa Fé, New Mexico,	"	"	1	1	38	1	"Not 1 cent"	"
Chicago, Ill.,	"	"	1	41 (46)	2859 (3114)	73	None.	"Hf. civilized"
Grand Total,	8 Cath., 45 Non-Cath.,	but pub. Ca th. schools in almost every town of arch diocese for seven Gov't. \$3,930 \$175,210	27	41 (46)	2859 (3114)	73	Gov't. \$3,930 \$175,210	"

1 V. Rev. F. Jaeger writes: "These 45 or 50 play a poor figure. Most of these people live so scattered that it is impossible to gather them into schools. Very many of them learn to read at home." 2 One hardly calls these Catholic, since they are all conducted under Protestant Agents—"by his friends or relations"—generally women. "Though," Fr. William, O. P., writes, "nearly all the Indians in California and Nevada are Catholics, there is not one school or agency . . . where religion is protected." 3 The additional numbers in parentheses () are taken from Snell's Directory for 1886. Also the figures \$10,170 in Vicariate of Yankton, Dakota Terr., represent private information; whilst the Catholic Family Annual (1886) gives \$51,146 for the same, on authority of Catholic Indian Bureau, Washington, D. C.

CHAPTER XXX.

REGULATIONS OF THIRD PLENARY COUNCIL ON SCHOOLS OF SUPERIOR EDUCATION—HIGH SCHOOLS—COLLEGES— ACADEMIES—MIXED BOARDING SCHOOLS.

“SINCE the number of Catholic youths, talented and well-to-do, is day by day increasing, they naturally aspire to a superior course of education after they have gone through the Parochial schools . . . God grant our fondly-cherished hope of seeing matters so arranged that these desires may be fully accomplished by facilitating the advancement of Catholic children by regular ascent from the Elementary to the Superior Catholic Schools! Alas! it too frequently happens that boys who have passed, pure and pious, from the bosom of Christian families and the precincts of a Catholic school, into the shadow of non-Catholic colleges, return inflated indeed with knowledge but sadly lacking faith and Christian morals.

“We admonish and beseech the faithful in the Lord by their united efforts to hasten the happy consummation when Academies, Colleges and Catholic Universities shall have become so numerous and well-equipped that all and every one of our Catholic youth may find in their own schools whatsoever they or their parents propose they should learn.

“To bring this to pass let parents send the children who desire to perfect their education to the existing Catholic schools of superior instruction, when once they shall have completed their parochial education. But if, perchance, there be no Catholic schools for the special course designed for their children and they be forced for this reason to allow

them to frequent non-Catholic institutions, we admonish them most earnestly to remove, as far as possible, every danger to faith and morals, mindful of the words of the Lord: 'What doth it profit a man to gain the whole world and lose his own soul.' (Matt. xvi. 26.)

"Those of our people blessed with abundance of worldly goods, we beg by the bowels of God's mercy, and beseech them for the honor of the Catholic name to open their treasures for the foundation and endowment of Catholic Colleges. There can be no nobler use of riches than to open the avenues of higher education to poorer children, who give solid evidences, by genius, good dispositions and morals, of future piety, utility and excellence. . . .

"SUPERIORS AND PROFESSORS

of our Colleges we exhort to be ever mindful of their momentous and sacred office. . . . Watch over the morals of your youthful charges. . . . Instruct them in Christian Doctrine throughout their whole course, not incidentally and cursorily, but in the best possible manner. Put all your strength and ambition into training your pupils to be on a par with those of the finest non-Catholic schools in arts and sciences, and incomparably superior in the purity and uprightness of their hearts."

DIRECTIONS FOR MIXED ACADEMIES AND COLLEGES.

"As it not seldom happens, on account of our peculiar circumstances and the equality of social grades in this country, non-Catholic parents commit their sons and daughters to our higher schools, Catholics are more or less mixed with those not of the faith. Many who are not otherwise favorable to the Church show their confidence in our priests and religious, especially religious women, by trusting young people to their direction and teaching. Though we do not

absolutely prohibit the reception of non-Catholics, we do exhort Superiors to watch the more vigilantly over the morals of all their pupils the more Catholics are mixed with others. And this is imperative not only in order that Catholics may suffer no harm from contact with non-Catholics, but also that non-Catholics may not be scandalized by Catholics.¹

“Catholic pupils in such mixed schools shall be diligently exercised in works of piety and devotion, and be so fully and solidly instructed in all divine things that the danger of indifference, if any should arise from such close intercourse with non-Catholics, may be entirely averted. The rules of the school shall strictly forbid discussions on religious matters between the scholars in the absence of their teachers and without their express knowledge. It is not by strife of words and arguments but by prayers and virtuous examples of both preceptors, and of scholars, who are in an especial manner a blessed offspring, that those who are wandering outside shall return to the unity of the fold—our Saviour Himself saying: ‘Every good tree shall bring forth good fruit.’” (Matt. vii. 17.)

¹ “In the words of the Instruction S. O. of January 1st, 1866, cited in the Instr. of Sacred Congregation of the Propaganda, April 25th, 1868, sent to us, we forbid non-Catholic scholars ‘to be obliged to assist at the Sacrifice of the Mass and other Church services; but it shall be left to their own option’ (Vetamus ne Alumni (ae) Aatholici ‘obligentur ad assistendum Missae Sacrificio aliisque functionibus Ecclesiasticis, verum id eorum arbitrio relinquatur.’” Schema Concilii—p. 61.)

CHAPTER XXXI.

LEGISLATION OF THE PLENARY COUNCIL ON PREPARATORY SEMINARIES—DECREES ON THEIR GOVERNMENT AND COURSE OF STUDIES.

WHILST priests are encouraged to use their exceptional opportunities to discover and cherish vocations which they shall find in boys “of good disposition, pious hearts, generous and devoted as well as quick minds,” and to pay special attention to aiding parents of slender means to educate their sons for the sacred ministry, pastors are warned to set their faces against the imprudent attempts of some other parents to foist their sons on the seminaries for the sake of pious or human motives, not backed by real vocations to the priesthood on the part of their growing boys. The beautiful Encyclical of the immortal Pius IX., of glorious memory, teaches the real object of seminaries: ¹

“Here the tender candidates of the holiest of warfares, like new settings flourishing round about the tabernacle of the Lord, are formed to innocence of life, religion, modesty, and the ecclesiastical spirit, at the same time that they imbibe polite letters, elementary and more advanced studies from the most select masters, following doctrine the most undefiled by the taint of error.” (*Encyc. Nostis.*, 8th December, 1849.)

Superiors and professors must contend with a holy zeal to teach these “youthful clerics to put off the spirit of the world, and put on that of the Church, . . . piously frequent the sacraments, visit the Most Holy on His altar, devoutly cherish the Most Blessed Virgin, attentively assist

¹ Act. et Dec. Tit. V., Ch. I.

at the Holy Sacrifice, meditate with fruit, and read pious books.

“The laws of urbanity and true politeness must so govern their speech, their very walk, postures, and dress—in a word, their whole external conduct, that their persons may breathe a certain air of moderated culture, equally removed from the rudeness of the common-folk and the studied elegance of the worldly. Their manners should be polished and smooth, their works and actions attuned and tempered by the sweet charity and humility which form the only true basis of Christian urbanity and suavity. Thus exercised, they will not fail to become, by the attractive beauty of their conduct, the more efficient, because the more acceptable, ministers of God to men, whom they set their lives to gain for Christ.

“THE COURSES OF STUDY,

in the small or Preparatory seminaries shall occupy at least six (6) years. Christian Doctrine comes first in the list of studies, and should be graded in each of the courses to suit the age and capacity of the learners . . . After Christian Doctrine the next place should be accorded to the study of Languages. The English Language, above all, must be thoroughly mastered in all its parts, as to its correct, fluent, and even elegant use, both in speaking and in writing. To accomplish this double purpose, the alumni shall be drilled in writing, public speaking and recitation.

“Besides English, each scholar shall take up at least one of the modern tongues,—German, French, Polish, or one of the Slav dialects, Italian or Spanish, according as the Bishop shall elect for his own diocese. Latin should become so familiar by hard study and exercise that it can be written and spoken in its purity, and without serious fault. Pupils shall be exercised in translating both from

Latin into their mother-tongue, and often from the vernacular into Latin; . . . some choice bits or couplets of verse being learned by heart daily. . . . It is to be desired that the Roman Catechism (of Trent)—a truly golden book in doctrine and perspicuity of style, be put into the hands of senior students, to be read and translated. Its luminous doctrine and pure latinity will make it work its way into the ever-increasing estimation of all who become familiar with it.

“The study of Greek shall be pursued to the extent of enabling students to read intelligently the New Testament. . . .

“Particular emphasis shall be laid on distinctness and correctness of articulation and accentuation. . . . Let Rhetoric be taught theoretically and practically. Alumni shall labor to acquire a succinct and simple style—full of dignity and, indeed, sublimity, without danger of swelling into bombast.”

In the following paragraphs the other studies are thus classed: Sacred and Profane History, especially of the country; Geography, “the light of history”; all the branches of Mathematics; the Natural Sciences—Natural Philosophy, Chemistry, Natural History, Geology, Astronomy—are to be cultivated at least far enough not to appear ignorant of them, and to prepare the ground for future studies. Gregorian Chant and Music are to be practised throughout the whole curriculum. Bookkeeping is ordered to be taught in every small seminary.

Finally, examinations, orally and in writing, are to be held at the end of the scholastic year—without which no pupil shall be allowed to ascend to a higher grade. Synodal Examiners are charged with the duty of examining those passing from the Preparatory to the Theological Seminary.

CHAPTER XXXII.

NEED OF THE AMERICAN CATHOLIC UNIVERSITY—PROVED BY
THE HISTORY OF THE SIMILAR MOVEMENT IN ENGLAND
AND IRELAND—OPINIONS AND LETTERS OF FIVE PROMI-
NENT CONVERTS.

THE Third Plenary Council, while not legislating specially regarding the proximate establishment of the contemplated American Catholic University, has outlined the nucleus of such an Institution in its short chapter on "A Principal Seminary for the United States." The Fathers seem to have agreed that the first desideratum in this direction is undoubtedly the broadening and deepening of the education of the clergy. This properly accomplished, the way will be clear towards extending the benefits of a real university to those talented young men of the laity, who desire to embrace liberal professions, whilst they run no risk of their faith or morals.

Though the words of the conciliar chapter are only general and prescribe nothing beyond the nomination of a Committee of Bishops to "define the system of studies, and choose professors and other officials," it is known that active and actual steps have been taken to secure a foundation and endowment fund. "About five hundred and fifty thousand" dollars are said to have been subscribed and to be available. The site has been bought in Washington, D. C. ; and further than this, it can be stated on authority, nothing has been decided upon, pending the action of the Board in its meeting in May, 1886.

To form any just idea of the necessity of this "great

centre of knowledge," on this side of the Atlantic, regard must be had to the action of the Episcopate of England and Ireland as inspired by the Holy See in its Rescripts of 1847-8 and following years to the Irish Bishops; of 1867 and the intervening period to the prelates of England. No one can withhold his admiration of the untiring watchfulness, learning and persistency of the Bishops of Ireland in their struggle for educational rights of all kinds, especially in the past fifty years, and respecting, more particularly in latter years, Intermediate, Collegiate and University Education. Foot by foot they conquered and held in the face of popular and governmental opposition the grounds occupied by their primary and parochial schools. The next stand was made against the State institutions of "Queen's Colleges" and their like. The "nominatim" condemnation of these "on account of their grievous and intrinsic danger to faith and morals" by Pius IX. in special Briefs of October, 1847, and 1848, was soon followed up by practical measures for the founding of the Catholic University in Ireland in 1854, under the presidency of Dr. (now Cardinal) John Henry Newman.

This Father of the Idea of a University in the modern English-speaking Catholic world, elaborated his scheme in union with the Irish and English Bishops, in word and work—in his three monumental volumes on University Education, and in the actual successful conduct of the university for a number of years. It was he who openly challenged the English Protestant world to prove that they possessed any adequate idea of a University, when they dared to break with the Catholic traditions establishing Theology, supported by Philosophy, as the ground-work and steadying principle of all knowledge, truly so called.

. . . "When the Church founds a University," he writes, "she is not cherishing talent, genius or knowledge, for their own sake, but for the sake of her children, with a view to their spiritual welfare, and their

religious influence and usefulness, with the object of training them to fill their respective posts in life better, and making them more intelligent, capable, active members of society.”¹ Speaking again of the modern division of education, “In word indeed, and in idea,” he continues, “it is easy enough to divide knowledge into human and divine, secular and religious, and to lay down that we will address ourselves to the one without interfering with the other; but it is impossible in fact. . . . You will soon break up into fragments the whole circle of secular knowledge, if you begin with the mutilation of the divine.” This, finally, is the “sort of compromise” the State and its upholders, in its pretensions to dictate in the matter of separation of religious and secular training, propose and carry out: “. . . Theology should remain . . . excluded from Public Schools, but it should be permitted in private, wherever a sufficient number of persons is found to desire it.”²

As the State would not, and the Church could not, yield one to the other, Catholics have been reduced to the necessity of maintaining superior schools and universities where they could call their souls their own. The controversy has waxed into such an irreconcilable conflict that there is a unanimous consent among the rulers of the Church, led on by the successor of the Fisherman, to force the withdrawal of Catholic young men and women from all so-called State or privately endowed lay Colleges and Universities in Great Britain and Ireland. Even the world-respected Cardinal Newman could not obtain permission from the Holy See to head a movement looking towards establishing Catholic colleges succursal to the Universities of Oxford and Cambridge. And at the reorganization of the Catholic University of Ireland, after twenty-eight years of existence, the Irish prelates in solemn session (October, 1882), re-affirmed their refusal to allow the students of Maynooth to graduate in the Royal University.

The compeer of Cardinal Newman, the Cardinal and Archbishop of Westminster, has frequently laid bare the

¹ The Nature and Scope of a University Education. Preface, p. xii.

² Ibid., pp. 25, 53.

reasons for this decided action. Passing over his better known and earlier utterances of 1872 and the following years, we find Cardinal Manning reiterating in 1883¹ that the "system of secular education has reduced the National Universities to schools of secular science and secular literature." Of those Universities he had penned these startling words: "Students may pass through (them) without faith in Christianity, and therefore without formation of the intellect and will by the truths and the spirit of the Christian religion."

But better than, and including, all particular opinions and rulings of even the higher dignitaries, are the decisions of the Holy See itself on the matter actually in hand.

The following documents explain themselves :

SACRED CONGREGATION OF PROPAGANDA, }
ROME, January 30th, 1885. }

MY LORD CARDINAL: I have received your Eminence's letter of the 20th of last month, and have learnt from it with pain that by some families little account is made of the admonitions of the Holy See as to sending their sons to the Protestant universities. The letter points out that this arises, not so much from a want of good will as from their supposing that what they do is tolerated by the Holy See. To guard, therefore, the higher education of the Catholic youth of your country from this danger of perversion, I request that you make known to the faithful that no change whatever has taken place in respect to the instructions upon this matter which were sent by my predecessor Cardinal Barnabo to the English bishops on August 6th, 1867, and were afterwards inserted in the Provincial Synods of Westminster. For this purpose I should think it opportune to suggest to the bishops of England to recall the said instructions to the remembrance of their flocks.

Your Eminence's humble and devoted servant,

JOHN CARDINAL SIMEONI, *Prefect,*
†D., ARCHBISHOP OF TYRE, *Secretary.*

His Eminence the Cardinal Archbishop of Westminster.

¹"The Month," Jan., 1883. Cfr. Pastoral of Jan., 1885.

The Cardinal's translation of the Instruction reads :

“In the letter of February 3d, 1865, to the Bishops of England, the Sacred Congregation of the Propagation of the Faith declared that it most promptly confirmed the resolution unanimously adopted by the above-mentioned Bishops in their recent meeting in London, to the effect that Colleges ought not to be established in the English Universities at Oxford and Cambridge, and that Catholic parents ought to be by timely counsel dissuaded from sending their sons to these Universities. This same Sacred Congregation saw that the resolution of the Bishops was altogether in harmony with the principles which it has traditionally laid down in conformity with the judgment of the Sovereign Pontiff, as often as his judgment has been sought concerning the dangers of mixed education. Moreover, inasmuch as by their circular letter of March 24th, 1865, the Bishops of England made known to the priests in their dioceses the above-cited resolution, which had been confirmed by the Sacred Congregation, there was reason to hope that Catholic parents would so comply with it, as to guard their sons altogether from the dangers of perversion. But certain facts which have lately come to pass, have sufficiently proved that the declarations on this matter pronounced by the Holy See, and the above-mentioned circular letter of the Bishops to the priests under them, have not been sufficiently promulgated; and therefore it appears to be necessary for all and each of the Bishops of England to publish a Pastoral letter, in which they will lay down both for the clergy (secular and regular) and for the faithful of their dioceses, a clear and certain rule upon which to act in a matter which is of the greatest gravity, and is intimately connected with the eternal salvation of souls.

“But as all persons did not hold the same opinion as to the avoiding the non-Catholic Universities, and since there were some indeed who even thought the practice of Catholic youth frequenting the before-mentioned institutions might be tolerated, either for the worldly advantages which are obtained there, or because in their opinion no certain law appeared absolutely to prohibit the frequenting of these institutions, I think it of importance that your Grace should clearly explain in your Pastoral letter the doctrine on avoiding the proximate occasions of mortal sin; to which occasions no one can without grievous sin expose himself, except under the pressure of grave and adequate necessity, and unless such precautions be taken as shall remove all proximate danger of sin. But in the present case, where, as the Sovereign Pontiff has declared, there is an intrinsic and most grave danger, not only for purity of morals, but especially for the Faith (which is altogether necessary for

salvation) every one must see that it is next to impossible to find circumstances in which non-Catholic Universities could without sin be frequented. The inconstancy of disposition and the instability of young men; the false opinions which are inhaled with the atmosphere in such institutions, without the antidote of a sound teaching; the very great influence which human respect and the ridicule of companions bring to bear upon young men, render their danger of falling into sin so manifest and so proximate, that in general no sufficient reason can be imagined to justify Catholic youth being sent to non-Catholic Universities. . . .”

Now as to the applicability of this decision to American secular Universities, State Colleges and Normal Schools, the affair must be left to the judgment of the Hierarchy. It will not, however, be judged as forestalling their decision to adduce the opinions of four or five of our most eminent convert priests and public writers, who have been good enough to remit the following answers to special inquiries.

One of the foremost literateurs England has had the honor of sending to aid the cause of higher intellectual culture and religion in these States introduces the subject by giving his “own experience of the English Universities” :

“I was at Oxford in 1862 and 1863; and at Cambridge in 1865 and 1866. The Ritualistic influence was slight at that time compared to what, from all accounts, it is now: yet it made itself felt—particularly at Oxford. On the other hand, the religious influence was wholly inadequate as a preservative for morality. The undergraduate was left, that is, with regard to faith and morals, a great deal too much to himself. An Anglican High-Churchman would find his set there; so would a Low-Churchman; so would a Broad-Churchman: but a Catholic would be quite out of his element—unless he became an Indifferentist or an open unbeliever. So that the Catholic Bishops in England had abundant reason for prohibiting Catholics from entering either University—to say nothing of the religious teaching and the daily Chapel, which all had to attend.”

Coming to our side of the Atlantic, a correspondent from Buenos Ayres, South America, writes for the Rev. Father Fidelis, known as J. Kent Stone, former President of Hobart and Kenyon Colleges, and author of "Invitation Heeded":

"With regard to Harvard (where he was)—and the same remarks, no doubt, apply to Yale—there is nothing in the *curriculum*, he says, to interfere with a Catholic's faith; neither is there any obligation of attending chapel or religious instruction: but the *atmosphere* of the University decidedly tends to destroy all faith whatever. . . . Since you ask his opinion about 'Public High and Normal schools,' he says it is 'decidedly unfavorable': that he 'does not believe in any *State* institution as a proper school for Catholics.' " ¹

With permission to make whatever use we please of what he has written, Very Rev. Augustin F. Hewit, of the *Catholic World*, in responding to a letter addressed to himself and the Very Rev. editor, I. T. Hecker, writes:

"HOUSE OF THE PAULIST FATHERS,
"NEW YORK, *April* 14th, 1885.

"REV. AND DEAR SIR:—Although I was acquainted with the colleges already existing in my youth as they then were, I have no intimate knowledge of those more recently founded, and the older ones have undergone very great changes. They differ so much among each other that it is impossible to make general statements, and much less those which are particular and detailed, which will apply to all alike.

"I will only say, that as a general rule, and in the case of those who are very young, and not well-instructed, firm in character and principles, and otherwise surrounded with safeguards of their faith and morals, there are dangers in the non-Catholic colleges, to which prudent parents ought not to expose their sons.

¹ Letter, May 19th, 1885.

“The uncatholic, and in part, in some colleges, infidel influences from teachers and fellow-students, are one danger. There is, moreover, a certain amount of dissipation among the students which is morally dangerous to the young and inexperienced.

“Then, the lack of sound and thorough instruction in philosophy is a disadvantage. As a general rule, it is my opinion that it is unsafe to place Catholic youth in these colleges for their undergraduate course; and I do not think that in respect to the course of studies, the majority of our young students would find any great advantage in following it, over and above what they can obtain in a good Catholic college. . . .

“Yours very truly,

“AUGUSTIN F. HEWIT.”

We may conclude with this succinct statement from no less an authority than Rt. Rev. Monsignor Thomas S. Preston, Vicar-General of the Archdiocese of His late Eminence, Cardinal McCloskey, and confirmed in the same dignity by his Grace, MOST REV. MICHAEL CORRIGAN, Archbishop of New York.

“110 EAST TWELFTH ST.,

“NEW YORK, *April* 13th, 1885.

“REV. DEAR FATHER:— . . . In regard to the frequentation of non-Catholic colleges by Catholic young men, my views, founded on experience and personal knowledge, are very decided. I think it should never be permitted in any case. I *know* it is fraught with dangers to faith, and even sometimes to morals. Neither is there any just excuse for it, as we have Catholic colleges of equal standing, and in some respects superior to Protestant Colleges. The Holy See has, through Cardinal Simeoni, expressed its disapprobation of it, in a letter to the Bishops of England. . . . It

covers the whole ground. I do not see how Catholic parents can be excused from grievous sin who expose their children to the risk of the loss of faith. And in non-Catholic education, under the best circumstances, there is always this risk.

“Yours faithfully in Christ,
“T. S. PRESTON.”

These representative testimonies are clearly indorsed by the few but telling words of the united Episcopate in its often-quoted late Pastoral: “. . . We cannot close our eyes to the fact that teachers of skepticism and irreligion are at work in our country. They have crept into the *leading educational institutions* of our non-Catholic fellow-citizens . . .” among which are, beyond doubt, included the higher colleges and universities, not specifically sectarian, viz. : those of the States.

“But,” continue the assembled prelates, “when we take into account the daily signs of growing unbelief and see how its heralds not only seek to mould the youthful mind in colleges and seats of learning, but also by actively working amongst the masses, we cannot but shudder at the dangers that threaten us in the future.”

CHAPTER XXXIII.

POPE LEO XIII. GLORIOUSLY REIGNING.

THE name of our already truly glorious Leo has become the synonym for all it means—indomitable courage, the keenest intellect, untiring energy. It is but to be pronounced and its ring holds the world in expectancy of good words for the faithful and strong words for their opponents. If ever the fast vanishing Christian States wished for the help of the unconquered hand of Peter to save them from the inflowing floods of infidelity, socialism, mis-education, it is outstretched to them now. We have space for but few extracts from His Holiness' letter to his Vicar-General of Rome, Cardinal Monaco La Valetta, dated June 26, 1878:

“ . . . Those who, owing to the duties of their positions, should be expected to watch over the true interests of the people of Rome, have issued a decree banishing the Catholic Catechism from the municipal schools. . . .

“ But the welfare and prosperity of nations have no secure protection outside of truth and justice, which the society of the present day so much requires, and in which the Catholic Catechism preserves their rights in their integrity. For the love, then, of the precious fruits that have already been derived and that may be justly expected from this instruction, not only should it not be banished from the Public Schools, but every effort should be made to promote it.

“ He, who, in the education of youth, neglects the will and concentrates all his energies on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the wicked.

“ . . . Is it not cruel to ask that these children grow up without an idea or feeling of religion, until, having reached the ardency of youth, they come in contact with flattering and violent passions, with no arms

to overcome them with, with no restraint, and with the certainty of being allured into the slippery road to crime! It gives great sorrow to our paternal heart to contemplate the lamentable consequences of this insensate resolution, and our sorrow is all the more intense when we consider that temptations to all sorts of vice are far stronger and more numerous now than ever before."

The letter closes with the command to the Cardinal Vicar that pastors be exhorted to urge parents to the strict fulfillment of their duty to children, "and that they be reminded of the duty that is incumbent upon all, to require religious instruction in schools for their children."

What the princely Holy Father sacrifices—all that is given him outside his absolute needs—on charity and the education of the poor, especially in Italy and the Eternal City, is known by reading mankind.¹ Amid many similar instructions he has deigned the Hierarchy of France the following Encyclical Letter, Feb. 8, 1884, quoted by the Baltimore Plenary Council:

"It is of the utmost importance that the offspring of Christian marriage should be thoroughly taught the precepts of religion, and that those arts by which the young are formed for human society be inculcated in conjunction with religious doctrine. To disjoin them would be tantamount to desiring that youthful hearts should become indifferent to their duties to God—a mode of action false in principle and especially pernicious when applied to children of tender age, opening as it does the road to atheism and obstructing that

¹ Under the rubric "The Grand Heart of the Sovereign Pontiff Leo XIII., the Divin Salvatore gives the following, pronounced by His Holiness, in presence of the editor of the journal aforementioned, on Friday, October 13th, 1882:

"Under my predecessor," said Leo XIII., "100,000 francs yearly were expended for the schools. To-day that sum has been quadrupled. All told, we spend at present half a million, and I give it willingly. The damage done to education is by far too great; we must seek out a remedy. I will share my last sous with the schools. Last year, I was told—Oh how much good could be accomplished with 50,000 francs more!—Count upon that increased sum, was my answer. I will tax the Peter Pence in 30,000 francs, and I will furnish the residue from my private purse."

to religion. It behooves good parents by all means to make sure that their children, as soon as they begin to manifest the first sparks of reason, be taught religious precepts, and that in their schools nothing impair the soundness of faith and morals. As both natural and divine law dictate diligence in the raising of children, parents cannot for any reason be released from this obligation. The Church . . . being bound to watch sedulously the teaching and training of youth placed under her care, has always openly condemned schools called mixed or unsectarian (neutras), and admonished heads of families again and yet again . . . carefully to avoid them. . . .

“Those whose youth has not been trained to religion, will grow up without any knowledge of those most important things, which alone are calculated to nourish in man the desire of virtue, and curb the appetites opposed to reason. . . . Finally, without this knowledge, all future cultivation will be diseased ; youth, unaccustomed to reverence God, cannot possibly brook any restraint of honorable living, and, never having dared to deny their own desires, are easily drawn into schemes against the order of society.”

Not yet content with these plain, strong instructions to the Italian and French clergy and people, the wise and benevolent Pontiff has turned his gaze directly upon the English-speaking Catholic world, and opening his infallible mouth deigned to teach even the minutiae of the duties of all, in his short, comprehensive Letter to Cardinal Manning and the English Bishops. The America-loving Prince has mailed to our Catholic papers in the United States a certified translation of a copy of the document in full, as follows :

“VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEDICTION :
 “Your proved fidelity and singular devotion to this Apostolic See are admirably shown in the letter which we have lately received from you. Our pleasure in receiving it is indeed increased by the further knowl-

edge which it gives us of your great vigilance and anxiety, in a matter where no care can be too great: we mean the Christian education of your children, upon which you have lately taken counsel together, and have reported to us the decisions to which you came.

“In this work of so great moment, venerable brethren, we rejoice much to see that you do not work alone; for we know how much is due to the whole body of your clergy. With the greatest charity, and with unconquered efforts, they have provided schools for their children; and, with wonderful diligence and assiduity, they endeavor by their teaching to form them to a Christian life, and to instruct them in the elements of knowledge. Wherefore, with all the encouragement and praise that our voice can give, we bid your clergy to go on in their meritorious work, and to be assured of our special commendation and good will, looking forward to a far greater reward from our Lord God, for whose sake they are laboring.

“Not less worthy of commendation is the generosity of Catholics in this matter. We know how readily they supply what is needed for the maintenance of schools; not only those who are wealthy, but those also who are of slender means and poor; and it is beautiful to see how, often from the earnings of their poverty, they willingly contribute to the education of children.

“In these days, and in the present condition of the world, when the tender age of childhood is threatened on every side by so many and such various dangers, hardly anything can be imagined more fitting than the union with literary instruction of sound teaching in faith and morals. For this reason, we have more than once said that we strongly approve of the Voluntary schools, which, by the work and liberality of private individuals, have been established in France, in Belgium, in America, and in the colonies of the British Empire. We desire their increase, as much as possible, and that they may flourish in the number of their scholars. We ourselves also, seeing the condition of things in this city, continue, with the greatest effort and at great cost, to provide an abundance of such schools for the children of Rome. For it is in, and by, these schools that the Catholic faith, our greatest and best inheritance, is preserved whole and entire. In these schools the liberty of parents is respected; and, what is most needed, especially in the prevailing license of opinion and of action, it is by these schools that good citizens are brought up for the State; for there is no better citizen than the man who has believed and practised the Christian faith from his childhood. The beginning and, as it were, the seed of that human perfection, which Jesus Christ gave to mankind, are to be found in the Christian education

of the young; for the future condition of the State depends upon the early training of its children. The wisdom of our forefathers, and the very foundations of the State, are ruined by the destructive error of those who would have children brought up without religious education. You see, therefore, venerable brethren, with what earnest forethought parents must beware of intrusting their children to schools in which they cannot receive religious teaching.

“In your country of Great Britain we know that, besides yourselves, very many of your nation are not a little anxious about religious education. They do not in all things agree with us; nevertheless, they see how important, for the sake of both society and of men individually, is the preservation of that Christian wisdom which your forefathers received, through St. Augustine, from our predecessor, Gregory the Great: which wisdom the violent tempests that came afterwards have not entirely scattered. There are, as we know, at this day, many of an excellent disposition of mind, who are diligently striving to retain what they can of ancient faith, and who bring forth many and great fruits of charity. As often as we think of this, so often are we deeply moved: for we love with a paternal charity that island which was deservedly called the Mother of Saints; and we see, in the disposition of mind of which we have spoken, the greatest hope and, as it were, a pledge of the welfare and prosperity of the British people.

“Go on, therefore, venerable brethren, in making the young your chief care; press onward and in every way your episcopal work; and cultivate with alacrity and hopefulness whatever good seeds you find: for God, Who is rich in mercy, will give the increase.

“As a pledge of gifts from above, and in witness of our good will, we lovingly grant in the Lord to you, and to the clergy and people committed to each of you, the Apostolic Benediction.

“Given at Rome, at St. Peter’s, on the 27th day of November, in the year 1885, the eighth year of our Pontificate.

“POPE LEO XIII.”

APPENDIX.

No. I.

THREE condemned Propositions of the SYLLABUS on Education in Common Schools.

Prop. XLV. Totum *scholarum publicarum* regimen, in quibus juven-
tus christiana alicujus Reipublicae instituitur, . . . potest ac debet
attribui auctoritati civili, et ita quidem attribui, ut nullum alii cuicumque
auctoritati recognoscatur jus immiscendi se in disciplina scholarum, in
regimine studiorum, in graduum collatione, in delectu aut approbatione
magistrorum.

Alloc. *In Consistoriali*. Nov. 1, 1850.

Alloc. *Quibus luctuosissimis*. Sept. 5, 1851.

Prop. XLVII. Postulat optima civilis societatis ratio, ut *populares
scholae*, quae patent omnibus cujusque a populo classis pueris, ac *publica
universim Instituta*, quae litteris severioribusque disciplinis tradendis et
educationi juventutis curandae sunt destinata, eximantur ab omni
Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac
politicae auctoritatis arbitrio subjiciantur ad imperantium placita et ad
communem aetatis opinionem adamussim.

Epist. ad Archisp. Friburg. *Quum non sine*. Julii 14a 1864.

Prop. XLVIII. Catholicis viris probari potest *ea juventutis insti-
tuendae ratio*, quae sit a Catholica fide et ab Ecclesiae potestate sejuncta,
quaeque rerum dumtaxat naturalium scientiam ac terrenaе socialis vitae
fines tantummodo vel saltem primario spectet. *Ubi Supra*.

. . . Itaque omnes et singulas pravas opiniones ac doctrinas singillatim
hisce Litteris commemoratas auctoritate Nostra Apostolica reprobamus,
proscribimus ac damnamus, easque ab omnibus Catholicae Ecclesiae
filiis, veluti reprobatas, proscriptas atque damnatas omnino haberi volu-
mus et mandamus.

Epistola Encyclica : *Quanta Cura*. 8 Dec. 1864.

No. II.

PIUS THE NINTH'S EPISTLE TO THE ARCHBISHOP OF FRIBURG (BRISGAU).

[The following is an exact and careful translation of the Apostolic Letter of our Holy Father, Pope Pius IX., to the Archbishop of Friburg, in Brisgau (now in the Grand Duchy of Baden, Germany). It is dated July 14th, 1864. The importance of this Apostolic Letter is shown in the fact that from it no less than *seven* of the eighty propositions of the Syllabus were drawn.]

“ To our Venerable Brother Hermann, Archbishop of Friburg, in Brisgau :

PIUS PP. IX.

“ Venerable Brother, Health, and Apostolic Blessing :

“ Ever since, to our exceeding great sorrow of mind, we have learned, from many sources, that regulations were being made in the Grand Duchy of Baden for a new management of Public Schools, in various ways bringing with them great danger to the Christian instruction and education of youth, in that they day by day remove them farther from the wholesome control of the Catholic Church, we have not doubted but you, Venerable Brother, according to your admirable regard for the care of souls, and your notable firmness in guarding the liberty of the Church, and its rights, would staunchly resist all such endeavors as might, ever so little, cause ruin of souls, or in any manner restrain the free authority of your ministry.

“ This we already knew ; but your letter, written to us on this most important matter, and your notes upon it, confirm our confidence in you. And we rejoice exceedingly, Venerable Brother, at seeing that you, though weighed down with years [Archbishop Hermann Von Vicarij, at the date of this letter, was ninety-one years old !], are fighting bravely for the Church, with that indomitable courage which you have shown in the whole course of your Episcopate, and has won for you, from us, and from this Holy Sec, most deserved praises. Thus it is, that while we suffer most bitter afflictions, we find great consolation in knowing how God, Who is rich in mercy, strengthens the Prelates of sacred offices, with a larger help of His Divine grace for the protection of the flock of Jesus Christ, in proportion as wicked men attack and invade the fold.

“ No one, certainly, can doubt that the exceedingly mournful and

lamentable condition into which society, in these times, is falling more and more, comes from the many most ruinous devices which aim at separating from public instructions, and from private families, the faith, the worship, and the saving doctrine of Christ—that this most wholesome power may be restrained and hindered. And these most hurtful contrivances have, of necessity, their origin in depraved doctrines, which we are deeply afflicted at seeing lift up their heads, and grow into accepted customs more and more, everywhere, to the exceeding hurt of the Church and of Civil Society, in this our most miserable age. And, surely, when truths revealed by God can be shamelessly denied, or relegated to the judgment of human reason, the subjection of the natural to the supernatural order, which is every way fitting, is clearly destroyed; and men are shut out from seeking their eternal destiny, and reduced to busying themselves solely about the fleeting affairs of this quickly passing world.

“The Church was constituted by its Divine Author the Pillar and Foundation of the truth, that she might teach all men Divine Faith, might keep the deposit of that Faith, given to her, perfect; and that she might mold and direct men, and their customs, and their dealings, to a purity of morals, and an uprightness of life, after the pattern of revealed doctrine. But the fosterers and propagandists of bad teachings exert all their power to rob the Ecclesiastical power of its authority over human society. Wherefore they leave nothing unattempted, nothing untried, that they may hamper, or exclude altogether from these educational institutions, the entire power of the Church, and its health-giving force, which the Church herself, of her Divine authority, has ever exercised, and ought to exercise, in these institutions of human society. But these very institutions they would subject to the will of the political authority, and to the rule of the evanescent notions of the age.

“No wonder the wretched efforts of this kind, in the instruction and education of the young, appear palpably. Nor is there any doubt that human society is to be visited and tormented with most grievous penalties, when from the public and the private instruction of youth the controlling authority of the Church, and its wholesome restraints, are gone—so intimately affecting the happiness both of sacred and secular society.

“For it is thus, by such specious craftiness, that human society is, little by little, bereft of that true Christian spirit which, alone, can aid men in settling the peace and good order of public life; give effect to, and control, any true and valuable progress of civilization, and afford to men all those helps necessary for them to attain their end, after the con-

summation of their mortal existence. And, assuredly, the method of instruction proposing to deal with the knowledge merely of natural things, and the ends of this life of society on earth, by this very fact withdraws from truths revealed by God, and must, of necessity, glide into a spirit of error and of lies. And the education that, without the help of Christian Doctrine, and of the Catholic discipline of morals, would train the tender minds of youth, and their hearts, which, without these supernatural aids are like melted wax, ready to be stamped with vice, cannot fail to bring forth a progeny that will be moved only by depraved appetites, and selfish motives, to the overwhelming in disgrace both of private families, and of the republic.

“But if this most ruinous method of teaching, disjoined from Catholic faith, and from the control of the Church, is of extreme injury to men, and to society, when the question regards advanced studies, and such lessons as may be of advantage to be given, in public institutions, to children of the more favored classes of society; who does not see that much worse evils and hurts arise from this system, if it is used in common schools. For it is in these schools, most of all, that all the children of whatever class of society are to be taught, from their tenderest years, the mysteries of our most holy religion, and by initial instructions are to be carefully fostered and trained, precisely, to piety, proper customs and practices, and how to conduct themselves in society.

“Now, in these schools, the doctrines of religion ought to have the primary place, in a manner so especial, in instruction and education, and so pervade these, that knowledge gained of other things,—a taste for which may be given to youth,—ought to be considered as merely accidents.

“Therefore youth are exposed to the greatest dangers, unless their instruction, in schools referred to, is coupled, by the closest tie, with religious teaching. As common schools have been instituted mainly for the religious education of the people, to cherish Christian piety and morality, they have, therefore, always deservedly and with perfect right claimed the whole care, solicitude, and watchfulness of the Church, above all other educational institutions. And, therefore, the designs and endeavors of excluding the Church’s authority from the common schools proceed from a most hostile disposition to the Church, and from the desire of extinguishing the Divine light of holy faith in the nations. Wherefore the Church, which first founded those schools, has always bestowed the greatest care and zeal upon them, and considered them as the most important department of her authority and jurisdiction; and

any separation of them from the Church cannot but be productive of the greatest loss to the Church and to the schools themselves. All those who would have the Church resign, or withdraw her salutary direction of the popular schools, demand nothing less than that the Church should act against the behests of her Divine Founder, and neglect the most important charge committed to her of procuring the salvation of men.

“Assuredly, in whatever places or countries these most dangerous schemes of excluding the authority of the Church from the schools should be attempted or put into execution, and the youth should be lamentably exposed to the danger of suffering loss in their faith, the Church is not only bound to use all her zeal and efforts and spare no pains at any time, that the young should receive the necessary religious education, but is also bound to admonish all the faithful, and declare to them that such schools, being hostile to the Catholic Church, cannot in conscience be frequented.”

No. III.

INSTRUCTIO DE SCHOLIS PUBLICIS AD RMOS EPISCOPOS IN FOEDERATIS STATIBUS AMERICAE SEPTENTRIONALIS.

Pluries S. Congregatio de Propaganda Fide certior facta est in Foederatis Statibus Americae Septentrionalis Catholicae juventuti e scholis publicis, quas illic vocant, gravissima damna imminere. Tristis quocirca hic nuntius effecit, ut praedicta S. Congregatio amplissimis istius ditionis episcopis nonnullas quaestiones proponendas censuerit, quae partim ad causas cur fideles sinant liberos suos scholas acatholicas frequentare, partim ad media quibus facilius juvenes e scholis hujusmodi arceri possint, spectabant. Porro responsiones a laudatis episcopis exaratae ad Supremam Congregationem Universalis Inquisitionis pro natura argumenti delatae sunt, et negotio diligenter explorato Feria IV., die 30 Junii, 1875, per Instructionem sequentem absolvendum ab Emis. Patribus judicatum est, quam exinde SS. Dnus. Noster Feria IV., die 24 Novembris praedicti anni adprobare, ac confirmare dignatus est.

Porro in deliberationem cadere imprimis debebat ipsa juventutis instituentiae ratio scholis hujusmodi propria atque peculiaris. Ea vero S. Congregationi visa est etiam ex se perculi plena, ac perquam adversa rei

catholicae. Alumni enim talium scholarum cum propria earundem ratio omnem excludat doctrinam religionis, neque rudimenta fidei addiscent, neque Ecclesiae instruentur praeceptis, atque adeo carebunt cognitione homini quam maxime necessaria, sine qua Christiane non vivitur. Enimvero in ejusmodi scholis juvenes educantur jam inde a prima pueritia, ac propemodum a teneris unguiculis: qua aetate, ut constat, virtutis ac vitii semina tenaciter haerent. Aetas igitur tam flexibilis si absque religione adolescat, sane ingens malum est. Porro autem in praedictis scholis, utpote sejunctis ab Ecclesiae auctoritate, indiscriminatum ex omni secta magistri adhibentur, et ceteroquin ne perniciem afferant juventuti nulla lege cautum est, ita ut liberum sit errores et vitiorum semina teneris mentibus infundere. Certa item corruptela insuper ex hoc impendet, quod in iisdem scholis aut saltem pluribus earum, utriusque sexus adolescentes, et audiendis lectionibus in idem conclave congregantur, et sedere in eodem scamno masculi juxta feminas jubentur: quae omnia efficiunt ut juvenus misere exponatur damno circa fidem, ac mores periclitentur. Hoc autem periculum perversionis nisi e proximo remotum fiat, tales scholae tuta conscientia frequentari nequeunt. Id vel ipsa clamat lex naturalis et divina. Id porro claris verbis Summus Pontifex edixit, Friburgensi quondam Archiepiscopo die 14 Julii, 1864, ita scribens: *Certe quidem ubi in quibuscumque locis regionibusque perniciosissimum hujusmodi vel susciperetur, vel ad exitum perduceretur consilium expellendi a scholis Ecclesiae auctoritatem, et juvenus misere exponeretur damno circa fidem, tunc Ecclesia non solum deberet instantissimo studio omnia conari, nullisque curis parcere, ut eadem juvenus necessariam Christianam institutionem, et educationem habeat, verum etiam cogeretur omnes fideles monere, eisque declarare ejusmodi scholas Ecclesiae Catholicae adversas haud posse in conscientia frequentari.* Et haec quidem utpote fundata jure naturali ac divino, generale quoddam enunciant principium, vimque universalem habent, et ad eas omnes pertinent regiones, ubi perniciosissima hujusmodi juventutis instituendae ratio infelicitate fuerit. Oportet igitur ut Sacrorum Antistites, quacumque possint ope atque opera, commissum sibi gregem arceant ab omni contagione scholarum publicarum. Est autem ad hoc, omnium consensu, nil tam necessarium, quam ut Catholici ubique locorum proprias sibi scholas habeant, easque publicis scholis haud inferiores. Scholis ergo Catholicis, sive condendis, ubi defuerint, sive amplificandis, et perfectius instruendis parandisque, ut institutione ac disciplina scholas publicas adaequent, omni cura prospiciendum est. Ac tam sancto quidem exequendo consilio, tamque necessario haud inutiliter adhibebuntur, si Episcopis visum fuerit, e Congregationibus religiosis sodales sive viri sive mulieres;

sumptusque tanto operi necessarii ut eo libentius atque abundantius suppeditentur a fidelibus, opportune oblata occasione, sive concionibus, sive privatis colloquiis serio necesse est ut ipsi commonefiant, sese officio suo graviter defecturos, nisi omni qua possunt cura, impensaue scholis Catholicis provideant. De quo potissimum monendi erunt quotquot inter Catholicos ceteris praestant divitiis ac auctoritate apud populum, quique comitiis ferendis legibus sunt adscripti. Et vero in istis regionibus nulla obstat lex civilis quominus Catholici, ut ipsis visum fuerit, propriis scholis prolem suam ad omnem scientiam ac pietatem erudiant. Est ergo in potestate positum ipsius populi Catholici ut feliciter avertatur clades, quam scholarum illic publicarum institutum rei Catholicae minatur. Religio autem ac pietas ne a scholis vestris expellantur, id omnes tandem persuadeant sibi plurimum interesse, non singulorum tantum civium ac familiarum, verum etiam ipsius florentissimae Americanae nationis, quae tantam de se spem Ecclesiae dedit.

Caeterum S. Congregatio non ignorat talium interdum rerum esse adjuncta, ut parentes Catholici prolem suam scholis publicis committere in conscientia possint. Id autem non poterunt, nisi ad sic agendum sufficientem causam habeant; ac talis causa sufficiens in casu aliquo particulari utrim adsit necne, id conscientiae ac iudicio Ordinariorum relinquendum erit; tunc ea plerumque aderit, quando vel nulla praesto est schola Catholica, vel quae suppetit parum est idonea erudiendis convenienter conditioni suae, congruenterque adolescentibus.

Tunc autem ut scholae publicae in conscientia adiri possint, periculum perversionis cum propria ipsarum ratione plus minusve nunquam non conjunctum, opportunis remediis cautionibusque, fieri debet ex proximo remotum. Est ergo imprimis videndum, utrumne in schola, de qua aedunda quaeritur, perversionis periculum sit ejusmodi, quod fieri remotum plane nequeat: velut quoties ibi aut docentur quaedam, aut aguntur, Catholicae doctrinae bonisve moribus contraria, quaeque citra animae detrimentum, neque audiri possunt, nedum peragi. Enimvero tale periculum, ut per se patet, omnino vitandum est quacumque damno etiam vitae.

Debet porro juvenus ut committi scholis publicis in conscientia posit, necessariam Christianam institutionem et educationem saltem extra scholae tempus rite ac diligenter accipere. Quare parochi et missionarii memores eorum, quae providentissime hac de re Concilium Baltimorese constituit, catechesibus diligenter dent operam, iisque explicandis praecipue incumbant veritatibus fidei ac morum, quae magis ab incredulis et heterodoxis impetuntur; totque periculis expositam juventutem impensa cura, qua frequenti sacramentorum usu, qua pietate in Beatam Virginem

studeant communire, et ad religionem firmiter tenendam etiam atque etiam excitare. Ipsi vero parentes, quive eorum loco sunt, liberis suis sollicite invigilent, ac vel ipsi per se, vel, si minus idonei ipsi sint, per alios, de lectionibus auditis eos interrogent, libros iisdem traditos recognoscant, et si quid noxium ibi deprehenderit, antidota praebeant, eosque a familiaritate et consortio condiscipulorum, a quibus fidei vel morum periculum imminere possit, seu quorum corrupti mores fuerint, omnino arceant atque prohibeant.

Hanc autem necessariam Christianam institutionem et educationem liberis suis impertire quotquot parentes negligunt: aut qui frequentare illos sinunt tales scholas, in quibus animarum ruina evitari non potest: aut tandem qui, licet schola Catholica in eodem loco idonea sit, apteque instructa et parata, seu quamvis facultatem habeant in alia regione prolem Catholice educandi, nihilominus committunt eam scholis publicis, sine sufficiente causa ac sine necessariis cautionibus, quibus periculum perversionis e proximo remotum fiat: eos, si contumaces fuerint, absolvi non posse in sacramento poenitentiae ex doctrina morali Catholica manifestum est.

Catholic Educational Summary of Provinces of United States, 1883-5.

PROVINCE.	STATES.	PAR. SCHOOLS.	TOT. SCHOOLS.	TOTAL SCHOLARS.
Cincinnati,	Ohio, Ind., L. Mich., Ky., Tenn.	650	780	144,000
New Orleans,	Lou., Miss., Ala., Texas, Ark., W. Fla.	153	277	23,700
San Francisco,	Cal., Nev., Utah.	82	131	15,700
Milwaukee,	Wis., Minn., N. Mich., Dak.	288	361	42,400
St. Louis,	Mo., Kan., Neb., Iowa.	297	388	46,400
Chicago,	Illinois.	295	323	48,540
Santa Fé,	New Mex., Colo., Ariz.	61	81	5,450
Philadelphia,	Pennsylvania.	286	464	61,000
Oregon City,	Oregon, Wash., Id.	21	53	2,350
Boston,	New England States.	203	263	61,220
New York,	New York, New Jersey.	490	691	144,620
Baltimore,	Md., Del., Va., W. Va., N. S. Car., E. Fla.	160	249	27,470
Indian Missions,	Indian Terr.	46	73	3,114
	Grand Totals,	3032	4134	625,964

CATHOLIC EDUCATIONAL SUMMARY IN BRITISH AMERICA, 1884.

Parochial Schools.	Total Schools.	Total Scholars.	Population.
3,585	3,791	26,400	2,170,000

NOTE.—It is barely necessary to add, in this connection, that the widely published list of churches with and without parochial schools—taken originally from the German Pastoral-Blatt of St. Louis, if true in some respects and *literally*,—on the other hand, *scatet mendis*; and is therefore grossly misleading. It is only by the utmost vigilance and comparative study such a list can be made tolerably accurate.

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