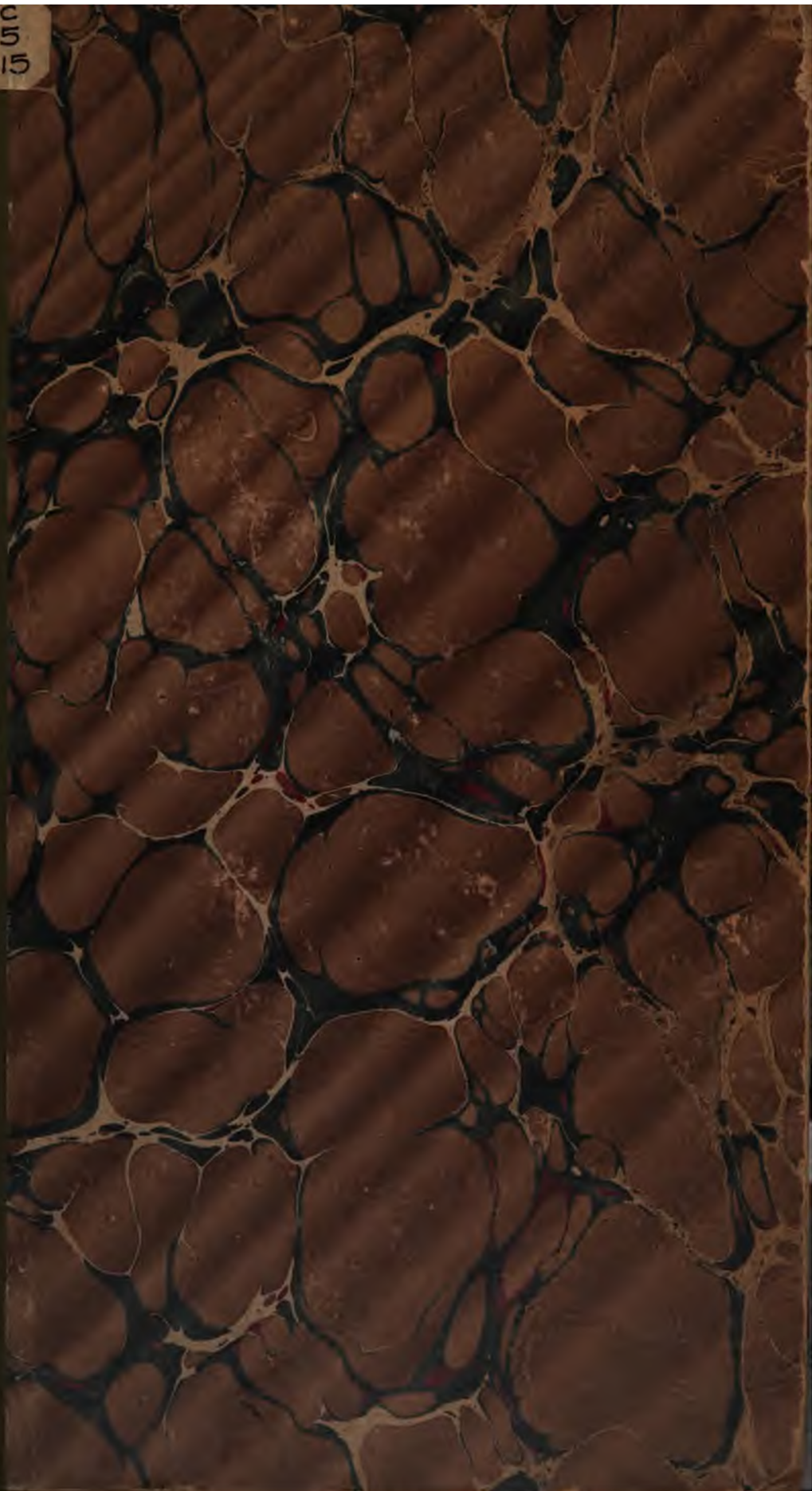


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AN EXPOSITION AND BRIEF REVIEW OF THE LATIN TRACT
"DE ABSOLUTIONE PARENTIBUS."

By Rev. J. G. WHITE.
BOSTON, 1890.

BY J. G. WHITE.

THE ABOMINATIONS OF ROMAN CATHOLIC BAPTISM.

As taught in Peter Dens' "Moral Theology."

By **MRS. M. L. SHEPHERD,**

President National Association Loyal Women of American Liberty.

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DE
ABSOLUTIONE

PARENTIBUS, QUI PROLEM SCHOLIS
PUBLICIS SEU PROMISCUIS INSTITUENDAM TRADUNT,
NEGANDA NECNE,

SPECIMEN,

*QUOD JUDICIO VENERABILIS CLERI AMERICANI ET EARUM
REGIONUM, IN QUIBUS SCHOLARUM PUBLICARUM SEU
PROMISCUARUM VIGET SYSTEMA, AD PROMO-
VENDAM PRAXIS UNIFORMITATEM,*

SUBMITTIT

A. KONINGS, CONG^{NIS} SS^{MI} REDEMPT.,
IN COLLEGIO ILCHESTERIENSI EJUSDEM CONGREGATIONIS AD S. CLEMENTIS
S. THEOLOGIE AC SS. CANONUM PROFESSOR.

BOSTONIÆ.
TYPIS PATRICII DONAHOE.
1874.

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MONITUM.

Paragraphi vel partes paragraphorum, quæ his signis [] includuntur, adjecta, aut, ut nunc leguntur, immutata sunt post receptas Episcoporum approbationes.

IMPRIMATUR.

* JOANNES JOSEPHUS,

Ep. Bostoniensis.

BOSTONÆ, 16 Jan., 1874.

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We have detected a secret Latin tract of 30 pages, endorsed by ELEVEN ROMAN BISHOPS from Boston to Natchez, and from Detroit to Savannah, (including Cardinal Gibbons) secretly sent out for this purpose. We have employed one of the best electrophotographers of the United States to transfer the Latin text to metallic plates, so that there shall not be intentionally omitted or misprinted a word, letter, or vowel accent. The translation will be accurate, and intended to present the true import of the original. To be accompanied with brief notes by the author.

The attention of the American clergy, all teachers of Public Schools, and all true American patriots, is invited to this book, as a beacon of approaching danger, forced upon us by the Pope of Rome, and his Jesuit hierarchy in our midst. The work is in the hands of the publishers, and will be subject to orders in a few days. Price 50 cts. To the Protestant clergy, and teachers of free schools, 20 per cent. off. To all patriotic organizations and booksellers, per quantity, liberal special rates. Until June 30th, Cash Orders will be received at No. 5 Chardon St., Boston, Mass.; after that date, address the Author and Publisher,

REV. J. G. WHITE, STANFORD, ILL.

BOSTON, MASS., June 16, 1890.



APPROBATIO.

Cum opusculum, cui titulus est: *De absolutione parentibus, qui prolem scholis publicis seu promiscuis instituendam tradunt, neganda necne, Specimen, quod judicio Venerabilis Cleri Americani et earum regionum, in quibus scholarum publicarum seu promiscuarum viget Systema, ad promovendam praxis uniformitatem, submittit A. Konings, Congregatus SS^{mi} Redempti, in collegio Ilchesteriensi ejusdem Congregationis ad S. Clementis S. Theologiae ac SS. Canonum Professor, duo ejusdem Congregationis theologi, quibus id a nobis commissum fuit, recognoverint et imprimi posse probaverint, potestate nobis à R^{ssmo} Patre N. Mauron, dictae Congregationis Rectore Majora ac Superiore Generali factâ, facultatem concedimus, ut typis mandetur.*

In quorum fidem has litteras manu nostrâ subscriptas et sigillo officii nostri munitas dedimus.

[L. S.]

JOSEPHUS HELMPRAECHT, C. S. S. R.,

Sup. Prov.

BALTIMORE, in Solemnitate SS^{mi} Rosarii B. M. V. 1873.

Approbatio Reverendissimi Episcopi Natchitochensis.

REVEREND FATHER,

I have carefully perused the short treatise *De Absolutione*, etc. I must say that such a treatise has long been for the confessors, more especially in this country, a great and important desideratum. I not only fully approve of it, as being altogether in the spirit and in conformity with the doctrine of St. Alphonsus, but I wish it to be published as soon as practicable.

Please receive my sincere congratulations and the expression of my respect.

Your humble servant in Xto,

* AUG. MARIA, Bp. of Natchitoches.

NATCHITOCHES, Dec. 20, 1873.

Approbatio Reverendissimi Episcopi Pittsburgensis.

REV. AND DEAR FATHER,

I have read with pleasure the document you have so kindly sent to me, and I assure you of my cordial approbation.

* CH. DOMENEC, Bp. of Pittsburgh.

PITTSBURGH, Dec. 26, 1873.

Approbatio Reverendissimi Episcopi de Marysville.

REV. DEAR FATHER,

Accept my sincere thanks for your Pamphlet, "*De Absolutione*," etc., which meets my fullest approbation. Your conclusions are based upon and legitimately deduced from principles which no Catholic can call in question. The analogy which you have traced between the precautions required by the Church in the event of Mixed marriages and Mixed schools is admirably drawn out.

* E. O'CONNELL, Bp. of Marysville.

MARYSVILLE, Dec. 28, 1873.

Approbatio Reverendissimi Episcopi Galvestoniensis.

I have read your pamphlet "*De Absolutione*," etc., and I approve of it.

* C. M. DUBUIS, Bp. of Galveston.

GALVESTON, Feb. 14, 1874.

Approbatio Reverendissimi Episcopi Wilmingtonensis.

ADM. REV. PATER,

Tuas, quas nuper accepi litteras . . . non sine magno gaudio et inspexi et approbavi; etenim tam Scyllam quam Charybdim cautè vitasti, normamque veluti, quam tuto pede sequi possint animarum directores, eruditione plenam et ad tramitem sinceræ Ethices omnibus demonstrasti.

Hanc igitur ob causam . . . Tibi, Adm. Rev^{de} Pater, maximopere gratulor.

Tuus in Christo servus,

* THOMAS, Ep. Wilmingtonensis.

WILMINGTON., die 31 Dec., 1873.

Approbatio Reverendissimi Episcopi Richmondensis.

REV. DEAR FATHER,

I have seen and examined with much profit and satisfaction your learned treatise "De Absolutione," etc.

Your Reverence proves conclusively that while principles are everywhere the same, there are circumstances of place and person which often oblige us to modify our decision.

I think your pamphlet, so remarkable for its moderation, will do much good.

Accept my thanks, while I remain

Yours faithfully in Xto.

* JAMES GIBBONS, Bishop of Richmond.

RICHMOND, Dec. 30, 1873.

Approbatio Reverendissimi Episcopi Crossensis.

REV. PATER,

Tractationem tuam de "*Absolutione Parentibus*, etc., *neganda necne*," attente a Nobis perlectam, hisce præsentiis lubentur in omnibus ejus partibus approbamus, censentes te in eâ nimium inter rigorem et noxiam laxitatem juxta sanæ doctrinæ principia mediâ et rectâ viâ inoffenso pede processisse.

Datum in Civitate Crossensi, die 27 Decembris A. S. 1873.

* MICHAEL HEISS, Ep. Crossensis.

Approbatio Reverendissimi Episcopi Detroitensis.

REV. DEAR FATHER,

The exposition of the question which you treat is not only of the greatest importance, but owing to the recent controversies has created rather a confusion in the minds of many as to its practical bearings "*pro confessario*." And therefore I am confident, that the clergy will welcome your lucid explanation of the practical application with no ordinary delight. Permit me to thank you most cordially for the work you have undertaken for the guidance of the sincere souls.

Yours truly in Xst,

* C. H. BORCESS, Bp. of Detroit.

DETROIT, Dec. 22, 1873.

Approbatio Reverendissimi Episcopi Savannahensis.

MY DEAR KONINGS,

I received your Tractatus "De Absolutione," etc. I have carefully read it, and heartily indorse it. I have spoken with Bishops N. N. . . . about the work, and they have all praised it greatly. . . .

Yours as ever in S.S. Cordibus Jesu et Mariæ,

* WILLIAM, Bp. of Savannah.

SAVANNAH, Jan. 1, 1874.

PREFACE.

THE following pages if carefully examined will chiefly explain themselves.

This work is prepared amidst the pressure of other engagements. The next edition may be revised and enlarged.

In the year 1875, soon after the Latin tract "DE ABSOLUTIONE PARENTIBUS" was published, we detected it in the West, where it evidently was not intended to be seen or read by "*heretics*." On numerous occasions in public lectures we exposed its contents, and supposed the facts were extensively known. Arriving in Boston last March we purchased additional copies of the work unchanged, from the house where it was originally published.

Thus for more than 15 years this Jesuit tract has diffused its poison, and accomplished its deadly work so quietly that (so far as we are informed) not a Protestant minister in Boston, where it was published, had knowledge of its existence. We therefore determined to expose it to the American people.

To avoid typographical errors, and preclude the possibility of a Jesuit pretext that we had garbeled the original, we submitted it to a first-class photogravure company, who transferred the Latin text to plates without setting a type. If there is a vowel point, a dot of an *i*, or cross of a *t* omitted we have not observed it.

In the Latin translation we have endeavored to retain the true sense of the author, and if we have failed the readers may refer to the Latin on the opposite page.

The references will be found at the bottom of the Latin pages for two reasons—there was not space for them on the English page, and there was no necessity for duplicates.

This work has been prepared with as much care as circumstances would permit. The Latin is not strictly classic, but partially monkish or medieval, but it is such as the Roman clergy furnished. Such as readers may examine for themselves.

We had thought of a title for this pamphlet in "Romish Casuistry and Priest Craft, vs. Our Public School System." But to the common reader it might not express the *inherent deviltry* in this *malignant assault* against the Public Schools and religious liberties. We therefore prefer "*Foot Prints of Satan*."

To this small work we invite the attention of all the Protestant clergy, and all true patriots and friends of the public school.

J. G. WHITE.

BOSTON, MASS, July 3, 1890.

LECTORI BENEVOLO.

HAUD pauca, et ea quidem præclara, hâc nostrâ præsertim ætate, in lucem prodierunt scripta de "*scholis ab Ecclesiâ doctrinâ, auctoritate et vigilantia amotis.*" Nullum vero, quod ego quidem sciam, in quo eâ, quæ Casuistarum propria est, ratione tractetur quæstio de absolutione parentibus, prolem ejusmodi scholis instituendam committentibus, negandâ necne. Profecto, quotquot sæculo nostro labente de Pastoralis Theologiâ scripsere, quæstionem hanc pro disciplinæ suæ more attigerunt; sed alia est Pastoralis, alia Casuisticæ Theologiæ ratio; illa videlicet *modum* potius, quo principia moralia *efficacius* et *prudenter* in praxim deducantur, docet; hæc quid principia illa, pro casuum varietate, *stricte* exigant, quid non. Nova igitur, ni fallor, est isthæc, non quæstio quidem, sed tractatio.

Itaque non Pastoralis Theologiæ regulas in hâc nostrâ opellâ circa efficaciorum et prudentiorum confessariorum hac in re agendi modum tradimus; sed tractationem nostram arctioribus Casuisticæ Theologiæ limitibus circumscribentes, hoc unum quærimus an absolutio semper ac omni in casu deneganda sit parentibus, qui prolem scholæ alicui publicæ instituendam confidunt. Quâ in re, si cui visi fuerimus à mediâ inter laxitatem et rigorem viâ aberrasse, monita et elucidationes, quibus ad eam reducatur, libenter sumus suscepturi, scriptionem hanc nostram, quam cæteroquin judicio Matris Ecclesiæ, animo ad obediendum promptissimo, subicimus, ex prudentiorum consiliis illic correcturi. Unum vero hoc rogamus, ut ne quis animo, non ab omni præjudicatâ opinione libero, aut praxi, quam hucusque sibi sequendam duxerit, tenacius quam par sit adhærenti, hæc mea, qualiacumque sint, pervolvat.

TO THE FRIENDLY READER.

NOR a few writings, and those indeed of distinguished merit, have appeared in this age of ours, respecting *schools which are removed from the teaching, authority, and watch-care of the Church*. But no one of these with which I am acquainted treats, in that manner which is proper to casuists, the question, whether absolution ought to be denied or not to parents who commit their offspring to the instruction of such schools. Doubtless as many as have written in the present century on Pastoral Theology have touched this question after the manner of their department of study; but the method of Pastoral Theology differs from that of Casuistic Theology; the former teaches rather the *way* in which moral principles may be the more *efficaciously* and *prudently* brought into practical application; the latter teaches what those principles, in accordance with the variety of cases, *strictly* require, and what they do not require. If I mistake not, then, this is a new treatment of the question, though the question itself is not new.

In this little work of ours, therefore, we do not offer rules of Pastoral Theology, respecting the more efficacious and prudent way of dealing with the matter on the part of confessors; but confining our consideration to the narrower limits of Casuistic Theology, we inquire into this one thing, whether absolution is always and in every case to be denied to parents who commit their children to the instruction of any public school. If in developing this subject we shall seem to any one to depart from the middle way between laxity and rigor, we will readily receive the admonitions and elucidations by which we may be brought back to it, and will straightway correct by the counsels of the more prudent this writing of ours, which otherwise we submit, with most obedient mind, to the judgment of the mother Church. But this one thing we ask, that no one may read and examine what we present, with a mind biassed by a predetermined opinion or adhering more tenaciously than is just to the practice which hitherto he has considered himself under obligation to follow.

I.

EXPONITUR STATUS QUÆSTIONIS.

1. — Filiis a parentibus, vel ab iis, qui ipsis parentum loco sunt, deberi educationem, non tantum corporalem, sed etiam, et eam quidem maximè, *spiritualem*, apud omnes catholicos in confesso est. Ad hanc vero spiritualem educationem ex parte parentum, præter correctionem et exemplum, requiritur etiam, et imprimis, *doctrina*. Tenentur nimirum parentes, "per se, vel per bonos instructores erudire filios in bonis moribus, in observatione mandatorum Dei, in fide et in omnibus ad salutem necessariis, quia illos genuerunt propter Deum assequendum, et consequenter illos erudire debent in viâ, quâ ad Deum perveniant." Hinc Deut.¹: "DOCETE filios vestros" (verba mea) "ut illa meditentur," et Ecc.²: "Fili tibi sunt?" "ERUDI illos et curva illos a pueritia illorum." ³

2. — Jam vero quæritur utrum huic suo officio *graviter* semper desint, atque adeo absolutione numquam non sint indigni parentes, qui filios suos scholæ alicui publicæ instituendos tradunt.

Scholarum *publicarum* (*common, public, national schools*) nomine in hac nostrâ quæstione veniunt eæ, in quibus *de facto* viget "ea juventutis instituendæ ratio, quæ sit a catholicâ fide et Ecclesiæ potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo vel saltem primario spectat." ⁴ Dico: "*de facto* viget." Sunt videlicet scholæ, in quibus, licet *publicæ* audiant vi legis, quâ existunt, *de facto* ejusmodi viget juventutis instituendæ ratio, quæ à catholicâ fide non sit sejuncta, ludimagistris legem negligentibus, et iis, qui legi servandæ invigilare debent, conniventibus. In quæstione autem nostra non agitur de parentibus, qui filios suos, *ejusmodi* scholis instituendos tradunt, sed de iis, qui illos committunt scholis, quæ non *nomine* tantum, sed et *re* publicæ sint.

¹ XI. 19. ² VII. 25. ³ Gury, Comp. Th. Mor. P. I. n. 374. Ed. in Germ. Quarta.

⁴ Prop. 48 in Syllabo damn.

I.

EXPOSITION OF THE STATE OF THE QUESTION.

1. That parents, or those who occupy the place of parents, owe to children not only a physical, but also, and most of all a *spiritual* education, is confessed by all Catholics. But this spiritual education on the part of parents requires, besides correction and example, also and preëminently *doctrine*. Parents in truth are bound "either in person or through good instructors to educate their children in good morals, in observation of the commandments of God; in faith and in all things necessary to salvation, because they have begotten them that they might attain unto God, and consequently they ought to instruct them in the way by which they may come to God." Hence we read in Deuteronomy: "*Teach your children* (my words), *that they may meditate upon them,*" and in Ecclesiasticus: "*Hast thou children? Teach them and bend them from their youth.*"

2. Now, then, comes the inquiry, whether parents always *gravely* fail of this duty of theirs, and are therefore never worthy of absolution, who commit their children to the instruction of any public school. Under the title of *public* (*common, national*), *schools*, as used in this question, come those in which there prevails *de facto* "that method of instructing the youth which is severed from the Catholic faith and the authority of the Church, and which aims solely, or at least primarily, only at the knowledge of things natural and the ends of life pertaining to earthly society." I say, "prevails *de facto*." There are in truth schools, in which, although they may be called *public* in consideration of the law by which they exist, there prevails *de facto* such a method of instructing the youth as is not severed from the Catholic faith, the schoolmasters neglecting the law, with the connivance of those whose duty it is to watch over its observance. But in our question we are concerned not with parents who send their children to be instructed in schools of this sort, but with those who commit them to schools which are public not only in *name* but also in *fact*.

II.

EXPONUNTUR PRINCIPIA, E QUIBUS QUÆSTIONIS SOLUTIO
PETENDA EST.

3. — PRINCIPIMUM I. Legis præcepta alia *affirmativa*, alia *negativa* distinguuntur. Pleraque tamen, etsi vi verborum, quibus enunciantur, videantur vel tantum affirmativa, vel tantum negativa, prout actus cujusdam positionem vel præcipiunt vel prohibent, in se includunt utrumque.¹ Sic præceptum, quo parentes obligantur filios eo, quo supra n. 1 diximus, modo per se vel per alios instituere, vi verborum affirmativum est; implet tamen etiam negativum.

Et vi quidem sensûs affirmativi hujus præcepti *curare* tenentur, ut filii catholicè, quodcumque modo, instituantur; vi vero negativi *cavere*, ne ex scholis, quibus instituendi committuntur, eorum fides moresve detrimenti quid capiant.

4. — PRINCIPIMUM II. Præceptum, quatenus affirmativum est, 1) *semper* quidem, sed *non ad semper* obligat, nec 2) *necessario* requirit, ut parentes filios scholæ cuicumque committant; at vero 3) *omnino* exigit, ut eo, quo fieri poterit, modo catholicè instituantur.

Probatur principium per partes. — A. *Semper quidem, sed non ad semper obligat.* Etenim hæc est præcepti affirmativi natura, ut per positivum actum impleri debeat; at hujus actûs positivi non semper datur aut occasio, aut possibilitas; ergo non obligat *ad semper*. Sic actus positivus, quo à parentibus impleri debet præceptum de prole catholicè educandâ, est actus docendi ea, sine quorum scientia proles catholicè educari nequit; at hujus actus positivi nec semper, nec ubique datur possibilitas; fieri enim potest, quâdemumcumque de causâ, ut parentes huic actui ponendo idonei per se ipsos non sint, nec alios habeant aut habere possint, à quibus eorum loco ponatur.

B. *Non necessario requirit, ut parentes filios scholæ cuicumque committant.* Schola enim per se non est medium *unicum* (licet *ordinarium*), quo præceptum impleatur; nam vel per se ipsos, si idonei fuerint, vel per alios catholicæ filiorum institutioni extra omnem scholam sufficienter providere *absolute loquendo* possunt.

¹ Scavini Theol. Mor. t. I. n. 157, Ed. XI. et Suarez, tom. V, de Leg. Lib. II. Cap. X. n. 1. Ed. Paris. 1856.

II.

EXPOSITION OF THE PRINCIPLES FROM WHICH THE SOLUTION OF THE QUESTION
IS TO BE SOUGHT.

3. — PRINCIPLE I. — Precepts of law are distinguished some as *affirmative*, others as *negative*. Most of them, nevertheless, even if by the force of the words in which they are enuntiated, they seem to be either exclusively affirmative or exclusively negative, so far as they inculcate or prohibit the fulfilling of the same act, include both aspects. So the precept, by which parents are obligated to instruct their children, either in person or through others, is affirmative in its verbal statement, as was said above in number one; it implies, nevertheless, also a negative.

And indeed, by force of the affirmative sense of this precept they are bound to *use care* that their children may be instructed in some Catholic mode; by force of the negative sense they are bound to *be on guard* against their receiving any detriment to their faith and morals from the schools to which they are committed for instruction.

4. — PRINCIPLE II. — The precept, so far as it is affirmative, obligates indeed *always*, but *not always to a specific act*, nor does it *necessarily* require that parents should commit their children to any school, but it does demand *unqualifiedly* that they be instructed in that Catholic mode which shall be available.

The principle is proved part by part. A. It obligates always indeed, but not always to a specific act. For this is the nature of an affirmative precept, that it should be fulfilled by a positive act; but of this positive act there is not always provided either the occasion or the possibility; therefore, it does not obligate *always to a specific act*. So the positive act by which parents are bound to fulfill the precept to educate their offspring in a Catholic manner, is the act of teaching those things without the knowledge of which their offspring cannot be educated in a Catholic manner; but of this positive act neither always nor everywhere is the possibility given; for it may happen from some cause, that parents are not fitted to fulfill this act in person, and neither have nor can have others who may fulfill it in their place.

B. Not necessarily is it required that parents should commit their children to any school. For a school is not by itself the *only* (though the *ordinary*) means, by which the precept may be fulfilled; for either by themselves, if they are competent, or through others they can, *absolutely speaking*, provide sufficiently for the Catholic instruction of their children apart from all schools.

C. *Omnino exigit, ut eo, quo fieri poterit, modo catholicè instituantur.* Præceptum enim, ut affirmativum, obligat semper, et nisi ad illud, quod dictum est, obligaret, penitus vanum foret.

5. — PRINCIPIMUM III. Præceptum, quatenus negativum est, *semper et ad semper* obligat parentes, ne prolem committant scholis, in quibus vel fidei integritas, vel morum honestas periculo, quâdemumcumque ex causâ *proximo*, exponantur.

Hæc enim est negativi præcepti ratio, ut, cum sine ullo actu impleri possit,¹ nulla ejus servandi aut occasio deesse, aut impossibilitas adesse umquam, queat, et consequenter non semper tantum, sed et ad semper obliget, i. e. nullo umquam in casu violari licitè possit. Ergo nullo umquam in casu fieri potest, ut liceat parentibus prolem committere scholis, in quibus vel fidei integritas, vel morum honestas periculo, quâdemumcumque ex causâ *proximo*, objiciatur.

Dico: 1) *in quibus vel fidei INTEGRITAS.* Quibus verbis significo, teneri parentes cavere, non solum ne filii a fide deficiant, sed etiam ne ea in mentibus eorum aut infirmetur, aut obscuretur. Fallacibus namque Liberalismi et Indifferentismi commentis in plurimorum animis fidei vel vigorem debilitari, vel veritates obtenebrari, supervacaneum est vel dicere.

Dico: 2) *vel morum honestas.* Neque enim solâ fide salvari poterunt filii. Vix præterea morum honestas in discrimen adducitur, quin et ipsa fides, nostris præsertim temporibus, periclitetur.

Dico: 3) *periculo PROXIMO exponantur.* Etenim si nemini unquam liceat alios periculo *proximo* objicere, certo certius non licebit parentibus filios eidem exponere, cum non ex *charitate* tantum, sed et ex *officio*, pietatis videlicet, illud a prole pro posse suo avertere teneantur. Itaque scholæ ejusmodi vel omnino vitandæ erunt, vel, si gravem aliquam ob causam adeundæ sint, periculum, cui aut fidei integritas, aut morum honestas filiorum objicitur, ex *proximo remotum* erit reddendum. Quod si vel fieri penitus nequeat, vel frustra tentetur, omnino vitandum erit. Hæc facili negotio deducuntur ex iis, quæ de occasione proximâ necessariâ tradunt Moralistæ.

Dico: 4) *QUADEMUMCUMQUE EX CAUSA proximo.* Causæ autem, ex quibus fidei integritas vel morum honestas, aut ambæ simul, in scholis publicis periclitentur, quatuor potissimum, mox n° 6 latius exponendæ, recenseri possunt; *libri* nimirum, qui pueris aut præleguntur aut traduntur; *condiscipuli*, quibuscum consuetudinem foveant; *magistri*, quos audiunt; *ipsa illa instituendæ juventutis ratio*, quæ est ab Ecclesiæ doctrinâ, auctoritate et vigilantia amota. Et tres quidem priores causæ positivæ dici debent; postrema *de se negativa*.

¹ Suarez, l. c.

C. It requires unqualifiedly that they be instructed in that Catholic mode which shall be available. For the precept as positive obligates always, and unless it should obligate to that which has been specified, it would be utterly vain.

5. PRINCIPLE III. — The precept so far as it is negative *always* imposes a *specific* obligation upon parents not to commit their offspring to schools in which either integrity of faith or probity of morals is exposed to a peril from any cause *proximate*. For this is the nature of a negative precept, that, since it can be fulfilled without any act, no occasion for keeping it can be wanting or any impossibility be present, and consequently it not only obligates always but is always specifically binding, and can in no case be lawfully violated. Therefore it can in no case happen, that it should be lawful for parents to commit their offspring to schools in which either integrity of faith or probity of morals is exposed to a peril from any cause *proximate*.

I say: (1) *in which integrity of faith.* By these words I mean, that parents are bound not only to exercise caution that their children may not fall from the faith, but also that it may not be weakened or obscured in their minds. For that by the fallacies of Liberalism and the fictions of Indifferentism either the vigor of faith is weakened or truths are obscured in very many minds, it is superfluous to say.

I say: (2) *or probity of morals.* For children cannot be saved by faith alone. Scarcely, moreover, can probity of morals be brought into hazard, but that faith also, especially in our times, should be endangered.

I say: (3) *are exposed to a proximate peril.* For if it is never lawful for anyone to expose others to a *proximate* peril, still more certainly it will not be lawful to parents to expose their children to the same, since they are bound not only by *love*, but also by the *duty of their station*, by the obligation of piety, to avert that, as far as they may be able, from their offspring. Therefore schools of this kind are either to be avoided altogether, or, if for any grave reason they are to be attended, the peril to which either integrity of faith or probity of morals in the children is exposed, should be rendered *remote* in place of *proximate*. But if that cannot in any wise be brought about, or is vainly attempted, it is to be avoided altogether. These things are easily deduced from those which the moralists deliver respecting a necessary proximate occasion.

I say: (4) *from any cause proximate.* But the causes by which integrity of faith or probity of morals, or both together may be endangered in the public schools, may be reckoned as four in particular, which presently are to be expounded more at length in number six: namely *books*, which are either read in the presence of the children or placed in their hands; *schoolmates*, with whom they cherish intimacy; *teachers* whom they hear; *the method itself of instructing the youth*, which is removed from the doctrine, authority and watch-care of the Church; the three first causes should be called positive; the last is in itself negative.

6. — PRINCIPIMUM IV. Scholæ publicæ: 1) Catholicis viris *numquam* probari possunt; 2) spectatis temporum ac locorum adjunctis *communiter* ut positivè noxiæ prohibendæ sunt; 3) *perrare* ut non positivè noxiæ tolerari possunt.

Probatur principium per partes. A. *Catholicis viris numquam probari possunt.* Constat ex infallibili Summi Pontificis oraculo, ex propositione nimirum 48^a in Syllabo damnatâ, quæ sic sonat: "Catholicis viris probari potest ea juventutis instituendæ ratio, quæ sit a catholicâ fide et ab Ecclesiæ potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo, vel saltem primario spectet." Et re quidem vera, quâ demum ratione catholico viro probari poterit ea instituendæ juventutis ratio, quâ pueri *catholici* ut homines tantum et ut cives, et non etiam ut *catholici* educantur? Mitto nec ut homines et ut cives institui posse, qui non ut catholici instituuntur, quemadmodum tristissimâ temporum nostrorum experienciâ satis superque docemur.

7. — B. *Spectatis temporum ac locorum adjunctis communiter ut positive noxiæ prohibendæ sunt.* Evidenter pro hac nostrâ regione patet ex gravissimis his Concilii Plen. Balt. II. verbis. "Experientia siquidem diuturnâ satis superque probavit, quam gravia sint mala, quam intrinseca etiâ pericula, quæ Juventuti Catholicæ ex frequentatione scholarum publicarum *hisce in regionibus* PLERUMQUE obveniunt. Vi enim systematis apud illas obtinentis, nequaquam fieri potest, quin simul in magnum fidei morumque discrimen juvenes Catholici adducantur. Neque alia profecto ex causa repetendi videntur progressus, quos exitialis illa Indifferentismi, ut vocant, labes hactenus *in hac regione* maximos habuit, *habetque in dies*; illa quoque morum corruptela, quâ vel tenerrimam apud nos ætatem *passim* infici ac perdi non sine lacrymis videmus."¹

Rationes, ob quas scholæ istæ communiter ut positive noxiæ prohibendæ sint, a Patribus Concilii Plenarii Baltim. II.² et in Epistolâ, d. 25 Apr. 1868 a S. C. de Prop. Fide ad Episcopos sibi subjectos datâ, sequentes recensentur.

¹ "Quotidiana" in iis "lectio et meditatio auctorum, qui Sanctissimam Religionem nostram et instituta, imo Cœlites ipsos incessunt, rodunt, nigroque sale adspargunt," et quâ "paulatim in puerorum Catholicorum animis vis ac virtus veræ Religionis elevatur."

² "Consuetudo" discipulorum, "qui aut falsam aut nullam colunt religionem," et qui præterea "iis plerumque sunt moribus et exemplis, eâ loquendi agendique nefariâ licentiâ, ut hoc commercio et usu familiari adolescentibus (licet domi optimè institutis) et fides labefactetur, aut certo pudor omnis ac pietas, quasi cera admoto igne, cito absumatur ac pereat."

6. — PRINCIPLE IV. — Public schools: (1) *can never* be approved by Catholic men; (2) respect being had to the conditions of times and places they are *generally* to be prohibited as positively injurious; (3) *very rarely* they can be tolerated as not positively injurious.

The principle is proved part by part. A. By Catholic men they can never be approved. This is established by the infallible oracle of the Supreme Pontiff, namely by the 48th proposition condemned in the Syllabus, which reads as follows: "Catholic men can approve that method of instructing the youth which is severed from the Catholic faith and the authority of the Church, and which aims solely or at least primarily at the knowledge of things natural and the ends of life pertaining to earthly society." And in very truth, how can a Catholic man approve that method of instructing the youth, in which *Catholic* children are educated only as men and as citizens, and not also as *Catholics*? Nor do I leave out of sight the fact that those can be instructed as men and as citizens who are not instructed as Catholics, as the most sorrowful experience of our times teaches us sufficiently and more than sufficiently.

7. *B. Respect being had to the conditions of places and times they are generally to be prohibited as injurious.* This is made evident for our region by these most grave words of the Second Plenary Council of Baltimore. "Daily experience proves sufficiently and more than sufficiently how serious are the evils, how intrinsic are the perils which our Catholic youth FOR THE MOST PART encounter by attendance at the public schools *in these regions*. By force of the system obtaining in them, it is inevitable that Catholic youths should be brought into great hazard both as respects faith and morals. Nor from any other cause does it seem necessary to derive the *vast* progress which that deadly disease of Indifferentism, as it is called, has had *in this region*, and *has from day to day*; also that corruption of morals which we see, not without tears, infecting and destroying *here and there* even the most tender age in our midst."

The reasons on account of which such schools are generally to be prohibited as positively injurious are enumerated by the Fathers of the Second Plenary Council of Baltimore and in the Epistle, addressed April 25th, 1868, by the Sacred Congregation for the Propagation of the Faith to the Bishops under its jurisdiction, as follows:

1. "*Daily reading*" in them "*and meditation of authors*, who assail, traduce, and sprinkle with sarcasms our most holy religion and institutes, yea the very Inmates of Heaven," and thereby "the strength and virtue of true religion are gradually removed from the minds of Catholic children."

2. "*Intimacy*" with *pupils*, "who cultivate either a false religion or none, and who moreover exhibit for the most part such morals, such nefarious license in speaking and acting, that by this intercourse and familiar use even faith is weakened in the young (though they be instructed in the best manner at home), or at least all shame and devotion are consumed and perish, as wax before the fire."

3. "*Magistri*, qui innocuos etiam, si qui dentur, auctores sæpius ita interpretantur, ut venenum erroris subdole et sensim sine sensu puerorum animis instillent."

4. *Ipsa illa instituendæ juventutis ratio, quæ est à fide catholicâ sejuncta*, et quâ fit, ut pueri, dum maximam diæ et puerilis ætatis partem in scholâ transigunt, toto fere pueritiæ spatio Religionis influxu vix non omnino priventur; religiosis enim officiis et instructionibus Dominicis tantum diebus assistere solent. Quæ quidem causa, etsi *per se* negativa dici possit, gravissima tamen est, efficitque, ut pericula, quæ Juventuti Catholicæ ex frequentatione scholarum publicarum plerumque obveniunt, ipsi instituendi rationi *intrinseca* dici debeant,¹ seu quæ cum ipso scholarum publicarum systemate ita necessariò cohæreant, ut, licet per cautelas quasdam vis nociva, quâ pollent, impugnari et maxima etiam ex parte superari aliquando possit, penitus ab eo avelli nequeant.

8. — C. Perraro *ut non positive noxiæ tolerari possunt*. Perrarò enim ut non positivè noxiæ tolerari poterunt, si perraro contingat, ut in iis servantur conditiones et cautelæ, quibus servatis aliquando, juxta S. Sedis declarationes, tolerari possint. Quod quidem perrarò contingere, ex ipso Pontificiæ declarationis, quâ conditiones et cautelæ istæ indicantur, tenore, quem hic subjicimus, manifestum fit. In controversia videlicet, quæ ante annum 1841 inter Hiberniæ Episcopos excitata fuerat, de nationali, ut vocant, erudiendæ juventutis systemate, quod certe pejus non fuit illo, quod nunc multis in regionibus viget, S. C. de Prop. Fide d. 16 Jan. 1841 inter alia hæc rescripsit. "Omnibus . . . rei periculis . . . accurate perpen-
"sis, auditis partium disceptantium rationibus, *habitaque præsertim felici*
"*notitia, quod per decennium, ex quo id systema studiorum susceptum fuit,*
"*Religio Catholica nihil detrimenti passa videatur*, Sacra Congregatio,
"Sanctissimo Domino nostro Gregorio Papa XVI. probante, censuit nullum
"esse *definite* judicium hâc super re proferendum, atque id genus institu-
"tionis in Episcoporum singulorum prudenti arbitrio et religiosâ conscientiâ
"esse relinquendum, quandoquidem ejus successum a vigili pastorum
"curâ, a cautelis variis adhibendis, *a futurâ demum per temporis tractum*
"*experientiâ* pendere necesse est. Ne tamen sine idoneis consiliis ac
"providentius tanta res dimittatur, S. Congregatio sequentiâ interim mo-
"nenda esse judicavit."

"Scilicet 1. Libros omnes, qui noxium aliquid adversus Sacrorum
"Biblitorum Canonem aut puritatem, sive contra Catholicæ Ecclesiæ doctri-
"nam vel mores continent, a scholis removeri debere"

"2. " (*quæ secundo loco monentur ad scholas sic dictas Normales pertinent.*)

¹ Conc. Plen. Balt. II. a. 426, initio.

3. "*Teachers, who very often so interpret innocent authors, if any such are provided, that artfully and imperceptibly they instill the poison of error into the minds of the children.*"

4. *That method itself of instructing the youth which is severed from the Catholic faith, and in consequence of which the children, while they spend the greatest part of the day and of their early years in school, are almost entirely deprived of the influence of religion during nearly the whole of childhood; for only on the Lord's Days are they wont to be present at religious offices and instructions. Which cause indeed, even if per se it is to be termed negative, is nevertheless most grave, and effects that the perils to which Catholic youth are in the majority of instances exposed from attendance at the public schools, ought to be called intrinsic to the method of instruction itself, or such as cohere so necessarily with the system itself of public schools, that although by certain safeguards the injurious influence in which they they abound may be contended against, and sometimes even overcome for the most part, they cannot be fully separated therefrom.*

8. *C. Very rarely they can be tolerated as not positively injurious. They can be tolerated very rarely as not positively injurious, if very rarely it happens that those conditions and safeguards are observed in them, in case of whose observance they may, according to the declarations of the Holy See, sometimes be tolerated. That this indeed very rarely happens is manifest from the tenor itself of the pontifical declaration, in which the said conditions and safeguards are indicated, and which we here subjoin. In the controversy, namely, which had been started before the year 1841 among the Bishops of Ireland respecting the national system of educating the youth, as it is called, which certainly was not worse than that which now is in force in many regions, the Sacred Congregation for the Propagation of the Faith, Jan. 16th, 1841, gave these among other responses: "All the perils of the subject having been carefully weighed, the reasons of the contending parties having been heard, and especially the happy information having been received, that for the ten years during which this system of education has been undertaken, the Catholic Religion seems to have suffered no detriment, with the approval of our Most Holy Lord Pope Gregory XVI., the Sacred Congregation has decided that no judgment is to be rendered definitively on this matter, and that this kind of instruction is to be left to the prudent decision and religious conscience of the several Bishops, since its success necessarily depends upon the vigilant care of pastors, upon the application of various safeguards, upon future trial for a space of time. Nevertheless that so great a matter may not be dismissed without fitting counsels and provisions, the Sacred Congregation has concluded that meanwhile the following points of advice should be followed."*

"1. That all books which contain anything injurious to the Canon or to the purity of the Sacred Books, or to the doctrine or morals of the Catholic Church, ought to be removed from the schools."

"2." (*The advices given in the second place pertain to so-called Normal schools.*)

"3. Tutius multò esse ut litterarum tantummodo humanarum magisterium fiat in scholis promiscuis" (publicis), "quam ut fundamentales, ut aiunt, et communes religionis Christianæ articuli restricte tradantur, reservatâ singulis sectis peculiari seorsum eruditione. Ita enim cum pueris agere periculosum valde videtur."

"4. Generatim Episcopos et Parochos advigilare oportere, ne ex hoc systemate nationalis institutionis pueris Catholicis quamlibet ob causam, labes obveniat; eorundem etiam esse enixe curare, ut a Supremis Moderatoribus meliorem in dies rerum ordinem et condiciones æquiores impetrent." *Quantum hoc monitum ad confessarios, quæ tales, DIRECTE non pertinet.*

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"Quæ vero superius significavi talia esse Amplitudo Tua quoque facile intelliget, ut, iisdem diligenter servatis, in istâ re tantæ gravitatis interea satis religioni, satis tranquillitati ac juvenilis ætatis bono consultum esse credendum sit."

Ut igitur schola aliqua publica ut non positive noxia tolerari possit, præteriti temporis experientiâ constare debet eam hucusquæ non nocuisse, servarique diligenter debent conditiones ac cautelæ, quibus pericula, quæ ex eâ existere imposterum possint, remota reddantur. Cum vero perraro ejusmodi conditiones ac cautelæ serventur, perraro etiam ut non positive noxiæ tolerari poterunt.

9. — Ex dictis liquet, quo sensu accipienda sint verba Litterarum Apostolicarum: "*Quum non sine maximâ.*" d. 14 Julii 1864 ad Archiepiscopum Friburgensem in Brisgovia: "*Certe quidem, ubi in quibusque locis regionibusque perniciosissimum hujusmodi vel susciperetur, vel ad exitum perduceretur consilium expellendi a scholis Ecclesiæ auctoritatem, ET JUVENTUS MISERE EXPONERETUR DAMNO CIRCA FIDEM, tunc Ecclesia cogeretur (would be obliged) omnes fideles monere, eisque declarare, ejusmodi scholas Catholicæ Ecclesiæ adversas haud posse in conscientia frequentari.*" Ex Brevi nimirum perspicuum est, 1º "*Consilium*" ipsum "*expellendi a scholis Ecclesiæ auctoritatem,*" ubivis locorum esse "*perniciosissimum,*" et 2º fore ut Ecclesia cogeretur "*fideles monere, eisque declarare . . . scholas,*" in quibus "*hujusmodi vel susciperetur vel ad exitum perduceretur consilium, haud posse in conscientia frequentari,*" si "*juventus*" in iis "*misere exponeretur damno circa fidem.*" — Prohibendæ igitur sunt ejusmodi scholæ ob damna et mala, quæ ex iis existunt, non verò præcise ex eo quod illicitum sit humanas aliquas sive scientias, sive artes doceri a magistro, qui de religione altum, et licet ex professo seu systematicè silet. Ergo si hæc damna in casu aliquo perraro non sint timenda, eo quod periculum illorum proximum in aliqua ejusmodi schola ex parte neque librorum, neque ma-

"3. That it is much safer that the teaching of merely human branches of learning should have place in promiscuous" (public) "schools, than that the fundamental and common articles of the Christian religion, as they are called, should be given in a restricted way, there being reserved to the individual sects separately their own peculiar teaching. To deal thus with children seems highly dangerous."

"4. That in general it becomes Bishops and Parish Incumbents to watch, lest from this system of national instruction an evil infection should for any reason come upon Catholic children; also it pertains to the same strenuously to take heed, that from the Supreme Governors they may obtain from day to day a better order and more just conditions." *This fourth advice to confessors, as such, does not directly pertain to the matter in hand.*

"Your Eminence will also easily understand that the things which we have noted above are such, that, while they are diligently observed, it is to be believed that sufficient consideration has been taken in so grave a matter for religion, for tranquillity, and for the good of the juvenile age."

That therefore *any* public school may be tolerated as not positively injurious, it ought to be established by past experience that hitherto it has not been injurious, and the conditions and safeguards ought to be diligently observed, by which the perils, that are liable to arise from it hereafter, may be kept away. Since now these conditions and safeguards are very rarely observed, it is also but very rarely that public schools can be tolerated as not positively injurious.

9. — It is clear from these statements in what sense are to be taken the words of the Apostolic Letter: "*Since not without the greatest,*" etc., addressed July 14th, 1864, to the Archbishop of Freiburg, in Breisgau: "*Certainly in whatever places and regions this most pernicious plan should be undertaken or be carried to a fulfillment, of expelling the authority of the Church from the schools, and the youth should be miserably exposed to harm in respect of faith, then the Church would be obliged to advise all the faithful, and to declare to them, that such schools as being adverse to the Catholic Church cannot be attended with a good conscience.*" From the Brief it is undoubtedly clear, (1) that the "plan" itself "of expelling the authority of the Church from the schools is" in all places "most pernicious," and (2) that the Church would be obliged to advise the faithful and to declare to them that the schools," in which "such a plan is undertaken or carried to fulfillment, cannot be attended with a good conscience," if "the youth in them are miserably exposed to harm in respect of faith." Schools of this kind are therefore to be prohibited on account of the injuries and the evils to which they give rise, not indeed precisely because it is unlawful that any human sciences or arts should be taught by a teacher who, whether professedly or systematically, observes a complete silence respecting religion. If, therefore, in some very rare case these injuries are not to be feared, because a proxi-

gistrorum, neque condiscipulorum existat, et instructioni religiosæ pueri aliunde sufficienter provideatur, nulla amplius existet gravis ratio, cur parentibus prolem ei committentibus absolutio sit deneganda, excepto, ut per se patet, casu, quo Episcopus [cujus prudenti arbitrio et religiosæ conscientiæ scholarum publicarum negotium à S. Sede relinquitur¹], ob commune periculum omnes omnino scholas promiscuas aut penitus prohibendas, aut sub definitis tantum conditionibus tolerandas judicaverit; legitimo enim superiorum præcepto, quale est illud quod in præsumptione periculi damni fundatur, omnino parendum est.² — Et hic quidem sensus nisi Litteris Apostolicis, de quibus agitur, tribuatur, Breve a. 1864 ad Archiepiscopum Friburgensem in Brisgoviâ contradiceret Rescripto Apostolico anni 1841 ad Episcopos Hiberniæ; quod absit! — Anno nimirum 1864 in quibusvis locis regionibusque absolute prohibita fuissent eadem illæ scholæ, quæ a. 1841 in Hibernia tolerari sub quibusdam conditionibus et cautelis poterant.³

Quid quod ipsi Concilii Plen. Balt. II. Patres, qui verba Brevis eodem illo, quem exposuimus, sensu intellexerunt, a S. Sede, a quâ Concilii Decreta recognita fuerunt, neque reprehensi, neque aliter edocti fuerint? An forte Sacram Congregationem fugerunt verba illa articuli 435: "Cum autem omnibus in parœciis Scholæ exclusive Catholicæ, propter rerum angustias, nondum haberi queant, et nullibi sit locus pro institutione quotidiana et necessaria, nisi in gymnasiis publicis, eo magis oportet omnes cautelas adhibere, ut exinde quam minimum detrimentum juventus Catholica patiatur"? — aut alia illa art. 429: "Cum constet publicæ educationis rationem plerisque in his Provinciis ita iniri, ut hæresibus inserviat, Ideo invigilandum erit, ne in publicas scholas libri vel exercitia huiusmodi" (i. e., Biblia protestantica vel sectarum cantica aut preces) "introducantur, cum fidei pietatisque discrimine. Constanter autem et moderate hisce sectarum conatibus ubique resistendum est, eorum, qui auctoritate valent opportunum adhibere remedium, implorato auxilio"? — His nimirum verbis Patres Concilii aperte significarunt, se casum admittere, in quo scholæ publicæ tolerari possint. Nisi enim hunc casum admisissent, nihil opus fuerat animarum pastores monere, ut invigilent scholis publicis, ne in eas libri vel exercitia ejusmodi introducantur, quibus fides pietasque in discrimen adducantur, et omnes adhibere cautelas, ut exinde quam minimum detrimentum juventus Catholica patiatur. Debuissent simpliciter dicere, in vigilantia ac cautelis istis adhibendis oleum et operam perdi, quum intrinsece malum sit scholas illas frequentare, adeoque eas nullo in casu in conscientia adiri posse, et parentibus absolutionem nunquam non denegandam esse. — Mitto nullum ex antiquitate adduci posse documentum, quo probari possit

¹ S. C. de P. F. supra n. 8.

² Cfr. S. Alph. Tr. de Leg. n. 100.

³ Cfr. Dublin Review, July, 1872, page 192, sq.

mate danger of them does not exist in some school of this kind, either from the side of books, or teachers, or schoolmates, and the religious instruction of the children is sufficiently provided for otherwise, no longer does there exist a grave reason why absolution should be denied to parents committing their offspring to it, except, as is self-evident, in a case where the Bishop [to whose prudent judgment and religious conscience the matter of the public schools is left by the Holy See], *on account of the common peril* shall have judged that all promiscuous schools should either be prohibited entirely, or should be tolerated only under definite conditions; for a legitimate precept of superiors, such as is that which is founded upon a presumption of the danger of harm, is altogether to be obeyed. — And indeed, unless this sense be given to the Apostolic Letter, of which we are treating, the Brief of 1864 to the Archbishop of Freiburg in Breisgau would contradict the Apostolic Rescript of the year 1841 to the Bishops of Ireland; which God forbid! — In the year 1864 forsooth *in some places and regions* those same schools would be absolutely prohibited, which in 1841 could be tolerated in Ireland under certain conditions and safeguards.

Why was it that the Fathers themselves of the Second Plenary Council of Baltimore who understood the words of the Brief in the same sense in which we have expounded them, were neither reprehended nor taught differently by the Holy See, which recognized the Decrees of the Council? Did perchance those words of article 435 escape the attention of the Sacred Congregation: "Since in all the parishes schools exclusively Catholic cannot yet be held on account of the scantiness of means, and nowhere is there a place for daily and necessary instruction except in the *public* gymnasia, it is the more fitting to employ all safeguards that the Catholic youth may derive *thence* as little harm as possible"? or that other article, 429: "Since it is a fact that in most of these provinces such a method of *public* education has been entered upon as promotes heresies, . . . Therefore watchcare should be exercised lest books and exercises of this kind (that is, the Protestant Bible or hymns or prayers of the sects) should be introduced into the *public* schools, with hazard to faith and piety. But these efforts of the sects are everywhere to be resisted with constancy and moderation, the aid of those being implored who are able by their authority to afford an opportune remedy"? — By these words the Fathers of the Council openly signified that they admitted a case in which public schools could be tolerated. If they had not admitted this case there would have been no need to advise the pastors of souls that they should watch over the *public* schools, lest books or exercises should be introduced into them of such a kind as to endanger faith and piety, and to apply all safeguards that Catholic youth may derive *thence* as little harm as possible. They ought simply to have said that in the application of the watchcare and the safeguards mentioned effort would be wasted, since it is intrinsically evil to attend those schools, and therefore they cannot in any case be attended with a good conscience, and absolution is always to be refused to parents. — I pass

semper ac in omni casu a Sacramentis arcendos fuisse parentes, qui primis Ecclesiæ sæculis pueros scholis paganorum commiserint.

[Frustra quis verbo: *gymnasiis*, quod a. 435 Conc. Pl. occurrit, insistens vim argumenti nostri elevare conaretur, quasi *scholis* publicis applicari non possit; nam a. 429 eadem agendi norma commendatur quoad *scholas* publicas, quæ a. 435 commendatur quoad *gymnasia* publica: quæ cæterum in mente Patrum a scholis non distinguuntur, ut facili negotio probari posset.]

Frustra etiam Resp. S. Sedis a¹ 1847 ad Episcopos Hiberniæ, tamquam revocatorium Resp¹ 1841 ad eosdem, objiceretur; nam Responsum 1847 de re omnino aliâ, nimirum de *Collegiis superioribus* agit, quorum frequentationem eâ præcisè de causâ prohibet, quod cautelæ, ob quas scholæ elementares a 1847 tolerari posse declaraverat, in iis non adhiberentur.]

10. — PRINCIPIMUM V. Fieri potest ut parentes, licet cæteroquin catholicæ filiorum institutioni sufficienter provideant, ratione scandali, pusillis alias dandi, sub gravi teneantur illos non committere scholæ alicui publicæ, etsi non positive noxiæ. Hæc tamen ratio scandali non stringit, ubi adest justa scandalum permittendi causa. Ratio patet. Scandalum enim pusillorum vitandum est, ubi sine gravi incommodo vitari potest.

over the fact that no document can be adduced from antiquity, by which it can be proved that parents always and in every case were liable to exclusion from the sacraments, who in the first centuries of the Church committed their children to the schools of the pagans.

[Vainly will any one by insisting upon the word *gymnasia*, which occurs in the 435th article of the Plenary Council endeavor to take away the force of our argument, as if it could not be applied to public *schools*; for in article 429 the same rule of action is commended with respect to public *schools*, which in article 435 is commended in respect to public *gymnasia*, which for the rest are not distinguished in the mind of the Fathers from schools, as may easily be proved.

Vainly also will be objected the Response of the Holy See in 1847 to the Bishops of Ireland, as if it was a revocation of the Response in 1841 to the same; for the Response of 1847 deals with an entirely different matter, namely the *higher colleges*, attendance at which it prohibits for the precise reason that the safeguards, on account of which it had declared that elementary schools could be tolerated, were not applied in them.]

10. — PRINCIPLE V. It is possible that parents, although they may provide in a different way sufficiently for the Catholic education of their children, may be placed under grave obligation not to commit them to any public school, even if it be not positively harmful, lest otherwise they should scandalize the weak. This consideration, however, does not bind where there is just cause for permitting scandal. The reason is obvious. For the scandalizing of the weak is to be avoided, where it can be avoided without grave inconvenience.

III.

DE CASIBUS, IN QUIBUS EX PRINCIPIIS EXPOSITIS ABSOLVI
NEQUEANT PARENTES, QUI FILIOS SCHOLIS PUBLICIS IN-
STITUENDOS TRADUNT.

11. — **MONITUM GENERALE PRÆAMBULUM.** In re morali, in eâ præsertim de quâ agimus, resolutiones practicæ multoties determinari non possunt ad instar decisionis mathematicæ; sed tantum ad instar decisionis plus minusve moraliter definitæ juxta communiter contingentia. Neque hoc mirum videbitur, si advertas, quam magna sæpe inter casus, etiam primâ facie similes, sit varietas, eaque tenebris involuta. Ergo præter scientiam principiorum moralium requiritur et moralis prudentia sive dexteritas, quâ casus singulos recto, ut vocant, oculo practico considerare, eosque principiis scientiæ subicere valeamus. Ita sapienter, licet de aliâ re agens, monet cl. Van Egeren.¹ Et hæc quidem præmonenda duximus, ne, dum in resolvendis, qui sequuntur, casibus vocabula: *generatim* vel *universim* passim usurpamus, alio, quam eo, quem mox explanavimus, sensu intelligamur.

12. — *Casus I.* Absolvi nequeunt parentes, qui filios instituendos tradunt scholis publicis, in quibus cogantur uti versione protestanticâ Bibliorum, vel sectarum cantica aut preces recitare. Etenim fides non discrimini tantum exponitur in ejusmodi scholis, sed ejusdem etiam confitendæ præceptum per quamdam in Sacris communionem violatur, aut certe violari censetur. Cfr. Conc. Plen. Balt. II. a. 429, et quæ supra n. 8 ex Rescripto S. C. de Prop. Fide ad Episcopos Hiberniæ sub 1. retulimus.

13. — *Casus II.* Generatim absolvi nequeunt parentes, qui filios instituendos committunt scholis publicis, quas n. 7 positivè noxias diximus. Sunt enim e numero earum, quas S. Sedes in litteris ad Archiepiscopum Friburgensem in Brisgoviâ in conscientia frequentari non posse declaravit. Recole dicta n. 9.

Dico: *generatim* absolvi nequeunt, — propter exceptionem, de quâ infra n. 19, 20 agemus.

¹ Notationes de sel. quibusd. mat. practicis. Fasc. 1, p. 88. Ed. 1870.

III.

CONCERNING CASES IN WHICH ACCORDING TO THE PRINCIPLES EXPOUNDED PARENTS CANNOT BE ABSOLVED WHO COMMIT THE EDUCATION OF THEIR CHILDREN TO THE PUBLIC SCHOOLS.

11.—GENERAL PRELIMINARY ADMONITION. In an affair of morals, especially in that with which we are dealing, practical solutions oftentimes cannot be determined after the manner of a mathematical decision, but only after the manner of a decision morally speaking more or less definite according to the common course of things. Nor will this seem strange, if you notice how that between cases, which at first view seem alike, a great difference often exists, and that involved in darkness. Therefore besides the knowledge of moral principles there is requisite also a moral prudence or dexterity, in order that we may be able to consider individual cases with the right practical eye, as it is called, and bring them under the principles of science. Therefore, though it be respecting another matter, it is wise advice which is given by Van Egeren. These admonitions we have deemed it necessary to give beforehand, lest, while we may use occasionally, in resolving the cases which follow, the words, *generally* or *universally*, we should be understood in another sense than that which we have just explained.

12.—*Case I.* Parents cannot be absolved who commit the instruction of their children to public schools, in which they are compelled to use a Protestant version of the Bible, or to recite the hymns or prayers of the sects. For not only is the faith exposed to hazard in schools of this kind, but the precept for the confessing of the same is violated through any communion in things Sacred, or at least is adjudged to be violated. Compare the Second Plenary Council of Baltimore article 429, and what was quoted above (8.1) from the Rescript of the Sacred Congregation for the Propagation of the Faith to the Bishops of Ireland.

13.—*Case II.* Generally parents cannot be absolved who commit the instruction of their children to public schools, which in number 7 we have called positively injurious. For they are of that number which the Holy See in the Letter to the Archbishop of Freiburg in Breisgau declared could not be attended with a good conscience. Call to mind what was said in number 9.

I say: *generally* they cannot be absolved,—on account of the exception which we shall consider below in numbers 19, 20.

14. — *Casus III.* Universim absolvi nequeunt parentes, qui filios confidunt scholis publicis, de quibus ignoratur utrum sint e numero positive noxiarum, necne. Ex dictis enim n. 7 patet eas *communiter* ob aliquam ex tribus causis positivis num. cit. explanatis positive noxias esse; militat ergo contra eas præsumptio, quod sint positive periculosæ; quæ præsumptio soli cedit veritati, i. e. certitudini quod hæc vel illa schola publica juxta dicta n. 8 ut non positive noxia tolerari possit. In moralibus enim, ut mox in monito præambulo n. 11 diximus, secundum communiter contingentia judicandum est.

15. — *Casus IV.* Nisi aliter catholicæ filiorum institutioni sufficienter provideant, absolvi nequeunt parentes, qui illos scholis publicis, licet certo non positive noxiis, instituendos tradunt iis in locis et adjunctis, in quibus eos scholæ alicui catholicæ committere possunt. Etenim præceptum prolem catholice instituendi non solummodo *negativum* est, seu prohibens ne scholis positive noxiis committatur (n. 5); sed et *affirmativum*, præcipiens nimirum ut medium aliquod, idque adoneum, adhibeatur, quo catholica ejusmodi institutio obtineatur (n. 4). Jam vero parentes, de quibus in casu, ejusmodi medium supponuntur negligere seu non adhibere. Ergo absolvi non possunt.

Dixi: 1) *Nisi aliter catholicæ filiorum institutioni sufficienter provideant.* Schola enim catholica, licet optimum et ordinarium medium sit ad hunc finem obtinendum, non est tamen *unicum*; ergo sub negatione absolute cogi nequeunt parentes ad hoc præcisè medium adhibendum, supposito quod ex unâ parte schola publica non sit positive noxia, ex aliâ vero quod filii vel per parentes ipsos, vel per alios in doctrinâ christiana sufficienter instruantur. Utrum vero sufficiens censeri possit illa instructio, quæ semel in hebdomade in scholis Dominicalibus vel a sacerdote in ecclesiâ traditur, ex adjunctis dijudicandum erit. Puero enim ingenioso et diligenti, præsertim si parentes habeat, a quibus debito modo stimuletur et in addiscendo juvetur, minus sufficit ut ad congruentem doctrinæ christianæ notitiam perveniat, quam indiligenti et sibi soli relicto. Generatim tamen, et prout rerum in plerisque locis est conditio, unica hæc in hebdomade instructio insufficiens dicenda est. Cfr. dicta n. 7 sub 4.

Dixi: 2) *Iis in locis et adjunctis, in quibus eos scholæ alicui catholicæ committere possunt.* Impossibile enim nulla est obligatio. Impossibile autem in re, de quâ agimus, vocatur non id tantum, quod *physicè*, sed et illud quod *moraliter*, seu sine gravi difficultate, fieri nequit. Prioris, seu physicæ impossibilitatis casum habes in locis, in quibus, vel in quorum proximâ viciniâ nulla schola catholica habeatur, aut, si de parentibus pauperibus agitur, in locis, in quibus scholæ catholicæ *gratuitæ* aut nullæ, aut non sufficienti numero adsint. Posterioris, seu moralis impossibilitatis exemplum occurrit in parentibus, quibus id, quod ex quotidiano labore lucran-

14.—*Case III.* Universally parents cannot be absolved who confide their children to public schools, respecting which they do not know whether they are in the number of those positively injurious or not. For from what was said in number 7 it appears that *commonly* they are positively injurious by reason of the three positive causes explained in the number cited; the presumption is therefore adverse, to the effect that they are positively dangerous; which presumption yields only to truth, that is to the certitude that this or that public school, according to what was said in number 8, may be tolerated as not positively injurious. For in morals, as we said just now in the preliminary admonition, judgment must be rendered according to the common course of things.

15.—*Case IV.* Unless they can otherwise provide sufficiently for the Catholic instruction of their children, parents cannot be absolved who commit their instruction to public schools, although not certainly of a positively injurious kind, in those places, and connections, in which they can commit them to some Catholic school. For the precept requiring Catholic instruction of offspring is not merely *negative*, or prohibitory against committing them to schools positively injurious (number 5), but also *affirmative*, prescribing doubtless that some suitable means should be applied, by which such Catholic instruction may be obtained (number 4). But now the parents, whose case is in question, are supposed to neglect or not to apply means of this kind. Therefore they cannot be absolved.

I said: 1. *Unless otherwise they provide sufficiently for the Catholic instruction of their children.* For a Catholic school, although it is the most excellent and the ordinary means for securing this end, is not the *only* one; therefore parents cannot be compelled under refusal of absolution to apply precisely this means, it being supposed on the one side that the public school is not positively injurious, and on the other that the children either through the parents themselves or through others are sufficiently instructed in Christian doctrine. Whether indeed that instruction can be counted sufficient which is given once a week in Sunday-schools or by the priest in the church, is a question that must be decided according to the circumstances. For a gifted and diligent youth, especially if he has parents by whom he is suitably stimulated and assisted in learning, less suffices to bring him to a fitting knowledge of Christian doctrine than is required for one lacking in diligence and left to himself. Generally, nevertheless, under the conditions obtaining in most places, this instruction once a week is to be called insufficient. Compare number 7, specification 4.

I said: 2. *In those places and connections in which they are able to commit them to any Catholic school.* For there is no obligation respecting the impossible. But in the matter of which we are treating not only that is called impossible which is *physically* beyond accomplishment but also that which is *morally* so, or which cannot be done without serious difficulty. Of the former, or the physical impossibility, you have a case in places wherein, or in whose near vicinity, no Catholic school is held, or, provided the parents are poor, in places wherein either no *free* Catholic schools are held, or an in-

tur, vix aut ne vix quidem sufficit ad duplices illas expensas ferendas, quas pro scholis publicis exigit civilis potestas, et pro catholicis Ecclesia.

16. — *Casus V.* Absolvi nequeunt parentes, qui sine causâ proportionate gravi filios scholæ cuidam publicæ, licet non positive noxiæ, committunt iis in adjunctis, in quibus illud sine gravi scandalo fieri nequit. Pone, e. g. hominem catholicum inter concives suos opibus, auctoritate, aut quâvis aliâ de causâ conspicuum, in cujus parochiâ schola catholica cum publicâ aliquâ coexistat. Hic, si exemplo suo, præsertim vero si, ut ab huiusmodi fieri assolet, encomiis quoque in scholam publicam alios induceret ad catholicam vel deserendam vel non adeundam, gravis profecto scandali reus foret, nec consequenter absolvendus.

Dixi tamen: *qui sine causâ proportionate gravi filios scholæ publicæ, licet non positive noxiæ, committeret*, idque propter exceptionem, de quâ infra n. 19, 20 agemus.

17. — *Casus VI.* Dubitari potest an absolvi valeant parentes, qui filios committunt scholis, in quibus ludimagister catholicus ex protestanticâ aliquâ Bibliorum versione (quâ tamen pueri non utantur) ea tantum prælegit, quæ versioni catholicæ [quam solam interne admittit], sint conformia. Et ratio quidem dubitandi est, quod qui versione protestanticâ utitur, et ejus auctoritatem agnoscere, — cum eam ut Verbum Dei prælegere censeatur, — et pueris eam in normam proponere videatur. Si tamen [vel pueros lateat eum versione protestantica uti], vel ex protestatione explicita ludimagistri, vel ex adjunctis satis pateat, ipsum auctoritatem ejusdem non agnoscere et durâ compulsam necessitate ita agere, absolutionem denegare non auderem; tunc enim allata dubitandi ratio non amplius subsistet. Suppono tamen scholam aliis de causis non esse vitandam, et [assumo benignæ Matris Ecclesiæ mentem non esse Bibliorum protestanticorum prohibitionem ita velle urgere, ut his etiam in adjunctis, in quibus lex sua nociva fieret, non liceret ea vel materialiter manibus tenere, ut quæ conformia sunt Bibliis Catholicis ex iis prælegantur.]

18. — *Casus VII.* Quid, si pueri recitare cogantur cantica aut preces sectarum, sed ejusmodi tantum, quæ nihil hæretici contineant, ut e. g. formulam Orationis Dominicæ cum addito: "*nam tuum est regnum*," etc.?

Parentes, qui filios huiusmodi scholis instituendos tradunt, non possunt absolvi, si cantica illa vel preces sectarum recitentur quatenus sectarum propria [seu si adhibeantur ut objectum actûs religiosi, et non, quemadmodum sæpe cantica, ut objectum recreationis vel doctrinæ naturalis]. Permitti tamen posset istiusmodi scholæ frequentatio pueris, qui ab omni ad preces et cantiones istas cooperatione abstinerent; ita enim agendo contra illas protestarentur. Quis vero hoc a pueris expectet?

sufficient number. Of the latter, or the moral impossibility, an example is furnished in those parents, the gains of whose daily labor scarcely meet, or even fail to meet, the double expenses, which the civil power requires for public schools, and the church for Catholic.

16. — *Case V.* Parents cannot be absolved, who without a cause, proportionately grave, commit their children to any public school, although not positively injurious, in those connections in which that cannot be done without serious scandal. Suppose for example a Catholic man who is conspicuous among his fellow citizens for wealth, authority, or any other cause, in whose parish a Catholic school co-exists with a public one. If this person by his example, especially if, as is likely to happen in such instances, he should by his encomiums induce others to enter the public school, to the deserting of the Catholic school or non-attendance therein, he would assuredly be guilty of a great scandal, and consequently ought not to be absolved.

I said nevertheless: *who without a cause proportionately grave should commit his children to a public school, although not positively injurious*, and that on account of the exception which we shall consider in numbers 19, 20.

17. — *Case VI.* It may be doubted whether parents can be absolved who commit their children to schools, in which a Catholic school-teacher reads before them from some Protestant version of the Bible (which nevertheless the children do not use) only those portions agreeing with the Catholic version [which alone he internally admits]. The reason for the doubt is that he who uses a Protestant version *both* seems to recognize its authority, since he is judged to read it as the Word of God, *and* to set it before the children as a standard. If, nevertheless [either it is hidden from the children that he is using a Protestant version] or it appears sufficiently from the explicit protestation of the school-teacher, or from the circumstances, that he does not recognize the authority of the same, and so acts under the compulsion of a dire necessity, I would not dare to refuse him absolution; for then the alleged reason for doubt will no longer subsist. I suppose nevertheless a school which is not to be avoided from other causes, and [I assume that it is the will of the benignant Mother Church not to so urge the prohibition of the Protestant Bible, that, even in those connections in which her regulation might be hurtful, it should not be lawful to hold it physically in the hands, so as to read from it passages agreeing with the Catholic Bible.]

18. — *Case VII.* What if children are compelled to recite hymns or prayers of the sects, but only of that kind which contain no heresy, as for example the form of the Lord's Prayer, with the addition: "*for thine is the kingdom,*" etc.?

Parents who commit their children to the instruction of such schools cannot be absolved, if those songs or prayers of the sects are recited so far as they belong to the sects [or if they are employed as the object of a religious act, and not, as hymns often are, as an object of recreation or natural teaching]. Attendance, however, at a school of this kind could be permitted to children who should abstain from all part in these prayers and hymns, for in so acting they would protest against them. But who may expect this from children?

19. — *Casus VIII.* Quid si filii in locis, ubi scholæ catholicæ copia non sit, ne legendi quidem aut scribendi artem addiscere valeant, nisi ad publicam aliquam mittantur? Respondeo distinguendo. Si filii ea doceantur in scholâ aliquâ, quæ non sit positive noxia, parentibus absolutio denegari nequit, ut patet ex dictis n. 8. Sin autem propter unam ex causis, suprâ n. 7 explanatis, positive noxia fuerit, iterum distinguendum erit, et casus resolvendus juxta principia occasionis proximæ necessariæ. Nimirum vel periculum, quod fidei moribusve puerorum imminet, ex proximo remotum et reddi potest, et reapse redditur, vel non. Si prius, absolvi poterunt; si posterius, non poterunt. In *pueris* tamen periculum istud difficillime ex proximo remotum reddi poterit, cum tenera illa ætas vix non semper imbuetur principiis et moribus eorum, quorum vel doctrinas constanter audiunt, vel consuetudine utuntur. Fateor equidem durius videri pueros privari copiâ addiscendi artem legendi et scribendi; hæc enim iis non tantum in quavis sociali, quam aliquando sortientur, conditione, hodie præsertim, maximi est momenti, sed et fidei ac pietati eorum maxime proficua esse poterit. At vero si ars illa sine fidei aut morum damno addisci nequeat, verba valent Christi Domini apud Matth. xvi. 26, "*Quid . . . prodest homini, si mundum universum lucretur, animæ vero suæ detrimentum patiatur*"? Casum analogum eodem modo resolvit S. Alphonsus,¹ de puellis agens, quæ a viris artem legendi et scribendi (privatim utique) docerentur. "Neque his puellis," ait, "indulgeat confessarius, ut a viris doceantur legere, et tanto minus scribere. Quot puellæ simplices, quia didicerunt legere, animæ jacturam luxêre!" Quapropter nec matres absolvendas docet, quæ id permetterent.

20. — *Casus IX.* Quid, si filii in scholâ aliquâ catholicâ ea addiscere nequeant, quorum scientiâ in sociali suâ conditione aliquando indigebunt, puta idioma aliquod, computum commercialem, mechanicam, chemiam, medicinam, jurisprudentiam, cætera ejusmodi? Casus occurrit, sive quod nulla adsit schola catholica, in quâ filii hæc doceantur, sive quod illa adiri nequeat, nisi expensis, quibus parentes non sint pares.

Responsio ad casum præcedentem data, integra valet pro præsentī. Judicium tamen de minori majorive possibilitate removendi periculum, pro variis adjunctis, necessariò varium erit. Sic in *adolescente*, qui altioribus disciplinis in scholâ aliquâ non catholicâ operam navaturus sit, spectanda erunt non tantum indoles fortior vel debilior, ac mens Religionis principiis firmiter aut minus firme protecta, necnon pueritia honeste aut minus honeste transacta, sed et parentum minor majorve cura, vigilantia et in adolescentem auctoritas; itemque loci, in quo studiis incumbit, distantia à domo paternâ; quò enim longius à parentum domicilio distat domicilium

¹ Praxis Conf. cap. vii. § iii. n. 101. 7.

19.—*Case VIII.* What if children in places where there is no supply of Catholic schools should not be able to learn even the art of reading and writing, unless they should be sent to some public school? I reply by distinguishing. If the children are taught those things in a school which is not positively injurious, absolution is not to be denied to parents, as appears from number 8. But if, on account of one of the causes explained above in number 7, it should be positively injurious, again a distinction is to be made, and the case is to be resolved according to the principles of a necessary proximate occasion. Doubtless either the peril which threatens the faith or the morals of the children can be made remote in place of proximate, and is so made in fact, or not. In the former case they can be absolved; in the latter they cannot. In *children*, however, that peril could with the greatest difficulty be made remote in place of proximate, since that tender age is almost always imbued with the principles and morals of those whose teachings they constantly hear, or whose companionship they enjoy. I confess, indeed, that it seems too hard that children should be deprived of the opportunity of learning to read and write; for not only is this of the greatest moment to them, especially to-day, in any social condition to which they may attain at any time, but also it can be very beneficial to their faith and piety. But if that art cannot be learned without harm to faith or morals, the words of the Lord Christ, in Matt. xvi. 26, hold good. *What does it profit a man if he should gain the whole world, and suffer the loss of his soul?*” An analogous case is resolved in the same way by St. Alphonsus. Treating of girls who are taught (privately) by men the art of reading and writing, he says: “Let not the confessor indulge these girls, that they should be taught by men to read, and still less to write. How many simple girls, because they have learned to read, have mourned the loss of the soul?” Wherefore he teaches that not even the mothers are to be absolved, who should permit these things.

20.—*Case IX.* What if children are not able to learn in any Catholic school those things the knowledge of which they will sometime need in their social condition, namely some special branch like commercial reckoning, mechanics, chemistry, medicine, jurisprudence, and other things of this kind? The case happens, either that there is no Catholic school in which children may be taught these things, or that it cannot be attended, except at an expense to which the parents are not equal.

The response given to the preceding case is entirely valid for the present. For the judgment respecting the greater or less possibility of removing a peril, necessarily varies, according to different circumstances. Thus in relation to a *young man* who may be about to apply himself to the higher studies in some non-Catholic school, there ought to come into consideration not only the stronger or weaker talent, and the mind more or less firmly protected by the principles of religion, also the childhood spent in a more or less honorable way, but also the greater or less care of parents, the vigilance and authority expended upon the young man; likewise the distance of the place, in which he attends to his studies, from the paternal home; since in proportion as the abode of the son is

filii, eò, difficilior huic illi invigilare et auctoritatem ac influxum in illum exercere valebunt. Ad ipsius quoque scholæ et loci conditionem attendendum est, cum ea periculum magis minusve proximum reddat, aut difficultatem illud removendi vel augeat vel minuat. Demum et major minorve gravitas causæ, quâ parentes impelluntur filium ejusmodi scholis instituendum tradere, præ oculis est habenda, et his omnibus perpensis vel severiores, vel benigniores oportebit esse confessarios cum hujusmodi parentibus. Verbo, loco normæ à confessariis habenda est Sanctæ Matris Ecclesiæ circa mixta matrimonia sollicitudo. Quemadmodum enim illa matrimonia ista numquam permittit, nisi adhibitis cautelis, quibus catholica proles ex iis nascituræ institutio in tuto sit, ita et confessarii nullo in casu permittant, ut scholis committatur, ubi proximum perversionis periculum non removeatur; et quemadmodum absolutio deneganda est parti catholicæ, quæ in culpâ est, quod proles non catholice instituatur, ita et deneganda est parentibus, qui culpâ suâ prolem in scholis, de quibus agimus, discrimini quoad fidem aut mores vel exponunt, vel expositam relinquunt. His, quæ diximus, consonant quæ scribit cl. *Craisson in Ephemeride: Revue des sciences ecclésiastiques*,¹ itemque *Statuta Synodi Columbensis*, 1873.

21. — *Causa X.* Si, patre acatholico cogente, puer scholæ publicæ instituendus committitur, mater catholica absolvi poterit, casu etiam quo schola noxia foret, dummodo 1) soli violentiæ cesserit; 2) pravum scholæ influxum pro viribus oppugnet; 3) catholicæ institutionis pueri pro posse suo curam habeat. Ita fere laudata *Synodus Columb.*

22. Quæ diximus de absolute negandâ annon parentibus, qui prolem scholis publicis committunt, valent quoque, proportionem servatâ, 1) de magistris catholicis in iis docentibus; 2) de iis, qui ad officium magistri, in scholis publicis aliquando obeundum, instituuntur; 3) de omnibus, qui curam habent animarum, nec pro posse suo de catholicâ juventutis institutione solliciti sunt; 4) de catholicis scholarum publicarum curatoribus (*members of the school-board*). Pauca juvat notare de singulis.

23. Absolvi nequeunt magistri, qui in scholâ adhibent, aut pueris prælegunt libros, quos S. C. de Prop. Fide in Rescripto ad Episcopos Hiberniæ (vide supra n. 8, sub 1) adhiberi non posse declaravit, aut sectarum cantica precesve cum pueris recitant, aut pueros recitare jubent. Sunt qui protestantiæ versionem Bibliorum catholicam [aut folia quædam catholicæ], occultè supponunt [aut in libris, quibus uti coguntur et qui non sint *ex professo* Religioni adversi, loca prava, sive explicatione opportunâ emendant, sive omittunt]; et hi [servatis quoad Biblia iis, quæ n° 17 monuimus], non videntur inquietandi.²

¹ N. 150. Livr. de Juillet, 1872, p. 91. Tome xxvi de la collection.

² Cfr. Kenrick. Tr. xiii. n. 88.

remote from that of the parents, the greater the difficulty with which they will be able to watch over him and to exercise upon him authority and influence. Attention is also to be given to the condition of the school itself and of the place, since that renders the peril more or less proximate, and increases or diminishes the difficulty of its removal. Finally the greater or less gravity of the cause by which parents are impelled to commit the instruction of their children to such schools, is to be kept before the eyes, and all these things being weighed it will befit confessors to be more severe or more lenient with parents of this class. In a word, the solicitude of the Holy Mother Church respecting mixed marriages is to be taken as a standard by confessors. For as she never permits such marriages, except with the application of safeguards, by which the Catholic instruction of the offspring who shall be born therefrom may be secured, so also let confessors in no case permit that they should be committed to schools, where the proximate danger of perversion is not removed; and as absolution is to be denied to the Catholic party, who is at fault because his offspring are not instructed in a Catholic manner, so also is it to be denied to parents who, in the schools in question, by their own fault expose their offspring, or leave them exposed, to hazard as respects faith and morals. With these things which we have said agree those which *Craisson* has written in the *Journal: Revue des sciences ecclesiastiques*, likewise the *Statutes of the Synod of Columbus*, 1873.

21. — *Case. X.* If, under the compulsion of a non-Catholic father, a child is committed to the instructions of a public school, the Catholic mother can be absolved, even in a case in which the school might be injurious, provided (1) she may have yielded to violence alone; (2) contends against the evil influence of the school according to her strength; (3) cares according to her ability for the Catholic instruction of the child. Thus in substance decides the excellent *Synod of Columbus*.

22. — What we have said about denying or granting absolution to parents who commit their offspring to the public schools, holds also proportionately (1) respecting Catholic teachers giving instruction in them; (2) respecting those who are being instructed with a view to entering at some time upon the office of teacher in the public schools; (3) respecting all who have the care of souls, and are not according to their ability solicitous for the Catholic instruction of the youth; (4) respecting Catholic members of the public school boards. It is of advantage to note a few things respecting each.

23. — Catholic teachers cannot be absolved who employ in school or read to the children books which the Sacred Congregation for the Propagation of the Faith in the Rescript to the Bishops of Ireland (see 8. 1) declared could not be employed, or recite with the children the hymns or prayers of the sects or command them to recite the same. There are some who secretly substitute the Catholic [or certain leaves of the Catholic] for the Protestant version of the Bible [or in the books which they are compelled to use and which are not *professedly* adverse to religion, they either amend the corrupt passages by suitable explanation, or omit them]; and these [those things being observed in relation to the Bible which we advised in number 17], do not seem to deserve to be disturbed.

24. Idem resolve de iis, qui ad officium magistri, in scholis publicis aliquando obeundum, instituuntur, nisi firme proponant in illo obeundo ab iis abstinere, à quibus magistrum catholicum abstinere debere diximus n^o superiori 23. Si vero hujus propositi tenaces non fore videantur, enixe et prudenter hortandi sunt, ut alii potius officio aut arti sese dedant.

25. Qui curam habent animarum sedulo perpendere debent hæc Concilii Plenarii Baltimorensis II. verba:—

“Non possunt hujus Plenarii Concilii Patres ultro non agnoscere palam-
“que profiteri, curam teneriori ætati atque adolescentiæ Christianis mori-
“bus informandæ impendendam, inter *præcipuas* sollicitudinis Pastoralis
“partes recenseri; eoque magis, quo hodierni Religionis nostræ inimici
“suas omnes artes conferre conituntur, ut juvenum animos vel à primâ
“ætate depravent.”¹

Quapropter monentur pastores:—

a. “Ut omni, quo valent, studio catholicorum puerorum christianæ, et
“catholicæ educationi prospiciant, et diligenter invigilent, ne versione pro-
“testantica biblicorum utantur, vel sectarum cantica aut preces recitent.
“Ideo invigilandum erit, ne in publicas scholas libri vel exercitia hujus-
“modi introducantur, cum fidei pietatisque discrimine.” Constanter autem
“et moderate hisce sectarum conatibus ubique resistendum est, eorum, qui
“auctoritate valent opportunum adhibere remedium, implorato auxilio.”²

b. “Ut cum hoc “optimum, immo *unicum*” superesse videatur “reme-
“dium, quo gravissimis, . . . malis et incommodis occurratur,” quæ ex
“scholis publicis existere solent, “in singulis diocesis, unamquamque
“prope ecclesiam, scholæ erigantur, in quibus juvenus Catholica tam lit-
“teris ingenuisque artibus, quam Religione ac probis moribus imbuatur,³
“et si opus fuerit, et rerum adjuncta sinant, provideant” pastores
“ut ex redditibus ecclesiæ, cui schola annexa sit, idonei magistri in eâ
“habeantur.”⁴

c. “Serio etiam parentes” moneant “ut proli suæ magis magisque
“invigilent, et pro rectâ ejus institutione diligenter consulant ac sedulo
“laborent; cum suis Pastoribus piè conspirent, suasque opes generosè
“diffundant, ut Scholæ Catholicæ Parochiales quantocius erigantur ac sus-
“tententur.”⁵

d. “Cum autem omnibus in parœciis Scholæ exclusive Catholicæ, prop-
“ter rerum angustias, nondum haberi queant, . . . Catecheses et Scholæ
“doctrinæ christianæ instituantur. Pueros puellasque in propriam eccle-
“siam Dominicis et aliis diebus festivis, et quandoque etiam sæpius Pastores

¹ Conc. Pl. Balt. II. a. 425.

⁴ Ib.

² Ib. a. 429.

³ Ib. a. 434.

⁵ Ib. a. 430.

24. — Conclude the same respecting those who are being instructed with a view to enter at some time upon the office of teacher in the public schools, unless they firmly purpose in undertaking that office to abstain from those things from which we have said in number 23 a Catholic teacher ought to abstain. If they should not seem to be tenacious of this purpose, they are to be earnestly and prudently exhorted to devote themselves to some other office or art.

25. — Those who have the care of souls ought to weigh carefully these words of the Second Plenary Council of Baltimore: —

“The Fathers of this Plenary Council can no longer refrain from recognizing and professing openly, that the care which should be bestowed upon the tender age and upon the Christian morals of childhood is reckoned among the *foremost* parts of pastoral solicitude; and that the more, because the enemies of our religion to-day are striving to combine all their arts that they may deprave the minds of the youth, even from their first years.”

Wherefore the pastors are advised: — *a.* “That with all the zeal which they can summon they plan for the Christian and Catholic education of Catholic children, and watch diligently lest they use a Protestant version of the Bible, or recite the hymns and prayers of the sects. To this end vigilance should be used, lest books or exercises of this kind should be introduced into the public schools, with hazard to faith and piety. But with constancy and moderation resistance is everywhere to be made to these efforts of the sects, the aid of those being implored who by their authority are able to apply an opportune remedy.”

b. That since this “most excellent, yea *sole* remedy seems to be left, by which the most grave evils and inconveniences, customarily arising from the public schools, may be met, let there be erected in the several dioceses, near each church, schools in which the Catholic youth may be imbued with letters and noble arts, as also with religion and good morals. . . . and if there shall be need, and the circumstances allow, let the pastors provide that from the revenues of the church, to which the school is annexed, suitable teachers be maintained in it.”

c. “Also let them seriously admonish parents that they watch over their offspring more and more, and consult diligently and labor assiduously for their right instruction; that they unite piously with their pastors and generously contribute their means, that Catholic Parochial Schools may the sooner be erected and supported.”

d. “But since schools exclusively Catholic cannot yet, on account of the scantiness of means, be had in all the parishes, let catechetical exercises and schools of Christian doctrine be instituted. Let the pastors gather the boys and girls into their own church on the Lord's Days and other festival days, and sometimes even more frequently, that they may teach them *zealously* and *diligently* the elements of Christian doctrine.” “Nor let the

“convocent, ut eos elementa christianæ doctrinæ *studiose et diligenter* edoceant.”¹ “Neque hoc muneris per alios, ut negligentiores solent, sed “per sese ipse” (pastor) “exequatur. Onus enim pueros christianæ fidei rudimentis instituendi adeo est cum pastoralis officio conjunctum, ut qui “ex ignaviâ vel desidiâ id ferre nolit, aut in alios rejiciat, violati officii “pœnas vitare nullo modo possit. Quod disertis verbis omnibus, ad quos “spectat, in memoriâ revocatur à Patribus Concilii Plenarii Superioris.”²

[Hæc tamen Pastorum obligatio ut *per se* pueros in Doctrina Christiana instituant, non ita intelligenda est, ut per se ipsos *solos* ad id teneantur. Fieri enim potest, ut habeant in parochia sua v. c. religiosæ alicujus Congregationis sive viros, sive mulieres, quibus in hoc suo munere subleventur.]

Et hæc quidem, ut per se patet, (scientibus enim legem loquor) ejusmodi sunt, ut, si quis ex iis, qui curam habent animarum, vel unum ex istis, quod absit! negligeret, aut præstare nollet, absolutione indignus habendus foret. Quod enim ex officio *pietatis* sub gravi tenentur præstare parentes, idem profecto ex *justitia* præstare tenentur animarum pastores. Nec profecto concipi potest, cur benigniorem esse liceat confessarium cum pastore animarum, quam cum parentibus. Cæterum in multis casibus difficile erit confessario judicare quid pastor animarum in specialibus, in quibus versatur, adjunctis possit vel non possit, et pœnitens conscientis suæ relinquendus erit. Væ tamen huic si quoad hoc suum gravissimum officium fucum sibi fecerit!

26. [Nisi spes fundata adsit fore ut influxu suo eas notabiliter minus damnosas reddant], curatores scholarum publicarum, quæ positive noxiæ sint, absolvi nequeunt; cæterarum vero per se absolutione indigni dici nequeunt; quin et laudè digni sunt, si eo fine munus acceptent aut retineant, ut libri et magistri, qui catholicorum puerorum fidei aut moribus periculosi sint, procul à scholâ habeantur. Cæterum hoc hominum genus parochiis, in quibusdam locis, multam facessit operam, et universim Ecclesiæ non parum affert detrimenti.

27. Opellæ nostræ finem imposituri non possumus non repetere ea, quæ supra n. 7 diximus, nimirum, spectatis temporum locorumque adjunctis, scholas publicas, et generatim omnes, in quibus ea viget juventutis instituendæ ratio, quæ sit a catholicâ fide et ab Ecclesiæ auctoritate sejuncta, communiter ut positive noxiæ esse habendas, adeoque *regulariter* recusandam esse absolutionem parentibus, qui filios eisdem instituendos tradunt; *exceptionaliter* tantum concedendam; i. e. in iis tantum casibus, in quibus præceptum prolem catholicè educandi, quatenus *affirmativum* est, pro posse servetur, et, quatenus *negativum* est, non violetur.

¹ Conc. Pl. Balt. II. a. 435.

² Ib. a. 438.

pastor fulfill this office through others, as they are wont to be more negligent, but in person. For the charge of instructing children in the rudiments of the Christian faith is so conjoined with the pastoral office that he who from listlessness or sloth is unwilling to fulfill it, or casts it upon others, can in no way avoid the penalties of violated duty. Which matter is recalled in fitting words to the memory of all whom it concerns by the Fathers of the Former Plenary Council."

[This obligation of pastors, however, that *in person* they should instruct the children in Christian doctrine, is not so to be understood, that they are bound to do it by themselves *alone*. For it may be that they have in their parish men or women of some religious congregation, by whom they may be aided in this office.]

These things indeed, as is self-evident (I speak to those knowing the law), are of such a nature that if any one of those who has the care of souls, should neglect or decline to keep even one of them, which God forbid! he should be held unworthy of absolution. For that which parents in the discharge of the office of *piety* are bound under severe penalty to observe, the same assuredly pastors of souls are bound *in justice* to observe. Nor in truth can any reason be conceived why a confessor should deal more mildly with a pastor of souls, than with parents. But in many cases it will be difficult for the confessor to judge what the pastor of souls could or could not do in the given circumstances, and the penitent must be left to his own conscience. Woe to the latter, nevertheless, if he makes a sham of this most serious office of his!

[Unless there is a well founded hope that by their influence they may render them to a notable degree less harmful], members on the boards of public schools, which are positively injurious, cannot be absolved; but those connected with the boards of other public schools cannot be called by themselves unworthy of absolution, but rather are worthy even of praise if they accept or retain the office for the purpose of keeping far from the school books and teachers who might be dangerous to the faith or morals of Catholic children. But this class of men occasions much work to the parish incumbents in some places, and generally brings to the church not a little harm.

27. In bringing our little work to an end we cannot refrain from repeating those things which we said above in number 7, namely, respect being had to conditions of times and places, public schools, and in general all schools, in which there prevails that method of instructing the youth which is severed from the Catholic faith and the authority of the Church, are commonly to be regarded as positively injurious, and therefore *as a rule* absolution is to be refused to parents who commit their children to the instruction of the same; by *way of exception* only is it to be conceded, that is, only in those cases in which the precept to educate offspring in a Catholic manner is kept, so far as it is *affirmative*, to the extent of the ability, and is not violated so far as it is *negative*.

Faxit Deus, ut ea quæ est Venerabilium Episcoporum nostrorum in augendis fovendisque Catholicis scholis eximia sollicitudo, promptiora et efficaciora in dies ab omnibus, ad quos pertinet, consequatur adjumenta, ne ullum parentibus relinquatur effugium ad excusandas excusationes in peccatis, neve acta et decreta Conciliorum nostrorum litteræ, ut vocant, mortuæ loco habeantur.

May God bring it to pass, that that eminent solicitude which characterizes our Venerable Bishops, in increasing and fostering Catholic schools, may obtain aids more prompt and efficacious every day from all who are concerned, so that no refuge may be left to parents for pleading excuses in their sins, and the acts and decrees of our Councils may not be regarded as, so to speak, a dead letter.

APPENDICULA I.

DE SCHOLIS ET CONVICTORIIS CATHOLICIS, AD QUÆ ADMITTUNTUR ACATHOLICI.

S. Cong. de Prop. Fide in Litteris 25 Apr. 1868 Episcopis sibi subjectis cautelas quasdam partim præcipit, partim commendat, pro variis adjunctis servandas in scholis et convictoriis catholicis, ad quæ acatholici admittuntur. Præcipuæ sunt sequentes.

I. Cubicula separata pro instructione acatholicorum, nisi ob defectum vel loci, vel pecuniæ, vel plurium magistrorum haberi nequeant.

II. Non admittere acatholicos licentiosos, eosque dimittere.

III. Non permittere ut catholici diutius conversentur cum acatholicis.

IV. Non cogere acatholicos, ut cum catholicis assistant exercitiis religiosi, ne hypocrisi locus detur et acatholici contra conscientiam suam erroneam agant, neve catholicis ex communicatione illâ in divinis indifferentismi periculum existat.

V. Speciatim quoad convictoria puellarum, ^{a)} ut acatholicæ in scientiis tantum profanis instituantur, aut, expresso parentum rogatu, etiam in religione; ^{b)} ne umquam disputationes habeant cum catholicis puellis de rebus ad religionem pertinentibus; ^{c)} ne cœtus religiosos suæ sectæ adeant, vel, si id in aliquo casu impediri nequeat, magistræ passivè se habeant; ^{d)} ut si acatholica aliqua converti petat, res ad Ordinarium¹ deferatur; ^{e)} ut commercio catholicas inter et acatholicas moderatrices sedulo invigilent, illudque intra innocuos cohibeant limites.

Cautelas has opportunissimas esse nemo negabit, qui animo secum reputet haud fictum, sed verissimum esse periculum indifferentismi, quod catholicis ex liberiori et diuturniori cum acatholicis commercio exurgit, et amicitiam, quam catholicæ in convictoriis cum acatholicis contrahunt, quamque e convictorio egressæ mutuis postea visitationibus colere pergunt, mixtis matri moniis plus semel ansam dedisse.

¹ Aut ad sacerdotem Convictorio præpositum.

APPENDIX I.

RESPECTING SCHOOLS AND BOARDING INSTITUTIONS TO WHICH NON-CATHOLICS ARE ADMITTED.

THE Sacred Congregation for the Propagation of the Faith in the Letter of April 25th, 1868, to the Bishops under its jurisdiction, prescribes in part and in part commends certain cautions to be observed, according to the varied circumstances, in Catholic schools and boarding institutions to which non-Catholics are admitted. The principal are the following:—

I. Separate rooms for the instruction of the non-Catholics, unless, from lack of place, of money, or of teachers they cannot be had.

II. Not to admit licentious non-Catholics and to dismiss them.

III. Not to permit that Catholics should converse too long with non-Catholics.

IV. Not to compel non-Catholics that they should be present at religious exercises with Catholics, lest place be given to hypocrisy and the non-Catholics be led to act contrary to their erroneous conscience, or a danger of indifferentism arise to the Catholics from such fellowship in divine things.

V. Specially respecting the boarding schools of girls, (a) that non-Catholics be instructed only in secular branches, or, by the express request of parents, also in religion; (b) that they have no disputations with the Catholic girls on matters pertaining to religion; (c) that they be not present at the religious assemblies of their own sect, or, if that in any case cannot be hindered, that the teachers assume a passive attitude; (d) that if a non-Catholic expresses a desire to be converted, that the matter be referred to the Ordinary;¹ (e) that the directresses watch carefully over the intercourse between Catholics and non-Catholics and restrain it within harmless bounds.

That these cautions are most fitting no one will deny who considers that it is no imaginary, but a most real danger, of indifferentism which arises to Catholics from communicating too freely every day with non-Catholics, and that the friendship which Catholics contract in the boarding schools with non-Catholics, and which after leaving the boarding school they go on to cultivate by mutual visits, has more than once given occasion to mixed marriages.

¹ Or to the priest who is placed over the boarding school.

APPENDICULA II.

POST RECEPTAS EPISCOPORUM APPROBATIONES ADJECTA.

Ex iis, quorum iudicio Opellæ hujus folia, antequam emendata prodirent, subiecti fuerunt, qui amice mihi hæc quæ sequuntur suggererunt.

1°. Aliquis animadvertit non in variis tantum diœcesibus, sed et in variis etiam unius ejusdemque diœcesis locis tam varia esse adjuncta, ut uniformitas illa praxeos, quam intendo, sperari haud possit.

Probe, profecto video non facile ad omnes omnino diœceses eamdem Sacramenta recusandi vel non recusandi praxim, ab Antistitibus nostris collectivâ aliquâ lege aut instructione extendi posse, vel a singulis etiam Episcopis ad totam suam diœcesim.

At non hanc ego uniformitatem, quæ ex lege aut instructione aliqua sive collectiva omnium, sive singulari singulorum Episcoporum consurgat, intendi.

Meum non est dicere utrum, necne omnium Provinciæ nostrarum ecclesiasticarum, aut etiam hujus vel illius diœcesis conditio ejusmodi sit, ut quemadmodum habent Litteræ Pii IX, ad Archiepiscopum Friburgensem in Brisgovia, "juventus" ex scholis nostris publicis, misere exponatur "damno circa fidem," et "Ecclesia," i. e. Ecclesiastica auctoritas, "non solum debeat intentissimo studio omnia conari, nullisque curis unquam parcere, "ut eadem juvenus necessariam christianam institutionem et educationem habeat, *verum etiam cogatur, omnes fideles monere, eisque declarare, ejusmodi "scholas catholicæ Ecclesiæ adversas haud posse, in conscientia frequentari."* Hoc, inquam, meum non est. Neque enim de officio egi Sacrorum Antistitem, sed, ut ex titulo Opellæ meæ liquet, de officio *Confessoriorum*. — Horum autem praxis ut, quantum fieri possit, uniformis sit, principia quædam variis casibus particularibus applicui, atque in his ipsis casibus eam diversorum adjunctorum, rationem habere conatus sum, quâ praxis, licet pro variis personarum locorumque adjunctis necessario varia esse debeat, *in iisdem tamen adjunctis* eadem esse possit. Atque hæc, ut opinor, facile patebunt recolenti ea, quæ dixi n° 11, sq.

APPENDIX II.

ADDITIONS SINCE THE APPROBATIONS OF THE BISHOPS WERE RECEIVED.

OF those, to whose judgment I subjected the leaves of this little work before they should go forth in corrected form, there were some who kindly gave me the following suggestions: —

I. One observes that not only in different dioceses, but also in different places of one and the same diocese, the circumstances are so varied, that the uniformity of practice at which I aim, cannot be expected.

In very truth I see that the same practice of refusing or not refusing the sacraments cannot easily be extended to all the dioceses by our ecclesiastical governors through any collective law or instruction, or even by each of the Bishops to the whole of his own diocese.

But I did not design such a uniformity as may arise from a law or instruction of all the Bishops in a body, or of them taken singly.

It is not for me to say whether or not the condition of all our ecclesiastical provinces or even of this or that diocese, is such that, as the Letter of Pius IX. to the Archbishop of Freiburg in Briesgau puts the case, “the youth are miserably exposed” by our public schools “to harm in respect of faith,” and “the Church,” that is ecclesiastical authority, “may not only be under obligation to make the most strenuous efforts, and to spare no care that the same youth may have the necessary Christian instruction and education, *but also may be compelled to advise all the faithful, and to declare to them, that schools of this kind, as adverse to the Catholic Church, cannot be attended with a good conscience.*” This I say does not belong to me. For I have not treated of the office of ecclesiastical governors, but, as is clear from the title of my little work, respecting the office of *confessors*. — That the practise of these, however, may be as nearly as possible uniform, I have applied certain principles to various particular cases, and in these cases themselves I have endeavored to make account of diverse circumstances, in order that the practice, although it may be necessary that it should vary according to the various circumstances of persons and places, may nevertheless have a chance to be the same *in the same circumstances*. And this, as I think, will easily be apparent to one who reflects upon what was said in number 11, sq.

2°. Alii notarunt quæstionem, de quâ scripsi, adeo difficultatibus esse implexam, ut celebratissimus theologus nostras, bonæ ac claræ memoriæ Kenrick, eam resolvere non fuerit ausus, generalioribus eam tantum verbis attingens potius quam tractans.

Ad hæc animadvertere mihi liceat sequentia.

a) Kenrick *nihil hæsitans* resolvit *de ludi magistris*.¹ “Non debent versione protestantica Scripturarum uti, quum ea ratione auctoritas ejus agnoscere videatur, et pueris in normam proponatur; sed, si jubeant rectores eas legere, prout mos est, oportet catholicam adhibere versionem. Nec liceteis pueros docere hymnos protestanticos, vel quidquid hæresim sapit.”¹ — Eodem Tractatu² *absolute* quoque hæc scribit: “Pueri in scholis publicis non debent ea versione” (i. e. Anglica Bibliorum a Protestantibus edita) “uti; nec magistri operam suam in ea legenda præstare.”

Quæ in hac opella n. 12 et 23 scripsi, his plane consonant. Sortem tamen miseratus tum magistrorum catholicorum, tum puerorum, qui alias in hæretici aut infidelis magistri manus inciderent, et quorum inde pejor fieret conditio, n. 17, 18, et 23 temperamenta aliqua suggessi.

b) De parentibus agens hæc habet:³ “Peccant . . . *graviter* parentes qui . . . filios . . . fidei amittendæ discrimini objiciunt, hæreticis magistris vel infidelibus committendo, omni ommissa cautela.” — Dolendum sane celebratissimum theologum hoc loco non magis *explicitum* fuisse, eum vero *hæsitasse*, nullatenus dici potest. Indubius pronuntiat *graviter* peccare parentes, qui filios suos discrimini fidei objiciunt, hæreticis vel infidelibus magistris eos committendo, omni ommissa cautela. — At nonne ex his theologi nostri verbis, sponte quasi sua, omnia illa fluunt, quæ scripsi? Quid, quæso, differt schola publica *positive noxia* a magistro hæretico vel infideli? — Ratio deinde, ob quam parentes, de quibus in casu, *graviter* peccent, secundum Kenrick hæc est, quod filios discrimini fidei objiciunt, omni ommissa cautela. Si doctissimus vir addidisset: *et sine causa proportionate gravi*, totam et integram Opellæ nostræ doctrinam compendio exhibuisset. Cave tamen ne ex hoc, quod non adjecerit hæc verba, concludas, illum ea non subintellexisse. Quis enim in Morali Theologia vel mediocriter versatus ignorat, nemini umquam licere aut permitti posse, ut se vel alios periculo proximo peccati, sine causa proportionate gravi, objiciat, — et de cautelis in ejusmodi periculo adhibendis tunc tantum sermonem haberi posse, cum periculum vel physice vel moraliter vitari nequit. Jam vero periculum, de quo in casu, vitari potest, ubi schola aliqua catholica potest adiri, et tunc tantum, quando vitari nequit, eo quod schola ejusmodi adiri physice vel moraliter non possit, adhibendæ sunt cautelæ, ut periculum ex proximo

¹ Theol. Mor. Tr. XIII. n. 38. Edit. 1861.

² n. 60.

³ Tr. VIII. n. 87.

2. Others note that the question, on which I have written, is so involved in difficulties, that a most celebrated theologian of our country, Kenrick, of good and illustrious memory, has not ventured to resolve it, touching it only in more general words rather than giving it distinct treatment.

Upon this point let me make the following observations:

(a) Kenrick *unhesitatingly* decided *respecting school teachers*: "They ought not to use the Protestant version of the Scriptures, since in this way its authority seems to be recognized, and it is set before the children as a standard; but if the directors order them, as is customary, to read the Scriptures, it behoves them to use a Catholic version. Nor is it permitted them to teach children Protestant hymns, or anything that savors of heresy." In the same treatise also he writes this *without qualification*: "Children in public schools ought not to use that version" (that is, the English version of the Bible published by Protestants); "nor should teachers afford their services in reading it."

With the above, that which I have written in this little work, in numbers 12 and 23, plainly agrees. Pitying nevertheless the lot both of Catholic teachers, and of the children, who otherwise would fall into the hands of an heretical or infidel teacher, and whose condition would thus be made worse, I have suggested some modifications in numbers 17, 18 and 23.

(b) Treating of parents he has this: "Parents commit *grave* sin, who expose their children to the hazard of losing the faith, by committing them to heretical or infidel teachers, without the use of any safeguard." It is truly to be lamented that the most celebrated theologian had not been more *explicit* in this place, but that he *hesitated* can by no means be said. Unmistakably he declares that parents commit *grave* sin who expose their children to hazard in respect of faith, by committing them to heretical or infidel teachers, without the use of any safeguard. But from these words of our theologian do not, as it were spontaneously, all those things flow which I have written? How, I ask, does a *positively injurious* public school differ from an heretical or infidel teacher?—Then the reason why the parents in question commit grave sin, according to Kenrick is this, that they expose their children to hazard respecting faith, without the use of any safeguard. If the most learned man had added: *and without a cause proportionately grave*, he would have epitomized whole and entire the doctrine of our little work. Be careful however not to conclude, because he did not add these words, that he did not mentally assume them. For who that is even moderately versed in Moral Theology does not know that to no one is it ever lawful or permitted to expose himself or others to a proximate peril of sin, without a cause proportionately grave,—that then only is there room for discourse respecting the applications of safeguards against a peril of this kind, when the peril is either physically, or morally unavoidable. But now the peril in question can be avoided where any Catholic school can be attended, and then only, when it cannot be avoided, because it is physically or morally impossible

fiat remotum. Quod ubi fieri nequit aut frustra tentatur, omnino vitandum est. Nihil aliud docui et nihil aliud docere potuit aut posset Kenrick, aut quivis alius theologus catholicus.

Cæterum pag. 7 dixi novam esse hanc meam, non quidem quæstionem, sed tractationem, idque non alia de causa quam quod apud casuistas frustra quæretur.

c) Illud præterea hic loci animadvertendum puto merito supponi posse doctissimum et piissimum Antistitem et plura et paulo etiam aliter de scholis publicis scripturum fuisse, si post Litteras Pii IX ad Archiepiscopum Friburgensem in Brisgovia, de quibus n. 9 egi, — post Syllabum, — post luctuosissimam illam, quam hodie de scholis publicis habemus experientiam, scribere potuisset. Exemplo sit illud quod scripsit de legibus civilibus, vi quarum scholæ nostræ publicæ existunt. "Apud nos," ait, "leges jubent juvenes in scholis publicis instituendos, quin sectæ alicui faveatur, educationem et morum disciplinam a religione separantes. Leges hæ æquæ videntur, spectata societatis in tot partes scissæ conditione." "Leges hæ," ait, "æquæ videntur." At qua ratione Catholico hodie æquæ videri possint leges, quæ eam instituendæ juventutis rationem jubent, quæ viro Catholico juxta prop. 48 in Syll. damnatam *probari* nequeat, acutior me explicuerit, at certo Kenrick, obsequentissimus ille S^æ Sedi Antistes, explicare ne conatus quidem fuisset. Quid si novisset Litteras ad Archiepiscopum Friburgensem in Brisgovia datas, in quibus ex mente Episcoporum Hiberniæ S. Pontifex *ex cathedra* loquitur, et in quibus consilium expellendi a scholis Ecclesiæ auctoritatem perniciosissimum vocatur, idque "*in quibusque locis regionibusque*"? Nonne perspicacissimus ille vir, ex citatis modo et Italicis litteris impressis verbis, illico conclusisset, valere hic illud ipsum, quod Siricius Papa de quibusdam suis Litteris ad Himerium, Archiepiscopum Tarraconensem scripsit his verbis: "ea, quæ ad Te . . . speciali nomine *generaliter*," i. e. ad omnes Episcopos, "scripta sunt"?

Cæterum oportet, ut ipse Kenrick harum legum æquitatem sensu valde restricto intellexerit; nam posteaquam illa verba: "*leges hæ æquæ videntur*" scripsit, immediate hæc alia subjungit: "Sed perdifficile est pueros bonis moribus ita instituere; vel sectarum præcavere artes, mentem teneram sensim sine sensu adversus Ecclesiam præjudiciis imbuentium; vel, quod præcipue timendum est, facere ut omnis religionis revelatæ sensus laud exuatur. . . . Postera ætas moribus et sententiis deterior erit." — Aptioribus verbis scholarum publicarum pericula et damna exprimere vix, aut ne vix quidem possent.

¹ Dublin Rev., April, 1872, p. 416, note, et July, 1872, p. 192, sq.

to attend a school of this kind, are safeguards to be applied, so that the peril may be changed from proximate to remote. Where this cannot be done or is vainly attempted, it is to be avoided altogether. Nothing else have I taught, and neither Kenrick nor any other Catholic theologian has been or might be able to teach anything different.

But on page 7 I said that, while the question indeed is not new, this treatise of mine is new, and that for the simple reason that it is vainly sought among the casuists.

(c) I think it moreover deserving of observation in this place that it may properly be supposed that the most learned and pious Prelate would have written both more and somewhat differently, if he had written after the Letter of Pius IX, to the Archbishop of Freiburg in Breisgau, of which we have treated in number 9, — after the Syllabus, — after that most sad experience which we are having to-day respecting the public schools. Let that serve as an example which he wrote concerning the civil laws, by virtue of which our public schools exist. “Among us,” he says, “the laws command the children to be instructed in the public schools, but, that no sect may be favored, separating education and moral training from religion. These laws seem to be *just* when we consider the condition of society separated into so many parts.” “These laws,” he says, “seem to be *just*.” But how to-day laws can seem to a Catholic to be *just*, which ordain that method of instructing the youth which cannot be *approved* by a Catholic man, according to proposition 48 condemned in the Syllabus, one more acute than I may have explained, but certainly Kenrick, that Prelate most obedient to the Holy See, would never have attempted to explain. What if he had been acquainted with the Letter addressed to the Archbishop of Freiburg in Breisgau, in which according to the opinion of the Bishops of Ireland the Holy Pontiff speaks *ex-cathedra*, and in which the counsel to expel the authority of the Church from the schools is called most pernicious, and that *in certain places and regions*? Would not that most clear-sighted man have concluded from the words just cited and expressed in italics that here that very thing holds good which Pope Siricius wrote concerning a certain letter of his to Himerius, Archbishop of Tarragona, in these words: “Those things which have been specially addressed to thee have been written *generally*,” that is, to all the Bishops.

But it should be noticed that Kenrick himself may have understood the equity of these laws in a very restricted sense; for after the words, “*these laws seem to be just*,” he immediately adds these other words: “But it is very difficult to instruct the children thus in good morals; or to guard against the arts of the sects, imbuing the tender mind imperceptibly with prejudices against the Church; or, what is especially to be feared, to prevent all sense of revealed religion from being cast aside. . . . The following generation will be worse in morals and sentiments.” The perils and injuries of the public schools could scarcely, if at all, be expressed in more fitting words.

3o. Animadversum quoque a doctissimo quodam viro fuit, probante ejusdem Episcopo, rectius tria quam duo publicarum scholarum genera distingui, ita ut *re et nomine* eæ solæ publicæ sint habendæ, quæ lege institutæ sint et in quibus lex stricte servetur; cæteræ vero de facto aut catholicæ sint aut acatholicæ seu positive noxiæ; — positive autem noxiæ non eo semper gradu noxiæ esse, ut puerorum fides aut mores periculo proximo in eis exponantur; — eas vero, quæ *re et nomine* publicæ sunt, seu in quibus neque pro religione, neque contra eam quidquam sive dicitur, sive agitur, non esse, *generatim* loquendo, perversionis puerorum catholicorum nisi periculum remotum.

Ad has doctissimi et humanissimi Adnotatoris animadversiones hæc mihi liceat notare.

a) Triplex scholarum publicarum genus, *speculative* loquendo, admitendum esse lubens concedo. Utrum vero *practice*, in sensu Adnotatoris, admitti possit, vehementer dubito. Ratio cur dubitem, hæc est. Ut schola aliqua, in sensu Adnotatoris, *re et nomine* publica, seu quoad religionem neutralis dici posset, requireretur inter alia, ut neque libri, qui in ea adhibentur, aliquid continerent, — neque magistri, qui eidem præfecti sunt, aliquid dicerent aut agerent, — quod veræ religioni vel adversetur vel proprium sit. Res per se evidens est. — Jamvero difficillimum est, ac *ideo præcise* practice perrarum, ejusmodi libros, præsertim si historiam, licet elementariter tantum, doceant, reperire. Quod quidem, teste Roberto Peel, ingenue aliquando confessum est collegium aliquod curatorum scholarum Bostoniense. — Difficilius forsitan invenies magistrum, qui libros, si qui dentur, innoctuos non vel catholice vel acatholice explanet. Ejusmodi enim magister vel nullam omnino religiosam animo persuasionem foveat oportet, aut eam quam fovet, cautissime dissimulet necesse est. At ubi, quæso, magistrum reperies, cujus menti nulla omnino religiosa opinio aut persuasio insideat? Magister ergo in schola *re et nomine* publica, seu neutrali, vel automaton sit oportet, vel in arte fingendi ita versatus, ut quæ de religione sentiat, nec verbulo linguæ, nec ictu oculi, nec tono vocis, nec lineamento aliquo oris exprimat. — Taceo de periculo, quod pueris catholicis ex consortio et consuetudine cum acatholicis existit (vide n. 7, sub 1), et quod judicio S. Cgnis de Prop. Fide vel in ipsis convictoriis catholicis, ad quæ admittuntur acatholici, ejusmodi est, ut de eo Episcopus sibi subjectos litteris suis dd. 25 Apr. 1868 monendos fuisse censuerit (vide App. I. p. 24). Practice ergo scholæ publicæ vix non semper erunt aut positive noxiæ, aut, si magister catholicus legem migrare permittitur, positive proficiuæ.

b) At nonne ipse triplex scholarum publicarum genus distinxi; unum scilicet facto catholicarum; alterum positive noxiarum; tertium non positive noxiarum seu tolerandarum? Profecto, ast, ut supra monui, non eodem quo doctissimus Adnotator sensu, sed eo, qui fini scriptionis meæ

3. It has been observed also by a most learned man, with the approbation of his Bishop, that it is more proper to distinguish three than two kinds of public schools, so that in *reality* and in *name* those only should be considered public which are instituted by law and in which the law is strictly observed; that others are in fact either Catholic, or non-Catholic or positively injurious; — that the injurious, however, are not always injurious in that degree that in them the faith or morals of the children should be exposed to proximate peril; — that indeed those which are in reality and name public, or in which nothing is either said or done for or against religion, involve *generally* speaking only a *remote* danger of perverting Catholic children.

In reply to these criticisms of the most learned and cultured annotator let me note the following: —

(a) I freely concede that speaking *speculatively* a threefold classification of the public schools is to be admitted. But whether it can be *practically* admitted in the sense of the annotator I greatly doubt. The reason why I doubt is this. To make it possible that any school, in the sense of the annotator, public in reality and in name, should be called neutral in respect of religion, it would be requisite among other things, that neither the books used in it should contain anything, nor the teachers presiding over it should say or do anything, which is either adverse to true religion, or has any genuine relation thereto. The thing is self-evident. Now it is most difficult, and precisely on this account very rare in practice, to find books of this kind, especially if they teach history, though it be only in an elementary way, which indeed, according to the testimony of Robert Peel, a certain school board of Boston once frankly confessed. With greater difficulty perchance will you find a teacher who will not explain harmless books, if such are provided, either in a Catholic or in an anti-Catholic sense. For a teacher of this kind should either cherish no religious persuasion at all in his mind, or he must dissemble with the utmost caution that which he cherishes. But where, I ask, will you find a teacher in whose mind there lurks no religious opinion or persuasion at all? Therefore a teacher in a school public in reality and in name, or neutral, should either be an automaton, or so skilled in the art of feigning, that he shall not express what he feels on the subject of religion, by a word of the tongue, or a glance of the eye, or a tone of the voice, or a line of the countenance. I forbear to mention the peril which comes to Catholic children from companionship and conversation with non-Catholics (see 7. 1), and which in the judgment of the Sacred Congregation for the Propagation of the Faith is of such a nature even in Catholic boarding-schools themselves, to which non-Catholics are admitted, that it deemed it necessary to admonish the Bishops under its jurisdiction on the subject in its letter of April 25, 1868 (see App. I., p. 24). Practically, therefore, public schools will almost always be either positively injurious, or, if a Catholic teacher is permitted to forsake the law, positively beneficial.

(b) But have not I myself distinguished three classes of public schools; one in fact Catholic; another positively injurious, a third not positively injurious, or to be tolerated? True, but as I reminded above, not in the sense of the most learned annotator, but in that which accords with the aim

respondet. Pag. nimirum 7 dixi, et ex ipso titulo Opellæ patet, me hoc unum quærere, an absolutio semper ac omni in casu deneganda sit parentibus, qui prolem scholæ alicui publicæ institnendam confidunt. Denegandam autem eam dixi parentibus, qui prolem committunt iis scholis positive noxiis, in quibus periculo *proximo* exponitur (n. 5). Hoc ipso igitur satis dilucide innui, adeoque et cum ^{Adnotatore} Adnotatore admisi, non omnes scholas, etiam positive noxias, eo semper gradu noxias esse, ut absolutio deneganda sit iis quoque parentibus, qui prolem committunt ejus generis scholis, in quibus periculo tantum *remoto* exponitur. Eas vero scholas, in quibus periculum tantum *remotum* timendum sit, non positive noxias vocavi, — non eo sensu quod *nullo omnino modo* noceant (nam, ut supra sub a) dixi, ejusmodi practice vix admittendas censeo), sed quod *tam parum* noceant, ut, si parentes de prole catholice instituenda aliàs satis solliciti sint, earumdem frequentatio non sub negatione absolutionis inhibenda sit.

c). Practice igitur ab Adnotatore in hoc demum differo, quod scholas publicas universim ad speciem deteriorelem relegem: quod utrum plus æquo a me fiat, ut doctissimus quidem Adnotator opinatur, expertiorum judicio lubens remitto. Recolat lector quæ suprâ ex Kenrick excipsi: “*Perdifficile est*” (quod autem perdifficile est, illud et practice perrarum esse, supra monui) “*pueros bonis moribus ita*” (i. e. in scholis publicis) “*instituere, vel sectarum præcavere artes, mentem teneram sensim sine sensu adversus Ecclesiam præjudiciis imbuentium, vel quod PRÆCIPUE timendum est, facere ut omnis RELIGIONIS REVELATÆ sensus haud exuatur. Postera ætas moribus et sententiis deterior erit.*”

Præsertim vero recolat, quæ initio n^o 7, ex Concilio nostro Plenario attuli, ex quibus quidem manifestum est Episcopis nostris (nisi eos vel hyperbolice, vel fecte locutos esse dixeris, quod absit!), persuasum esse, scholas publicas apud nos, *quoad partem earum longe maximam*, positive noxias esse. Id perspicuum fit ex adverbio: *plerumque*, quod adhibent et quod synonymum est adverbii: *communiter*, quo ego usus sum.

Itaque quoad *factum* præsertim dissensio est inter me et humanissimum Adnotatorem. Quodsi facta *alicubi* alia sint, quam ego illa n. 7 *universim* suppono, casus resolvendus *ibi* erit juxta illa facta et juxta dicta n. 15, 16; casus vero n. 14 expositi resolutio, *pro iisdem illis locis*, ita immutanda erit, ut graviter non peccent parentes prolem suam scholæ publicæ instituendam *ibi* committentes, nisi *constet* istam scholam esse revera perversionis occasionem proximam.

Sunt et alia quædam, quæ doctissimus Adnotator animadvertit. Cum vero hæc partim ad jam relata pertineant, partim propriis locis in Opella fuerint inserta, superest tantum, ut benevolo ac acutissimo viro debitas hoc loco ac sincerissimas gratias agam.

of my writing. I said, namely, on page 7, that as appears from the very title of my little work, I inquire into this one thing whether absolution is always and in every case to be denied to parents who confide their offspring to the instruction of any public school. Now I have said that it should be denied to parents who commit their offspring to those positively injurious schools in which they are exposed to a *proximate* peril (number 5). By this itself therefore, I have indicated with sufficient clearness, and therefore have also admitted with the annotator, that not all even of the positively injurious schools are always injurious to that degree, that absolution should be denied also to parents who commit their offspring to schools of that kind in which they are exposed only to a *remote* peril. But those schools, in which only a remote peril is to be feared, I have not called positively injurious, — not in the sense that they are *in no wise* injurious (for as I said above under *a*) I judge that practically they can scarcely be admitted in that character), but that they are *so little* injurious, that if parents are otherwise sufficiently solicitous for the Catholic education of their offspring, attendance at the same ought not to be prohibited under pain of denying absolution.

(c) Practically therefore I differ from the annotator only in this, that I relegate public schools in general to the worse class: whether in this I go beyond the point of fairness, as indeed the most learned annotator thinks, I willingly leave to the judgment of the more experienced. Let the reader call to mind what I quoted above from Kenrick: "*It is very difficult*" (I have indicated above that a very difficult thing is practically also very rare) "*to instruct children thus*" (that is, in the public schools) "*in good morals, or to guard against the arts of the sects, imbuing the tender mind imperceptibly with prejudices against the Church, or, what is especially to be feared, to prevent all sense of revealed religion from being cast aside The following generation will be worse in morals and sentiments.*"

Especially let him call to mind what I brought forward in the *beginning* of number 7 from our Plenary Council, whereby it is manifest that our Bishops were persuaded (unless it shall be said that they spoke hyperbolically or feignedly, which God forbid!) that our public schools *in the great majority of instances* are positively injurious. That is made clear by the adverb, *plerumque* [for the most part] which they employ and which is synonymous with the adverb *communiter*, used by me.

Therefore the point of difference between me and the most cultured annotator is especially in regard to a *fact*. But if the facts are *anywhere* otherwise than I in number 7 suppose them to be *universally*, the case is *there* to be resolved according to those facts and according to what was said in numbers 15, 16; the resolution of the case expounded in number 14, however, will need to be so changed *for those same places*, that the parents who *there* commit their offspring to the instruction of a public school shall not be counted guilty of a grave sin, unless it *be established* that that school is truly a proximate occasion of perversion.

There are also certain other things upon which the most learned annotator makes observations. But since these pertain in part to things now reviewed, and in part have been inserted at the proper places in this little work, it only remains that in this place I render to the kind and most acute man due and most sincere thanks.

KIND WORDS TO THE READER.

YOUR careful attention is requested to the contents of the above Latin Tract which was published in Boston in 1874 and is yet secretly circulated and doing its deadly work. It contains sentiments of intolerance, and treason, which merit rebuke from every loyal American citizen.

This Tract was written by A. Konings, who is esteemed by the Roman Clergy of America a distinguished *Casuistic Roman Theologian*. It was predicated on the authority of Popes, and Councils, with the endorsement of Bishops, which have never been revoked. It was published as a guide or hand book, for the inferior clergy, with especial reference to an assault on our public schools. It is in the interest of a Jesuit plot to subvert and destroy the public school system and on its ruins establish a system of superficial sectarian schools under the direct and unrestricted control of the Pope, and his emissaries, the Roman Clergy, not one of whom (as such) can become a loyal citizen of the United States without perjury. By reference to the first six pages of the Tract it may be seen that the treasonable conspiracy disclosed is fully endorsed by the Roman Bishops from Boston to Galveston, and from Detroit to Savannah. This official endorsement by them, more than sixteen years since, has never been revoked, nor is there evidence, that it incurred the displeasure of the Pope. On the contrary there is abundant evidence that it was a part of an insolent Jesuit conspiracy which extends from the Atlantic Ocean to the Pacific, and from Alaska to the Gulf of Mexico. Truly it may be said while the Protestant Clergy and loyal Americans slept "*the enemy sowed tares.*"

A *crisis* is forced on the American people which has no parallel in history. It has been forshadowed by prophecy, has been indicated by providence. Warnings have been frequently given by faithful watchmen, and yet the people slumber as if under a fatal nightmare of judicial blindness. In the name of all that is sacred to God and humanity, what are our pulpits and presses for if not in a time like this to give the people warning, and rally their forces in defence of Christ and religious liberty? A great battle is inevitable. It is a conflict between truth and error, light and darkness, liberty and despotism, Christ and anti-Christ. It has commenced on the forum, it may end in blood. The great conflict involves the future of this American Democratic Republic. Will this nation continue a free and independent republic? Or will Americans as fawning sycophants submit to be trampled

under an ecclesiastical despotism, bite the dust, and kiss the Pope's toe — God forbid it, and may every drop of loyal blood that flows in American hearts forbid it.

It is the madness of folly to ignore present danger. It is a manifestation of consummate ignorance of the perils of the present hour, or of criminal indifference to the consequences. The Pope of Rome is at the head of the conspiracy to destroy this Democratic Republic and the destruction of our system of public schools is but well adapted means to the end contemplated. The Roman Clergy of the United States are the sycophantic Parasites of the Pope, subservient to his despotic mandates with the fathomless gulf of an endless hell before them if they pertinaciously disobey his intolerant behests. To fully comprehend the true import of the Latin Tract it should be understood that between Papacy and the government of the United States there is an irrepressible conflict. The Government of Rome is a Monarchy. The Government of the United States is a Democratic Republic. They are inherently antagonistic, they never have harmonized, they never can. Every Orthodox Romanist swears a paramount allegiance to the Pope of Rome, and further swears there is no salvation out of the Roman Church. Oaths of allegiance to this government and obligations of obedience to its laws are not therefore binding. And when Bishops and Priests speak so fluently about giving the children of Romanists a "religious education" they simply mean a *Roman Catholic education*.

They denounce the Protestant religion as "*damnable heresy*," — as no religion at all. They denounce the public schools because they are not sectarian, and do not teach Romanism, and they discard the Bible for the same reason. In brief they want their *intolerant sectarian* Parochial schools under the direct control of the Roman Clergy to teach the blasphemous doctrines of Rome, and tax the Protestants to pay them. This is the gist of the matter.

It should be ever remembered :

1. The Pope of Rome claims infallibility, which signifies two things, viz :
First : That he cannot err in doctrine.

Second : That he by virtue of *universal spiritual supremacy* is universal *temporal sovereign* also, above Queen Victoria, the Emperor of Austria, or the Constitution and President of the United States.

2. That every cardinal, bishop, priest, jesuit and layman, are bound by solemn oath to obey the Pope of Rome, which oath is paramount to all other considerations.

3. That it is now the approved doctrine of the Roman Catholic church that the Pope has power to take away the obligation of an oath and absolve subjects from allegiance to a sovereign or government. (" See St. Liguori, St. Thomas, Peter Dens," etc.)

4. That the laymen of the church are bound under pain of endless damnation to implicitly obey their ecclesiastical superiors.

5. That the Roman Clergy have supervision of the secret military and other organizations of the church of Rome in the United States.

6. That it is *now* the approved doctrine of the Roman Catholic church that *heretics may be put to death and their property be taken by those who will put them to death and hold it for the Roman Catholic church.* "Peter Dens, St. Thomas, Bellarmine," etc.

7. That if the Pope should curse the government of the United States, *every consistent orthodox Roman Catholic* would thereby be absolved from his oath of allegiance to the government.

8. That if the Pope should declare war against the government of the United States *all true Roman Catholics* would be *compelled* to take the side of the Pope against the government.

9. This being true, a Roman Catholic is unfit to make laws for or govern this country — much less to domineer over Public Schools, and obtain state funds to sustain *intensely* sectarian Parochial schools in which to teach intolerance, treason, and gross idolatry. With these facts before us, your attention is requested to a brief glance at the position of

THE ROMAN CASUIST.

A Casuist was once supposed to be a man of great learning who studied and resolved cases of conscience; but with a Jesuit it may be regarded as *the* art of quibbling with God, perverting the truth, and by subtle quirks justifying all manner of vice for the interest of the Church of Rome. It relates to a system of hypocrisy and fraud by which ecclesiastics have most successfully "made void the word of God and taught for doctrines the commandments of men."

In this art of ecclesiastical debauchery the Roman Clergy have excelled all others, and to such an extent that much of their Theology is too vile and obscene to be tolerated in promiscuous circulation and under the sanction of their theology, the laws of God and man may be *piously* violated with impunity in the interest of the Church of Rome. With the book of this *astute* theologian before us, note on page 7,

A CONFLICT ON ROMAN THEOLOGY.

Our Casuist says "Not a few writings, and those indeed of distinguished merit, have appeared in this age of ours, respecting *schools which are removed from the teaching, authority, and watch-care of the Church.* But no one of these with which I am acquainted treats, in that manner which is proper to casuists, the question, whether absolution ought to be denied or not to parents who commit their offspring to the instruction of such schools.

Doubtless as many as have written in the present century on Pastoral Theology have touched this question after the manner of their department of study; but the method of Pastoral Theology differs from that of Casuistic Theology; the former teaches rather the *way* in which moral principles may be the more *efficaciously* and *prudently* brought into practical application; the latter teaches what those principles, in accordance with the variety of cases, *strictly* require, and what they do not require."

Here it is evident that not a few distinguished Roman Theologians have written on the school question and not one of them has settled this vexed question or treated it "in that *manner* which is proper to casuists." The reason assigned is that writers "on Pastoral Theology have touched this question after the *manner of their department of study*." Why this discrepancy? Are not teachers of Pastoral Theology competent to define their own positions? Do they not teach the truth in conformity to the approved authority of the church? Or are we to understand that they are only playing the Jesuit "in the *way*" that their pernicious principles "may be the more *efficaciously* and *prudently* brought into practical application?"

Why this distinction about "the *variety of cases*?" The principle is such, it is right or it is wrong, and theological *evasion* or *casuistic* sophistry does not change the facts.

But the question what to do "respecting schools which are removed from the teaching, authority, and watch-care of the church. Here are *three things* demanding special attention:

1. The *teaching* must be *primarily Romanism*, above all science and literature. They recognize no other true religion, and when they speak of teaching religion in their schools they mean *Romanism and nothing else*.

2. In order to teach *Romanism* in the public schools, or in their Parochial schools *at state expense* they demand "*authority*" to make school laws, appoint school directors, select the books, and *Romish teachers*, and a *Romish priest* to *superintend the schools* and teach the children the blasphemous doctrine of the Romish catechism. — Hands off, Pope and Jesuits, you shall not have the "*power*."

3. "*Watch-care of the church*." Watch what? Reading, Writing, Arithmetic, Geography, Grammar, Philosophy, Astronomy, Algebra, Physiology, Chemistry etc., etc.? *No! none of these*; they are matters of minor importance in public schools for the education of American youth. What then?

1. *Watch the ballot box* that you may elect *Romanists* or fawning sycophants who will subserve their sectarian interests, to control public schools.

2. Watch, and if possible secure a Romanist as principal for every school that Romanists may be secured as teachers to the exclusion of all others.

3. If in any case a Protestant teacher is employed, *watch* every oppor-

tunity to find fault, and if possible, by falsehood or slander have that "*heretic*" teacher removed and supply the place with a Romanist regardless of qualification.

4. Watch the teacher's record to see if the children of Romanists when absent without leave to attend mission meeting, or mass, are marked absent and if so, with a significant wink and nod suggest it had better not be repeated.

5. Watch attentively that the Bible be not read, and that sacred or patriotic songs be not sung except for amusement, not as an act of devotion, but "recreation."

6. Watch that Roman teachers show suitable contempt for the Bible in garbling its readings.

7. Watch the "*intimacy of pupils*" lest Roman children should be corrupted by the kindness and friendship of others. We cannot afford to spend time to peruse in detail this puerile, driveling nonsense. We wish to call special attention to the assault on the Bible, and the *base slander* against the morality of Protestants.

THE ROMAN CLERGY.

To destroy the public schools they have tried several methods, and have adapted them to circumstances. They first cried

SECTARIAN SCHOOLS.

and assigned as a reason that the Bible was read in them. They forgot that the Bible is not a sectarian book; that the government and laws of the United States are predicated on the system of religion and morality taught in the Bible. That every oath administered, from the President of the United States to a Police Magistrate; that every Chaplain in Congress, Army or Navy; and that every statute discriminating between right and wrong; and every decision of Judge and Jury, are so many recognitions of the Bible and the system of religion taught in it.

They ignore the fact that every government is founded on the religious sentiments of its subjects, and its laws sustained and enforced in conformity to a power recognized superior to their own. They fail to discriminate between the *great system of religion taught in the Bible*, and the narrow, contracted, peculiar opinions of sectarians.

The public school system recognizes the former, but repudiates the latter. And after all it is evident that this ado about the Bible was a Jesuit quibble to excite prejudice against the schools. When, in some instances, the Bible was repudiated to conciliate them, they next raised as a war-cry

"GODLESS SCHOOLS,"

and were more fierce in their opposition than before. Their object was to obtain a division of the school funds for their sectarian purposes; and this in direct conflict with organic law and statute provision. Having been thwarted in their efforts, they have adopted a more successful method by which to accomplish their infamous Romish purposes, and which, if not exposed and intercepted, will destroy the schools, or take the people's money by stealth to propagate the most intolerant sectarianism and anti-American bigotry. Their plan is deeply laid, and applies to the whole country, and is worked in *silence*. They are making special efforts to put on School Boards and in official positions Roman Catholics and their sympathizers. This is especially true of county superintendents and school directors, who have in charge the business of examining and employing teachers, and in disbursing the school funds. Gross injustice is thus practised, with Jesuit skill; and unsuspecting Protestants apprehend no danger. Roman Catholics and infidels are being crowded into the schools as teachers, while Protestants, better qualified, are, under various pretexts, excluded. The PEOPLE'S money is thus silently passing into the hands of papists and infidels more effectually than could have been done by a persistent demand for a division of the school funds.

Will the people continue to slumber supinely and permit this fraud to be practised upon them? We trust they will not. It is their first and imperative duty to inquire into the character and qualifications of those who teach their schools, and appoint their teachers, or superintend the schools in their county. No man should be elected or appointed to any official position connected with the schools unless he can produce clear credentials of good moral character, suitable literary attainments, and an *unswerving* friendship to our system of public schools. And in the present antagonistic attitude of the Roman Catholic church to public schools, men of that intolerant creed should not be entrusted to official positions where they can control the appointment of teachers or manipulate the work of directors.

Better appoint spies of the *enemy as pickets, wolves as shepherds, hyenas the protectors of helpless infancy, and lunatic incendiaries to guard powder houses, and magazines.*

Better nestle rattle-snakes, vipers, and scorpions in the cradles of sleeping infants, and appoint the devil and a million of anarchists to superintend the music of angels in heaven. Nothing at the present time can be more absurd, and suicidal than to trust the interests of public schools to the hands of Romanists who are their *avowed* and *sworn* enemies. No other denomination, sect or party, arrayed against the public schools as Romanists are, would be tolerated in the nefarious work of their destruction.

What right has the Pope of Rome, his cardinals, councils, bishops, and priests, to dictate laws to American citizens, and threaten with endless perdition those who do not implicitly submit to their intolerant, despotic insolence? How long will Americans submit to "be branded with insult and scorn?" We hurl it back defiantly.

THE BIBLE IS NOT A SECTARIAN BOOK.

No one denomination claims it as such. It is God's book, man's book, the world's book, it is the bright candle of the Lord, the star of eternity. It is no more sectarian than the air we breathe, the water we drink, or the light of heaven's sun that shines around us.

The Holy Bible contains more true sublimity, more exquisite beauty, more pure morality, more exalted virtue, more important history, finer strains of poetry and eloquence, than any other book ever published—it is worthy of profound respect, and a place in every institution for the education of American youth.

Loyal Americans will stand by the Bible, live by the Bible, and if requisite die for it. Pope and Jesuits, hands off!

On page 9 our *Casulist* informs us "that parents, or those who occupy that place," owe to children "most of all a *spiritual* (i. e., Roman Catholic) education" which is "pre-eminently *doctrinal*." This of course includes infallibility, spiritual and temporal supremacy, transubstantiation, auricular confession, clerical absolution with *judicial* power as God to forgive or retain sins, indulgences, purgatory, and in brief all the cardinal doctrines of the church of Rome, not excepting the *regeneration* of both infants and adults by a few drops of water, and the eternal damnation of all *intelligent* Protestant Christians of all denominations. And not content with this, they teach that marriage is one of the seven sacraments of the church. That Protestants are not legitimately married, that their wives are concubines, and their children "bastards." They teach that Protestants have no right to the liberty of conscience while living, no right to Christian burial when dead. And after death they are doomed to dwell forever with the devil and his angels. These are specimens of the "*doctrines*" to be *pre-eminently* taught in public, and *parochial schools under the control of the Roman clergy*. And the Pope of Rome threatens *them* with endless perdition if they are not faithful and obedient in their task.

Baltimore, Maryland, is the mother city and stronghold of Romanism in the United States. It is also the seat of American Roman councils and the home of Cardinal Gibbons, who stands next to the Pope on the American continent. We may therefore look to the living fountain of Papacy for the pure water with the assurance that its gentle stream continues to flow without obstruction from either Cardinal or Pope.

The following is a specimen of the catechetical instruction imparted in Catholic schools, with the approbation of Archbishop Bailey, of Baltimore. The volume from which it is taken is one of the new series, entitled "Familiar Explanations of Christian Doctrine, adapted for the Family and More Advanced Students in Catholic Schools and Colleges.

LESSON XII. "*No Salvation Outside of the Roman Catholic Church.*"

Question. "Since the Roman Catholic Church alone is the true Church of Jesus, can any one who dies outside of the church be saved?" *Answer.* "He cannot."

Question. "Did Jesus Christ Himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic Church?" *Answer.* "He did when he said to His Apostles, Go and teach all nations," etc.

Question. "What do the fathers of the Church say about the salvation of those who die out of the Roman Catholic Church?" *Answer.* "They all, without exception, pronounce them infallibly lost forever."

Question. "Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic Church are not saved?" *Answer.* "There are several. They cannot be saved, because — 1. They have no divine faith. 2. They make a liar of Jesus Christ, of the Holy Ghost, and of the Apostles. 3. They have no faith in Christ. 4. They fell away from the true Church of Christ. 5. They are too proud to submit to the Pope, the Vicar of Christ. 6. They cannot perform any good works whereby they can obtain heaven. 7. They do not receive the body and blood of Christ. 8. They die in their sins. 9. They ridicule and blaspheme the mother of God and His saints. 10. They slander the spouse of Jesus Christ — the Catholic Church."

Again, page 97 :

Question. "Now do you think God the Father will admit into heaven those who thus make liars of His Son Jesus Christ, of the Holy Ghost, and of the Apostles?" *Answer.* "No; He will let them have their portion with Lucifer in Hell, who first rebelled against Christ, and who is the father of liars."

Question. "Have Protestants any faith in Christ?" *Answer.* "They never had."

Question. "Why not?" *Answer.* "Because there never lived such a Christ as they imagine and believe in."

Question. "In what kind of a Christ do they believe?" *Answer.* "In such a one of whom they can make a liar," etc., etc.

Question. "Will such a faith in such a Christ save Protestants?" *Answer.* "No sensible man will assert such an absurdity."

Question. "What will Christ say to them on the day of judgment?" *Answer.* "I know you not, because you never knew me."

Again, page 104 :

Question. "Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive, they are forgiven them.'" *Answer.* "No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity."

Question. "What follows from this?" *Answer.* "That they die in their sins, and are damned."

Here is a specimen of the lessons imparted by Roman Catholic teachers in their so-called *godly schools*, to American youths. Not by the mere caprice of an obscure priest, or a half imbecile antiquated female Jesuit; but by the Archbishop of Baltimore who in churchly dignity stands next to the American Cardinal. Americans, will you bow your necks as fawning sycophants, offer your children as victims of papal intolerance, or place them where they may be taught by papists to burn your Bibles, scorn your religion, detest your government, or rise up against you and cause you to be put to death? Will you, by heedless indifference to the education of your children, plant thorns in your dying pillow, or bring down your gray hairs to the grave sorrowing? Will you lend your influence to curse America with popery, as Italy, Spain, South America, and Mexico have been cursed? You cannot afford to do it. Every drop of patriotic blood in your veins protests against the madness of such folly.

ROMANISTS TEACH GROSS IDOLATRY.

In Parochial schools the Virgin Mary is adored, in prayer and in song. Her scapulars are worn as charms, her chaplets (prayer-beads) recited in devotion, her miraculous brass medals are bestowed as rewards, her pictures given as incentives to Roman devotion. To her is ascribed as an attribute of God, *omniscience* without which she could not hear and answer the prayers of all at the same time. She is assigned a place *above* Jesus Christ the omnipotent creator, and he is declared subservient to her will and pleasure.

Children are taught to sing:

Hail! Virgin of virgins!
 Thy praises we sing,
 Thy throne is in heaven,
 Thy Son is its King.
 The Saints and the Angels
 Thy glory proclaim;
 All nations devoutly
 Bow down at thy name.

Let all sing of Mary,
 The mystical Rod,
 The Mirror of Justice,
 The Handmaid of God.
 Let valley and mountain
 Unite in her praise;
 The sea with its waters,
 The sun with its rays.

Thy name is our power,
 Thy love is our light;
 We praise thee at morning,
 At noon, and at night.

We thank thee, we bless thee,
 When happy and free;
 When tempted by Satan
 We call upon thee."

(See "Sunday School Manual," p. 70, hymn 67.)

Again, p. 101, hymn 92:—

I am a faithful Catholic,
 I love my Holy Faith,
 I will be true to Holy Church,
 And steadfast unto death.

I shun the haunts of those who seek
 To ensnare poor Catholic youth;
 No Church I own, no Schools I know,
 But those that teach the Truth," etc.

These and other kindred songs of Roman idolatry and devotion are found in "The Sunday School Manual, containing a *Catechism of Christian doctrine, prepared and enjoined by order of the Second Plenary Council of Baltimore,*" and published in Boston, 1887, with the official endorsement of Right Rev. John J. Williams, D.D., Archbishop of Boston.

Now we respectfully suggest that in the next edition of the manual the Baltimore council and the Archbishop of Boston insert that more ancient sacred melody used in the days of St. Gregory VII. at the "*Feast of Asses,*" when on the 14th day of January they marched a donkey into the church and chanted in concert,—

"From the country of the East
 Came this strong and handsome beast;
 This able ass beyond compare,
 Heavy loads and packs to bear.
 Now Signior Ass, a noble bray;
 That beauteous mouth at large display,
 Abundant food our haylofts yield,
 And oats abundant load the field."

Or that other sacred ode used on similar occasions:

"The Ass did come from Eastern climes!
 Heigh-ho! my Assy!
 He's fair and fit for the pack at all times!
 Sing, father Ass, and you shall have grass,
 And hay, and straw, too, in plenty!"

This sacred melody is certainly entitled to respect for its antiquity, and if the church of Rome is infallible and never changes, it is just as orthodox now as it was then. So that even the sensitive conscience of "Judge Fallon" need not be injured by joining in the solemn refrain. Another illustration of Romish superstition and idolatry is found in "The Catholic National Series"

(of school books), by Right Rev. Richard Gilmore, D.D., Bishop of Cleveland," published by "Benziger Brothers, Printers to the Holy Apostolic See," and with the Apostolic Benediction of Pope Leo XIII., 1883. On the title we have the picture of a nun, a child, and the chaplet (prayer-beads). On page 31 "Here is a priest, what a kind face he has," etc. On page 40, a nun teaching a small girl to kiss the crucifix on the prayer-beads. On page 47 (Lesson XXXVII.), the picture of God in the act of creation. Here he sits in a long robe, with long white hair, long moustache and chin-whiskers, with hands uplifted, rays of light and stars about his head, and clouds at his feet, one foot covered with his long robe, the other bare. Boston shoe-shops did not exist. Here is an object-lesson for a genuine *orthodox* Roman Catholic Parochial school. On page 61 there is what purports to be a picture of the Trinity — Father, Son and Holy Ghost. The aged man again sitting with uplifted hands, a young man at his right, the dove and halo overhead, and the angels bowing on both sides, and a child sleeping before, accompanied by the following machine poetry:

Child — O Ma! do tell! — in sleep last night,
 I saw a place, it was so bright;
 I saw the an-gels clad in white,
 I saw my Je-sus at the right
 Of God the Fa-ther in his might: —
 O Ma! how could I have this sight
 When I was sleep-ing all the night?

Mother — My child, when sleeping we may go,
 In dreams from heav-en to earth be-low.
 So, while on earth, let us be good,
 That when we die, we'll go to God."

This is but a specimen of this child's "first reader" and of the series which is interspersed with Romish pictures, legends, and intensely sectarian Romish literature. We have neither time nor space to notice these intensely corrupting and idolatrous books, but warn the American people to shun the parochial schools as they would a *pest-house*.

PAPAL SLANDER.

As to the insinuation that public schools are unworthy of patronage on account of their corrupting influence, it is simply a base and slanderous falsehood worthy of its Jesuit paternity. The past record and present condition of public schools stamps with infamy the malignant liars who project and propagate such unmitigated falsehoods. The history of the world attests the fact that unrestrained Popery has been and is now a prolific source of crime and debauchery. Auricular confession, one of the main pillars of Popery, is specially adapted to corrupt and debauch both priest and peni-

tent. The vile questions authorized and required of children and youth are sufficient to crimson the cheek of any being less vile than the trained and deluded victims of the mother of harlots. It is superlatively ridiculous to see Roman Priests, smirched with the filth and obscenity of the confessional, assume the sanctimonious attitude of Pharisees and attempt to malign the virtuous character of Protestant children in public schools. They had better look in parochial schools and convents in Roman countries, and tell us what they know and what they may know of the numerous Foundling institutions, Magdalene institutions, and other necessary appendages and appliances incidental to sacerdotal celibacy, convent and monastic life in connection with auricular confession. Shame on the brazen hypocrisy that would "serve the devil in virtue's guise."

THE FLAGRANT VIOLATION OF SCHOOL LAW SANCTIONED.

On page 8 our Jesuit Casuist says :

"There are in truth schools in which, although they may be called *public* in consideration of the law by which they exist, there prevails *de facto* such a method of instructing the youth as is not severed from the Catholic faith, the schoolmasters neglecting the law, with the connivance of those whose duty it is to watch over its observance. But in our question we are concerned not with parents who send their children to be instructed in schools of this sort, but with those who commit them to schools which are public not only in *name* but also in *fact*."

Here is a tacit admission of the fact that Romanists violate state laws with impunity, and with the full endorsement of a Roman Casuist and the Bishops.

Note Facts:—1. There are nominal public schools in which exists "*de facto* such a method of instructing the youth as is not severed from the Catholic faith," (i. e.) Romanism is taught in conformity to the authority, ritual and doctrine of the Roman church and the state pays for it.

2. Schoolmasters violate the law with *impunity*, and superintendents of public instruction *impiously* "*connive* at it."

3. The Roman Bishops with the Pope as their dictator endorse it. Justice with a scourge of scorpions in hand demands, *drive out* the sectarian bigots and *Jesuit traitors*. The public schools were not established to teach Romanism, mormonism, or the ism of any sect or party. The teachers and officers of public schools who betray their trust merit supreme contempt and legal punishment.

HYPOCRISY OF TEACHERS ENDORSED.

On page 16 it is positively stated :

"Parents cannot be absolved who commit the instruction of their children to public schools, in which they are compelled to use a Protestant version of the Bible, or to recite the hymns or prayers of the sects." And authoritative reference is made to the second

Plenary Council of Baltimore. The Sacred Congregation for the Propagation of the Faith to the Bishops of Ireland, and the Pope's letter to the Archbishop of Freiburg, etc.

On page 17 :

"Parents cannot be absolved, who without a cause, proportionately grave, commit their children to any public school, although not positively injurious, in those connections in which that cannot be done without serious scandal. Suppose for example a Catholic man who is conspicuous among his fellow citizens for wealth, authority, or any other cause, in whose parish a Catholic school co-exists with a public one. If this person by his example, especially if, as is likely to happen in such instances, he should by his encomiums induce others to enter the public school, to the deserting of the Catholic school, or non-attendance therein, he would assuredly be guilty of a great scandal, and consequently ought not to be absolved."

This is the genuine orthodox doctrine, refuse absolution and send him to hell because he is "conspicuous" for wealth and influence and won't obey the Pope and his clergy.

Again, page 17, this pious quibbler entertains a

DOUBT.

"It may be doubted whether parents can be absolved who commit their children to schools in which a Catholic school-teacher reads before them from some Protestant version of the Bible (which nevertheless the children do not use) only those portions agreeing with the Catholic version [which alone he internally admits]. The reason for the doubt is that he who uses a Protestant version *both* seems to recognize its authority, since he is judged to read it as the Word of God, *and* to set it before the children as a standard. If, nevertheless [either it is hidden from the children that he is using a Protestant version] or it appears sufficiently from the explicit protestation of the school-teacher, or from the circumstances, that he does not recognize the authority of the same, and so acts under the compulsion of a dire necessity, I would not dare to refuse him absolution; for then the alleged reason for doubt will no longer subsist. I suppose nevertheless a school which is not to be avoided from other causes, and [I assume that it is the will of the benignant Mother Church not to so urge the prohibition of the Protestant Bible, that, even in those connections in which her regulations might be hurtful, it should not be lawful to hold it physically in the hands, so as to read from it passages agreeing with the Catholic Bible.]"

Here is a specimen of Jesuit jugglery, mental reservation and detraction practiced on the children when circumstances compel the teacher to read the Bible. Such hypocrites ought to be permitted officially to step down and out of public schools otherwise never permitted to degrade them by their Jesuit hypocrisy.

Again :

"Parents who commit their children to the instruction of such schools cannot be absolved, if those songs or prayers of the sects are recited so far as they belong to the sects (or if they are employed as the object of a religious act, and not, as hymns often are, as an object of recreation or natural teaching.) Attendance, however, at a school of this kind could be permitted to children who should abstain from all part in these prayers and hymns, for in so acting they would protest against them."

Was there ever found except in Popery such unmitigated bigotry and sectarian insolvent. Roman children may attend the public schools if they will not conform to rules and will show contempt for prayers and hymns.

Again, page 20 :

"Catholic teachers cannot be absolved who employ in school or read to the children books which the Sacred Congregation for the Propagation of the Faith in the rescript to the Bishops of Ireland (see 8.1) declared could not be employed, or recite with the children the hymns or prayers of the sects or command them to recite the same. There are some who secretly substitute the Catholic (or certain leaves of the Catholic) for the Protestant version of the Bible (or in the books which they are compelled to use and which are not *professedly* adverse to religion, they either amend the corrupt passages by suitable explanation, or omit them); and these (those things being observed in relation to the Bible which we advised in number 17), do not seem to deserve to be disturbed."

WHAT IS TO BE THE END ?

We have more than intimated that this assault on our Public Schools is but employed as a means to an end, which is the subversion and destruction of the United States government, and the establishment of a papal monarchy on its ruins. We cannot dismiss this subject without submitting a few additional facts. We were pastor of a church in St. Louis when *The Shepherd of the Valley*, a Roman Catholic paper published in that city and endorsed by Bishop Kenrick, week after week denounced the Protestant Bible and free schools. It proclaimed boldly to the world the long cherished dogma of the Romish Church in the following strain :

"Protestantism of every kind catholicity inserts in her catalogue of mortal sins ; she endures it when and where she must ; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end."

And in order to show that its statements were approved the *Shepherd* subsequently added :

"Amongst our Catholic cotemporaries, the *Catholic Herald* was almost alone in its strictures ; others, as the *Pilot*, copied our article and endorsed what we said. The character of our journal was not called in question, and no editor, we think, has ever ventured to make our own character the subject of debate. We told the truth and nothing but the truth, and it is not fair to sacrifice us to the prejudices of ill-instructed and timid Catholics or of heretics, whose delicate nerves a bold statement of Catholic doctrine may happen to shock."

This was published in the *Shepherd* with the full endorsement of the Archbishop, at the head of the editorial column in the following words :

"APPROBATION.

"*The Shepherd of the Valley* is published with my approbation, and I recommend it to the support of the Catholics of this Diocese.

7th July, 1853.

†PETER RICHARD,
Archbishop of St. Louis."

Again the Bishop said :

"Heresy and unbelief are *crimes* ; that is the whole of the matter. And in Christian countries, as in Italy and Spain for instance, where all the people are Catholics, and where

the Catholic religion is an essential part of the law of the land, they will be punished as other crimes."

Brownson, the great Apostle of American Popery, who had the endorsement of twenty-five Bishops and Pope Pius IX., said:

"The liberty of heresy and unbelief is not a natural right . . . All the rights the SECTS have, or can have, are derived from the state, and rest on EXPEDIENCY. As they have in their character of sects, hostile to true religion (Popery), no rights under the law of Nature or the law of God, they are neither wronged or deprived of liberty if the state refuses to grant them any rights at all.—*Brownson's Review*, October, 1852. p. 456.

Again Brownson said:

"Our enemies rely upon Godless schools—State education as a means of checking the progress of Catholicity. We must admit they have laid their plans with infernal skill. The result will not meet their anticipations, however. The attention of the Catholic world has been directed to this subject by *those whom God hath sent to rule over us*, and a struggle which will end in victory for the Church, has begun between Catholicity and the State, to see who shall have the child."

The *Catholic Columbian*, edited under the immediate supervision of the Right Rev. Bishop of Columbus, Ohio, says:

"Our judgment of purely secular schools is: They are unfit for Catholic children, and that Catholic parents cannot be allowed the sacraments who choose to send their children to them, when they could make use of Catholic schools."

Again, the *Tablet* says:

"The organization of schools, their entire internal arrangement, the choice and regulation of studies, and the selection, appointment and dismissal of teachers, *belong exclusively to the spiritual authority.*"

The Boston *Advertiser* affirms:

"Catholics would not be satisfied with the public schools even if the Protestant Bible and every vestige of religious teaching were banished from them."

The *Western Tablet* of Chicago, said:

"It is a principle of the Catholic church, laid down and enforced by several of her Councils, and especially by the Council of Trent, that her pastors are to direct and watch over the education of the children of her communion. This principle has ever been maintained and acted upon. Religion is, by the Catholic church, considered an *essential* branch of education, and without religion she conceives no *real education* possible."

Priest Hecker, once a celebrated lecturer, said in Detroit and St. Louis:

"Catholicism rules the city of New York with 50,000 majority, and the question is not now, 'Will the Catholics ever rule America?' but 'How soon?'"

At another time he is quoted as saying the Roman Catholics will control America before the close of the nineteenth century.

This is the object of the assault on the schools, and the concentration of the ecclesiastical and political power of the Pope and his clergy in the United States at the present time.

Hoping at an early period to resume, we here dismiss the subject.

AN APPEAL TO PATRIOTS.

THE time has come when true patriots of all parties should once more rally around the standard of civil and religious liberty. Under the control of true patriots of either party, or from all parties, our country is safe.

Under the corrupt influence of partisan demagogues and political tricksters we are drifting towards national ruin. Our political parties have become *alarmingly* corrupt. Availability, and not qualification for office, has become the watchword.

Through intrigue and corrupt party manipulation, selfish and incompetent men hold official positions, while honest and pure patriots, with every requisite qualification for office, remain in obscurity. Ignorance, Rum and Romanism, are the corrupting and disturbing elements. Through their influence unscrupulous partisans obtain position and power, and legislate in the sordid interests of their degraded constituents. Romanism is the organized, corrupting element. Ignorance and rum are its inseparable allies.

Romanism and Christianity are antagonistic. Between them there is, of necessity, an irrepressible conflict. This conflict is destined to be the great conflict of the nineteenth century. Prophecy and Providence indicate that the present generation will be required to assume fearful responsibilities. Whatever may be the great revolutions or changes in society, they will ultimately merge into one final struggle between Truth and Error, Light and Darkness, Liberty and Despotism, Christ and Anti-Christ.

In America, Rome is making vigorous efforts to regain her lost power. Her plan embraces the entire Western Continent. Her chosen field for special effort is North America. Her centre of operations the Northwestern States and Canada.

Her plans have special reference to emigration, education, and an aggressive effort among the Indian and colored population. Her efforts are systematically directed against the Protestant Bible, Free Schools, and a Democratic Republic. In this, Rome is aided by the Austrian and other despotic powers. A storm is gathering—dark clouds environ our horizon; the Sun of Liberty sheds a feeble ray, while many Christians and Patriots seem to apprehend no danger.

The conflicts of party spirit are not the heathful concussion of jealous liberty, but the paroxysms of envy, ambition and deadly hate. Not the breath of the zephyr, nor the gentle undulations of the lake to prevent stagnation, but the perilous commotion of powerful elements.

The stronghold of civil and religious liberty is in North America.

Organized despotism, at home and abroad, is jealous of our civil and religious liberty. The American Republic must be crushed, or the nations must be free. Protestantism must be exterminated, or Romish priest-craft will lose its power. Protestantism rocked the cradle of our liberties, defended our youth, and brought us up to noble manhood. Protestant Christianity is the guardian angel of civil and religious liberty. In it our hope is anchored; without it, our destruction slumbers not.

God gave this country to our fathers as a *Protestant* land, in which to erect the temple of liberty. The Herculean work has been accomplished, and the temple stands a monument of national glory, defying the earthquake and the tempest. Upon its towering dome, which penetrates to the skies, is inscribed to its Author, in letters of light,—

“Thy wisdom inspired the great institution,
Thy strength shall support till nature expire,
And when creation shall fall into ruin,
Its beauty shall rise through the mist of the fire.”

Let not this glorious temple be defiled by sacrilegious hands. Let it never be forgotten that “*ETERNAL VIGILANCE IS THE PRICE OF LIBERTY.*”

Under these impressions we burnish our “*Shield*,” and at the risk of being traduced and persecuted by Romanists, denounced by partizan demagogues, and sneered at by pseudo Protestants, the truth has been and shall be spoken in plain language for which no apology is offered nor eulogy asked.

And while we appeal to Christians and patriots for aid and co-operation in our great work, we would say to each—

Guard well your sacred trust—transmit to posterity that civil and religious liberty, which was purchased by the blood of your fathers; and when by the Great Architect you shall be called from labor to refreshment, let generations coming after, inscribe to your memory,—

“Now shout the praise of those
Who triumphed o’er the foes
Of God and Liberty.”

NOTE TO THE READER.

Recovering from affliction, wearied with incessant toil, oppressed with the heat of Summer, we have hastily noted the contents of this Latin Tract. Hoping at an early day to resume the work in connection with the more full development of the *plot* by *Thomas J. Jenkins*, whose work has the endorsement, of “*Manning*,” “*Gibbons*,” “*Leo*,” and “*Pius IX.*,” etc.

THE AUTHOR.

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