

BORROWED WISDOM.

The Christian at Work Opposes Romanism in the Public Schools.

The Fight Against Them in New Jersey Was Led by a Roman Catholic Priest.

School Question in New Jersey.

BY REV. JOHN L. SCUDDER.

Throughout the state of New Jersey there has been a subtle but vigorous attempt on the part of the Catholic clergy to undermine our public school system. The method proposed was to divide the school fund and secure governmental support for their own educational institutions. Father Corrigan, of Hoboken, has made himself conspicuous by heading the movement in Hudson county, and the mayor of Newark, for political reasons, recently advocated a division of the annual appropriation for school purposes and handing a portion thereof over to the Catholics. This is a new departure for the papal church in New Jersey, and it justly raised a storm of indignation from Cape May to Port Jarvis. It has separated the state into two hostile camps, with the Catholic priesthood on one side and the great mass of intelligent, patriotic citizens on the other, and the latter would sooner give their lives than see our public school system seriously impaired.

The battle commenced last spring when a bill was sprung upon our legislature, the purport of which was to divide the school fund in such a manner as to place half a million dollars in the hands of the Catholics. The bill was skillfully worded and was designed to hoodwink the people by giving to the parochial schools the high-sounding and seemingly patriotic title of "additional free public schools." The foxy character of the bill was detected at once, and it was promptly hooted out of the legislature. After the failure of this attempt to misapply public funds, several disappointed priests so far forgot themselves as to show their teeth, and one holy father declared in public that the Catholic church had been systematically robbed by the government, because the latter would not contribute towards the parochial schools. But these served only to discredit the movement among intelligent Catholics, and evoke a smile from the general public. They demonstrated, however, the animus of this new departure, and put the entire state on its guard! People saw that the hatred towards the public school system was the same as ever in the breasts of the priesthood, although the mode of warfare had materially changed.

During this century the policy of the priesthood has been to openly denounce the public schools and at times to forbid attendance to Catholics on pain of ex-communication. This venerable policy, however, has proved a failure. The atmosphere of America is not favorable to coercion. The rank and file of the Catholic church are too independent to be ordered about like cattle. In spite, therefore, of denunciation and threats, multitudes of Catholics persisted in sending their children to the public schools and defied the priesthood. The children went where they could learn the most and get the best preparation for life.

Seeing the uselessness of further prohibition the clergy changed their policy and last March an order was circulated by Bishop Wigger to this effect: "In the case of those parents who, without sufficient reason, send their children to the public schools I beg to inform you that all directions, public or private, given by me in regard to refusing absolution are hereby withdrawn." This unexpected order practically put an end to the ancient mode of warfare, which was one of bold defiance and bitter opposition to our public school system.

The tactics now in vogue are not so manly, and running through them one easily detects the same old antipathy towards the public schools. Denunciation has now given place to a treacherous conciliation. A sudden change of heart has come over the priesthood and now they profess to be deeply in love with our educational system. They admire them so much, in fact, that they want to go into partnership with the states. Still retaining possession of their own school houses, they propose to provide an education equal in every way to that of the public schools and promise to mix no religion therewith during school hours, provided the state will pay \$12 per capita. In other words they want the state to uphold a form of education beyond the jurisdiction of the regular school board, and to be carried on in Catholic buildings, on Catholic territory and under Catholic auspices and control. There is something sublimely impertinent in this overture, for it brushes aside the time-honored policy of our government at a single stroke. It is apparent, moreover, that it is not made in good faith, for Catholics have always maintained that

education without religion is valueless. If they are willing to have no religion taught in these now-tangled schools, if they surrender outright the principle for which they have always so hotly contended, why do they not send their children to the public schools and be done with it? Why do they not sell their school buildings to the government and let the state have supreme control? The priesthood refuse to answer such pertinent questions, and the reason is not hard to find. Their object is to accustom the people to seeing public money going into these schools, which, though nominally unsectarian, are yet under Catholic domination. And when the custom is once firmly established, those who have studied the Catholic church know well enough that religion will be again taught in these schools in spite of the protestations to the contrary.

The glory of the Catholic church is that it never changes and never lets go. If it cannot secure its ends in one way

Public School Perils.

BY HORACE F. SINGLETON, D. D.

Our American public school system must be maintained at all hazards. It is assailed by the most powerful, persistent and desperate enemies of our cardinal principles of government. When the citizens of our states voted to adopt the free public school as a part of our system of government, and consented to be taxed for their support, it was on the ground of their necessity. The vast majority were Protestant people able to educate their own children, and were patronizing private schools. They willingly and by their own free act voted to be taxed for the education of the children of the poor and less favored, both as a benevolent thing to them and as a necessity to the state. The Roman Catholic hierarchy strenuously opposed them, as it has ever opposed popular education.

The enormous increase of our foreign population mainly from Roman Catho-

lic education is vital to a free government. Without the common school the children of the masses cannot be educated to intelligent, moral and useful citizenship. The necessary and sole aim of our public school is to train all the youth into intelligent, moral, industrious, patriotic citizenship.

Ecclesiastical and socialistic institutions have no right to touch the system. They should not be permitted to extract anything from it that is necessary to its aim, nor add anything that is not necessary to it. No regard whatever should be paid to objections raised on the ground of church tenets and socialistic theories.

The socialists objected to the Bible in the school not from any love of the school, but hatred to anything that savored to God. The Roman Catholic priesthood objected also not from love of the school, but hatred of the idea of American citizenship. They know that they cannot control the conscience and

state to the spiritual, the state to the church."

In accordance with this the present pope has ordered Catholics not to identify themselves wholly with one or other of the political parties, but to hold themselves as the balance of power between them, so as to decide political elections in favor of the church.

Now, to understand that Roman Catholic interference with our public schools means the more for the overthrow of our American commonwealth read these postulates of a recent papal encyclical:

"XLV. The Roman church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of teachers for these schools."

"XLVII. Public schools open to all children for the education of the young should be under the control of the Roman church, and should not be subject to the civil power, nor made to

who attempted to murder Captain Schmitter of the police office, was shot in self-defense, and died a few days later. Martin Burke died of consumption in the Joliet penitentiary after a lingering sickness. Tom Desmond, while on his way to Camp 30, met with an accident, and is now a helpless cripple. In addition to the above members, several other deaths have occurred among this Irish Roman gang, among them being Frank Shen, Pat Dinan, Luke Jordan and a man named Sullivan, all of whom were pursued with misfortune after the murder until their death. H. N.

ANOTHER RELIGIOUS ROW.

A Priest Protests Against Opening a School Institute With Prayer.

JEFFERSON CITY, Mo., July 8.—A question has recently been presented to the department of education that is likely to create a breeze throughout the state. About June 20, Superintendent Wolfe received from School Commissioner Kennedy of Phelps county a letter in which he asked: "Has an institute board the right to refuse to open an institute each morning with prayer and singing? Are their powers arbitrary?"

A few days later a letter was received at the department from the prosecuting attorney of the county propounding the same questions. To these questions the superintendent replied as follows:

"In my opinion this is a matter that should be left to the will of the institute."

Within a few days Father McLaughlin of Rolla made his appearance at the department and argued that a contrary opinion should be given. Falling in his effort to change the opinion of the superintendent the father returned to Rolla last night, declaring that the opening of the institutes by prayer is an infringement upon the religious liberty of those Catholics who may be in attendance. He disputes the statement that it is a question alone for the institute to settle and threatens to have the conductor of the institute, and all others engaged in carrying it on, enjoined from opening with prayer and singing. He also says that he does not believe it will be possible in this land of liberty that the courts will recognize and coolly sanction an infringement upon the religious liberty of conscience.

BISHOP BONACUM TALKS.

He Writes a Letter to the St. Louis Amerika Upon the Situation.

The following letter from Bishop Bonacum, which appeared in the *Amerika*, the St. Louis organ of the German Catholic church, will be read with decided interest by the people of this city. As will be seen, it directly contradicts some of the statements that have been made and makes some charges of a highly sensational character.

But read what the bishop has to say:

LINCOLN, Neb., June 28.—Be pleased to inform my friends in St. Louis that there is not a word of truth in those dispatches from Omaha.

The charges published in those dispatches are a base calumny from beginning to end.

To give some conceptions of the whole affair, I will state that of the nine names affixed to the petition to Mgr. Satolliv are forged, as is proved by the affidavits of the clergymen now on file in the apostolic delegation at Washington. I need scarcely remind you that no respectable clergyman of this diocese would ever dream of bringing charges against me. It is false to say a truce has been agreed upon and that the case is to be adjudicated later on by Bishop Hennessy of Dubuque, nor is it true that I have signed any demands of the clergy, as those who know me know that I would not do anything to stultify myself. The case has been finally settled by the apostolic delegate himself, who demanded of the three or four petitioners that they make ample apology to me.

THOMAS BONACUM,
Bishop of Lincoln.

Religion in School Politics.

MENOMINEE, Mich., July 12.—Excitement prevailed last night over the election of two members of the board of education. The Catholics had organized a canvass for votes and the opposition met them half way. The Turner opera house, where the election was being held, was packed all the afternoon and evening with men and women clamoring to vote. Several personal collisions occurred during the vote, which is fully 3,000. The whole place is at a fever heat, and a factional outbreak is strongly threatened.

Orange Certificates.

Orangemen in Nebraska, Iowa, Missouri, Kansas and Colorado who have no certificates and can prove themselves may be assisted in this matter by calling on or addressing, with stamps, the organizer, at 412 Sheely Block. A system of international correspondence is being perfected. In writing give name and number of lodge, or district or grand jurisdiction.

M. L. ZOOK,
Organizer.



A TEACHER NOT WANTED.

it will adopt another, no matter how inconsistent with former policies and professions. Give a priest one square foot and he will soon want the whole ten-acre lot. Let the Catholic camel thrust its head into the public school, and by and by the whole animal will come in. History teaches that this is a dangerous organization to deal with. Under the circumstances the people throughout the state are convinced that the best policy is to "take no chances" with this insidious priesthood, and are determined to keep our public school system free from all contaminating affiliations. Multitudes of Catholic laymen are opposed to this hypocritical proposal to establish the so-called "additional free public schools," and are patriots to the core. They are convinced that education is a governmental function, and that churches had better confine their efforts to the propagation of religion. The present agitation will only confirm our national principle that church and state must be entirely separate. The recent flurry is due to the growing impotence of the priesthood, who could not see their power escaping out of their hands without an effort to regain it. But the day of priestcraft is fast drawing to a close. The holy fathers are doomed to follow where once they used to lead.—*The Christian at Work.*

lic countries has rendered the public school more necessary than ever. But it has also increased its perils with which that hierarchy is investing it. At first the Roman Catholic priesthood opposed the public school with their parochial school. Finding it was impossible to seclude their children within them, they early began with their ingenious and insidious machinations native to the papacy to undermine and control the public school system. The first step in opposition was to exclude the Bible, and they have succeeded in the large cities in banishing it. Having done this they then urged the plea that the schools were godless, and then demanded separate schools for their children, and appropriations of the public money for their schools and institutions. This was designed to overthrow our unsectarian system of public education, and place the resources of taxation and the training of our future citizenship in the hands of the Roman Catholic priesthood. Protestants do not fear to intrust their children to the public school because they do not teach any specific form of religion. The priesthood fear to intrust their youth to them for that reason. Practically the priests are the only persons in the country who dread the influence of general free education.

citizenship of the people where the word of God is free and read.

The papacy aims to destroy our system of public education, not as an end, but the means of overthrowing our whole system of government. The aim is the supremacy in our civil, political and ecclesiastical future history. The destruction of the public school system is a necessary and long step in that direction. Though the papacy has been despoiled of its temporal power in Italy, it has never abated one iota of its claim. It is again emphasizing it. Its American cardinal has recently demanded its restoration in form and fact. Having lost it in Europe, it is directing its genius and resources to the control of these United States, thereby to regain its ancient supremacy. Therefore a virtual pope in the person of Satolliv has been permanently located in Washington.

The Abbe Michaud said, "The Romanism of the present day is an aggressive and contentious political system, and in view of the gigantic organization which the jesuits and Rome are everywhere developing, a religious war is inevitable and near at hand. For be it observed that the jesuits and Romanists aim not only at religious supremacy, but also at supremacy in civil and political matters. 'The temporal,' say they, 'must be subordi-

conform to the opinions of the age."

This is evidently the meaning of the Fairbault plan. Endorsing this the *Cincinnati Catholic Telegraph* said: "It will be a glorious day for the Catholics of this country when, under the blows of justice and morality our public school system will be shivered to pieces." The Roman Catholic church has always been, is, and always will be the enemy of common school education. The great enemy of it in our country is that church. There is no excuse for ignorance on this point. The indifference of the people, the silence of the secular press are amazing in view of the aggressive war which that church is waging on our schools.—*The Christian at Work.*

The remark that papal blessings are always more fatal than papal curses, is strikingly illustrated in the unnatural deaths of the principal members of camp 20, Glan-na-Gael, who murdered Dr. Cronin. Peter McGreehan who was accused by Dr. Cronin about a week before the murder, of conspiring to murder him, fell into a pit at a rolling mill and died a raving maniac. Michael Cannon caught cold while intoxicated, and while in a fit of coughing choked to death. Edward Spellman fell from a ladder, after great suffering, died while crazy. Robert Gibbons,