

THE LATEST ENCYCLICAL.

Mr. Peck, the Pope, Speaks "Catholics" Upon the School Question.

The article which follows this paragraph is transferred from the columns of the Milwaukee Catholic Citizen to our readers for information.

On Wednesday Cardinal Gibbons made public the much discussed letter from Pope Leo on the school question. It was received in Baltimore last Friday. Following is the official translation:

I herewith transmit to Your Eminence the pontifical letter upon the noted school question. I do not doubt but that Your Eminence will read with pleasure its contents, and I hope that the important document will see calm re-established in the minds of all who have been interested in this question. It is the desire of the Holy Father that Your Eminence would kindly have the letter printed and distributed to all the bishops of the United States. I would remain with profound respect. Your Eminence's devoted servant,

M. CARDINAL RAMPOLLA.

ROME, June 1, 1893. To Our Beloved Son, James Gibbons, Cardinal Priest of the Holy Roman Church, titular of St. Mary's beyond the Tiber, the Archbishop of Baltimore, and to our venerable brethren the Archbishops and Bishops of the United States of North America—BELOVED SON AND VENERABLE BROTHERS: Health and apostolic benediction.

We have often given manifest proofs both of our solicitude for the welfare of the faithful people and bishops of the United States of America and of the peculiar affection with which we cherish that portion of our Saviour's flock. Of this we have given additional and unmistakable evidence in sending to you as our delegate, our venerable brother Francis, titular archbishop of Lepanto, an illustrious man, not less pre-eminent by his learning than by his virtues, as you yourselves, in the recent meeting of the archbishops in New York, have plainly testified, thus confirming the trust which we had reposed in his prudence.

Now his legation had this for its first object—that it should be a public testimonial of our good will towards your country and of the high esteem in which we hold those who administer the government of the republic; for he was to assist in our name at the dedication of the universal exposition held in the city of Chicago, in which we ourselves, by the courteous invitation of its directors, have taken part. But his legation had this also for its purpose, that our presence should be made, as it were, perpetual among you by the permanent establishment of an apostolic delegation at Washington.

By this we have manifestly declared not only that we love your nation equally with those flourishing countries to which we have been accustomed to send representatives vested with our authority, but also that we vehemently desire that the bonds of actual relationship binding you and your faithful people with us, as children with their father, should grow closer every day. Nor was it a small comfort to our heart that this new act of our care in your regard was followed by a general outpouring of thanks and affection toward us.

Now, in our fraternal solicitude for your well being, we had above all given command to the archbishop of Lepanto that he should use all his endeavors and all the skill of his fraternal charity for the extirpation of all the germs of dissension developed in the too well-known controversies concerning the proper instruction of Catholic youth; a dissension whose flame was fanned by various writings published on both sides. These commands of ours our venerable brother fully complied with; and in the month of November of last year he repaired to New York where they had assembled with you, beloved son, all the other archbishops of your country, they having complied with the desire which I had communicated to them through the sacred congregation of the propaganda, that after conferring with their suffragans they should join counsel and deliberate concerning the best method of caring for those Catholic children who attend the public schools instead of Catholic schools.

The things which you wisely decreed in that meeting were pleasing to the said archbishop of Lepanto, who bestowed merited praise on your prudence and expressed his belief that those decrees would prove most useful. This judgment we also with great pleasure confirm; and to yourself and the other prelates then assembled will we give deserved praise for having thus opportunely responded to our counsel and our expectation. But, at that same time our venerable brothers, wishing, as it was our desire, to settle the questions concerning the right instruction of Catholic youth, about which, as above stated, controversy was being waged and writings published with excited minds and angry feelings, laid before you certain propositions put in shape by himself, touching upon both the theoretical principles of the subject and their practical application. When the meeting of archbishops had seriously weighed the meaning and bearing of these propositions, they had asked

for certain declarations and corrections in them. All this the archbishop of Lepanto obediently complied with. Which being done, the distinguished assemblage closed its sessions with a declaration of gratitude and of satisfaction with the way in which he had fulfilled the commission entrusted to him by us. All this we find in the minutes of the meeting which you have taken care to send us.

But these propositions of our delegate having been inopportunistically made public, minds were at once excited and controversies started afresh, which through false interpretations and through malignant imputations scattered abroad in the newspapers, grew more widespread and more serious. Then certain prelates of your country, whether displeased with the interpretations put upon some of these propositions or fearing the harm to souls which it seemed to them might thence result, confided to us the reason of their anxiety, and we knowing that the salvation of souls is the supreme law to be ever assiduously borne in mind by us, wishing more to give you another proof of our solicitous affection, requested that each of you should in a private letter fully open his mind to us on the subject, which was diligently complied with by each one of you. From the examination of these letters it became manifest to us that some of you found in the propositions no reason for apprehension; while to others it seemed that the propositions partially abrogated the disciplinary law concerning schools enacted by the council of Baltimore, and they feared that a diversity of interpretations put upon them would engender sad dissensions which would prove detrimental to the Catholic schools.

After carefully weighing the matter we are intimately convinced that such interpretations are totally alien from the meaning of our delegates, as they are assuredly far from the mind of this apostolic see; for the principal propositions offered by him were drawn from the decrees of the Third Plenary Council of Baltimore and especially declare that Catholic schools are to be most assiduously promoted, and that it is to be left to the judgment and conscience of the ordinary to decide, according to the circumstances, when it is lawful and when unlawful to attend the public schools. Now if the words of any speaker are so to be taken that the latter part of his discourse shall be understood to agree, and not to disagree, with what he had said before, it is surely both unbecoming and unjust so to explain his later utterances as to make them disagree with the preceding ones. And this is the more true since the meaning of the writer was not all left obscure. For, while presenting his propositions to the distinguished meeting (as is evident from the minutes) his admiration for the zeal manifested by the bishops of North America in the most wise decrees enacted by the Third Plenary Council of Baltimore for the promotion of Catholic instruction of the young. He added, moreover, that these decrees, in as far as they contain a general rule of action, are faithfully to be observed, and that although the public schools are not to be entirely condemned (since cases may occur, as the council itself had foreseen, in which it is lawful to attend them) still every endeavor should be made to multiply Catholic schools and to bring them to perfect equipment. But in order, that in a matter of so grave importance, there may remain no further room for doubt or for dissensions, as we have already declared in our letter of the 23rd of May of last year to our venerable brethren, the archbishop and bishops of the province of New York, so we again as far as need be, declare, that the decrees which the Baltimore council, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and whatever else has been proscribed by the Roman Pontiffs, whether directly or through the sacred congregations, concerning the same matter, are to be steadfastly observed.

Wherefore, we confidently hope (and your devotedness to us and the apostolic see increases our confidence) that having put away every cause of error and all anxiety you will work together with hearts united in perfect charity for the wider and wider spread of the kingdom of God in your immense country. But while industriously laboring for the glory of God and the salvation of souls entrusted to your care, strive also to promote the welfare of your fellow citizens and to prove the earnestness of your love for your country, so that they who are entrusted with the administration of the government may clearly recognize how strong an influence for the support of public order and for the advancement of public prosperity is to be found in the Catholic Church.

And as to yourself, beloved son, we know for certain that you will not only communicate to our own venerable brethren in the United States this our mind which it hath seemed good to us to make known to you, but that you will also strive with all your power that the controversy, being not only calmed but totally ended, as is so greatly to be desired, the minds which have been excited by it may peacefully be united in mutual good will. Meanwhile, as a pledge of our affection, we most lovingly

in the Lord bestow upon you and upon our said venerable brethren and upon the faithful and faithful people entrusted to your care the apostolic benediction. Given at Rome from St. Peter's on the 31st day of May, in the year 1893, the sixteenth day of our pontificate.

LEO XIII., POPE.

MR. SATOLLI'S LETTER.

To understand fully the force and meaning of this communication it is necessary to read with it the chief parts of Mr. Satolli's address at the meeting of archbishops in New York last fall. The gist of the proposals is found in the following excerpts from that address:

"To the Catholic church belongs the duty and the divine right of teaching all nations to believe the truth of the gospel and to observe whatsoever Christ commanded. (Matt. xxviii, 10.) In her likewise is vested the divine right of instructing the young, in so far as theirs is the kingdom of heaven (Mark, x, 14. Council of Baltimore, B. L., III., No. 194); that is to say, she holds for herself the right of teaching the truths of faith and the law of morals in order to bring up youth in the habits of christian life. Hence, absolutely and universally speaking, there is no repugnance in learning the first elements and the higher branches of the arts and the natural sciences in public schools controlled by the state, whose office is to provide, maintain and protect everything by which its citizens are formed to moral goodness, while they live peacefully together with a sufficiency of temporal goods, under the laws promulgated by civil authority.

THE CHURCH FAVORS PUBLIC SCHOOLS.

The Catholic church in general, and especially the Holy See, far from condemning or treating with indifference the public schools, desires rather that by the joint action of civil and ecclesiastical authorities, there should be public schools in every state, according as the circumstances of the people require, for the cultivation of the useful arts and natural sciences; but the Catholic church shrinks from those features of public schools which are opposed to the truth of christianity and to morality; and since, in the interest of society itself, these objectionable features are removable, therefore, not only the bishops but the citizens at large should labor to remove them, in virtue of their own right and in the cause of morality. * * * It is greatly to be desired, and will be a most happy arrangement, if the Bishop agrees with the civil authorities or with the members of the School Board, to conduct the school with mutual attention and due consideration for their respective rights. While there are teachers of any description for the secular branches, who are legally inhibited from offending Catholic religion and morality, let the right and duty of the church obtain of teaching the children catechism, in order to remove danger to their faith and morals from any quarter whatsoever."

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

"We determine and decree:

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

"II. That a priest, who, within the aforesaid time, hinders by serious negligence, the building and maintenance of a school, or does not regard the repeated admonitions of the bishop, deserves removal from that church.

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

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

[Section II., "Acta et decr.," pp. 105 sqq.]

"II. On the one side, we most strictly enjoin on the consciences of priests, the faithful, and, especially of Catholic parents, the observance of the above-written decrees; on the other, we reprove it our bounden duty as bishops, to labor with all our strength in providing Catholic parents with not only nominal, but actually good and efficient schools, which 'shall be nowise inferior to the public schools,' as the instruction of the sacred congregation directs. We, therefore, shall propose and enact some regulations, by which parochial schools may be brought up to the standard of usefulness and perfection demanded by the honor of the church and the eternal and temporal welfare of the children, and merited by the generous devotion of the parents. * * *

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

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

"It is our desire that rectors of churches or their assistants very often visit the catechism classes on Sundays, and on week days those of the parish schools as well as colleges or high schools and academies of boys and girls not under the management of priests. Teachers, whether religious or laymen, not of priestly dignity, have not assigned to them the duty of teaching the word of God, though they are to be accounted as assistants in the training of youth. 'The lips of the priest shall keep knowledge and they shall require the law at his mouth.' We therefore command rectors to give assiduous attention to the little ones, especially at the time they are being prepared to approach the Holy Table for the first time. The rectors themselves or their assistants shall, at least where they reside or can easily reach, teach such children the catechism for six weeks at the shortest, three times each week. Let no one be admitted to confirmation if not diligently instructed in what pertains to the nature and effects of this sacrament. * * * Also arrange so that the boys and girls shall be taught more thoroughly in Christian doctrine and morals for two years after their first communion."

Section II., "Acta et Decr.," p. 118.

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

DUTY OF THE LAITY.

"II. As to our faithful people, we exhort and command them to be so well instructed that they may become accustomed to regard their parochial schools as an essential adjunct to the parish, without which the future existence of the congregation will be imperiled. Let them be clearly and earnestly taught that the school is nowise a matter of choice with the priest to prove his overflowing zeal or adopted to fill up his leisure time pleasantly and honorably. It is a duty and burden imposed upon the priest by the church, to be religiously borne by him, but not without the aid of his people. Nor with less zeal and prudence is the erroneous opinion to be uprooted from the minds of the laity, viz., that the solitude for the school is to be confined to that portion of the congregation actually and directly making use of it for their children. It must be plainly demonstrated that the profits and blessings accruing from the preservation of faith and morals in parochial schools redound to the benefit of the whole community.

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

"The laity should give the schools fitting and generous support by uniting

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

SCHOOL PRIVILEGES OF THE LAITY.

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

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

NEW LEGISLATION ON TEACHERS.

"But since the status and improvement of our schools mostly depend upon the fitness of the masters, the utmost care is to be taken that none but capable and even excellent teachers be put in charge. We therefore decree and direct: None shall be admitted in future to the office of teaching our parochial schools but such as shall have proved themselves by previous examination capable and unexceptionable. Within one year from the promulgation of the council (Epiphany, 1886), there shall be named by the bishops three (3) priests most skilled in school matters, who shall constitute the 'Diocesan Board of Examination.' They shall be appointed only upon revocationem (subject to revocation), and shall solemnly promise in the hands of the bishop that they will perform the duties of their office to the best of their ability, and in accordance with the rules laid down by the bishop. * * * This board shall examine all teachers of both sexes, whether religious belonging to some Diocesan community of laymen or women, who in future shall desire to take charge of teaching in parochial schools. To them they shall give, if found worthy, a certificate or diploma, without which no priest shall engage any teacher of either sex to teach his school unless he or she may have been teaching before the celebration of the council (ante celebrationem concilii.)"

The date of the Fathers' letter to the Holy Father, and of the fifth and last public session of the council, is Dec. 7th, 1884.

"This diploma shall remain in force for five (5) years, and shall hold good for all dioceses. At the end of this period another and final examination shall be required of teachers. Those who have failed in either examination shall receive no diploma, but shall be

put off for examination in the next following year."

TIME AND MODE OF EXAMINATION.

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

In the following paragraph it is ordered that "if the bishop shall have discovered regular or diocesan approved communities sending out teachers unfit for their office he shall admonish the Superior to see to the matter without unnecessary delay (inter congruum tempus providendi). If the Superior neglect to do this the sacred congregation is to be advised in order that it may apply the fitting remedies. In case certain agreements have been or shall be made between the bishops and superiors of communities relating to the appointment or removal of teachers of either sex in parochial schools, or regarding the method of teaching secular branches (scientias profanas), these agreements shall be invariably observed." Acta et Decreta, p. 109.

"Besides this board for the examination of teachers for the whole diocese, bishops shall appoint many other 'School Boards,' according to difference of places and languages, composed of one or more priests to examine schools in cities and country districts. It shall be the duty of these boards to visit and examine each school in the circuit once or twice a year, reporting accurately the condition of the schools to the president of the diocesan board for the information and action of the bishop.

"In order that a sufficient corps of Catholic teachers may be created, each and all may be most thoroughly prepared for their sacred and subordinate office, we admonish those interested (Episcopi), either of their own motion, or, if necessary, by calling in the authority of the sacred congregation, to act in common with the proper superiors of communities. We refer to the establishment, where needed, of normal schools. These shall be instituted in convenient houses, where judicious members may be put in training for a protracted period under expert and most capable preceptors of the different sciences, school discipline, method of teaching and other matters connected with the proper government of schools. "Wherever priests, secular or regular, erect and carry on successfully these normal schools, as we know already been done in several localities they will certainly be doing a work worthy of every praise and encouragement."

Ibid., pp. 105-110.

Taken from Rev. Jenkins' "Catholic Schools."

BOOK NOTICES.

"Romanism Not Christianity" has been issued by the American Catholic Co., Boston. It is written by Robert Love, a finely educated clergyman of the Anglican church, Jamaica, West Indies. The author received a university education in the United States; traveled extensively in Europe and Asia, and stands very high in the estimation of those who have known him. The book contains 250 pages and sells for 75c. Order from this office.

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