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SOCIALIST THEORIES OF PUBLIC SCHOOLS.

(From the Italian of Luigi Taparelli.)

CATHOLICITY PROVIDES TEACHERS SPONTANEOUSLY—UNNATURAL INJUSTICE OF A FORCED EDUCATION.

In the first place, I pray you, kind reader, to reflect on the celestial wisdom visible in all the workings of the Catholic spirit, which pervades and guides the vast body of the Church, and while aiming only at the duties of a Supernatural Society, performs all the duties of the natural order.

In a society composed of many sects, it is the business of each sect to provide for the education of its proselytes; since civil government can do nothing more than stimulate private individuals to educate their youth. But does the Catholic Church ever wait to be stimulated by the civil government? Not at all. Nay, not even the Hierarchy in the Church had to think of it, so ready was the animating spirit of the church to perform the duty, even before it was demonstrated to be a duty.

At the foot of the Cross, were gathered together the first Christians of Alexandria, and Christian Philosophy arose to combat the learning of the Gentiles. The Clements and Origenes outshone the Celsi and the Porphyries; the schools of Athens were Christianized; and Basils and Nazianzens sat in the Stone and in the Porticos; gradually each monastery became an asylum of learning, a retreat for science, persecuted by the Barbarian sword; canonicates succeeded monasteries; reformers of studies were made by necessity, the Provincial Councils then came, founders of great universities, the Popes; and finally, when by the Lutheran rebellion, their august voice was disobeyed in many countries, many professors and teachers, moved by the spirit of Catholic self-sacrifice, came forward and offered themselves to teach and guide the people, environed by dangers, in the midst of heterodox nations.

And in our own times. Humble daughters of the great apostle of France, who in the spring time of life, hasten to bury your beauty and your accomplishments in the obscurity of poverty, and amid the tears of misfortune, hear you the cry of that infant, that scarce removed from the mother's breast, now weeps and moans? You must be a mother to it; you must teach it to hush the name of Creator and creatures; you must form in it the first dawns of reason. Then you will pass it over to the Ignorantello; he will instruct it in the elementary branches of learning, and then surrender it to the Brothers of the Pious schools, or to the Somascai, from whose hands it will not pass until initiated into all mysteries of profoundest human learning.

This is what, in every country, the Catholic Church would do for children, if she were not held back by the iron laws of State monopoly. Whence the first branch of true liberty that breathes over Belgium, Ireland, the United States, wakens into life a host of teachers, professors and Catholic Universities. And in these, too, my own beautiful Italy, will that host of teachers arise as soon as reason is freed from the tyranny of the State education system; as soon as for these liberty shall be, not paper, but truth; not a mockery, but a boon; not a triumph of infidelity, but the Catholic spirit.

Behold now the Church feels her responsibilities toward her children! How she remembers her commission and her duty, "Go and teach all nations!"—Observe what economy of public schools would be made by not tyrannizing her! The Church would educate without patronage.

But an enormous expense of public instruction is preferred, because it oppresses the Catholic Church.

This saving of money would result from giving the Church the freedom to which she has a right, and which is guaranteed to her by a thousand oaths.

Do you see in any sect, activity so constant, sacrifice so disinterested, wisdom so provident, continuity so perennial? How is it possible not to abhor the tyranny of those politicians who oppose the venal voice of their stipendiated mobs, to a teaching so divinely authorized, and silence in the name of the nation, the voice of the teachers from God?

The second conclusion, from what we have hitherto said, is, how unworthy, how unnatural is the oppression of the State school system of education.

Settled, as we have settled it, that a people composed of heterogeneous sects, cannot have a common body of teachers, for the two great reasons, that such a body cannot have unity, and that the system, supported by common taxes, would result in the benefit of some one particular party—the injustice of compelling the people to support an efficient and hostile system, is clear. Much more glaring is the unnatural injustice of compelling parents to confide all that they hold dear in their children, body, soul, innocence, family honor, hopes—that inestimable sacrifice which God himself scarcely dared to ask of Abraham. Yet that sacrifice which in the father of the faithful was

to be rewarded by a numberless progeny and all the gifts of earth, is now extorted from parents, by the State school despotism; and is rewarded by the perversion of children, the dishonor of the family, the ruin of their hopes.

"Give me," says the State school tyrant, "this little angel that thou hast nurtured with such zealous care, that soul yet fresh, in which fondly thou didst hope to reproduce and perpetuate thine own ideas; that innocence, which to keep spotless, thou didst so watch and labor; I will cast him into the company of wicked boys; I will teach him to despise thee and thy teachings; these limbs so florid shall be a prey to corruption; thou shalt blush to receive him again under thy paternal roof; thou shalt groan over his indocility, his levity, his libertinage. Dost weep in giving him up? more bitterly shalt thou weep in receiving him back again. But the law is inexorable, inevitable the sacrifice; immolate thy child to the political Moloch, and for additional burthen, pay the butcher for completing the sacrifice!"—Catholic Telegraph.

IMPORTANT LETTER FROM THE POPE TO THE FRENCH CLERGY.

The following is the encyclical letter from the Pope to the Archbishops and Bishops of France:—

Well beloved sons and venerable brethren, apostolic salutation and benediction! In the midst of the multiplied sorrows with which we are overwhelmed on all sides in our care of all the churches which have been confided to us, notwithstanding our unworthiness, by an impenetrable design of Providence, and in these hard times in which the number is too large of those of whom the apostle has said, *Sanam doctrinam non sustinent, sed ad sua desideria coarctantes sibi magistros a veritate auditum averunt et seductores proficiunt in pejus*, (Epist. ii. ad Timot., chap. iv., vs. 3, 4; chap. iii., v. 13,) *errantes, et in errorem mittentes*, we experience the greatest joy when we turn our eyes and our mind towards that French nation which has been illustrated by so many fine names; and which has so well merited our affection. It is with a sovereign consolation for our paternal heart that we see in that nation, by the grace of God, the Catholic religion and its saving doctrine increasing day by day, and with what care and zeal you, our dear sons and venerable brethren, called on to share our solicitude, endeavor to fulfil your ministry and to watch over the security and salvation of the precious flock entrusted to your guard. This consolation is still more singularly augmented by the letters, so marked by respect, which you send us, and which tend to make us more and more acquainted with what filial piety, with what filial love, and with what ardor you glory in being devoted to us, and to that chair of Peter, the centre of Catholic truth and unity, head, mother, and mistress (S. Cyprian, Epist. 45; S. August., Epist. 162; et alii.) of all the churches, to which all obedience and honor are due, (Concil. Ephes., Act. iv.) which, on account of its primacy, every church must join, or, in other words, all the believers that exist on every point of the world. (St. Irenæus adversus Hæreses, cap. iii.) We do not feel less satisfaction in learning that you, always calling to mind your grave functions and your duties, display all your pastoral care and vigilance to have the clergy of your dioceses advancing each day more worthily in the path of their vocation, give to the people an example of every virtue, and accomplish exactly the charges of their ministry, in order that the believers who are confided to your care, being constantly nourished more abundantly with the words of faith, and confirmed by the abundance of grace, may increase in the knowledge of God, and be strengthened in the course which leads to life, and in order that they who unfortunately err may return to the path of salvation. We are aware—and this is likewise a sweet consolation to our heart—with what eagerness, attending to our desires and opinions, you hold provincial councils, in order to guard intact and pure in your dioceses the deposit of the faith, in order to hand down sound doctrine, to augment the honor of divine worship, to strengthen the institution and discipline of the clergy, and to encourage everywhere, by a well-devised progress, propriety of behavior, virtue, religion, and piety. We feel, also, a lively joy at seeing that in a great number of your dioceses, where particular circumstances did not prevent it, the liturgy of the Roman Church has been re-established, according to our wish. Thanks to your ready zeal, that re-establishment has been so much the more agreeable to us that we were aware that in many dioceses in France, on account of the vicissitudes of the times, the sage prescription of our holy predecessor, Pius V., in his apostolic letters of the 7th of the ides of July, 1568, commencing with the words *quod a vobis postulat*, had not been observed. But in reminding you of all these things, to the great happiness of your mind and the praise of your order, well-beloved sons and venerable brethren,

we cannot, however, dissemble the great grief which overwhelms us at the present moment, when we behold what dissensions the old enemy endeavors to excite among you to shake and weaken the concord of your minds. This is why, in fulfilment of the duty of our apostolic ministry, and with that profound charity which we have for you and for this faithful people, we write you these letters, in which we address ourselves to you, well-beloved sons and venerable brethren, and at the same time we warn you, we exhort you, and we supplicate you, to oppose with the virtue which distinguishes you, and to cause the entire disappearance of all the dissensions which this old enemy endeavors to excite, bringing yourselves together in the bonds of charity, and endeavoring with all humility and meekness to preserve in all things unity of spirit in the bond of peace. By this wisdom you will show that each of you knows how much the sacerdotal and faithful concord of minds, wills, and feelings is necessary for the prosperity of the Church and the eternal salvation of men. And if it were ever necessary to keep up among you that concord of minds and of wills, it is particularly so now when, by the will of our very dear son in Jesus Christ, Napoleon, Emperor of the French, and by the care of his government, the Catholic Church, tranquil and protected, enjoys with you entire peace.

This happy state of things in that empire, and the condition of the times, should excite you more warmly to unite yourselves in the same spirit of conduct and in the same means, in order that the divine religion of Jesus Christ, its doctrine, purity of morals and piety, should strike deep root in France; that the youth should there more readily find a better and a purer education, and that a stop may be thereby put to those hostile attempts which have already manifested themselves through the proceedings of those who were, and still are, the constant enemies of the Church, and of Jesus Christ. This, well beloved sons, and venerable brethren, we ask of you more and more, and with all possible earnestness, that in the cause of the Church, in the defence of its holy doctrine, and liberty, and in the accomplishment of all the other duties of your episcopal charge you should have nothing more at heart than to show a perfect union among you; than to be united in the same ideas and the same feelings, consulting us in all confidence, we and this Apostolic See, on questions of every kind which may arise, in order to prevent any dissension. And, above all, comprehend how far a good direction on the part of the clergy the prosperity of religion and of society depends, in order that you may never cease, in perfect union of mind, to devote all your care and your reflections to an affair of such gravity and great importance. Continue, as you have hitherto done, to spare no pains to have the young men intended for the Church formed early in your religious seminaries to every virtue to piety, and to an ecclesiastical spirit, in order that they may grow in humility, without which we can never please God, and may be so profoundly learned in human literature, and the severest branches of knowledge, particularly in what relates to sacred matter, that they may, without being exposed to any peril of error, not only learn the art of speaking eloquently and writing elegantly, by studying either the so-called works of the Holy Fathers, or the writings of the most celebrated pagan writers, when subjected to a most careful expurgation, but still more acquire the perfect and solid knowledge of the theological doctrines, of ecclesiastical history, and the sacred canons, as shown forth in the authors approved by the Holy See. Thus, that illustrious clergy of France, among whom are to be remarked so many men distinguished by their genius, piety, knowledge, ecclesiastical spirit, and respectful submission to the Apostolic See, will abound more and more in courageous and skillful laborers, who, adorned by every virtue, and strengthened by the help of a saving knowledge, will be able in the course of time to aid you in tilling the vineyard of the Lord, in replying to opponents, and in not only strengthening the faithful believers of France in our most holy religion, but in propagating that religion by holy expeditions among distant and infidel nations, as that same clergy have hitherto done, to the great glory of its name, for the advantage of religion, and for the salvation of souls.

You are, as we are, penetrated with sorrow at the sight of so many books, libels, pamphlets, and empoisoned journals which are incessantly and furiously spread in all parts by the enemy of God and man, to corrupt morals, overthrow the foundations of faith, and ruin all the dogmas of our most holy religion.—Never cease, then, dearly beloved sons and venerable brethren, to employ all your solicitude and all your episcopal vigilance to remove unanimously, and with the greatest zeal, the flock confided to your care from such pestilential pasturages. Never cease to instruct and defend it, to fortify it against the mass

of errors by warnings, and by opportune salutary publications. And here we cannot refrain from reminding you of the advice and counsels by which some years ago we ardently excited the bishops of all the Catholic universe to neglect nothing in order to induce men remarkable for talent and sound doctrine to publish writings calculated to cause enlightenment, and to dissipate the darkness of the errors in vogue. For that reason, while endeavoring to keep from the faithful committed to your charge the mortal poison of bad books and bad journals, be pleased, we earnestly demand you, to extend all your benevolence and all your favor to the men who, animated by the Catholic spirit, and versed in letters and sciences, devote their time in writing and publishing books and journals to cause the Catholic doctrine to be spread and defended, the rights worthy of all the veneration of this Holy See and its acts to have all their force, opinions and sentiments contrary to the Holy See and its authority to disappear, the obscurity of errors to be dispelled, and intelligences to be inundated with the soft light of truth. Your charity and episcopal solicitude should then excite the ardor of those Catholic writers who are animated with a good spirit, in order that they may continue to defend the cause of Catholic truth with attention and with knowledge; and if in their writings it should happen to them to fail in any respect, you should warn them with paternal words and with prudence. Moreover, your wisdom is not ignorant that the bitterest enemies of the Catholic religion have always directed, though vainly, the most violent attacks against this chair of the Blessed Prince of the Apostles, knowing full well that religion itself can never fall, or totter, so long as this chair, founded on a rock, shall remain standing, for the proud gates of hell cannot prevail against it, and in it is, entire and perfect, the solidity of the Christian religion. That is why, dearly beloved sons and venerable brethren, we ask from you with all our power, in conformity with the grandeur of your faith in the Church, and the ardor of your piety for the chair of Peter, never to cease to apply, with one heart and one mind, all your care, all your vigilance, and all your labors to this particular point; so that the faithful population of France, avoiding the errors and snares which are spread for them by perfidious men, make it their glory to adhere firmly and with constancy to this Apostolic See by a love and devotedness every day more filial, and to obey it, as is right, with the greatest respect. In all the ardor of your episcopal vigilance, therefore, neglect nothing, either in action or in words, to redouble more and more the love and veneration of believers for the Holy See, and in order that they may receive and accomplish with the most perfect obedience all that the Holy See teaches, lays down as rule, and decrees.

And here we cannot avoid expressing to you the great grief which we felt when, among other dangerous writings lately published in France, there reached us a work entitled *Sur la situation presente de l'Eglise Gallicane relativement au droit coutumier*, the author of which contradicts in the most manifest manner what we recommend to you and inculcate with so much solicitude. We have sent his work to our Congregation of the Index, in order that it may reprove and condemn it.

Before terminating this letter, well beloved sons and venerable brethren, we express to you again how desirous we are that you should reject all those discussions and controversies which you know disturb peace, wound charity, and furnish the enemies of the Church with the arms with which they combat and torment it. Above all, have at heart the preservation of peace among all, calling seriously to mind that you fulfil a mission in the name of Him, who is not a God of dissension, but a God of peace, and who has never ceased to recommend and ordain peace to His disciples. In truth, Christ, as you all know, has placed all the gifts and rewards of His promise in the preservation of peace. If we are the heirs of Christ let us live in the peace of Christ; if we are the children of God we must be pacific. The children of God must be pacific, of mild hearts, simple in speech, united in affection and faithful, attached to each other in the bond of concord. The conviction and assurance that we have of your virtue, your religion, and your piety do not permit us, well beloved sons and venerable brethren, to doubt of your hearty acquiescence in the paternal advice, the desires, and the demands that we address to you or that you will destroy to the root all the germs of dissension, and thus render our joy complete, bearing with each other in charity and patience, united and laboring in concert for the faith of the Gospel, continuing with increased zeal as the sentinel of the flocks confided to our solicitude, and accomplishing the functions of your charge up to the consummation of the Saints in the edification of the body of Jesus Christ. Be well persuaded that nothing