

The great error in France was, and in this country, is, the not blending religion—the Catholic religion, with education. This was the great secret of that illustrious galaxy of saints, of sages, and of teachers—the Jesuites: whose loss was only felt, too late to be then retrieved.—While fitting their pupils for every rank and station in this life, they never forgot the still higher qualifications of the life to come: they achieved that most difficult of all tasks;—they made men learned while they made them humble: a secret, by the way, which seems never to have been discovered in this land of freedom, and equality.

Finding that my anxiety to do justice to this great and important subject has outstripped my judgment and no doubt the exhausted patience of the reader, I must confine my suggestions on the measures remedial to as brief a space as possible: leaving to those who have more time and clearer heads the honor of carrying them out to the extent necessary for securing the education of the whole Catholic population.

In the 1st. place, measures should be taken to establish a Free School for the children of indigent parents in each of the 17 Wards of the city: although even in these, it would be advisable that pupils should pay a small portion of their tuition: because what we receive gratuitously is never so much prized, as what we purchase. In these should be taught all the branches usual in schools of a similar kind with the addition of music, vocal and instrumental: of which hereafter. 2dly, there should be established at least 5 full pay schools at intermediate distances, through the city; in which together with all taught in the part-pay schools, pupils should be instructed in the higher branches of English education, Rhetoric, Composition, Algebra, Natural Philosophy, Mathematics, Latin, Greek, French, Spanish, Italian and German: with music, as before. Into these, should be annually drafted 6 of the most promising boys of the primary schools. 3rdly, should be established a Central High School, in which the elite of the boys who had passed through the full pay schools as well as those drafted from the primary should receive the finale of the highest graduations of scholastic education requisite to fit them for the College or the various avocations of a more active and bustling life: not neglecting to still cultivate the musical talents developed in the primary and full pay schools. Exclusive of giving the pupils almost another sense, we can in this way, and only in this way, always command a supply of musicians for our churches so long desecrated and disgraced by the employment of players, profligates and sectarians; who, as they cannot be expected to know, feel, reverence or respect the spirit or ceremonies of the Catholic Church, can never officiate either vocally or instrumentally as pious Catholics alone can; and in fact, have often introduced airs and music into the sacred service of the Mass, fit only for a theatre! But forsooth, we must be liberal and ape our betters! because Messrs. the Trustees, who are persons of

fine taste, would turn up their noses at the good old plain song and Gregorian chant of their simple hearted ancestors: so they must have fashionable music: and they have it with a vengeance.

To resume,—for all these schools, the very best teachers should be selected: and these can only be had by giving them respectable salaries. In no other way can or ought the services of good teachers be secured. It is an indelible stigma on our country and creed, that no teachers are worse paid than those employed by Irish Catholics.\*

Funds will be doubtless wanted and might be raised if we were only earnest in the cause of education, viz. by donations, subscriptions, collections, &c. Donations from the wealthier, subscriptions from all, and collections at the different churches on stated times. Much could be effected by an "Education Society," to carry on all these under the direction of the Rt. Rev. Diocesan and the Reverend Clergy. As a portion of the ecclesiastical revenues and tithes, prior to the grand wholesale plundering of the Reformation was always devoted to the cause of education, the obligation is, although long unhappily in desuetude, and less binding now than in former times. How much of the revenues of our churches and burial grounds has been devoted to this purpose? Have even the collections made at Mass on Sundays, which in all other countries, are devoted to the poor, and which, many innocently imagine, are devoted to the same laudable purpose in this—have even these been ever devoted to educate the poor? Now, I do not hesitate to say, that from a just portion of the burial ground revenues, and the Sunday collections, 8 or 10,000 dollars annually might be collected for their only legitimate objects, the poor and the ignorant: and I hope they will be, instead of being, as heretofore, all swept away to pay the enormous debts of building magnificent churches: debts contracted without consideration and extorted without remorse. It is only in this way we can ever educate our children independently of the aid of the common school Fund or other state loans, precarious in their nature and ungracious as well as grudged in their grantal. In their next application however—and this application founded in justice and denied in fraud, should never be suffered to sleep—the Catholics should not forget to urge that, exclusive of city taxes, large sums are annually received by the corporation as Commutation money, for emigrants; averaging every 5 years beyond \$300,000!!! Let this never be forgotten: and on this, to attain success, there must be "excitement."

One moment, and I have done. Should this monitory and warning voice, exhorting the Catholics of New York to pay more attention than heretofore to the education of their children, be unhappily neglected, and should they still continue spell-bound in the meshes of a mawkish liberality, a culpable apathy, or disgraceful ignorance,—if notwithstanding the

\* There are many honorable exceptions, but this is the general rule.

number of Catholics both young and old annually seduced by the evil genius of a Paganized Rationalist Pantheistic Protestantism,—if unmoved by the indefatigable exertions of the countless swarms of sectarians to extend their domains at the expence of the Catholic Church,—if I say notwithstanding all these signs, wonders and warnings, the Catholics of New-York will still continue apathetic, indifferent, and blind to the inevitable fate awaiting their innocent children and hapless posterity. let the awful accountability rest on their own heads; I, at least, shall be guiltless: and shall endeavour to console myself with the reflection, that perhaps, in the inscrutable ways of Providence, it is only another of those inexplicable hallucinations by which a whole people is rendered deaf to the—

Ora [Dei jussu] non unquam credits Teucris.

CATHOLICUS IPSE,  
C. D. S. S.

Original.

### ON THE CELIBACY OF THE CATHOLIC CLERGY.

*I will give them in my house, and within my walls a place, and a name better than sons and daughters.*

CELIBACY, or the unmarried state of life, to which the Roman Catholic Clergy are subjected, is very much censured by persons of a different persuasion. Yet the reasons which the Catholic Church has for enjoining this state of life to her clergy are such as must weigh a good deal with the unbiassed and impartial of every Christian persuasion.—I shall endeavour to set down here some of the principal ones.

1.—A priest, who serves the altar, has a right to live by the altar; 1 Cor. ix. 13. —and those for whom he ministers are bound, in as far as they can, to afford him a decent subsistence. But were it just to oblige them also to support in the same manner a wife and a family; who not only do not serve them, but who must be on many occasions a very great hinderance and drawback to the pastor in the discharge of his duty? Suppose, for instance that a priest is called upon at an untimely hour, in a stormy season, and from any distance, to visit a dying person; is it not natural to suppose that his wife and family would use their endeavours to detain him at home? Suppose, besides, that the distemper of the sick person is of a catching or infectious nature; is not the fear of imparting disease into his own family an additional motive for refusing his attendance on such an occasion?

A man will often readily expose himself to danger in the way of his duty, though the reflection that he thereby exposes others, and those too the nearest and dearest to him on earth, is capable of damping his ardour, and of causing him to hesitate in the attempt.

A physician, one will say, may have all these motives for refusing his attendance on the sick; and yet he is seldom, if ever, known to decline visiting his patients, when sent for. A physician, if a skilful one, is not exposed to such danger as a clergyman; who, being less acquainted with the nature of the distemper, is less able to

guard against its contagious influence.— Besides, the physician is sure of his fee, and what do not men venture for gain's sake? while the priest has to look for his reward only in the life to come.

2.—A married priest must also endeavour by every possible exertion to provide against the future wants of his family; lest, when he is taken away from them, they should be left destitute. This conjugal and parental concern must often engross his thoughts and attention fully as much as that of instructing and directing his parishioners. For, as St. Paul says, *he who has a wife, mindeth the things of the world, and how to please his wife: but he that has not a wife, mindeth the things of the Lord, and how to please the Lord.*—1 Cor. vii, 32, 33. The people therefore may think themselves not bound in justice to maintain a wife and a family, who can only be an impediment to their pastor in the discharge of his official duty. On this account the Church has freed them from this obligation, by requiring that her clergy continue to lead a single life, *mind only the things of the Lord, and how to please the Lord.* She thus also facilitates to all the benefits of religion, of which otherwise the faithful must, in many instances remain deprived. For the hearers are often so very poor, as scarcely to be able to provide decently for their clergyman alone; much less for a married one and a family. Would it then be according to the spirit of the Christian Church to leave these on such an account deprived of a pastor?

3.—A Catholic missionary priest, who has the true spirit of his vocation, ought, like an apostle, to be ready, whenever the glory of God and the good of souls require it, to go to the furthest extremities of the earth. But to the married man, the incumbrance of a wife and family renders such apostolic undertakings quite impracticable. And, indeed, had it not been for the law of Celibacy in the Church, we should never have seen the Christian faith extended so far and wide; and the most distant pagan nations brought into the one fold of the one Shepherd—John x, 16. Our Saviour himself seems to have given the express hint of this discipline to his Apostles, before sending them forth to convert the world; when he said; *He who does not leave father and mother, sister and brother, wife and children, for my sake, cannot be my disciple.*

4.—There is no saying, besides, how far a priest, who is entrusted with the secrets of confession, might be induced to reveal them to a wife, his bosom companion, in order to satisfy her restless and ever prying curiosity; which breach of confidence might be productive of the very worst consequences in a temporal as well as a spiritual sense.

5.—It may be further added, that if the married state is less perfect than that of virginal purity, as St. Paul so clearly testifies, saying: *He who gives his virgin in marriage, does well; but he who gives her not, does better*—1 Cor. vii, 38—it is not unbecoming the church to require that her priesthood should aim at what is most holy and perfect. She forbids none to marry who choose to do so. She even