

ARCHBISHOP SATOLLI.

A SUMMARY OF HIS ADDRESS.

The Decrees of the Baltimore Council
Remain in Force—Arrangements
Between the Bishops and School
Boards Suggested.

Following is a summary of the address of Monsignor Satolli, Papal Delegate, delivered at the recent meeting of the American archbishops in New York, on the subject: "For the Settling of the School Question and the Giving of Religious Education." Monsignor Satolli says:

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 (Matthew, xxviii 29). 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)—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 a Christian life.

Hence, absolutely and universally speaking, there is no repugnance in their learning the first elements and the higher branches of the arts and natural science in public schools controlled by the State, whose office it is to provide and protect everything by which its citizens are formed to moral goodness, while they live peaceably together with a sufficiency of temporal goods, under laws propagated by civil authority.

For the rest the provisions of the Council of Baltimore are yet in force, and in a general way, will remain so, to wit: "Not only out of our paternal love do we exhort Catholic parents, but we command them, by all authority we possess, to procure a truly Christian and Catholic education for the beloved offspring given them of God, born again in baptism unto Christ and destined for Heaven, to shield and secure them throughout childhood and youth from the dangers of a merely worldly education, and therefore to send them to parochial or other truly Catholic schools."

United with this duty are the rights of parents, which no civil law or authority can violate or weaken.

OBJECTIONABLE FEATURES.

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.

DANGERS TO FAITH IN PUBLIC SCHOOLS.

It is long since the Holy See, after consultation with the bishops of the United States of America, decreed that parish schools and other institutions under the direction of the bishops, each according to the condition of its own diocese, were opportune and necessary for Catholic youth, from the fact that it was held for certain that the public schools bore within themselves approximate danger to faith and morals, for various reasons, viz., because in the public schools a purely secular education is given—inasmuch as it excludes all teachings of religion—because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth, so that they are at liberty to instill errors and the germs of vice in tender minds. Likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room.

WHERE PAROCHIAL SCHOOLS ARE IMPRACTICABLE.

Wherefore, if it be clear that in a given locality, owing to the wiser dispositions of public authorities, or the watchful prudence of school boards, teachers and parents, the above-named dangers to faith and morals disappear, then it is lawful for Catholic parents to

send their children to these schools, to acquire the elements of letters, provided the parents themselves do not neglect their most serious duties, and the pastors of souls put forth every effort to instruct the children and train them in all that pertains to Catholic worship and life. It is left to the judgment and wisdom of the ordinaries to decide whether, in a certain part of their respective dioceses, a parochial school can be built and kept up in a fitting manner, not inferior to the public schools, taking into consideration the temporal condition of the parents, while graver needs for procuring their spiritual welfare, and the decent support of the Church, are pressing. It will be well, therefore, as was the wont of our forefathers, and as was done in the early days of the Church, to establish weekly classes in Catechism, which all the children of the parish should attend. For the better success of this measure, let the zeal of pastors in fulfilling their duty and the love of Catholic parents leave no effort unspared.

No reproach, either in public or in private schools or to academics where a better education is given under the direction of religious, or approved Catholic persons. If they make sufficient provision for the religious training of their children, let them be free to secure in other ways that education which the position of their family requires.

BISHOPS AND SCHOOL BOARDS.

It is greatly to be desired, and would 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 prohibited 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.

We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should, by wise legislation, provided that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, be in no way prejudicial to their conscience or religion. For we are persuaded that even your fellow-citizens who differ with us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicions, and all views unfavorable to the Catholic Church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all that refines. We do not think that any one hereafter looking into these things clearly will let Catholic parents be forced to erect and supported schools which they cannot use for the instruction of their children.

PLANS SUGGESTED FOR BENEFIT OF CATHOLIC CHILDREN IN PUBLIC SCHOOLS.

As for those Catholic children that in great numbers are educated in the public schools, where now, not without danger, they receive no religious instruction at all, strenuous efforts should be made not to leave them without sufficient and seasonable instruction in Catholic faith and practice. We know by experience that not all our Catholic children are found in our Catholic schools. Statistics show that hundreds of thousands of Catholic children in the United States of America attend schools where, under the control of State boards, and in which, for that reason, teachers of every denomination are engaged. Beyond all doubt, the one thing necessary is religious and moral education, according to Catholic principles. The adoption of one of three plans is recommended, the choice to be made according to local circumstances in the different States and various personal relations.

The first consists in an agreement between the bishop and the members of the school board, whereby they, in a spirit of fairness and good-will, allow the Catholic children to be assembled during free time and taught the Catechism. It would also be of the greatest advantage if this plan were not confined to the primary schools, but were extended likewise to the high schools and colleges in the form of a free lecture.

The second to have a Catechism class

outside, the public school building, and also classes of higher Christian doctrine, where, at fixed times, the Catholic children would assemble with diligence and pleasure, induced, thereto by the authority of their parents, the persuasion of their pastors, and the hope of praise and reward.

The third plan does not seem at first sight so suitable, but is bound up more intimately with the duty of both parents and pastors. Pastors should unceasingly urge the duty imposed by both natural and divine law, of bringing up their children in sound morality and Catholic faith. Besides, the instruction of children appertains to the very essence of the pastoral charge.

Let the pastor have classes of children in the parish school as have been established in Rome and many other places, and even in churches in this country, with very happy results.

Nor let him, with little prudence, show less love for children that attend the public schools than for those who attend the parochials; on the contrary, stronger marks of loving solicitude are to be shown to them; the Sunday School, and the hour for Catechism should be devoted to them in a special manner.

TEACHERS OF CATHOLIC SCHOOLS SHOULD HAVE STATE CERTIFICATES.

For the standing and growth of Catholic schools, it seems that care should be taken that the teachers prove themselves qualified, not only by previous examinations before the diocesan board and by a certificate or diploma received from it, but also from having a teacher's diploma from the school board of the State, awarded, after successful examination. This is urged—first, so as not to appear regardless of what the public authority requires for teaching; secondly, a better opinion of Catholic schools will be created; thirdly, greater assurance will be given to parents that in Catholic schools there is no deficiency to render them inferior to public schools; that, on the contrary, everything is done to make Catholic schools equal to public schools, or even superior; fourthly and lastly, we think this plan would prepare the way to see, along with the recognized and tested fitness of the teachers, that the arts and sciences, to method and pedagogics, and whatever is ordinarily required to promote the stability and usefulness of the schools.

It is necessary that what are called normal schools should reach such efficiency in preparing teachers of letters, arts and sciences, that their graduates should not fail to obtain the diploma of the State. For the sake of the Catholic cause, let there be among laymen a growing rivalry to take the doctorate diplomas, so that, possessed of the knowledge and qualifications requisite for teaching, there may compete for and honorably obtain positions in the public gymnasia, lyceums and scientific institutions.

The knowledge of the truth of every kind, straightforward justice, united with charity, the effulgence and appreciation of the liberal arts—these are the bulwarks of the Church.—*The Boston Pilot*.

Death of a Christian Brother.

HALIFAX, N. S., Jan. 8.—Brother Ignatius, of St. Patrick's Home, died this afternoon. For twenty years he has been a Christian Brother, and for seven years had labored in St. Patrick's Home.

Another Priest Reinstated.

Mgr. Satolli has removed the sentence of suspension from Rev. Thomas O'Flaherty of Auburn, N. Y., who was placed under the ban of the Church for twenty-four years. Father O'Flaherty's case was presented in writing by his friends.

The story of Father O'Flaherty's suspension dates back to the initial days of Bishop McQuaid's episcopate. The Bishop was consecrated on July 12, 1868, and on entering upon his duties found Rev. Thomas O'Flaherty pastor of the Church of the Holy Family in Auburn. The Holy Family Church it is said, was in a bad condition, and the congregation was at odds with the pastor. In August, 1868, the Bishop divided the parish. Matters grew no better, and in February, 1869, the Bishop transferred Father O'Flaherty to Penn Yan. Father O'Flaherty refused to be transferred. From this refusal his suspension ensued.

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Action Dismissed.

On Saturday afternoon Judge Tellier delivered judgment in the case of Davignon and Lesage. This case, which has excited a great deal of interest, was, it will be remembered, one in which the plaintiff sued the Rev. Messire Lesage, cure of Chambly, for \$5,000 damages, on account of defendant's refusal to baptize his (plaintiff's) infant child, until plaintiff should have paid the amount of a special tax imposed by the church wardens of the parish. Defendant's plea that as a public functionary he was entitled to a month's notice of the action, was first of all dismissed by the learned judge, who held that defendant was not a public functionary. Proceeding to discuss the merits of the case, His Honor decided that the Bishop had a right to publish the ordinance imposing a tax, because the law did not say that the tithe must be fixed at any particular figure, but that it would fluctuate according to the requirements of the Church. Further the cure not being a public functionary he was not obliged to administer the sacrament of baptism to everybody. The evidence did not show that the plaintiff had asked to have his child baptized, nor that the cure had refused. Then after quoting several authorities His Honor dismissed the case with costs. It is understood that the plaintiff will appeal.

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