

### The Concealed Purpose of Rome as to Education.

Joseph Cook, in his one hundred and thirty-sixth Boston Lecture, discussed the concealed purpose of Rome in her attack upon our common school system. The subject is one of so great an interest that we have selected copious extracts from the report published in the *Golden Rule*, which will be of great interest to all intelligent Americans. After giving the utterances of Father Scully and Archbishop Williams, Mr. Cook says:

From these extracts I derive the following five propositions, which I regard as a final proclamation of an aggressive policy on the part of the Romish church against the American public schools:—

1. The principles of Catholic theology as expressed in the famous papal Syllabus have the approval of all true Catholics.

2. Wherever practicable, parochial schools are to be established in every Roman Catholic parish.

3. They are regarded as practicable where their establishment would not create any serious financial embarrassment.

4. In the absence of suitable Catholic schools, Romish parents who patronize American public schools must attend diligently to the instruction of their children in Roman Catholic doctrine out of school hours.

5. Any priest hearing confessions in the private tribunal of penance is free to give or withhold absolution in the case of parents who patronize the American public schools when parochial schools are within reach.

I personally and publicly request Archbishop Williams to deny the accuracy of a single one of these propositions as a representative of the present position of the Romish priesthood concerning American common schools. [Applause.] Most of the propositions are in his own language.

You suspect me of hot opinion on this point; you think that I am easily to be led into extravagant statement. But I have no church, I have no parish; there is nobody prompting me to attack the Romish priesthood. I am one American citizen, and an humble one; but by the fact that I am an humble American citizen I value the common school system, which is the friend of the laboring poor.

1. A priesthood which wishes to do in the United States what it has done in Spain and in Italy, is an enemy of the social and industrial interests of the Roman Catholic American masses.

Let me hold up before you two cameos, etchings, minute representation of Roman Catholic rule under its own roof-tree. I have been accused of exaggerating the illiteracy of Italy and Spain, but here I have in my hand "The Statesman's Year Book for 1879" (by Frederick Martin. Sixteenth annual publication, revised after official return.) A well-known English authority, quoted in Parliament, in Congress, and by editors as a marvel of accuracy, so painstaking and conscientious that one of our famous journals felicitated itself not long ago on finding a single statistical error in the book, it has no sectarian bias, but is a purely dispassionate and scientific statistical and historical annual of the states of the civilized world. I hold this before me, and on its authority remind you that ninety-nine and three fourths per cent. of the population of Italy were returned as Catholics in 1871. The Roman hierarchy has managed Italy for many centuries, and the Pope himself has governed certain of its States. According to the census of 1864, out of a total population of 21,703,710 souls, there were in Italy 16,999,701 who could neither read nor write. Of these 7,889,238 were men and 9,110,416 women. Piedmont and Sicily occupied the first and last place on the register, of knowledge. In the Basilicata, Calabria and Sicily more than

nine-tenths of the inhabitants could neither read nor write. (p. 307.) Does the Catholic population of this country wish to be reduced to that condition? If they do, they will reach it, and they will then go to the bottom of our trades as surely as the Italian peasants brought over here go to the bottom after their long training under parochial schools. This is an inevitable result of the natural laws of society. When an emigrant has had a little experience in America, he must see that the standing of the young clerk, or of the young expressman, or of a man on the railway train, depends greatly on his intelligence. Let the Romish priests manage the education of the young in the United States under the plan on which they have managed Italy, and your Catholic working men will become a brakeman or a fireman, while your Protestant American will be the conductor or the engineer. This circumstance ought to appeal to the Roman population of our republic in such a way as to cause them to withstand, in the interests of their own political, industrial, social and moral future, the application to this country of the method which has hamstrung

so many once stalwart European nationalities. An official return issued by the Italian government in March, 1870, shows a general average of sixty-four persons without the rudiments of education in every hundred members of the adult male population of Italy. (p. 308.) Shear away from the large robe of the masses of Italians, all women, all children of both sexes, all men under the legal age. Take the select remnant and illiteracy of the rustiest kind as a corroding poison, absolute inability to read or write, has eaten up ten per cent, fifteen, twenty-five, thirty of it, shall I say? More than that. It has eaten up forty, fifty, sixty-four per cent. of the bright intellects and warm hearts of the adult male Italian population, compatriots of Garibaldi, and successors of Dante and Galileo. When emigrants come from the classic Italian shores to this country, we see in the result of their competition with the educated American population, what must happen if Italian priests have their way in the parochial schools of the United States. So much for managed Italy.

I turn now to Spain, and surely this country must be regarded as the paradise of priests, but it happens also to be notoriously the paradise of illiteracy. The national church of Spain is Roman Catholic, and the whole population, with the exception of about sixty thousand persons, adhere to the same faith. (p. 405.) Spain is so solidly Catholic that the exceptions are not worth mentioning to the prevalence of Romanism in that nation. Protestants, of course, have few rights there. It is significant and worthy of notice in passing that no Protestant circle has a right to make a public announcement of its hours of worship. If you are in Spain and wish to attend Protestant services, you must do so in private, for according to article 12 of the Constitution of 1876, all public announcements of these are strictly forbidden. By the last general census of Spain, that of 1860, it was found that of the 19,000,000 population of the kingdom there were only 2,414,015 men and 715,906 women able to read and write. There were 316,537 men and 386,211 women able to read but not to write. All the rest, upwards of 5,000,000 men and 6,800,000 women could neither read nor write. At the preceding census of 1876, the total number of persons of both sexes able to write was found to be more than 1,221,001. The total number able to read was only 1,898,588, or considerably less than one-fifth of the population. (p. 406.) It was rare in the latter part of the eighteenth century, or at the beginning of the present, to find a peasant or an ordinary workman who was

able to read. This accomplishment among women was even held to be immoral. Until the year 1808, public education was entirely in the hands of the clergy. (p. 406.) Are peasants like these fit for the duties and the responsibilities to American representative institutions? What becomes of average Spaniards when they come into rivalry with the average educated American masses? The Spaniards are a proud people. They have shown vast energy in a stately past. There was a time when Portugal and Spain had fleets in all the zones. They are now what Edmund Burke once called them, "stranded whales on the coast of Europe."

There is no adequate explanation of the fact that Spain and Italy have fallen behind in the race with other nations except the illiteracy of the population, the lack of enterprise which comes from ignorance, and that most accursed system which takes the key of knowledge from the people, and will not use it afterwards except to educate a priesthood into the arts of mastering the populace. Do you want Spain reproduced in the United States? Do Roman Catholic citizens here want priests to have their way in this Union as they have had in Italy and Spain, and produce a population in which not more than one in five can read and write. That population will become hewers of wood and drawers of water. As one citizen here, as one believer in democratic institutions, as one American belonging to a generation that has suffered something for the preservation of the institutions of this country, I protest in the name of patriotism, in the name of education, in the name of mere philanthropy, in the name of religion and Almighty God, against the aggressive Romish propagandism of ignorance.

3. Romanist ecclesiastical politicians object to the Bible and the ordinary unsectarian religious exercises in schools, not so much because these are Protestant, as, because the exercises prevent the opponents of American schools from calling them godless and so raising a prejudice against them. The Protestant Bible read without note or comment, is not really opposed as teaching sectarian tenets, but as preventing the cry of irreligion.

Study well what New Haven lately resolved on after a keen debate between her Protestant and Romish scholars. There was a party represented in that collegiate city by most honored names in favor of excluding the Bible totally from the common schools in order that the Romanists might make no objection to our management of the education of the young. That party is not a weak one among Protestants in this country. It once mastered the city of Cincinnati. I shall offend many if I say that political factions may easily connect their vote with strong ecclesiastical prejudices concerning the American school system, and that a great majority of our Romish population is in one of the political parties. I know over what blazing ploughshares I am walking; but as I am no politician, and have no political bias in what I am saying, you will pardon me for asserting that in such a city as Cincinnati, a municipal government is almost certain to be open to the manipulation of Romish ecclesiastics. This is true in New York city. I will not say it is true in Boston or Chicago; but our great towns already occupy one-fifth of the land, and the largest of them are notoriously under control of a political party which has in it a majority of the friends of a foreign priesthood.

On Manhattan Island a controlling portion of the more important city officers is often in the hand of Romanists. A practical division of the school fund has occurred in New York in several cases. I do not undertake to say that will be the outcome of

this interference of the Jesuits with politics; but this I know, that the Jesuit is astute enough to see that a royal court, or a king, is no longer the chief political power in the world. Romanists who value republican institutions should remember that a Jesuit can make himself as mischievous in manipulating party spoils as he once could in court intrigues. The secret whisper of the College of the Propaganda at Rome, and of Jesuits throughout the planet, is that they must learn how to approach political parties under free institutions, and they are approaching them in great cities first of all, for there the parties which illiterate men support are the most powerful.

Our Romish population is too open to the influence of American ideas not to have a tendency, at least, to revolt from extreme inculcation on the part of the priesthood. The power of the confessional, the power of the pulpit in the Romish circles, the power of pastoral visitations, the awful power that belongs to one who lies passing from the seen into the unseen, will all be used to draw the Romish population into the bosom of this ecclesiasticism which has crushed Italy, and Spain, and Mexico, and Lower Canada, and every country that it has long held in its coils. The tendency of the Romish population to revolt will not succeed unless it be very adroitly as well as vehemently and thoughtfully supported by Protestant discussion. The reason why I, having a little opportunity, let these facts take prominence, is that I revere the Roman laity. I know their strength in this land; I know their industry; I know their loyalty to what they regard as the best ideas. I know how reverent they are concerning religious truth in general. I respect the nation which has given us Edmund Burke, and Charlotte Bronte, and the best parts of Calhoun and of Horace Greeley, to say nothing of the patriots, orators, and poets all the way down to O'Connell. But the very reverence of that people, the very vehemence of its blood when it is under the control of superstition, will make it extremely hard even on these shores, for the population to strike off the shackles riveted through centuries in the Old World. In the Irish character, in the French, in the Italian, in the German devoutness, we have not only great social forces, but inherited religious instincts, which cannot be changed in one generation. We must awaken to the care of the children, for the fathers and the mothers will rarely alter their persuasions. If you put the children into merely parochial schools and give them no strong culture, the priesthood will do here, just so far as possible, what it has done on the other shores. And so, by-and-by, some historian will lift up the picture of our mismanaged great cities; he will lift up certain corruptions of our politics as a ghastly vision; then he will tear away the picture of municipal corruption, the picture of political mismanagement, and find behind both popular ignorance, and an unlettered ballot; and he will tear away that picture, and behind the screen will be found, what? The hand on the Tiber. I say again, let God's hand push against that Tiber palm, and push it back into chaos, where it belongs.—*Evangelist.*

### Petrarch's Word.

Petrarch was a poet whose home was in that soft and sunny land called Italy. One day he was summoned to court as a witness on a trial. On entering the witness box, he prepared to take the usual oath, when the judge closing the Holy Book said:

"As to you, Petrarch, your word is sufficient."

Wasn't that a fine compliment to the poet's character? He had always been so careful to speak the truth, that his bare word was considered equal to other men's oaths. Noble poet. May every child in every family be as truthful as Petrarch.

### Dangers to Young Men.

Dr. John Hall delivered, some time ago, a lecture on "The Perils of the Times." Among other things he treated of dangers that threaten young men as young men. He mentions four. First, the danger of shallowness, which arises from the hurry and bustle and state of activity in which we live. Individual capacities are not trained to their highest perfection. The advice is given to young men that it would be well for them to be masters of some one thing. The second danger arises from a mistaken conception of what success really is. Money has come to be considered the ideal of success. And allied to this mistake is the false notion of gentility. It is said to be the fact that throughout New England it is extremely difficult to persuade young men to become mechanics, farmers or laborers. The young men are filled with the idea that they must go to the large cities. This is an unhealthy condition of things. All honest work is honorable. If done in a right spirit. Another peril is caused by a certain unsettledness in life. It is extremely easy in this country to pass from one line of life to another. The very thought in the minds of young men that they can easily pass to another line of work, if they become dissatisfied with their present employment, disinclines them to direct their whole energies upon the work in hand. Dr. Hall's advice is: Choose slowly, deliberately, with the best advice, and perhaps later than young men are ordinarily accustomed to do, and then, when the occupation has been decided upon, stick to it. Another danger comes from the enervating influences that surround young men. Dr. Hall said he had not a word to say against true pleasures; but he spoke of those pleasures that weaken and unfit men for stern, hard work. It is said sometimes that the reins are drawn too tight. But no one who had stood by as many death-beds as he had seen, would say the reins could be drawn too tight.—*Ex.*

### Greeley on Lawyers.

"Mr. Greeley," said Partridge, "this is Mr. Denslow, a young attorney." Greeley uttered a short grunt of recognition, but not even looked around. I, embarrassed, shrunk away to one corner and took a chair. He went on around the room, looking at pictures and what not, and in about five minutes, when his back was turned on me and I thought he had forgotten me, he suddenly, without looking at me, said: "Hem! So you're an attorney, are you?" I confessed it. "I hate lawyers!" he exclaimed emphatically. "I hate lawyers; they do more mischief than their heads are worth."

"I suppose they are a necessary evil," I suggested, deprecatingly.

"Wholly unnecessary," he insisted.

"I suppose you will acknowledge,"

I said, "that they promote good order and remove impediments to good government."

"Just the contrary! just the contrary!" he squeaked, in his odd falsetto; "they cause disorder, and they are the chief obstacles to good government."

I thought the man was crazy. "Perhaps you will tell me," I suggested, "how debts would be collected without lawyers?"

"Don't want 'em collected; don't want 'em collected!" he squeaked. "If A lets B have his property without payment, I don't see why C, D, E, F and all the rest of the alphabet should be called on to serve as a police to get it back. No debt should be collected by law. It's monstrous! Let a man trust another man at his own risk. Even a gambler pays his bets that he isn't legally obliged to pay, and calls them debts of honor; but men will put their property out of their hands to prevent legal collection of their grocery bills. Abolish all laws for the collection of debt, and that would abolish most of your lawyers—good riddance."