

THE PUBLIC SCHOOLS.

Are Church and State to Be Kept Separate?

Letters From the National League for the Protection of American Institutions to Cardinal Gibbons and the Papal Representative, Archbishop Satolli.

The aims of the National League for the Protection of American Institutions, and the unsectarian and non-partisan character of its work, have been set forth in the RECORD-UNION.

The league has an enormous membership, and has upon its rolls foremost business men, statesmen, scholars, churchmen, authors, poets, presidents of colleges and universities, officials and citizens generally. In fact, it is one of the most quiet yet powerful patriotic organizations ever formed.

Its petitions to Congress, the amendment to the Constitution of the United States it proposes and the open and patriotic work of the league, are matters with which the public is familiar.

Through the courtesy of James M. King of New York, the General Secretary, the RECORD-UNION is supplied with the letters addressed to Cardinal Gibbons and to Archbishop Satolli, which have not before been given to print. The letters are given without further introduction.

To James Cardinal Gibbons, Archbishop of Baltimore, for the Conference of Archbishops of the Roman Catholic Church in the United States. The undersigned have been instructed by "The National League for the Protection of American Institutions" to address you the following respectful communication.

The following objects for which the Association we represent exists are thus stated in Article II. of the Constitution: "The objects of the League are to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriation of public funds."

"We are seeking to secure the passage of the following amendment to the United States Constitution, to be known as the XVI. amendment: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or any use of its property or credit, or any money raised by taxation, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, or any institution of religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

"We also seek the amendment of the Constitution of the various States in conformity with the fundamental principle that in this country the church and State are, and should be, kept distinct and separate. We believe that it was unquestionably the intention of the framers of the United States Constitution to secure the free and untrammelled development of religious belief without hindrance from State control or help from State patronage. The first amendment to the United States Constitution, which was proposed by Congress to the Legislatures of the various States, September 25, 1789, and which was ratified by the States from 1789 to 1791, contains the following provision: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The object of this amendment was to exclude from the consideration of Congress any proposed law "respecting an establishment of religion." Each citizen was to be left free to work out its own destiny without governmental interference or aid. On various pleas, however, this principle has been departed from in both National and State Legislatures, by grants of public money which was collected from the whole people, for founding charitable or educational institutions which are under sectarian control. The principle being virtually allowed that if one denomination received aid, and other might claim and receive the same, the amount bestowed in each case depending not only on the facilities of each denomination for doing such work, but also on the aggressive and political influence of the petitioners. The growth of this evil custom, so diametrically opposed to the principle of the Constitution, and threatening to the peace of the community by introducing questions of denominational preference into our civil legislation, is illustrated by the following table, which shows the amounts appropriated by Congress to various religious bodies for the support of Indian schools.

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Archbishop Satolli, Washington, D. C.—REVEREND SIR: The announcement that you come to this country as the representative of Pope Leo XIII, and as such representative possessing large discretionary power and authority, has invited your personal interest with great interest to the cause of the Roman Catholic Church in this country. The interest has been greatly enhanced by the perusal of that portion of your address to the Archbishops of the Roman Catholic Church in the United States, New York City, in which you discuss the school question. Permit us to quote: "The adoption of one of three plans is recommended by the clergy to the laity according to local circumstances in the different States and various personal relations. The first exists 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 admitted to the public schools and taught the catechism; it would also be of the greatest advantage if this plan were continued to primary schools, but were extended likewise to the high schools and colleges in the form of a free lecture. The second is to have the catechism taught in the public school building, and also classes in higher religious doctrine, where at fixed times the Catholic children would assemble with diligence and pleasure, induced thereto by the authority of their parents, the permission of their pastors and the hope of praise and reward. The third plan, but is not so good as the first, and is not to be adopted unless it is the wish of both parents and pastors. Pastors should unsparingly urge the duty imposed upon them by the law of God, and by the duty of their office, of bringing up their children in sound morality and Catholic faith. Besides, the instruction of school children to the very essence of the Christian religion. Let the pastor of souls say to them with the apostle: 'My little children, of whom I am in labor again until Christ be formed in you, do not let them go, but have classes of children in the parish schools 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 the children that attend the public schools than for those who attend the schools in a special manner. All the 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. All that cultivate this field, let the pastor call to his aid other priests, and even suitable members of the laity, in order that what is supremely necessary be wanting to no child. 'For the standing and growth of the Catholic schools it seems that care should be taken of the clergy, and that they themselves qualified, not only by previous examination before the Diocesan Board and by a certificate or diploma received from the Diocesan Board, but also by a diploma from the School Board of State, awarded after a successful examination. This is urged, first, so as not to appear as if the clergy were not qualified to teach; secondly, a better opinion of Catholic schools will be created; thirdly, greater assurance will be given to the parents of Catholic schools that 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 to the best of them. In fact, we think that this plan would prepare the way for the State to see, along with the recognized and tested fitness of the teacher, the fitness of the school. All matters pertaining to the arts and sciences, to methods and pedagogics, and whatever is ordinarily required to promote the stability and usefulness of the schools."

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SNAKE AS SAID TO BE A Cure for Rattlesnake Bite

Venom Expelled by a Plan Which May Easily be Put Into Operation When Doctors Are Unobtainable—Description of the Treatment.

As poisonous snakes are more or less common in many countries, and other cases of poisoning often occur, says a writer in Science, and as I have been the means of saving a life by a new process, one that can be applied when it is too late for the orthodox method of cutting and sucking, and used by anybody with materials at one's hand in every house, I have written and I should not do my duty if I did not now bring it before you.

Some time since, while living in the country, one of the nicest little girls of my acquaintance, about 4 years of age, was brought to me by an elder sister for diagnosis and treatment. She was swelling from head to foot, becoming cold and stiff in the limbs and losing her power to answer or even understand questions.

As I had been the means of effecting several simple cures in the district, she was sent in the hope that I would be able to tell instinctively what was amiss and to cure it as if by magic. As the sequel proved, the latter was almost realized, notwithstanding that with regard to the former I was quite at sea.

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DO THEY CURE? Sir Henry Acland on "Cures" by the Doctors.

We can remember the indelible impression made on our mind by more than one conversation with Sir Henry Acland when we were for a time acting as house surgeon of the Radcliffe Infirmary, Oxford. It was part of our weekly duty to fill in the hospital books, and to give a brief summary of the condition of the patients. We began by saying something like this one day when Sir Henry was sitting up in bed, posting up the weekly report: "John Smith, discharged, cured; Henry Williams, discharged, cured; St. John, discharged, cured; St. Peter, discharged, cured; St. Paul, discharged, cured; St. Andrew, discharged, cured; St. George, discharged, cured; St. Mark, discharged, cured; St. Luke, discharged, cured; St. John the Baptist, discharged, cured; St. John the Evangelist, discharged, cured; St. Philip, discharged, cured; St. James, discharged, cured; St. Peter the Apostle, discharged, cured; St. Paul the Apostle, discharged, cured; St. Andrew the Apostle, discharged, cured; St. George the Martyr, discharged, cured; St. Mark the Evangelist, discharged, cured; St. Luke the Evangelist, discharged, cured; St. John the Baptist, discharged, cured; St. John the Evangelist, discharged, cured; St. Philip, discharged, cured; St. James, discharged, cured; St. Peter the Apostle, discharged, cured; St. Paul the Apostle, discharged, cured; 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