

# Northwest Review

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

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- I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
  2. Jan. 1st. The Circumcision.
  3. Jan. 6th. The Epiphany.
  4. The Ascension.
  5. Nov. 1st. All Saints.
  6. Dec. 8th. The Immaculate Conception.
  7. Dec. 25th Christmas.
- II. DAYS OF FAST.
1. The forty days of Lent.
  2. The Wednesdays and Fridays in Advent.
  3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of
  - a. The first week in Lent.
  - b. Whitsun Week.
  - c. The third week in September.
  - d. The third week in Advent.
4. The Vigils of
  - a. Whitsunday.
  - b. The Solemnity of St. Peter and Paul.
  - c. The Solemnity of the Assumption.
  - d. All Saints.
  - e. Christmas.

- III. DAYS OF ABSTINENCE.
- All Fridays in the year.
- Wednesdays in Advent.
- Fridays in Holy week.
- Wednesdays in Holy week.
- Thursdays in Holy week.
- Saturdays in Holy week.
- Ash Wednesday.
- The Ember Days.
- The Vigils above mentioned.

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### VISIT OF HIS GRACE TO ST. MARY'S.

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Human Wisdom and Divine Wisdom Both Declare the Necessity of Religion in the Schools.

The Utterance of The Pope, The Council of Baltimore, and Archbishop Sattoli Compared and Found to Agree.

His Grace the Archbishop of St. Boniface paid a visit to St. Mary's church on Sunday of last week at High Mass and for the first time in many years preached the sermon. We are pleased to be able to fulfil the promise we made to our readers, in our last issue viz. to present to them an extended report of His Grace's remarks.

His Grace chose for his text the words "Go ye teach all nations, teaching them to observe all things whatsoever I have commanded you." He said, My Dear Brethren. It is really too long since I was last with you. It is too long, and I feel it, since I have been able to offer up the sacrifice of the Mass in company with you, and when I experienced some relief from my ordinary sufferings I thought I could not do better than come to St. Mary's church to join with you in offering up our prayers to the Almighty, and more than that I thought you would not be reluctant to hear a few words from the lips of your Bishop. I need not apologize for my deficiency in using your language; I am satisfied that you will understand me—more than that, I am satisfied you will listen to what I have to say and that you will put it into practice. When I thought of coming here today I first hesitated on what subject to address you, but that hesitation soon passed away when reflecting on the gospel of this very day—Trinity Sunday; the gospel I have just read to you; the gospel which has been sung at the altar; and the gospel which today you are invited to meditate upon. That gospel reminds the faithful that our divine Saviour before leaving this world to go to heaven gathered around him those he loved, those whom he had taught, and knowing that there were some doubts in the minds of some of them he addressed these words to them:—"All power is given to me in heaven and on earth." All power given to Jesus Christ and what is the consequence:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things I have commanded you, and behold I am with you all days until the consummation of the world." With such a gospel for the day I did not hesitate as to what subject on which I would preach. We are all baptized in the name of the Father, of the Son and of the Holy Ghost, and by our baptism we became the children of God; we became also the children of our mother the Holy Catholic church; and that church received the commission of teaching. She is the universal church therefore she received the commission of teaching all nations without exception. Teaching is not the church of one particular people but she is the church of all nations. And what was it the church received the commission to teach? To teach all things commanded by her founder—our divine Redeemer Jesus Christ. "Teach all things" he says "whatsoever I have commanded you." It is not to be a teacher of this or that particular thing—but it is the holy Catholic church—Catholic in its teachings as well as Catholic for all nations, teaching everything that God commands her to teach, and the consequence is that she is the true church, and being the true church Jesus Christ accomplishes His promise towards her—He is with her all days—not only now, not only for a certain period of her existence, but He is and will be and shall be with her all days even to the consummation of the world. The teaching of the church is merely and simply the teaching of God; the church cannot err, she cannot teach anything wrong, and all the faithful are bound to receive her teaching. The commission of the church in addition to teaching all things commanded her, is to teach all men. She is to teach great nations and to teach the small, humble, ignorant nations. She is to teach learned men, the men of genius, and she is to teach the lowly and the uneducated men and those who have been less fortunate in this respect than their brethren. The church is to teach the old, she is to teach the young; nobody is deprived of her teaching; the gospel is there as the witness of what I say—she has the commission to teach all nations and God is with her all days. Where is the teaching of the church to begin? It must begin with the young and continue throughout the life until old age. The church then has for her particular mission the teaching of the gospel, the truths of religion and the commandments of God, but coupled with that commission is the one to overlook and watch over every sort of teaching given to her children; she must know what is taught to her children and she must approve of it. The good father and the pious mother will not allow their children to go anywhere without watching over them: they will not allow their children to go into company without ascertaining whether there is danger for them; the good mother or father will not allow their children to be under the tuition of anyone whom they

do not know. Hence the necessity for all Catholics to look to the church for teaching and to learn from her what is the best in this respect. But the church is not a blind teacher and does not require blind reverence. The church is wise, it is the expression of the Divine Wisdom, consequently all the teachings of the church are wise, and are supported not only by the divine promise of Jesus Christ that he would be with His church all days, but those teachings are so manifestly sound that they are supported by the wisdom of the world itself. I wish to bring your attention to the necessity of giving instruction to your children, consequently to the necessity of having schools for them, and unhesitatingly I say to the necessity of having religious schools for them—Catholic schools, and I will endeavor and I am sure I will succeed in convincing you that the very wisest men of the world accept with regard to the school question the ideas of the Holy Catholic church. The question of popular or elementary education is one of the greatest importance, and it is a question which every government possessed with a desire to secure the welfare of the people have most seriously considered. I am glad to say that we British subjects, though we have certain things to deplore, have received from the government of England a very great proof of the desire of the mother country to ascertain what is best in the cause of education. Our beloved Queen appointed a royal commission to look into the whole thing and ascertain what was the desire of the people and what could be done to satisfy the wants of the people with regard to elementary education. In the beginning of January 1886 Her Majesty through her government appointed the commission composed of twenty-five of the most distinguished men in England, the most versed in matters pertaining to education, men who had devoted most of their lives to that sacred cause, men who could not be affected by any worldly interest but who were imbued simply with a desire to ascertain what would be best for the country. Among the members of that commission were his Eminence the late Cardinal Manning, the Lord Bishop of London, a few ministers of various Protestant denominations, and the remainder of the large majority—were laymen. These gentlemen at once started to work and concluded their labors only in August 1888; consequently for over two years and a half these twenty-five distinguished men with all the resources at their command worked to ascertain merely and simply what kind of elementary education would be the best for the country. They sat one hundred and forty six long days; they called one hundred and fifty one witnesses to give testimony; they put to those witnesses fifty nine thousand eight hundred and nine different questions, and received so many answers. That is not all. Having an amount of money at their command to make a thorough and real enquiry in the matter they employed a large staff of educated men to correspond with all the Boards of Education, with the Boards of Trustees, with the Directors of private institutions—doing all that was possible in these ways to ascertain the public opinion and the public want in England. More than that, with the royal assent, they communicated with all the diplomatic agents of England in different information, and they gathered from abroad information with regard to the same matter—and what was the result? They prepared an immense report consisting of nine large quarto volumes, this one I have before me, contains only five hundred and thirty pages of matter, and that mind with regard to elementary education, not taking into consideration at all the question of higher education. When we consider the men who formed that commission we may certainly say we have in their report a fair expression of human wisdom. I will read for you some extracts from the final report of the commission. The three points I will take are these:—"That the commission proclaimed the necessity of religious education in schools; that they proclaimed that it is impossible to secure religious instruction for children outside of schools; and thirdly that it is very advisable that the religious instruction to be given in school-rooms be given during school hours and by the very same teachers who teach secular branches. The Royal commission also unanimously decided that the religious instruction in the school is even of higher importance, than the secular teaching, not only for the children themselves but also for the family and for the whole nation.

Here is what they say on this point:—"While the whole commission is animated by the same desire to secure for the children the best possible instruction in secular subjects suitable to their years and in harmony with the requirements of their future life it is also unanimously of opinion that their religious and moral training is a matter of still higher importance alike to the children, the parents and the nation; and to show how much importance they attach to this the commissioners repeated this very utterance in exactly the same words later on in their report. Then with regard to the place where this religious instruction should be given the commissioners say:—"We must add that though we highly value the influence of Sunday schools it is not our duty to allow children to be taken from their schools to be placed in other places of worship and that their parents are often either too ignorant or too indifferent to give their children any religious instruction. Such children therefore are entirely dependent upon instruction in the day schools for any knowledge of the scriptural truths which ought to be the common heritage of all the people in a Christian country." Further on they say:—"The evidence does not warrant the conclusion that religious and moral training can be amply provided otherwise than through the medium of elementary schools; in the case of a considerable number of children they do not receive religious instruction and training from the teachers in the public elementary schools they will receive none, and this would be a matter of the gravest concern to the state."

There you see that the wisest men in England after two years and seven months of enquiry, after gathering

any amount of information declare that in many, many cases children will receive no religious instruction if they do not receive it in the school. Now who is going to teach these children. The question is another question. The commissioners are of opinion that the religious teaching must be given, by the same teachers who are teaching secular matters. Hear what they say:—"It is of the highest importance that the training of the scholars should continue to that separation of the teacher from the religious teaching of the school would be very injurious to the moral and secular training in two other places in their language one place said that we cannot remove religious instruction to be given by voluntary teachers on the school premises out of school hours."

I think it would be difficult to express in more clear and definite terms the third proposition that I made. This is the proof I propose to draw from what I call lay information. It may be said "oh: that is all right for England." But I think there are some wise men in England and those gentlemen who took part in that commission are certainly amongst the wisest; so the very least we can say about it is that they know as much of the matter as any of us: they know as much as any politician amongst us, as any newspaper; they know as much as any member of our Government or Parliament—consequently their opinion is entitled to great consideration. But suppose you are not satisfied with that human wisdom let us look to the head of the church I may call it a divine source. Jesus said to His Apostles "Go ye teach all nations, teach them all things, and I will be with you all days." Now the church to-day is just the same as it was when the Apostles received that divine commission; and what does the church teach about schools. There has been a certain amount of controversy with regard to the ideas of the church on education; but there is but one teaching and that teaching I am happy to be able to give you in a small compass. The pope is the head of the church, the pope is the real teacher of the world, the real exponent of the divine teaching, and the pope has spoken on our schools because he has spoken on all schools. There was a discussion about the schools in the United States some years ago. The people felt the difficulty supporting their schools and they addressed themselves to Pope Pius IX. of blessed memory, and asked him to give them advice with regard to the schools. Well the pope in his wisdom did not answer quickly. He first called the congregation of the Propaganda, composed of eleven Cardinals, most learned men, and he advised them to study in a particular manner the condition of the Catholics in the United States, and to frame some resolutions which would be advisable for those States. The congregation leisurely went into the matter and prepared a series of resolutions. The Holy Father did not stop here, but submitted the resolutions prepared by the congregation of the Propaganda to another congregation, personally chairman, and which is composed of cardinals having the reputation of being the very first theologians in the Sacred College. The congregation of the Holy Office approved in toto the resolutions prepared by the congregation of the Propaganda, reported to the chairman, the Holy Father, and he sanctioned them, and sent them to the episcopacy of the United States to be their guide as to the course they were to adopt with regard to elementary schools. I will borrow from those resolutions:

The Pope says:—"Do not allow religion and piety to be excluded from your schools; all ought to be persuaded that their preservation is of great advantage."

"Do not allow religion and piety to be excluded from your schools." What is the meaning of that? Does it mean that you Catholics are at liberty to establish secular schools; does it mean that you are at liberty to resort to secular schools? No. It means merely and simply and cannot mean anything else than the pope, the vicar of Jesus Christ, the head of the Holy Catholic church, the representative of God himself, speaking in his official capacity forbids us to allow religion to be excluded from our schools. The council of Baltimore passed a resolution as a consequence of that first instruction of the pope and here is what they say to the faithful of the United States:—"Not only out of our paternal love do we exhort Catholic parents, but we command them by all the authority we possess to procure a truly Christian and Catholic education for their beloved offspring given them by God, born again in baptism and Christ and destined for heaven, to shield and secure them through childhood and youth, from the dangers of merely worldly education, and therefore to send them to the parochial or other truly Catholic schools, unless in particular cases the local bishop judges that he could permit otherwise."

But it is said there is a new doctrine now and that the representative of the pope has decided otherwise, but anyone who says that proves he knows nothing of what Bishop Sattoli has said—for Bishop Sattoli repeated word for word the declaration of the council of Baltimore; he added nothing; he agreed with the exception mentioned by the council "except where in exceptional cases the local bishop will decide if there be an exception from the general rule." More than that after repeating the resolution of the council of Baltimore he speaks of the rights of parents which no civil law can violate. Here is a second instruction as given by the pope:

"It must be looked to first if in the school there is a danger of perversion which cannot be remote; for instance, when things are taught or done contrary to a Catholic doctrine and good morals, and cannot be heard or done without injury to the soul. Such danger, it is evident, must be avoided at any temporal sacrifice, even that of life. Parents who, when there is a Catholic school in the same locality properly built and equipped, or when they have the possibility to give a

(Continued on page two.)