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EDITOR-IN-CHIEF.

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SATURDAY, AUG. 29th, 1903.

AUGUST.

30—Thirteenth Sunday after Pentecost. St. Rose. Dup.

31—Monday—St. Lazarus. Dup.

SEPT.

1—Tuesday—St. Raymond Nounat. Dup.

2—Wednesday—St. Stephen. Sem.

3—Thursday—B.V.M. Mother of the Divine Pastor. Dup. Maj.

4—Friday—Votive office of the Passion of Our Lord. Sem.

5—Saturday—St. Laurence Justinian. Sem.

HOME AND SCHOOL-TRAINING

There is a commandment of God by which children, if they understand it, should reverence, obey and assist their parents. Few, extremely few, however, are found faithful to this important precept of the law, and many are the parents who weep at times and bitterly complain that their children are unmanageable, even before their fifteenth spring is reached. Where should we look to locate the responsibility of such a deplorable disorder. It surely does not require much keenness of observation to be able to tell the parents how great their responsibility is in this respect. Do they teach their children at home to pray to and reverence God? Do they see that these dear little ones go to mass and catechism on Sundays and holidays? They may tell the child to pray and to go to church, but there seems to be the end of the home-training. Prayer in family is a thing of the past, to go to church is a matter of personal choice or inclination. On the other hand, if you take a walk, say on our Winnipeg Main street between 9.30 and 10 p.m., and often later, you are sure to find here and there groups of young boys, sometimes alas! even of young girls, chatting and looking at the passers-by, perhaps at times indulging in far more condemnable amusements, whilst they should repose quietly in their little beds at home. And what are the parents doing in the meantime? Visiting their friends or entertaining them, and being concerned about many things except one, the most important nature, namely, to look after their children. You need not be surprised if with such a home-training the young generation does, so soon in life, enter the path of independence and disobedience. Had the parents used the rod of reproof in time they might have given wisdom to their sons and daughters; but because of their weakness they shall only bring shame and bitter sorrow to themselves, for thus does the proverb read: "The rod and reproof give wisdom; but the child that is left to his own will, will bring his mother to shame."

If at least the remedy could be found in school. There are teachers who may stand above parental partiality, but what can be expected from a school-training wherein religion is systematically left out of the programme of studies? Teachers would in vain appeal to their pupils' feelings by exalting the beauty of a virtue based on natural motives, the house they build rests only on sand, the least wind of temptation will bring it to ruin. Say what you may, the beginning of wisdom is in the fear of the Lord. If God is banished from

school during hours of secular instruction children won't think much of religion, and seldom will their school-training make good citizens of them, whilst too often they may leave their class-room with all the required outfit to make of them clever rogues.

The greatest evil that may befall a community of citizens is to have the growing generation formed in godless schools. Such is unfortunately the system that was forced on us by the School Acts of 1890. Under the pretext of avoiding frictions and of unifying the various elements of our community, the Protestants of Manitoba, following the unhealthy system established elsewhere, have given us schools practically without religion of any kind. And will you know the results to be achieved by such a system? None but practical infidelity.

Not long ago a Catholic priest was on his way to the far regions of the extreme North-West. As he chanced to meet on the train from Toronto to Winnipeg some Presbyterian students recently emerged from the Toronto University, he thought their conversation would prove interesting. Naturally they were the first to bring the question of religion on the "tapis." Although numerous were the explanations demanded, there were none but could easily be given by a child of fifteen years that has attended separate schools. But when questioned in turn regarding their own religious convictions, it soon became evident that they were sailing on unknown waters. Thus were proved the fruitless results of neutral schools among Protestants. Those poor young students had never heard anything about religion in schools. Their home-training had consisted in the reading from time to time of some passages of the Bible, and there ended their religious formation. As a consequence they easily admit that the one form of religion is just as good as another. For them to change church is of no greater moment than for us to change pants or coat. The further result of this is that in reality they have no religion whatsoever. The famous system of neutral schools which is now in vogue among Protestants is bound to kill Protestantism. About that we ought not to be much concerned, but we cannot refrain from warning all our Catholic readers against a danger that should threaten them equally if ever they were tempted to adopt the damnable system of neutral schools. There is too great a tendency, just prevailing among a certain class of easy-going Catholics, to extoll the merit of public schools as against the work done in separate schools. This is decidedly a very grave mistake. All who know better, and thanks to God they are the majority, should never allow the principle to be upheld, namely that schools should be for secular instruction only, religious training belonging exclusively to parents and the church God is everywhere; everywhere then should his presence be felt; and as the primary object of education should be to bring the child nearer to his Heavenly Father it necessarily follows that religion should pervade the whole atmosphere of a man's life: home, school, and church alike. "Seek ye therefore first the kingdom of God, and His justice, and all these things," i.e., all that refers to life and life comforts, "shall be added unto you." (Matt. xi. 33.)

CATHOLIC SOCIETIES.

The world is full of associations. A glance cast about on the multitude of those who compose the civil community, a moment of thought and study will soon convince anyone that the great lever for good or evil is found nowadays particularly in societies. Without stopping to consider the aims pursued by the hundreds of such existing associations, most of which are to better their members' social standing, though some also exist which are subversive of all ruling authority, and are particularly inimical to the Catholic Church, we might ask ourselves why it is so difficult to establish and maintain Catholic societies. The Church, it is true, is the one great agglomeration of all who profess to be the true believers in Jesus Christ; but as in the civil community we find many smaller associations, all

of which, if well regulated, will help to promote the general interest of the whole, in like manner, in the Catholic Church, those associations which are to the fostering of piety or the more active practice of brotherly love, should prove of the greatest assistance in the development of the noble work pursued by that divine Spouse of Christ.

Catholic societies may be divided into two classes; those whose primary object is to foster faith and piety, and those who may be considered as powerful means to better the temporal position of their members. Both kinds are certainly most worthy of encouragement. Why then is there so much apathy manifested, particularly in centres of mixed population, like Winnipeg for instance?

Would such indifference be due to this, that impiety will consider those pious associations as mere superstitions, or would it be that heresy will scorn at them as being the outcome of a pharisaical justice? We do not propose to answer such futile objections, coming from those who would soon come to naught were it not that they still find a breath of life in the multiple societies in and outside of their respective churches, but we are free to affirm that Catholic associations are the most powerful incentives to a persevering piety. In vain should we try to deceive ourselves, it must be admitted that in many quarters the light of faith is growing dim, whilst piety becomes weaker, and morals are on the decline; nay, for too many perhaps the words may have their application, which God spoke in days of old: "My spirit shall not remain in man forever, because he is flesh." How necessary therefore it is to bring together particularly the young, that by a mutual encouragement they may be brought to more bravely submit their hearts to the charms of virtue. What proved to be the strength of the first Christians, namely the fire of love, should not be discarded nowadays. Would rather to God that of us also it might be said: "The multitude of believers had but one heart and one soul." We should bear in mind that a man when he is alone, if he falls, he will have no one to lift him up, whilst the presence of a friend lending, be it only by example, a helping hand, will often prevent one from falling, or lift him when fallen.

Of late years one particular association, the great army of those that are banded together as associates or members of the League of the Sacred Heart has been, we know, a spectacle to God, to angels and to men, still here again must we not acknowledge that too few among the young men are members of the League. Although every first Friday and Sunday of the month will bring crowds to the railing, the proportion of young men is alarmingly small.

We offer these remarks to our readers in the hope that some may find therein not a reproach, but a loving invitation to brace up courage and to increase the numbers of those who nobly wear the badge of the Sacred Heart.

What is said of pious societies has also its applications to benevolent associations, pure and simple. Take the Catholic Mutual Benefit Association, for instance. All will admit that it is a grand institution, offering splendid opportunities to the members thereof to better their moral and social standing, and securing at the same time great protection to widows and orphans after the death of either husband, or parent, yet how difficult is it to stir up any interest in this noble society.

Not only is great difficulty experienced in increasing the membership, but in some branches it is often an almost practical impossibility to procure the number of members necessary for a quorum at meetings. Where are our young men, especially those engaged in the marriage life. It is true that since its establishment in Winnipeg many are assiduous frequenters of the Catholic Club, and God forbid that we should ignore the great moral achievement of this centre of attraction; but must it follow that our C.M.B.A. halls should be left deserted on that account. There is a greater boon assuredly to be found during and after life in the C.M.B.A. or the Catholic Order of Foresters, or the St. Vincent de Paul, than in the Catholic Club.





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