



GENERAL INTENTION FOR FEBRUARY.

NAMED BY THE CARDINAL PROTECTOR AND BLESSED BY THE POPE FOR ALL ASSOCIATES.

FREEDOM OF INSTRUCTION.

Canadian Messenger of the Sacred Heart.

"In the happiness that may be enjoyed in this fragile life," said an old writer, "there is little more enjoyable than that of having, by assiduous study, secured the possession of the pearl science. It is science that paves the way to a wise and happy life."

Undoubtedly; but we have occasion frequently to note that it is not science, or the enjoyment of it, that is man's ultimate object in life. Science without religion to guide and restrain it, is a dangerous possession, and the Christian parent is neither wise nor prudent who will permit his child to acquire science without the necessary leavening of religion.

Our Lord showed for all time the value he placed on human learning in the choice He made of apostles to be teachers of men. He who knew the human heart so well, and its relation to our immortal destinies, did not insist on purely intellectual culture as essential to our well-being here or hereafter; otherwise, would He have chosen illiterate fishermen to teach His Gospel instead of selecting learned doctors from Rome or Athens?

No one questions the utility of knowledge; learning is useful in the age in which we live, and even necessary for those who court worldly success. The General Intention, this month, merely asks us to examine the channels through which learning flows into the uninformed minds of youth.

Two claimants, the State and the parent, struggle for the possession of the school; and in no period of history has the struggle reached a more acute stage than in our own. The State claims the right to form its citizens, and will go to extremes to uphold that right. The Church, on the contrary, tells us that the parent is the natural teacher of the child. Nature and the history of the world take sides with her, and are unanimous in proclaiming absolute and inalienable the right of the parent to bring up his children. Besides, right reason asserts that he who has the responsibility of fatherhood on his shoulders should, as well as he is able, and preferably to all others, provide his child with what is needed for its life, natural and social.

It would be unnecessary to dwell on such a self-evident truth as this, were it not impugned so frequently, and in unexpected quarters. This opposition is, most of the time, not made openly; but opposition to the doctrine of the Church on such an important matter as education is not less effective because it is tacit. A few thoughts concerning the source and nature of parental rights and duties may not be out of place, even if they find their way into the minds of many of our Canadian readers.

It was on Horeb that Jehovah made known in a special man-

ner His will to Moses: "Call together the people unto Me, that they may hear My words, and may learn to fear Me all the time that they live on earth and may teach their children" (Deut. iv. 10). And the great law-giver, faithful to his trust, laid the divine commands before the chosen people, with this solemn injunction: "Forget not the works that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and thy grandsons." (Ib. 9).

What Moses impressed upon God's people as a rigorous duty, St. Paul corroborated as a divine command to Christ's followers in the new dispensation: "And you fathers, provoke not your sons to anger, but bring them up in the discipline and the correction of the Lord." (Ephes. vi. 4). "But if any man have not care of those of his house, he hath denied the faith, and is worse than an infidel." (I Tim. v. 8).

What Christ is with regard to His Church, what bishops are to their priests and people, what the shepherd is to his flock, such are parents to their children. It is for them to see that the wolf break not into the fold, that the lambs be led to rich and wholesome pastures, that noxious food be carefully kept out of their reach; otherwise the souls of their children will cry to heaven against them as did the blood of Abel against his unnatural murderer.

The responsibility of the eternal welfare of their children weighs on the shoulders of fathers and mothers; and when through poverty, or incapacity, or sickness, or the multiplicity of other duties, they are unable to impart, in its fullness, religious instruction to their little ones, they may shift that responsibility on to the shoulders of others only on condition that those who are to assume the burden are trustworthy and fully competent. So true is this that the parent is not at liberty to rid himself of this personal obligation, or surrender his rights. When circumstances oblige him to give over to others the training of his children, this temporary transfer may be made only when there is a certainty that the children's heart will receive no taint.

But as the Church has condemned the divorce of the teaching of religious truths from that of secular science, (the following proposition is condemned: Catholics may approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly life. Syllabus prop. 48.) the Christian parent must, under the direction of his pastor, make choice of a system of teaching that is in harmony with Catholic tenets.

Now, how can any such choice become possible unless the liberty of teaching is fully recognized; and unless Catholics are free to open and control schools and colleges of their own? Whenever such action is merely tolerated, so as to throw on Catholic ratepayers the burden of supporting the schools of their choice, while they are also taxed for the support of State schools, to which they may not conscientiously send their children, a grave injustice is perpetuated, and liberty of instruction is not recognized.

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The right in justice of the Catholic citizen to claim liberty of teaching is grounded, on his parental obligation in the natural order; on his duties as a Christian parent; on his constitutional privileges as a citizen which put him on an equal footing with his fellow-citizens; for as these claim the right, and obtain it, of bringing up their offspring after the manner of their choice, so may he also claim his share in the fund to which he contributes, to secure an education for his children.

When we assert that parents have in the natural order a right to liberty in the question at issue, we mean simply that God has imposed on parents, preferably to all others, the obligation of bringing up their children. It is evident from this that no one has a right to put obstacles in the way, or to hamper them in the exercise of their functions. This same liberty is guaranteed them in the matter and mode and education. The selection of a teacher of a child, the nature of the teaching, the choice of the methods of imparting it, are privileges that the parents may lay claim to. Whoever has a right to the substance of a thing has a right to use and dispose of it in his own way.

The Christian parent has another obligation, to see that his children are taught the laws of God. Religion must not take a secondary rôle in school; its place is at the pinnacle of all sciences. The Sovereign Pontiff, Pius IX, wrote in 1864: "Religious doctrine should hold the first place in teaching and education; it should hold sway to such an extent that all other branches of knowledge should appear, so to speak, as accessories."

What constitutes a religious school is not that the greater part, or even a great part, of the time be given over to the teaching of religion; it is the organization of the exercises which take place in these schools, the prayers and hymns at stated times; the attention given to the ecclesiastical year; the recurrence of feasts and the meaning that the Church puts on them; the community of ideas and consequent sympathy that exists between teacher and pupil as the outcome of religious instruction; the Catholic tone that prevades the school; all these things cannot fail to make a deep impression on the little ones who live and move under their influence several hours every day. Who will deny the right of a parent to provide such a school as this if he sees fit?

The constitutional privileges of a Catholic should secure him from interference in such an essentially domestic function as the training of children. Is it not evident that the intermingling of another authority would inevitably embarrass the liberty of the family, and destroy the unity of education, if it did not annihilate education itself? No authority has a right to impose wearying "programmes" on a parent, or embarrassing restrictions, and above all, it has no right to jeopardize liberty of conscience.

Furthermore, man has a natural right to communicate the truth. We have an inborn inclination to give to others the notions we have acquired by personal endeavor, so that the act of teaching is, after all, the

natural use of a faculty which no one has a right to prevent us from exercising.

How slow men are to perceive that the welfare of a nation is involved in the training of its children, and religious training at that. A sound education, rendered possible by admitting the principle of liberty and instruction, is the best earnest of the prosperity of a nation. This truism supposes two others, that true education must be based on religion; that truly religious education can be imparted only by teachers of deep religious convictions.

While sympathizing with those nations that are unjustly deprived of their rights to educate their children as they wish, and averring that here in Canada our fellow-Catholics have not the full privileges they are entitled to, in their three-fold capacity of parent, Christian and citizen, we should pray and beseech the Divine Heart of Jesus to enlighten the minds of legislators and move their hearts in such manner that justice and charity may guide them in their deliberations, and prevent them from promulgating laws that would jeopardize the souls of youth by a Godless education.

E. J. DEVINE, S. J.

DAILY PRAYER DURING THIS MONTH.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, for those who are not free to choose Christian schools for their children.

A RACE DELUSION.

That was a strange revelation of Mrs. Dall's anent the late Frederick Douglass. It seems that she visited this remarkable colored man not long before his death and heard from his own lips that he had not one drop of negro blood in him. His father was a white man and his mother a half-bred Indian woman. So all of the Abolition theory of the negro capacity intellectually, in this case at least, falls to the ground. Wonder is expressed that Douglass did not, in the heyday of life, openly state the fact; but he may have considered that such publicity might have retarded or defeated his designs. He had been a slave, but not a negro slave. So, on the strength of being a presumed member of the Ethiopian race as well as bondage, he made reputation and money. He married a woman of negro blood the first time, and his children are partly African and utterly obscure. His second wife, late in life, was a white woman, and this allegiance did not help but harmed him. But when he contracted the second marriage his fame and fortune were secure. I suppose that the monument erected to his memory at Rochester, N. Y., is inscribed with legends of his negro ancestry. If so, it perpetuates a mistake, to put the case mildly, and the Indian and not the Ethiopian must have a division of the glory along with Caucasian progenitors.—James R. Randall in Catholic Columbian.

OBITUARY.

The funeral of the late Miss May Elizabeth Sullivan, who died a most edifying death at the early age of eighteen, took place Thursday morning from her parents' residence, 159 Garry street, to St. Mary's cemetery, where requiem high mass was celebrated by Rev. Father O'Dwyer. The church was crowded and the music very fine. The white casket was covered by the floral tributes from the many friends of the deceased young lady, among them being a very beautiful heart from Mrs. Adams and family; cross, Mr. J. Lespérance; spray, John R. Turnbull; spray, Mrs. Jeffery; spray, Miss Woodcutter; heart, Mr. and Mrs. Peter Sullivan; spray, Mrs. Bartlett; spray, Miss Annie Muckel. The pall bearers were Messrs G. Tessier, E. Kimball, Jos. Lespérance, James Lespérance, E. Guilday, Martin J. New. The interment was at St. Boniface cemetery.

The funeral of the late Mrs. Beaulieu took place Thursday morning from her late residence at the corner of Ellice avenue and Toronto street to St. Mary's church, Rev. Father Guillet conducted requiem high mass, after which the remains were interred in Fort Rouge cemetery. The pall bearers were Jas. Wright, Geo. Smith, Walter Gate, J. New, W. Kenney and A. Gate. Among the floral tributes was a beautiful harp from W. Kenney, a large cross from H. Gate and a lily from A. Kenney.

The funeral of the late Joseph Selenger of Balgonie, N.W.T., was held Thursday morning at 10 o'clock from the undertaking parlors of Messrs. Clark Bros. and Hughes, to the Church of the Holy Ghost, on Selkirk avenue, Rev. Father Kulawy conducted the service after which the remains were interred in Fort Rouge cemetery.—Adapted from Free Press.

The remains of the late Andrew Mulligan, who died in St. Boniface Hospital on the 7th inst. fortified with the rites of Holy Church, were removed last Friday by his relatives to Clarke Bros. and Hughes for interment elsewhere. The deceased was a brilliant talker and writer who bore with cheerful patience the ravages of consumption from which he suffered for many years before death brought release. Last year he wrote to the Free Press a striking defence of the St. Boniface Hospital nuns against an unreasonable patient.

His Grace the Archbishop of St. Boniface was present at the Biograph's wonderful performance last Thursday evening.

Three hundred of the men of the 4th Argyll (Sutherland Highlanders), who sailed on the 17th inst. from Queenstown to South Africa, are Catholic Highlanders. The regiment is commanded by a Catholic, Colonel Douglas Dick.

Children will go sleighing. They return covered with snow. Half a teaspoonful of Pain-Killer in hot water will prevent ill effects. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.