



"AD MAJOREM DEI GLORIAM."

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Papal Encyclical To The Canadian Bishops.

To the Venerable Brethren, the Archbishops, Bishops and other Ordinaries of the Federated Provinces of Canada, having peace and communion with the Apostolic See.

LEO XIII., POPE.

VENERABLE BRETHREN, Health and the Apostolic Benediction.

We can hardly address you—which we most gladly and lovingly do—without being put spontaneously in mind of the ancient and unbroken intercourse of good will and dutiful communion between the Apostolic See and the Canadian people. The clarity of the Catholic Church fostered the very beginnings of your history, and once you were received in her maternal bosom she never afterward ceased to embrace you, to cherish you, to confer benefits upon you. Undoubtedly whatever deeds that immortal man, Francis de Laval Montmorency, the first Bishop of Quebec, is recorded in the memory of your forefathers to have accomplished most happily and holily for the public welfare, he accomplished them relying on the authority and the favor of the Roman Pontiff. Nor from any other source did the succeeding Bishops, whose merits have been so remarkable, derive the auspicious commencement of their undertakings. And in like manner, if we look back to still earlier times, it was not without the best and commission of the Apostolic See that noble bands of apostolic men were wont to journey to your shores, carrying thither together with the light of Christian wisdom a fuller culture and the seeds of civilization. And when these seeds through their great labors had gradually grown to maturity, the Canadian nation came to emulate the refinement and the glory of cultured nations, a late, yet not unequal rival.

All these things are very pleasant for Us to remember; and the more so that we see no small fruit of them remains, and that very great one especially, the love of the Catholic multitude and their energetic zeal for God's religion which your ancestors, coming providentially first and especially from France, then from Ireland, and ultimately also from elsewhere, practised nobly themselves and handed to their children to be preserved inviolate. However, if a grateful posterity guards this best of all inheritances, we easily understand how great a share in this praise is rightly due to your vigilance and labours, Venerable Brethren, and to the zeal of your clergy; for you all with one accord assiduously strive to safeguard and increase the Catholic cause, and this, to say sooth, without meeting any disfavor or obstacle from the laws of the British Empire. Accordingly, when out of appreciation of your common merits, we some years ago raised to the honour of the Roman purple the Archbishop of Quebec, we intended not only to adorn the virtues of the man but to give an honourable testimony to the piety of all Catholics in the country.

Education in Canada.

Moreover, the Apostolic See never ceased to labor, uniting its zeal with that of yourselves and your predecessors, for the education of you, on which rest the greatest hopes of Christian and civil society. Hence, under the favor and protection of the Church, everywhere very many institutions were established, and those of the most flourishing character, for the instruction of your children in virtue and for their advancement in knowledge, among which is assuredly eminent the great (Laval) University at Quebec, which, adorned and furnished with all legitimate powers, in accordance with Pontifical legislation, witnesses that there is nothing which the Apostolic See more eagerly wishes and strives for than to form a race of citizens adorned with knowledge and commendable by their virtue. Wherefore with great anxiety, as you will easily conceive, we have observed those unfortunate events which have marked in later years the history of Catholic education in Manitoba. It is Our will, and this will is for Us a duty, to strive to obtain and in effect to obtain by all means and all endeavors in Our power, that no injury be done to religion among so many thousands of souls whose salvation has been specially committed unto Us, above

all in that province which owes to the Church its initiation to Christian doctrine as well as to the first rudiments of civilization. And, as many expected Us to speak on the question and wished to have us trace out a line of conduct and a course to pursue, we were pleased to decide nothing in this matter before our Apostolic Delegate had been on the spot, charged with instructions thoroughly to examine the situation and afterwards to report thereon to Us. He has zealously and faithfully fulfilled the mandate We had committed to him.

The Question at Issue.

The case is certainly one of very great and weighty moment. We refer to what seven years ago the legislators of the province of Manitoba decreed in their assembly. By a contrary law they made away with that right which the Act of the Canadian Confederation had sanctioned, namely, that Catholic children had a right to be taught and educated in the public schools in accordance with their conscientious convictions. This law has been the cause of no trifling harm. For where the Catholic religion is either ignored and neglected or of set purpose attacked, where its teaching is despised and the principles on which it rests rejected, it cannot be lawful that our children for the sake of education should attend; and if in any place the Church permits such a thing to be, it allows it only grudgingly and under necessity, and applies many precautions, which, however, have too often been found insufficient to ward off the danger. Similarly, that wretched system must by all means be shunned, which indifferently approves and sets on an equal footing whatever a man prefers to believe, as if it mattered not whether he hold right or wrong views about God and Divine things, whether he follow truth or error. You are fully aware, Venerable Brethren, that all such educational views are condemned by the judgment of the Church, because nothing can have a more pernicious influence in destroying the integrity of the Faith and in turning away from the truth the tender minds of children.

And there is this, moreover, to which even those who disagree with Us on other matters without difficulty assent, namely, that not by merely literary education, not by any vague and superficial knowledge of virtue is it possible that such Catholic scholars should be produced as a country wants and expects.

Need of Religious Education.

Weightier and higher teachings must be imparted to them, in order that they may become good Christians and worthy and honest citizens; in other words, it is necessary that they should be informed by those principles which have struck deep roots in their conscience, and which they must obey and follow because they are the spontaneous upgrowth of faith and religion. There is, indeed, no moral discipline worthy of the name and efficient where religion is neglected. For the essential form and force of all duties is derived especially from those duties which unite man to the God Who commands, forbids, rewards the good and punishes the wicked. Wherefore it is absurd to wish to imbue souls with good morals while allowing them to remain without religion as to invite them to cultivate virtue when the foundation of virtue is removed. Now to a Catholic the Catholic religion is one and the only true one, and therefore he can neither accept nor recognize any moral or religious teaching unless such as is sought for and derived from the deepest Catholic wisdom. Consequently, justice and reason demand that our pupils find in the schools not only secular instruction, but also that knowledge of morals, of which we have just spoken, which is in full harmony with the precepts of our religion, and without which all education is sure to be not only not fruitful but absolutely baneful. Whence these consequences necessarily follow: the teachers must be Catholics; no other text-books and readers should be adopted than such as the Bishops have approved; there must be unfettered liberty so to organize and direct the whole system of instruction that the entire course of teaching and learning may be in full accord with the profession of the Catholic faith and with the duties that spring therefrom.

Paternal Rights.

It greatly concerns fathers of families that they should each of them have an eye to what sort of persons train and teach their children how to live. Therefore, when Catholics wish—what it is their duty to wish and to strive after—that the teacher's training should be in harmony with the religion of the children, they are acting within their rights. Nor could any greater injustice be inflicted on them than to compel them to choose one of these alternatives, either to let their children grow up uneducated and unlearned or to expose them to the manifest risk of the greatest harm.

These principles of thought and action which stand on truth and justice and are pregnant with the welfare not only of individuals but also of the commonwealth, it is unlawful to call in question or in any way to forsake. And so, when the new law in the province of Manitoba struck at the rightful education of Catholic children it was your duty, Venerable Brethren, freely to lift up your voices against the injustice inflicted on you and the injury arising therefrom; and this duty you have every one so fulfilled that the general vigilance of you all, and your determination worthy of you as Bishops, have shone forth. And although in this matter each one of you is sufficiently approved by the testimony of his conscience, know that your action has Our assent and Our approval; for those things are most holy which you have striven and strive yet to maintain and defend.

Need of United Action.

On the other hand, the hardships of the Manitoba law, of which we are speaking, indicated of themselves that an opportune alleviation of the wrong must be sought in a mutual agreement. The Catholic cause was worthy of gathering together for its defence, in harmony of views and complete accord of wills, all the firm-minded and honest citizens of all parties. That the contrary happened is no slight misfortune. It is still more to be regretted that the Canadian Catholics themselves were not at all united, as they ought to have been, in the defence of a cause which so closely concerns them all, and the vast interest and importance of which ought to have silenced political partisanship, which is a matter of such inferior consequence.

An Insufficient Remedy.

We are not unaware that a beginning has been made of amending something in that law. The men who are at the head of the Federal and Provincial Governments have already arrived at certain decisions for the purpose of lessening the grievances against which the Catholics of Manitoba rightfully continue to expostulate and complain. We have no reason to doubt that these measures were inspired by a love of fair-play and by a praiseworthy intention. Yet the fact of the matter cannot be disguised: the law that was framed to repair the wrong is defective, inadequate, unsuitable. Catholics demand, and no one can deny that they have the right to demand, much more. Besides, in the very modifications that have been devised there is this further flaw that they may easily fail of their effect through a change in local circumstances. To sum up the whole matter briefly, enough has not yet been done in Manitoba to satisfy the rights of Catholics and to provide for the education of the young; and the claims of justice demand that complete satisfaction should be given, namely, by the safeguarding and due protection of all those unchangeable and sacred principles which we have touched on above. This must be aimed at, this end must be pursued with zeal and prudence.

Necessity of Concord.

To the attainment of this end there can be no worse obstacle than discord. Union of minds and harmony of action are most necessary. However, as there is not one fixed and definite path to the goal which is and ought to be sought, but as many ways lead to it, as usually happens in affairs of this kind, it follows that there may be, on the line of conduct to be adopted, various good and acceptable opinions. Let each and all, then, bear in mind the value of moderation, gentleness, and mutual charity; let them not forget the deference due to their neighbor; let them, with brotherly unanimity, and not without taking your advice, arrange and carry out what appears best to be done.

Partial Satisfaction to be Accepted.

As to what regards particularly the Catholics of Manitoba, we are confident that, with God's help, they will one day obtain all they desire. This hope is founded, above all of course, on the goodness of their cause; next, on the justice and foresight of those who exercise public authority; and lastly, on the good will of all upright Canadians. Meanwhile, however, so long as they cannot secure all their rights, let them not refuse partial satisfaction of their claims. If, then, by law, or custom, or the good disposition of the people, anything be granted by which the hardships are made more tolerable and the dangers more remote, it is altogether expedient and serviceable to make use of the concessions and to derive therefrom the greatest possible profit and advantage. But wherever the hardships can be remedied in no other way, we exhort and conjure them to continue to cope with them by increased liberality and generosity. They can do nothing better for their own salvation and for the welfare of the commonwealth than to contribute what their means will allow towards the maintenance of their schools.

Efficiency of Schools.

There is another very worthy object to which your united efforts should be directed. Under your authority and with the help of those who direct your schools, a complete course of studies ought to be carefully devised. Special care should be taken that those who are employed as teachers should be abundantly provided with all the qualities, natural and acquired, which are requisite for their profession. For it is only right that Catholic schools should be able to compete with the best in culture and scholarship. From the standpoint of learning and intellectual culture, the general trend of the Canadian provinces in the direction of the development of public instruction and the improvement of methods, with a view to continual progress in refinement and thoroughness, must assuredly be recognized as both honorable and noble. Now there is no kind of knowledge, no refinement of learning, that cannot most happily harmonize with Catholic doctrine and education.

A Word to the Press.

Towards the explanation and defence of all that we have here written those Catholics can contribute not a little whose work is on the public—and especially on the daily—press. Let them, therefore, be mindful of their duty. Let them religiously and fearlessly defend what is true and right, the interests of Christianity and of the State; in such a way, however, that they observe decorum, be merciful to persons and never overstep the bounds of moderation. Let them respect and religiously defer to the authority of the Bishops and all other legitimate authority. The more difficult the times and the more threatening the danger of dissensions, the more zealously should they strive to advocate harmony of thought and action, without which there is little or no hope of ever obtaining that which is the common object of our desires.

As a pledge of heavenly grace and a token of our paternal affection receive the Apostolic Benediction which we impart most lovingly in the Lord to you, Venerable Brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the 8th day of December, 1897, in the twentieth year of Our pontificate.

LEO XIII., POPE.

The reformers and their followers

A correspondent who has been reading the remarks of the Anglican Bishop of Bristol to which we referred last week sends us some extracts from Cobbet's "Protestant Reformation," drawing pictures of the lives of the "Reformers" and their followers and establishing contrasts between their conduct and that of the pre-"Reformation" Catholic prelates. When we have the testimony of the most eminent historians that the "Reformers" were "unredeemed villains" we do not think it is worth while to devote any space to a character-sketch of men such as Cranmer. But the

remarks of Cobbet apropos of the death in his day of a Protestant Bishop of Winchester, who left behind him nearly three hundred thousand pounds in money, deserve quotation: "William of Wykeham was not Bishop of Winchester half so long as the late Bishop, but out of his revenues he built and endowed one of the colleges at Oxford, the college at Winchester, and did numerous other munificent things, in some of which however he was not without examples in his predecessors, nor without imitation in his successors as long as the Catholic Church remained; but when a married clergy came, then he led all that was munificent in the Bishops of this once famous city." If Bishop Browne proposes comparisons, he will soon come to see the truth of the proverb that they are odious.—CATHOLIC TIMES.

The Study of the Scriptures.

A favorite argument against the Church with certain of our Protestant friends is that it forbids or discourages the reading and study of the Scriptures by the people. You can find that argument in one form or another, in almost every Protestant book, paper and sermon, and although it has been refuted time and time again, it bobs up serenely as if its accuracy had never been questioned.

An Australian Prelate, Dr. Delany who is coadjutor to the venerable Archbishop Murphy of Hobartown, gives this Protestant calumny against the Church a very effective denial by pleading for a better edition in English of the Bible than we now possess. Not that he finds any fault with the accuracy of our improved English versions, but for the reason that he vain would see published an edition supplied with notes by the best Biblical scholars, and made accessible to every Catholic home.

Dr. Delany contends that it is one of the chief duties of the Church to present its Divine Founder to the people as He really is and shows Himself in the Revealed Word. Sermons, conferences and doctrinal works may all, he says, contribute to this manifestation of Christ to the people, but over and above all those works, he holds "that the inspired words of the Gospels, the words of our Lord Himself, set in a framework of interpretation such as shall convey to the reader that precise sense which the Church derives from them, is the most effective of all ways."

The same idea was expressed at greater length by the Holy Father in his splendid encyclical on the "Study of the Scriptures." The Church has always favored and encouraged popular reading of Holy Writ, her only concern in the matter being that the faithful shall be on their guard against perverted translations of the Word of God.—CATHOLIC COLUMBIAN.

The Sobriety of Scotchmen.

Respectfully dedicated to the Rev. H. Pedley

Some interesting evidence relating to Scotland has been given before the Royal Commission on the Licensing Laws. Colonel M'Hardy, chairman of the Prison Commissioners of Scotland, said the commitments to prison in Scotland were immensely greater than in England. The figures for last year were Scotland, 12,64 per 1,000 of the population; Ireland, 7.23; and England, 5.35. He was so struck with the difference that he made some examination of the offences and crimes for which the prisoners were committed, and he found that in Scotland, out of 53,000 commitments, 32,000 were for offences connected with drunkenness. He advocated placing public-houses in the hands of the corporations.—CATHOLIC TIMES.