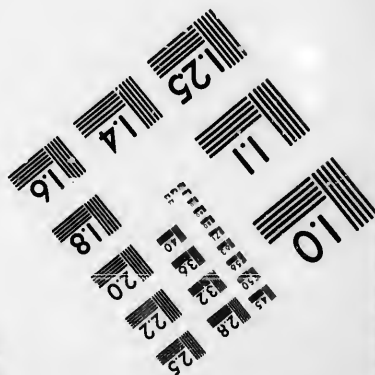
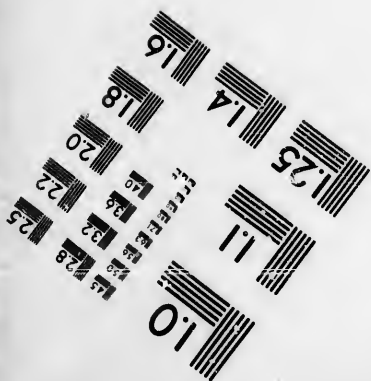
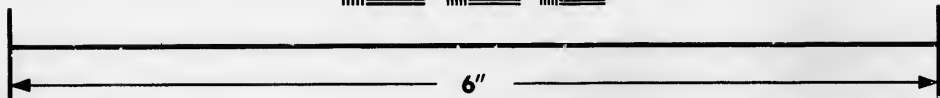
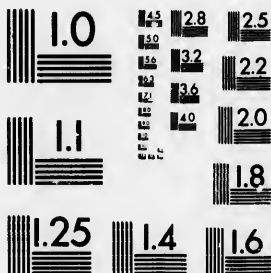


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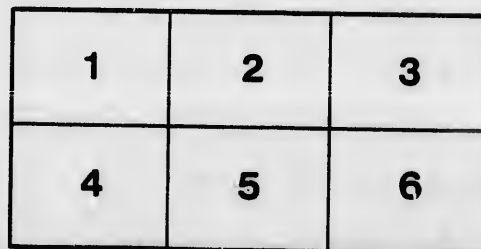
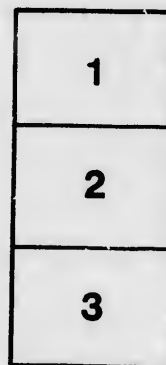
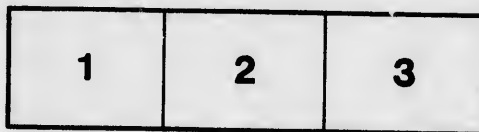
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A LECTURE

—ON—

EDUCATION.

DELIVERED BY THE

REV. JAMES QUINN, P. P.

—ON—

Saint Patrick's Eve, 1876,

—IN THE—

CATHOLIC SCHOOL HOUSE,

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ST. PATRICK'S DAY.

LECTURE ON EDUCATION.

The following lecture was delivered by the Rev. James Quinn, P. P., in the Catholic School House, St. Stephen, N. B., at an entertainment given by the officers of the St. Stephen Catholic Temperance Society on St. Patrick's Eve. The Rev. gentleman having been introduced by the President of the society in a few appropriate remarks, commenced by saying:

Ladies and gentlemen, it affords me great pleasure to see you assembled here so numerously this evening and enjoying yourselves so pleasantly. For all this we are indebted to the officers of the Temperance Society, and to them I am especially indebted for the opportunity afforded me this evening of addressing you, and which I mean to do on the important subject of Education. Before I enter on that much vexed and agitated subject I must observe, that, exclusive of the recollections of St. Patrick, the great apostle of Ireland, and his zealous labors, the old country, the old faith and the unalterable love of our ancestors for all them, and their unalterable attachment to them through all the remarkable phases of their history, our meeting here this evening and every other evening in this beautiful building, and rendered more beautiful by the generosity of my valued friend Mr. Hugh Cullinen, gives rise to feelings and thoughts which must be the source of real pleasure to us, as a parish and a community. I saw it somewhere remarked that whenever the Spaniards found a colony the first thing they do is to build a church; the French, when they found one,

build a theatre; the Dutch, a store; and the English, a public or ale house; but see what we Irish have done here in St. Stephen, as soon as we were able, and how creditable it is to us; we raised an institution which we can and do use as a church, a temperance hall, and a school-house, where every virtue can be learned, and every knowledge acquired requisite to promote our temporal happiness to the highest degree, and learn too, how to acquire that which is of infinitely greater importance the salvation of our immortal souls. Our school is kept here, and the school if not kept in the church should be always under her shadow. It is the hand made, through which she can best fulfil her mission here on earth, and hence the present learned Archbishop of Baltimore says that the clergyman and Parish have little comfort where they do not enjoy a school, and that the Parish does not deserve the name that does not possess one; and he might well add, as he well believes, that the school does not deserve the name, if religion is not taught in it, and taught more frequently and more carefully than any other branch of secular learning, no matter how important and effectual to gain worldly advantages. The great evil of the day is that governments, boards of education, trustees, and many parents themselves separate Religion from Education, they say religion is one thing and education another, education, they say, is instruction and secular, and government through their officials have the right to manage it in all its departments. Now this is totally erroneous, and whilst such a belief and opinion as this is the cause of all the contention and strife throughout society, and States, Provinces, and communities the following out of this opinion, and carrying of it into operation; that is the bringing up of youth without religion in the schools is the cause of the moral ruin and degradation which we perceive in governments and communities all around us.

For what do we see all around us? In the most flourishing and oldest capitals in the old and new world, teeming with literary institutions, down through towns and villages to the most humble village hamlets, possessing their schools, we find the scions of aristocracy, presidents, princes, statesmen, merchants, mechanics, and peasants revelling in the most gross immorality, committing murders, bribery, homicides, swindling adulter-

ies, and that with such open shamelessness as to make one weep for the universal depravity of human nature which continues its heedless course without let or hindrance. And the same depravity and immorality we find in the leviathan immigrant ship whose strong prow ploughs through the mighty billows of the ocean, down to the craft which swings to its tiny cable in some hidden nook in an inland stream. No wonder that a modern and distinguished writer would remark: "On the other hand if knowledge is severed from religion, and, still more, if it is used as a weapon to combat religion, it not only does not refine youth, but, as Le Maistre justly maintains, 'it reduces them to the lowest degree of brutality.'" "Nous seron abrutis par la science, et c'est le dernier degree de l'abrutissement." And what is the cause of it all? Absence of religious influence; Because youth were allowed to pass their time in schools without religious instruction. Because they were not daily taught by what means they could preserve the Grace of God received in baptism, or recover it when lost, that grace purchased for them by the passion and death of Christ, and which alone can preserve from sin and crime, a happiness never affected by opening and closing prayers, reading of bibles, and lecturing on principles of common christianity, honesty, and good in themselves, but by the sacraments of the church, and by the merits of Christ's blood carried to souls of men. And here we at once see the reasons why Catholics are for separate schools, where alone that religious instruction can be given all hours of the day from which all those great blessings will flow to their children educated in them.

And, never, from the beginning of christianity was there a time when it is more absolutely necessary to diffuse the wholesome principles, doctrines and practices of the Catholic religion than the present, and that in christian schools where it alone can be done with any degree of success. For the predominant tendency of the present generation is to enjoy material life, indulge the passions, gratify the sensitive and appetitive powers, and neglect the spiritual cultivation of the intellect, and rational faculties of the immortal spirit. Hence the indispensable duties of parents and all others who have the education and instruction of children to provide schools where they can be instructed, and properly trained

teachers who will instruct them constantly and daily in the knowledge of sacraments and faith, the sources of that pious life which will elevate them to the image of God, and qualify and entitle them to obtain their final and eternal happiness.

Education is not instruction. Instruction is the material function by which education furnishes the mind with matter to exercise itself. It is of peremptory importance. It is by means of instruction the human mind is enriched with knowledge that the temple of God in man is adorned with the most varied and beautiful paintings from the visible and invisible world. More than this instruction is imperatively required by religion and conscience. But education is not instruction. What then is it? St. Paul clearly explains it. He uses the very word, Educate. "Have you children?" he asks, "Educate them in the correction and discipline of the Lord." Education then is to teach children to follow the rule, the way, the life of Christ. God created man according to his own image and likeness, and that he might have the surest means as well as the safest example to preserve that image, he sent Christ on earth: to be the model we should follow. To educate a child then is to so develop his faculties, cultivate and direct them that he may rise to the image of God by following Christ, and continue to do so until the end of his days. "Aens agit sibi simile" is an axiom of Philosophy, "The Creator acts like himself." God, who created man like himself, is endowed with attributes of mercy, goodness, love, compassion, and wishes that the creature would resemble him in those attributes as much as possible, and hence the Redeemer who is man's model tells him to "be perfect as your heavenly Father is perfect," "Be like your Father who is in heaven," and the whole business of education, and of those that give it, should be to fit and direct man's faculties so that he might by them become possessed of these attributes in as high degree of perfection as possible. But in endeavoring to copy after God's attributes, to be like him in goodness, mercy, charity, and patience, we discharge those duties we owe to God, our neighbor and ourselves, and this is precisely the aim and object of religion in all its essence, and hence religion is education, they are inseparable, and the education which does not include religion is a misnomer, a term of mod-

ern invention used by the enemies of religion. And the same great and inspired Apostle gives us to understand on whom this education of children devolves, when in the same passage he says, "And you fathers provoke not your children to anger, but instruct them in the correction and discipline of the Lord."—Ephs. VI, iv. Therefore, when governments undertake to do anything in the business of education, or its promotion, they can only assist and act as auxiliaries to parents. Let us then see what they can do legitimately. There is no doubt but governments not only can but ought to assist in the promotion of education. For all things which God has created in this world, or given man the faculties and license of framing have one common ultimate end, the glory of the creator in the salvation of his creatures, or as the scripture has it, "every creature is created for God's glory," but government is a creation and the most effectual means to promote the glory of God being by education, therefore governments might take part in it within those limits prescribed by the laws of nature and the Divine positive law. The end of government says a most learned Theologian Swarez, is to promote the natural happiness of that perfectly organized community, which it governs, and of all persons constituting that community, that in it they may enjoy peace and justice, and that honesty of morals which is necessary for the external peace and felicity of the State, and the constant preservation of human nature which cannot be effected without education. It is then the duty of the government to see after it, but only in such a way and by such means that the prior and stronger and more natural and divine duties and rights of parents be preserved. Who ever else teaches children; "Parents must do so, for the obligation is in them." Have you children, instruct them?" "Take this child and instruct him, and I will reward you." "I will require his blood at thy hands." Governments must not then take the education of children out of the hands of parents, nor prevent them from having them educated wherever they please. They may build school houses, furnish them with apparatuses, keep them in good order, pay teachers and inspectors, see that arts and sciences are taught, that the health of the children is cared for and religious instruction given to them at stated hours, they may provide training schools, but

they should be conducted in such a manner that the teachers there instructed and formed will be so thoroughly under the influence of religious principles and so strongly entrenched in habits of virtue that they will be every way qualified to fulfil the important and solemn obligation of educating children committed to them not only by parents but by God

Finally the state is entitled to every control that is essential to the public good. This control may be sometimes greater, and sometimes less. It varies in different degrees, according to time and places and according to many other circumstances among which are the character of the government and constitution of any particular country in question. One general rule however may be laid down, that in a Province like ours with a constitutional government a strong public opinion and settled institutions, government control or interference of any kind except perhaps in a very general way or occasionally is quite unnecessary. I have said nothing nor do I intend to do so of the rights of the Church to superintend and manage the education of her children. Because neither the doctrines of the church nor her wholesome influence are here admitted and any exclusive claims put forth by her would be stoutly resisted. A certain English historian once asserted that the influence of the Catholic church for a long period past was to stunt the growth of the human mind and check, and drive back the march of civilization and as a proof of his assertion instances the prosperity of a Protestant county over a neighboring Catholic one, although the real facts were the Catholic county was kept in a state of impoverishment and in a less flourishing condition by the foul play and oppression of persons professing the same religion as those who inhabited the more prosperous and flourishing neighboring county. I stand only on the right of parents which was founded in God's revelation and commands, and cannot be gainsaid or denied. The church however has her right which can never be surrendered. To her it was said, "All power is given to me in heaven and on earth. Go teach all nations, &c., &c." All nations are made up of peoples, parliaments, governments, monarchs, it is her right and the obligation is upon her to teach them all, great and small, exalted and humble, old and young, and more

especialy the latter, on all occasions, in all pleasure and in such a manner as seems best to her. She has a right to determine what books should be used in schools. Whether such or such a system of education is in accordance with the principles of faith and morals or in opposition to them. Whether it is or is not dangerous to the religious culture of those educated under it in consideration of the various circumstances which make up the system and render it dangerous or otherwise. The church has the right not only of defining and pronouncing that such a book, system of education, association, &c., is dangerous or formally anti-catholic; but she has the right, moreover, of commanding the faithful under the pain of sin, and if need be, under the penalty of ecclesiastical censures, not to read such a book or frequent such a place of education, &c. The church has a right to all such influence, whether negative or positive in the appointment of the teachers of her children in colleges, or seminaries, or school, or in any place, as will be necessary to secure their faith and morals. Finally the church has a strict right to all such inspection as is necessary to keep her children in the true faith and way of salvation, by guarding that their faith and morals remain untainted. She has a right to look after them, to instruct and admonish them, to infuse into their hearts the full spirit of the christian religion and into their souls its full light, to fashion their whole life after the model of perfection, Jesus Christ. Did she not possess all those rights, or did she fail to endeavor to possess them, she would not fulfil the commission intrusted to her by her divine founder.

The supporters of the present system of education in New Brunswick allege as a reason for not giving Catholics their own schools and helping to sustain them, that, if they were to do so all other denominations would ask for the same privileges. This is both a silly and fallacious argument. It is indeed surprising that men of intelligence would advance it. All the Protestant denominations as we know by experience are willing to have their children go to one and the same school. They cannot then honestly claim separate schools, even if they be granted to Catholics, although they might for a while make some little noise about it. Let us hope that the day is near at hand when we shall hear no more of such

unreasonable arguments and excuses, the results of prejudices arising from one-sided information, to say the least of it. But for the honor of all future governments of New Brunswick, for the credit of the majority of its population, and for the peace and prosperity of all who now dwell or will hereafter dwell in the Province, the minority will without delay possess the same rights and privileges in educating their children as their co-religionists in the Provinces of Quebec and Ontario.

The Rev. gentleman then showed the reason why sectarians cannot have religion in the common schools, and why so many among them think so little of any religion. There are so many denominations connected with their schools that they cannot agree on any form of religion to be taught in them. If one denomination would endeavor to have its religion introduced, another would object, thus this diversity of belief and form of religions keep out every religion. And when Sectarians see so many learned men among themselves, and of the highest place in society, professing different beliefs and attached to different creeds; a President will believe one thing, a Vice-President another; a Lord Chancellor holds one belief, a Chief Justice another; a Prime Minister believes this, and an Archbishop the contrary; and all these making God deliver contradictory doctrines and thus contradicting Himself; many Sectarians come to the conclusion there is no such thing as a true religion in the world, and many others with Darwin believe that matter is eternal, that by successive revolutions it developed itself into its present shape, and that man had his origin from the ape and the monkey. Hence they have not, and cannot have any religion in their schools.

Other great evils which sectarianism produces are the secret societies which they form, such as orangeism, freemasonry, defence associations, and too many others of a like character. These are established on grounds of inveterate hostility to the Catholic Church. Their whole aim is to degrade, if not to overthrow her, and to keep all over whom they possess influence from joining her communion. Now, none of those societies nor any member of them can ever be certain that the Catholic church is not the true church established by Christ, and consequently whilst they must remain tortured by doubt, and their consciences reproach them for inflicting injury

upon what they do not know, is the church of Christ, their own unreasonable conduct is the cause of their own wilful blindness, and may lead to the loss of their souls, since Christ himself gives us to understand that it is necessary for all that will be saved to belong to the Church.

The Rev. gentleman concluded with a few pertinent remarks on the benefits which the practice of temperance and especially total abstinence has on individuals, families and societies, and retired amid the warm plaudits of the meeting.



