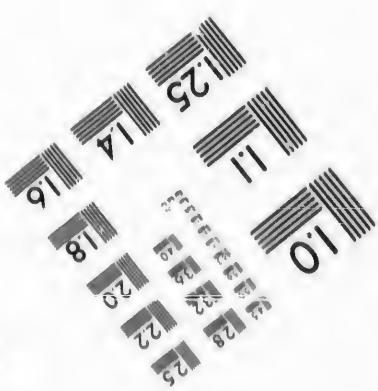
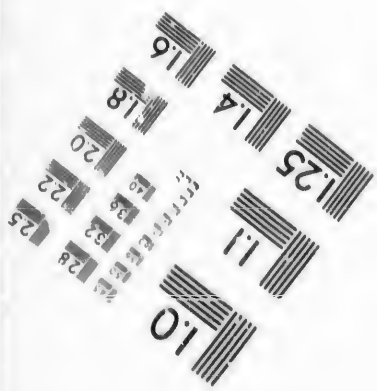
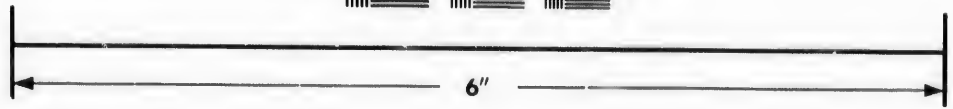
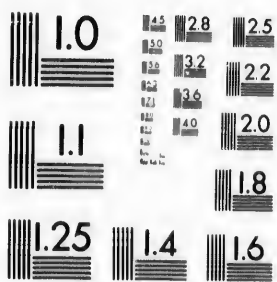


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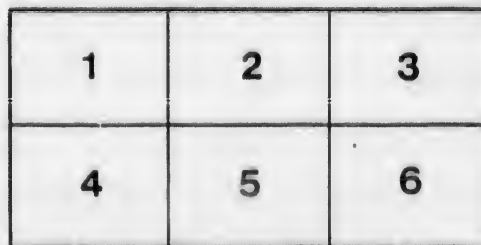
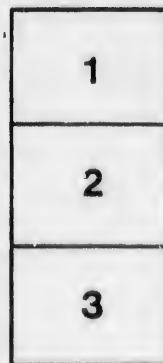
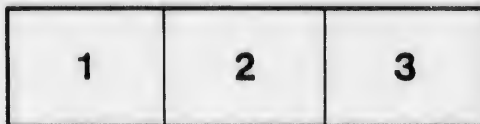
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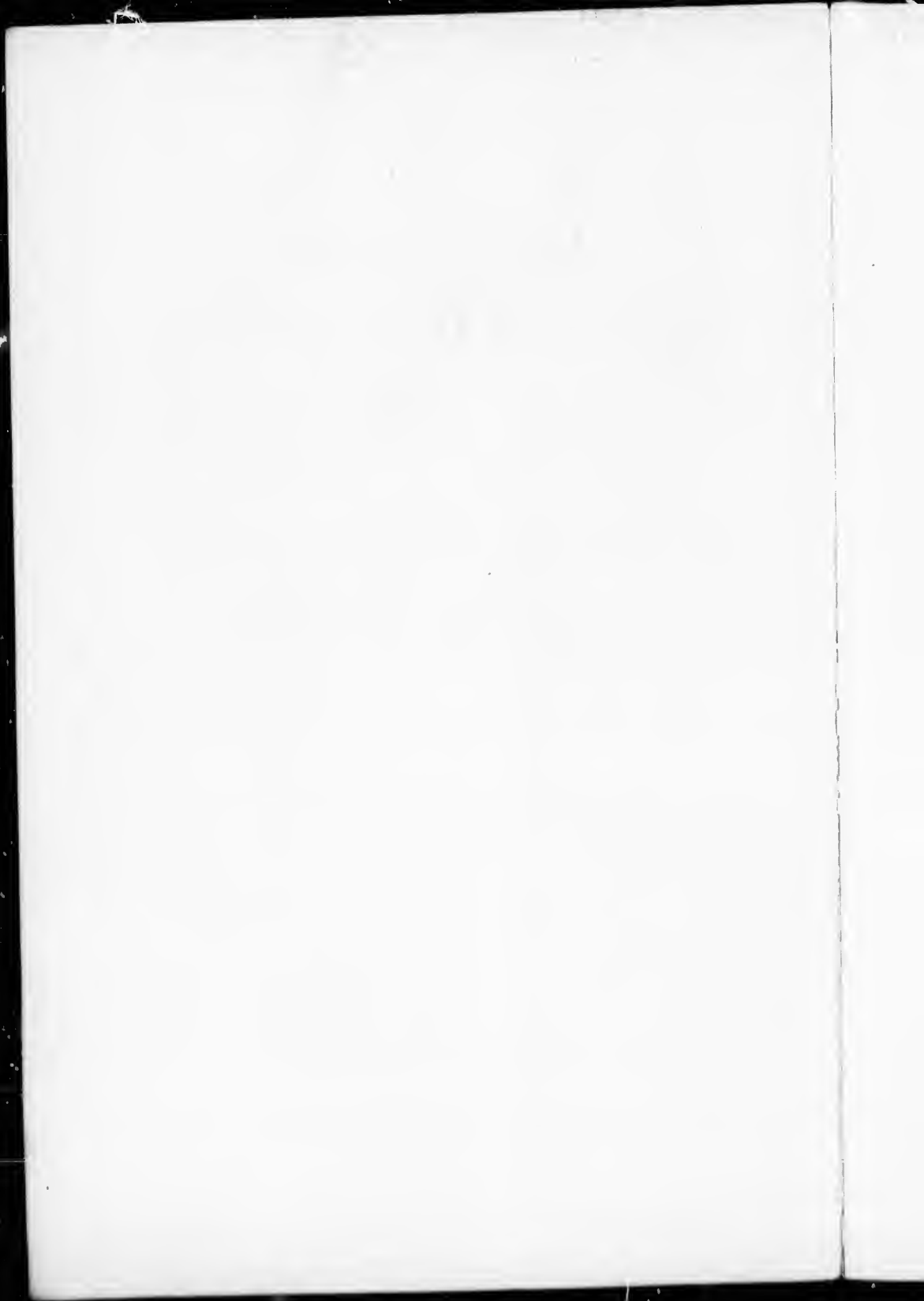
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PASTORAL LETTER.

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## PASTORAL LETTER.

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THE ARCHBISHOP AND BISHOPS OF THE ECCLESIASTICAL PROVINCE OF HALIFAX, TO THE CLERGY AND LAITY OF THEIR FLOCKS.

DEARLY BELOVED BRETHREN,—

Among the many duties of our pastoral solicitude, we feel called on to address you on the all important subject of Catholic Education, which seems to attract just now, a large share of public attention in the dioceses committed to our care. Commissioned by the Prince of Pastors to teach you all things whatsoever He has commanded, and fully alive to the account we shall have to render for the performance of that sacred duty, we are now constrained to point out to you the many perils which threaten the Faith of the rising Catholic generation in this country. Highly as we estimate the advantages of secular education, yet we prize infinitely more the inestimable boon of early religious culture. The contrast between the two is the same as that between the body and the soul, between earth and Heaven, between the creature and God. To you, Catholic Fathers and Mothers, are these words of admonition now especially addressed. Notwithstanding all the specious theories advanced on the subject of Education in these modern times, it is the parents and not the State, who are answerable for the immortal souls of their children, and consequently for the mode and manner of their early training. To interfere with the performance of their duty in this particular is a violation of all law, human and divine. The odious system of double taxation for the maintenance of two sets of schools, is not a whit less tyrannical than the tithe system in the old country, where our Catholic forefathers and Protestant Dissenters were forcibly taxed to support a hostile Church and creed, while they had to tax

themselves a second time for the maintenance of their own religion. As Catholics we form nearly one half of the population of the Dominion of Canada, and we have, therefore, an undoubted right to obtain in the Maritime Provinces, what the Catholic majority accorded long ago to the Protestant minority of the Province of Quebec, and what the Protestant majority, after many years of agitation, finally conceded to the Catholic minority in the Province of Ontario. We ask no more, and no honest and unprejudiced man can blame us for stating that, in this country of equal rights, we will be content with nothing less. We see no reason why the Catholic minority in Ontario or the Protestant minority in Quebec should enjoy any legal privileges denied to us as citizens of the same Dominion. It is the undoubted right, as it is the duty of Catholic parents to provide above all things, for the Christian education of their children. The child, not less than the parent, must be taught first to reverence and then "to hear the Church," which is commissioned by God Himself "to teach all nations," and "to preach to every creature." That Church, through its supreme Oracle, our glorious Pius the Ninth, has settled the question forever. "No Catholic," he says, "can approve of the system of educating youth, unconnected with the Catholic Faith,—a system which regards the knowledge of natural things as the great end of social life." The same authority, replying to the Archbishop of Freiburg, states: "There is no doubt that the greatest injury is inflicted on society, when the directing authority and salutary power of the Church are withdrawn from public and private education, on which the happiness of the Church and Commonwealth so much depends. Thus society is little by little deprived of the truly Christian spirit which alone can permanently secure the foundation of peace and public order, and direct the true and useful progress of civilization, and give man that assistance which is necessary to attain after this life—his last end in eternal happiness."

The education which instructs the mind and moulds the tender heart of youth, without Religion and its soul-saving



moral precepts, must produce, by and by, a generation having no other guide but its own wild passions and conceits, and ending in disaster. Such has invariably been the result wherever and whenever the sad experiment has been tried. In France, in Germany, or in the United States of America, the exclusion of religious teaching has been attended with the same lamentable consequences.

If so in the advanced schools and higher branches of education, how much stronger must be the argument in favor of religious training in our primary schools. If the children of the masses of the people do not learn there all that pertains to faith, virtue and piety, and all their duties to God, to themselves, their parents, and society at large, that knowledge can never be acquired elsewhere.

In view of these all important and undeniable truths, Saint Peter has over and over spoken through Pius the Ninth, and secured perfect unanimity on this grand point among the Catholic Bishops of the whole world. In Ireland, in England, in America, the Bishops of the Church in pastorals and synodical addresses, have, with one accord, pronounced that education based on our holy religion alone is suitable for Catholic children. So far therefore, from approving of so called mixed schools, where religion is, as it were, divorced from the school room, they have unanimously condemned them as being positively injurious to the best interests of Catholic youth.

With this conviction, we feel that any interference of the State with the natural right of our Catholic citizens in this country, would be a galling tyranny. When we are taxed directly or indirectly for the maintenance of mixed schools, and are called on besides, as we are in conscience, to support separate schools for our own children, as men of honor, in this free land, we are bound to oppose such a system, by every legitimate means in our power.

After many years of painful agitation, the principle first acknowledged by the Catholic majority in the Province of Quebec, was afterwards adopted in a more stinted measure by the Protestant majority of Ontario.

In Manitoba the right of separate schools has become the law of the land. And so lately as last May, the injustice of not extending the same fair play to the Catholic minority of New Brunswick was proclaimed by an overwhelming majority of the House of Commons at Ottawa, in these words:—"Resolved, That this House regrets that the School Act recently passed in New Brunswick, is unsatisfactory to a portion of the inhabitants of that Province, and hopes that it may be so modified during the next session of the Legislature of New Brunswick, as to remove any just grounds of discontent." In these words a majority of the representatives of the Dominion have condemned the notoriously unjust School law, now in operation in New Brunswick, and by implication, that also in force in Prince Edward's Island.

As ministers of the God of peace, we proclaim to you, our dear people, as well as to our fellow citizens of other denominations, that we look for nothing else, in this country, but that justice and fair play which settled all difficulties and allayed all ill-feeling in Ontario and Quebec. We ask no more than this tardy act of justice in the Maritime Provinces, and we shall not be satisfied with less.

To those who may take exception to our interference on this subject at the present moment and blame us for addressing you as we now do, our answer is, in the words of the Holy Father, "they ask us, by our silence, to disobey the command of the Divine Author of the Church, and be false to the charge She has received from God, of guiding all men to salvation."

The grace of Our Lord, Jesus Christ, be with you.—  
AMEN.

- † THOMAS LOUIS, *Archbishop of Halifax.*
- † COLIN FRANCIS, *Bishop of Arichat.*
- † JOHN, *Bishop of St. John.*
- † PETER, *Bishop of Charlottetown.*
- † JAMES, *Bishop of Chatham.*
- † JOHN, *Bishop of Titopolis.*

Given at St. Mary's,  
Halifax, 25th Nov., 1873.

