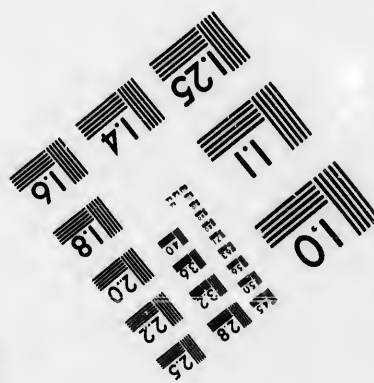
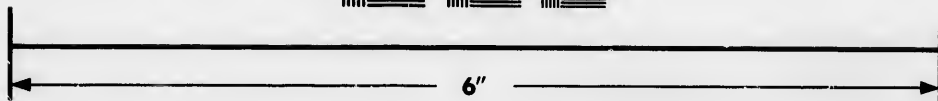
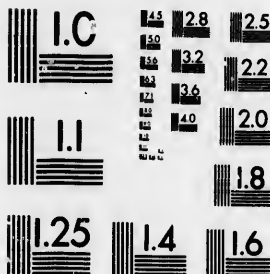


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

1.5 2.8 2.5  
1.8 3.2  
2.0 2.3  
1.8

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

1.5 2.8 2.5  
1.8 3.2  
2.0 2.3  
1.8

**© 1986**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					/						

The copy filmed here has been reproduced thanks to the generosity of:

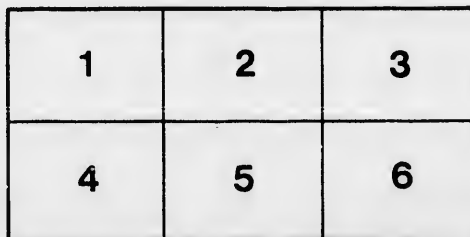
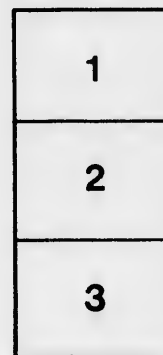
Seminary of Quebec  
Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche sheet contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Séminaire de Québec  
Bibliothèque

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

CIRCULAR LETTER

OF THE

Rt. Rev. James Rogers, D. D.,

BISHOP OF CHATHAM,

ADVISING HIS FLOCK

To Cease further opposition to the Non-Sectarian School Law,

(IN ORDER TO AVOID OTHER EVILS.)

AND

To work under it so as to gain its acknowledged  
advantages, while still protesting against  
its radical defect.

---

Given at Chatham, N. B., January, 1876.

---

PRINTED AT THE "ADVANCE" OFFICE, CHATHAM, N. B.

[CIRCULAR.]

CHATHAM, N. B., JANUARY 3RD, 1876.

REV. AND DEAR SIR :

Ever since the so called non-Sectarian School Law was first proposed in the New Brunswick Legislature, up to the present, we have not ceased to remonstrate in every reasonable, legitimate and constitutional manner against that characteristic principle of the said Law, by which distinctive denominational religious teaching and influence are to be excluded from the education of children and youth in the common schools of the Province, which are supported by general and compulsory taxation.

In a country like ours, where the population is divided into so many Religious Dominations, each enjoying its civil right of existence, guaranteed to it by the principle of freedom of conscience of the Civil Constitution, to exclude "Sectarianism" is to exclude all Religions Denominations from the schools and make them simply non-religious or purely secular.

This is really a violation of that fundamental principle of our Political Constitution which recognizes and guarantees the rights of conscience to all citizens. To treat all the different Religious Denominations alike by equally excluding all is to administer equally to all, not justice and right, but injustice and wrong. It is like the case of an Estate in chancery which belongs to several rightful heirs who have undoubted claims; but because of the trouble, by no means insurmountable, which it requires to adjust those claims, the Judge, wishing to treat them all alike, decides that no one of the heirs inherit any of the property, but that it be confiscated to the Government or State. So, because in some sparsely settled country districts, it would be difficult in practice for each one of the several Denominations of Christians to have its own particular tenets taught in the schools, therefore all denominational or sectarian teaching must be expressly forbidden in every school taught under the Law, throughout the Province!

If Christians, no matter of what Denomination, are sincere and earnest in professing to believe and obey HIM after whose name they are called Christians, they cannot ignore His precepts, such as :

"Seek first the Kingdom of God and His justice and all things else shall be added unto you." (Matt. VI. 33.)

"What shall it profit a man to gain the whole world and lose his soul, or what shall a man give in exchange for his soul?" (Mark VIII. 36.)

"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." (Matt. XIX. 14.)

Thus Christians are bound to seek for themselves and children, *in the first place*, the Kingdom of God and His justice; that is the knowledge and practice of His law. They are bound to consider all the wealth, secular knowledge and advantages of the world *as nothing* in comparison with the saving of their souls and the souls of their children. They are bound to consider it criminal, forbidden by Jesus, to impede little children from coming to Him.

Now, all these precepts are ignored, nay virtually contradicted and violated by the system of education which forbids sectarian, that is religious teaching in the common schools.

In these schools all the children of school age, say from 7 to 14 years, of the Province, that is, all its future population, are expected to spend five days of each week during the seven years of their school life, receiving the impressions, imbibing the knowledge, and acquiring the habits, mental, moral and physical, which are to mould and fix their whole future individual characters. But of these impressions, of this knowledge, of the mental and physical habits which will go to make up the future man "Sectarianism," that is religion in any particular or definite form, must constitute no part!

Is not this a most flagrant violation of the rights of conscience of all Christians

in the Province who are taxed to support these non-sectarian schools? Is it not an employment, on the part of Government, of all its great influence for the purpose of preventing the future population from being educated in pious Christian sentiments? Is it not really enforcing in the schools a preference of "Mammon" to God? Of materialism to religion? Of worldly knowledge and interests to the saving of one's soul? The very reverse of what Christ proclaims!

I can well understand how this might be advocated by a number of Material Scientists, so called, who deny the existence of God, of the soul, of future life after this mortal life—who deny the truths of Divine Revelation, of man's creation, redemption and future destiny—who regard the human race as naturally "evolved" directly from the monkey tribe, rather than descended from God-created first parents, Adam and Eve. But now Christian Legislators and their Christian electors could sincerely wish to enforce this non-sectarian, that is necessarily non-religious or purely secular education for the school-going youth—that is the whole future population of the country—is such a paradox that one can hardly credit it to be possible!

And yet this paradox is not a mere fancy; it is an accomplished fact, a stern reality which the proceedings of last year in Gloucester, both at Caraquet and in the Court House at Bathurst but too palpably prove. Notwithstanding the respectful petitions sent to the Legislature and the persistent legal and constitutional remonstrances made by the whole Catholic population and many others comprising nearly half of the population of the Province, the non-Sectarian School Law was enacted by the Legislature and approved at the subsequent general election by the majority of the electors of the Province. The Executive Government have given proof of their determination to carry this Law into effect and to employ for that purpose all the resources of Government at their disposal—revenues, Military force, the Courts of Justice, &c., &c.

Therefore, in the present temper of the Government and of the majority of the population of our Province, we have no alternative but to cease the active opposition which however conscientious and justifiable, is found to be not only unavailing but has given occasion to men esteemed otherwise just and kindly disposed to outrage and oppress their fellow citizens, nay, even to wrong their own children as well as those of others, by depriving them of that really most priceless boon, a religious education! They are bent upon carrying out their own will, be it right or wrong, which they have made into law, and which they will follow up by employing all the powerful means placed at the disposal of Government to enforce law. In order then not to give even innocent occasion to greater evils, we must simply tolerate what we cannot prevent.

Thus, while still protesting against the objectionable feature of the School Law in question, we consent, through necessity, to work under it, hoping that the good judgment and a delicate sense of right on the part of our fellow citizens administering the law will do much practically to neutralize its radical defect and utilize whatever acknowledged advantages it may otherwise possess.

I beg to remain, Rev. and Dear Sir,

Faithfully Yours in J. C.,

† JAMES ROGERS, BISHOP OF CHATHAM.

