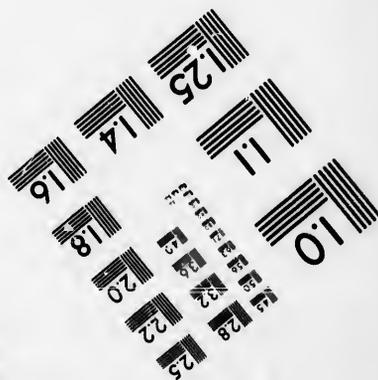
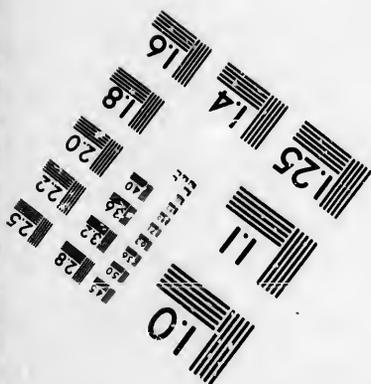
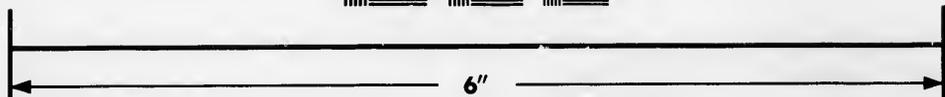
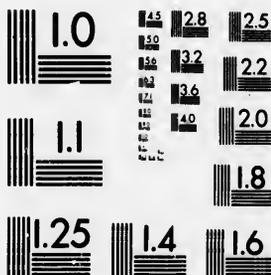


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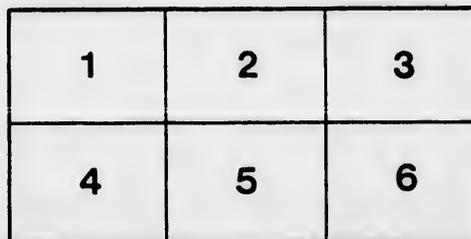
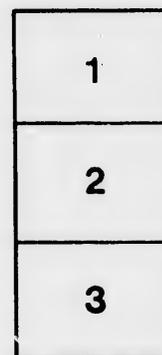
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PASTORAL LETTER

ANNOUNCING THE ESTABLISHMENT OF THE

Laval-University.



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PASTORAL LETTER

ANNOUNCING THE ESTABLISHMENT OF THE

Laval-University.



PETER-FLAVIANUS TURGEON,

BY THE MERCY OF GOD AND THE GRACE OF THE HOLY APOSTOLIC SEE,
ARCHBISHOP OF QUEBEC, ETC., ETC.

*To the Clergy secular and regular and to all the faithful of Our
Diocess, Greeting and Benediction in the Lord.*

The Catholic Church has ever understood, DEARLY BELOVED BRETHERN, that nothing is better calculated to manifest her glory, to procure the welfare of nations, and to strengthen in the hearts of the Faithful the reign of Christ Jesus, than good and sound studies based on the truths of faith, and directed by the protecting hand of religion. Considering « that by the study of Letters the Catholic faith is « confirmed, the worship of God propagated, justice honored and all the other virtues

« clothed with a brighter lustre, » the Sovereign Pontiffs have ever labored to propagate letters and sciences, by placing them under the protection of the Church. They made it an express command to all candidates for Holy Orders to place themselves on a level with their sublime vocation by long and serious studies. « The interests of religion, » says Gregory XVI. of happy memory, « the happiness and advantage « of nations require that those who are called to the service of the Lord and who « desire to enter into the ranks of the clergy, should not only shine with the « brightness of every virtue, but that they should also apply themselves assiduously « to literary and scientific studies, in order that, by grounding themselves on « sound doctrine, they may be enabled to exhort others and refute those who « direct their attacks against the truth. Since the lips of the Priest shall keep « knowledge, and the law shall be sought at his mouth, therefore it behoves all « priests who have received charge to instruct the people, carefully to shun « ignorance which is the fruitful source of every vice. » These words clearly show the deep importance which the venerable Pontiff attached to the knowledge of the Arts and Sciences, which he considered as powerful auxiliaries to the work of God among men.

History teaches us that his predecessors in the Chair of Peter were ever desirous of giving an equal protection to sound and vigorous studies, and that it has been the constant practice of the Catholic Church to favor the developement of the human mind, whilst it protected it from the aberrations of a proud but blind philosophy, and the enervating effects of a pagan literature.

At the fall of the Roman empire, the Arts and Sciences which were threatened with utter ruin by the hordes of northern barbarians, found a sacred asylum in the monasteries, where the humble cenobite preserved with love and respect the master-pieces of antiquity. Thus, under the fostering care of religion, were formed those schools, where the sacred fire of intellectual culture was cherished and preserved amidst the turmoils of civil and political revolutions. In after-times, under more favorable circumstances, students flocked from all parts to those centres of learning, where clerks and religious delivered lessons on all the Sciences.

Desirous of shedding a new lustre over the most celebrated of these schools, and of increasing the sphere of their usefulness, the Sovereign Pontiffs took them under their special patronage, granted them numerous privileges, and enacted sage rules

designed to remove the many dangers to which a studious youth might be exposed. Towards the beginning of the thirteenth century, the name of University was given to those inestimable nurseries of Letters and Sciences, in which were taught all the branches of human knowledge, and particularly that branch which is the true basis of every other, the Science of religion.

The most beneficial effects followed the creation of those great centres of learning, which concentrated within themselves whatever was illustrious in point of talent and science, and diffused their light on every side. « The establishment of Universities, » says the historian Fleury, « has been one of the means which God has employed in these latter times to preserve sound doctrine. »

Thus under the high patronage of the Catholic Church, the Arts and Sciences were preserved and restored; numerous schools were opened, Universities were established: Rome was ever at the head of the movement, still giving it a fresh impulse and a salutary direction.

And here, Dearly beloved Brethren, in this Province of Canada, the catholic clergy have not forgotten their noble mission. Scarcely were a few houses grouped together, on the banks of the Saint Lawrence, around the habitation of Champlain, the founder of the colony, when religion thought of erecting a temple to the Arts and Sciences. The Children of St. Ignatius, as early as 1635, laid the foundation of the College of Quebec, which under their pious and skilful guidance soon enjoyed a well merited reputation. In 1663, Monseigneur de Laval, founded his seminary, destined in a special manner to promote Ecclesiastical studies. For more than a hundred years these two institutions acted in concert, lending one another mutual support and encouragement, providing the country with zealous missionaries, useful and enlightened citizens. To the great sorrow of the colony, the splendid establishment of the Jesuits fell, after the taking of Quebec by the British troops. Happily for the inhabitants of Canada, the Seminary of Quebec resolved to continue the work which had been commenced, and by patience, devotedness and innumerable sacrifices, it succeeded in preserving in our midst a healthy taste for science and literature.

Since the close of the last century, thanks to the unceasing efforts of the Catholic Church, numerous colleges have arisen which have contributed to extend the advantages of instruction to the increased and more widely distributed population of the country. The colleges of Montreal, of Nicolet, of Saint-Hyacinth, of Saint-

Anne, of Saint-Therese, etc., founded by members of the clergy, have assisted in diffusing the light of education, and developing the taste for sound studies. From our inmost heart do we pray that Divine Providence may continue to protect these noble institutions, that they may extend every day the sphere of their labors and services in favor of religion and of our Country.

We are not without knowing, Dearly beloved Brethren, the reproaches addressed to the clergy and to the Heads of Colleges for the efforts they have made to promote and encourage classical studies. According to some censors, the time given to the study of the ancient languages is lost time, which would be more usefully employed in forming youth to commerce, agriculture or the trades; that the study of letters exercises a pernicious influence over society, and should not find its place in an age of progress such as ours. Hence they conclude that our colleges should modify their system of education so as to cast aside the ancient languages, and confine themselves to that sort of education which, though of an inferior order, would be more easily acquired, and more useful in after-life.

This theory, extolled by some utilitarians, who judge of every thing under a material point of view, and who esteem the intellect as if it were a mere article of merchandise, is indeed a very ancient one, and has been already a thousand times refuted by experience. It was a similar theory which prompted a lieutenant of the Caliphs to destroy by fire the precious libraries of Alexandria, and which excited the Goths and Vandals to destroy on their passage every trace of the literature, the language and the genius of Rome. According to the notions of these warlike tribes, the nomadic apostles of desolation and plunder, Poets, Orators and Philosophers could only enervate the vigor and impede the progress of a people on its way to greatness and fortune. Time has overcome those barbarous ideas. Egypt, Africa-proper, Asia-Minor, countries once so learned, so far advanced in civilisation, have fallen, through neglect of literary studies, to the last stage of social degradation; whilst on the contrary, the semi-barbarous nations of the west and north, yielding, after their first furious onslaught, to the benign influence of science and literature, have placed themselves on a level with the most polished nations of antiquity, and have greatly surpassed them in material progress.

We readily admit that colleges must not be too multiplied, if we desire them to maintain a respectable standing, and to produce all the good that we may expect

from them. But, most certainly, two establishments of the kind are not more than sufficient to supply the numerous wants of our extensive diocess. Besides we are fully convinced that all are not called to undertake a classical course of studies, and that, for the greater number, such studies would be both useless and dangerous. For this reason, far from encouraging parents to send to college children who have not the necessary dispositions, we counsel them strongly to follow an entirely different conduct. There are already in our educational establishments far too many youth who should have remained satisfied with the instruction they might have received in a good elementary school, qualifying them to return to the occupations of their parents. These young men, not being gifted with the requisite talents, entail on their families useless expense, lose at College the most precious part of their lives, and moreover they notably retard the progress of their fellow-students. And this is but a part of the evil. After passing a few years at College, without any benefit or profit to themselves, they acquire a distaste for such ungrateful labor, and abandon their studies, leading too often away by their example young men possessed of superior talents. Both classes, looking upon agriculture and all manual labor as beneath their notice, betake themselves to one of the liberal professions, install themselves behind a counter, or beset the public offices in the hope of obtaining a meagre situation. Such is the true cause to which we must attribute the encumbered state of all the professions, and the frightful displacement of a vast number of youth, who abandon the humble but useful condition of their parents and become a burden on society in a state of life for which they are totally unqualified, and which they but too frequently dishonor.

To obviate such sad effects, it suffices to consult and to follow the common rules of prudence. Before sending a child to College, let the parents make sure, by the counsel of some enlightened persons, and also by first placing the child on trial in some good elementary school, that it is capable of undertaking a course of studies, and that it will have sufficient perseverance to finish them. Should the contrary be the case, better would it be to place the child in an institution where it would receive a lower grade of education, but at the same time one better adapted to its capacity and to its wants. For the child who possesses but ordinary talent, or who can devote but three or four years to his education, a good school, such as those of the Brothers of the Christian Doctrine, is preferable to the College which enjoys the

highest renown. Would to God that we had to offer to our Country-youth agricultural Schools where, together with the blessings of instruction, they would acquire a practical knowledge of this first of all arts, and would preserve the habit of manual labor. We ardently desire the establishment of such institutions, which alone can furnish an effectual remedy for the evil which threatens to overspread society.

But, Beloved Brethern, must we on this account condemn a system of education approved by long experience, merely because of those abuses which it were easy to remedy. Because material interests must be consulted in a well organised society, is it just or reasonable to pretend that education should merely be directed to our physical wants? Man lives not by bread alone; the intellect he received from God requires nourishment as well as his body. Whilst studying the best writers of antiquity, the mind is strengthened by the solemn teachings contained in their works; its views become more expanded and more elevated by daily intercourse with those sublime geniuses, it is enriched with the knowledge and learning of past ages; and by making itself master of all these, it is enabled to reproduce them when required, stamped with its own peculiar character. The intellect of the child, like its body, can receive but a gradual development; to wish to give it a nourishment adapted to the already cultivated mind, would be to stifle it in its growth. Before introducing it to the higher studies, it must be gradually prepared by a wise discipline; the mind being thus trained may at a later period be engaged in studies of a superior order with less difficulty and more benefit. And here, reason and experience tell us that it is by the study of languages that the youthful understanding learns how to make coordinate its ideas, how to link them together, to compare them with one another, and thereby to become better fitted to receive the higher teachings of science.

As the general rules of language are much the same among all civilised nations, the study of those languages should be preferred, the principles whereof being best developed, will facilitate the study of other languages. Experience proves that the Greek and Latin, those eminently classical languages, possess in this respect an incontestable superiority. And truly, it is from the Greek and the Latin that all our modern European languages derive their origin, so much so, that he who possesses the first can easily master the others. By their lucidity, their force, their precision, they expand and refine the intelligence of those who study and analyse them; in a word, they place us in communication with the finest minds of antiquity, with a Homer, a

Demosthenes, a Cicero, among the pagans ; with the Jeromes, the Austins, the Basils, the Chrysostoms among the christians ; and surely we cannot but admit that there is everything to gain with men of this stamp.

Such was the conviction of our illustrious predecessors when they extended their special favor and protection to those institutions where the classic writers of Athens and Rome are attentively studied. Far from wishing to lower the standard of collegiate education, several amongst them, and particularly Monseigneur Hubert, whose sollicitudo embraced all the wants of his vast diocess, ardently desired to confer a brighter lustre upon it, by the establishment at Quebec of a Catholic University. Numerous obstacles caused the project to be abandoned at the time, but circumstances having become more favorable, the subject has been agitated anew during the last few years. It is with feelings of deep pain that we have seen our Catholic youth obliged to pass over into foreign countries, either to procure acaedemical honors or to follow up the study of medecine or jurisprudence. It is easy to conceive what must be the uneasiness of religious parents, when they see their children leave their control, having no one amongst strangers to watch over them, though surrounded by a thousand dangers which threaten their faith and morals. Alas ! in the present state of things, those who come into our Catholic cities to prepare themselves for the liberal professions, are almost in an equally deplorable situation.

Moved with compassion on beholding the grievous dangers which beset so precious a portion of their flock, the Fathers of the First Provincial Council of Quebec expressed their heart-felt wish that the Catholics of Canada might possess and enjoy Schools, Colleges and Universities adapted to their wants and to their faith, *Nobis vero nihil non emolliendum erit ut catholici jura sua retinentes, scholis sibi propriis, sicut et collegiis Universitatibusque, in totâ nostrâ provinciâ fruantur.* (Con. Prov. Queb. Decr. XV.)

The venerable Seminary of Quebec, entering into the desires of the Fathers of the Council, undertook to realise them, by establishing a University, where our Catholic youth might perfect their studies and prepare themselves for acaedemical honors without endangering their faith or their morals. Accordingly, within the last year, a Royal Charter was granted, establishing this University, by Our Most Gracious Sovereign, Queen Victoria ; and we have now the happiness of informing you that, in compliance with the demands of all the Bishops of the Ecclesiastical

Province, the Holy See has been pleased to confer on the University precious privileges as a token of its high favor and protection.

The Laval-University, so named in memory of the venerable founder of the Quebec Seminary, being thus invested with the sanction both of the Ecclesiastical and civil authorities, we invite the studious youth of our diocess to profit by the great advantages which are thus afforded them, not indeed with the sole view of attaining worldly distinctions, but to render themselves useful to their religion and their country, and to procure the glory of God amongst men.

We confidently trust that the creation of a University will stimulate our other educational establishments to renewed efforts. The University Council has already offered them, in favor of their students, a liberal share in all the advantages which the Charter empowers it to grant to the youth of the country. Nevertheless those advantages can only be obtained by sound studies, and after undergoing a thorough examination. There cannot exist a doubt but that the Seminaries and Colleges, of this as well as the neighbouring diocesses, will take advantage of these offers; and we hope soon to have the satisfaction of seeing among all the different houses of education that noble and laudable emulation which so greatly contributes to the advancement of superior studies; each succeeding year renewing between the students of the several colleges those peaceful combats which are so eminently useful, even to those who do not carry off the palm.

In the bosom of the University, our young countrymen, under the guidance of christian professors, will quaff in peace the pure waters of science, without fearing to find therein the poison of erroneous doctrines. There, the young Levite, guided by the light of faith, will penetrate the depths of theological science; there the juriconsult, no longer occupied in building up vain theories, will study the great principles of law which flow from the fountain of eternal justice; there the physician will learn to consider man not as mere matter organised by chance, but as the Lord of the creation, the Master-piece of creative wisdom, the image of God and the object of his unceasing love; there the lover of natural philosophy will learn to adore the hand of an all-powerful God in the wonderful secrets of nature; all will imbibe, together with the noble inspirations of science, that ardent love of country which renders the learned useful to their countrymen, those christian virtues which are an ornament to the best cultivated intellects; that pure and immoveable faith which preserves the mind from the darkness of doubt and irreligion.

Whilst we rejoice at the happy results which cannot fail to spring from the establishment of a Catholic University, we love to proclaim the important services the Quebec Seminary has rendered and still continues to render to the cause of our religion and our country. This new undertaking is but the natural consequence of its unremitting efforts to spread amongst all the inhabitants of Canada the blessings of a superior education, based upon the principles of sound morality. The difficulties to be contended with are indeed very great, but the devotedness, the patriotism, the christian faith of the Directors of the Seminary will overcome them, as they have already overcome numerous other obstacles.

We have the firm confidence that all our diocesans will fully understand the importance of this national and religious undertaking, and that they will do all in their power to second the efforts of the generous founders of the Laval-University, to make it prosper, and to render it more and more useful to the great interests of order and morality, as well as to the advancement of good and healthy studies.

May divine providence shower down its choicest blessings on this noble institution, and cause it to bring forth abundant fruits of salvation, not only for the studious youth, but also for all the inhabitants of the Ecclesiastical Province of Quebec.

This our Pastoral Letter shall be read at High-Mass, in all the Churches of our Diocess, the first Sunday or Festival-day after its reception.

Given at Quebec, under our signature, the seal of our arms and the counter-signature of our Secretary, on the Festival of the Immaculate Conception of the Blessed Virgin Mary. one thousand eight hundred and fifty three.



✠ P. F., ARCHBISHOP OF QUEBEC.

By His Grace's Command,
EDMOND LANGEVIN, Ptre.,
Secretary.

(A true copy.)

Secretary.

