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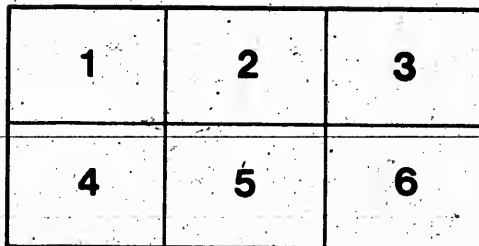
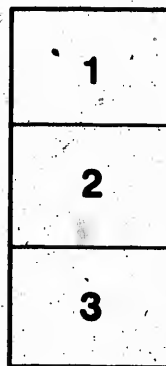
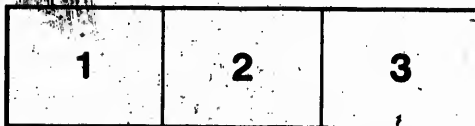
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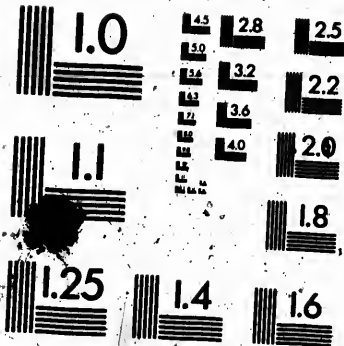
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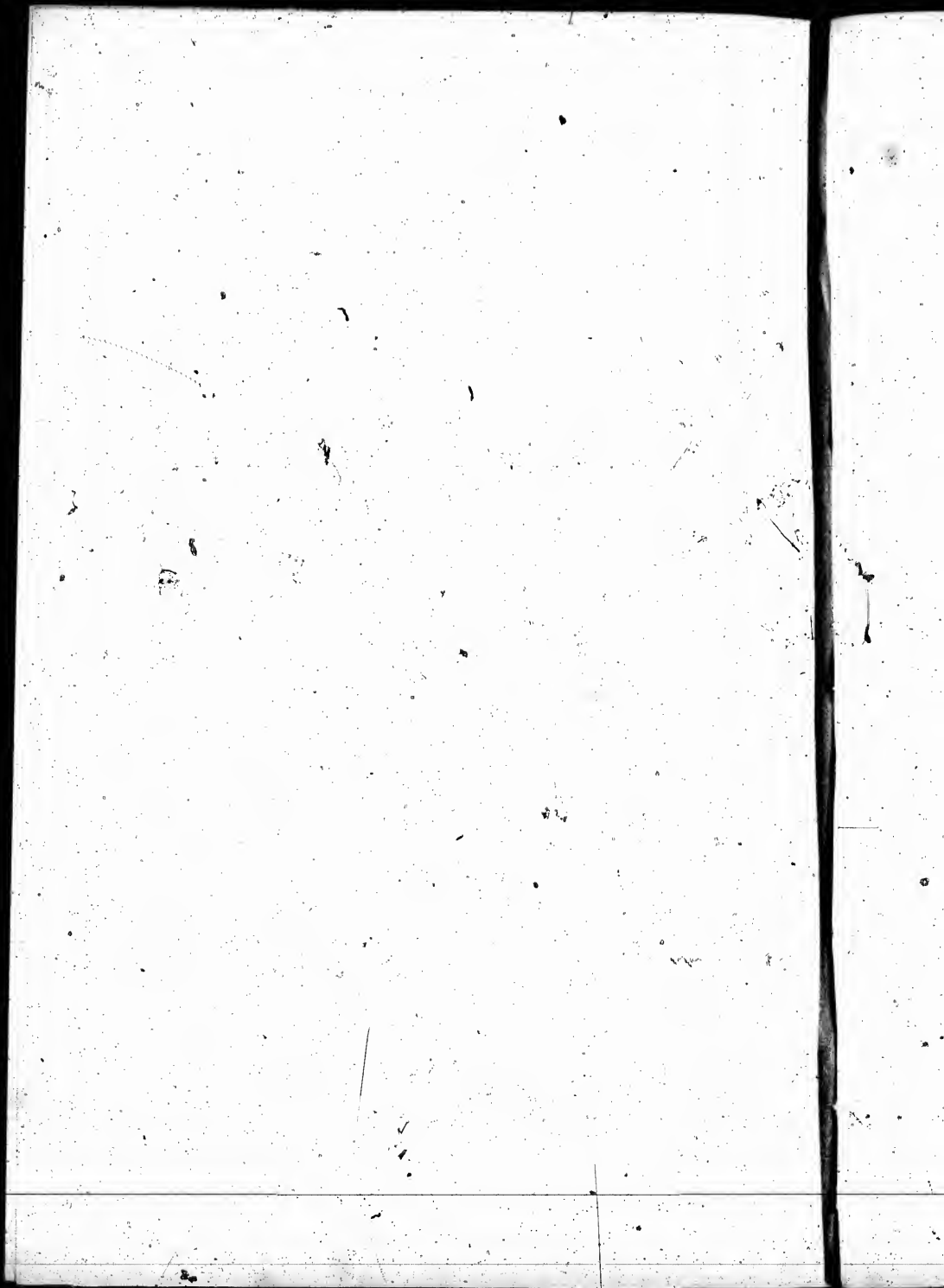
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PASTORAL LETTER

OF THE

ARCHBISHOP AND BISHOPS OF THE ECCLESIASTICAL
PROVINCE OF TORONTO

PUBLISHING THE

Pope's Encyclical Letter "Affari Vos"

ON THE

MANITOBA SCHOOL QUESTION



VENERABLE BRETHREN OF THE CLERGY,

DEARLY BELOVED CHILDREN OF THE LAITY.

We have great pleasure in communicating to you officially an authorized English translation of the Encyclical letter which our Holy Father, Leo XIII., has recently addressed to the Canadian Hierarchy. This memorable pronouncement, so long and anxiously expected, will mark an epoch in the religious history of Canada. Its luminous teachings on the various topics of which it treats are worthy of the great Pope who, in these perilous times, steers the bark of Peter; and, coming as they do from the Vicar of Christ, and with all the authority of his office, will serve as beacon lights to guide us on the path of duty amid the doubts and perplexities that too often beset it. This important Encyclical claims

our serious attention in all its parts, and should be weighed and studied in its entirety. There is not a paragraph or a sentence in it that has not for us a definite meaning, and that does not deserve due consideration. Like the nicely, balanced works of a clock, no part of it can be neglected or ignored without detriment to the meaning and understanding of it as a whole. We, therefore, bespeak for it a careful study and consideration.

We need hardly assure our Holy Father, on behalf of ourselves and clergy and laity, that we give our unreserved and hearty adhesion to all its teachings and directions. Here we would willingly stop and allow the Holy Father to speak to us from the pages of his Encyclical, were it not our duty to advert to and to condemn certain pernicious errors which, in connection with the discussions on the Manitoba School question, obtained a wide circulation, even amongst Catholics, and which aimed at, attacked and repudiated the divine rights and authority of Bishops and of the Church.

Some of these errors denied the rights of the Church over the education of her children. Hence Canadian Bishops were fiercely attacked, abused and denounced for presuming to instruct their people on the rights and duties of Christian education. They were accused of undue interference with the political and civil rights of their flocks, and of depriving them of their just liberties. Education, it was contended, was the duty and function of the State. The children of the country, no matter of what religion, should be educated together in secular or non-religious knowledge; and the teaching of religion, banished from the school-house, should be relegated to the home or the Sunday school. These poisonous errors are substantially the same as those condemned in the Syllabus subjoined to the Papal Encyclical "Quanta Cura," issued on the 8th of December, 1864. This Syllabus sets down the following propositions for rejection and condemnation:

"The whole government of the public schools, in which the youth of any Christian State are brought up, can and ought to be assigned to the civil authority, and so assigned that no right be acknowledged on the part of any other authority whatsoever of interfering in the discipline of the schools, in the regulation of the studies, in the choice and approbation of the masters." (No. 45.)

"Catholics may approve that mode of education of youth which is disjoined from the Catholic faith and the power of the Church, and which concerns itself exclusively, or at least primarily, with the knowledge of material things and the ends of earthly social life." (No. 48.)

These dangerous and destructive errors, which banish God and His Christ from the school-house, and oust the Church from her divine rights over the education of her children, are substantially the same as those which, in connection with the discussion on the Manitoba School question, found expression on platform and in the press, and formed the pith and substance of the charges of undue interference, of spiritual intimidation and intolerable tyranny launched as from catapults against the Canadian Episcopate. Now, over against these grievous errors lies the teaching of the Church, which may be summarized as follows:

The Catholic Church has the right to provide for, to direct and control the education of its children; and this right is derived from the Divine Commission committed to her in the words of Christ: "Go ye therefore teach all nations, teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii., 19-20.) Now this commission inculcates the duty of teaching all the doctrines of faith and all the principles of morality. Whatever regards the nature and attributes and moral government of God, as well as whatever concerns the conscience of man in his individual capacity as well as in his numerous social relations, all this is contained in the Divine Commission. Now these subjects necessarily imply a direct or indirect connection with the various depart-

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ments of human knowledge, and therefore the exercise of the Divine Commission must embrace the discretion and control of every system of education designed for the children of the Church, lest in any particular department of human knowledge they should be infected with errors or opinions at variance with their Faith. So that the Divine Commission given to the Church implies a positive duty to teach all divine truth ; and the correlative duty or right to prevent the teaching and oppose the propagation of every error opposed to God's revelation. This right of inspection and control of Catholic education belongs pre-eminently to the Episcopal body, under the guidance of the Holy See, according to the words of the Apostle: "Take heed to yourselves and the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God which He hath purchased with His own blood." (Acts xx., 28.) The Church then cannot abdicate her rights or abandon her duties in connection with the question of education, nor can she approve of any educational system that shuts her out from the school-house and excludes her influence, her protection and guidance. She may, in certain circumstances, be compelled to tolerate systems not in harmony with her ideals, but this she does to avoid worse evils and under the stress of necessity. This is in brief the Catholic position on this important question of education.

Errors cognate to those on education have been very much in vogue of late, and they are to the effect that public men, whether politicians, journalists, professional men, &c., are not bound in their public or professional character by the law of God and of conscience, and are not therefore amenable to any control on moral grounds. So that it would be an invasion of their civil rights if, in the exercise of their sacred office, the pastors of souls should pronounce on the lawfulness of their acts in their moral aspects, or should venture to correct or censure them if necessary as in conflict with Christian duty or the rights of religion—that civil and religious liberty implies complete exemption from all moral

obligation or control in the sphere of their public conduct and action.

These are dangerous errors and strike at the basis of public morality. They are in direct opposition to the teachings of the Catholic Church. Leo XIII. has declared in his Encyclical *Immortale Dei*: "The true mistress of virtue and guardian of morals is the Church of Christ; to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error. Real freedom, he affirms, is exercised in the pursuit of what is true and just; absolute freedom of thought and action, untrammelled by the laws of morality, is not liberty but licence."

In heartily accepting the teachings and obeying the directions contained in this noble Encyclical we are not only acting as becometh good and loyal Catholics, but we are trusting to a heaven-directed guidance that has never yet failed the children of the Church amid the greatest doubts and perplexities, and in the darkest times.

Cardinal Newman has made use of words that have a pertinent and instructive application here:

"I have one resting-point, just one; one plea which serves me in the stead of all direct argument whatever, which hardens me against censure, which encourages me against fear, to which I shall ever come round, when I hear the question of the practicable and expedient brought into discussion. After all Peter has spoken. Peter is no recluse, no abstracted student, no dreamer about the past, no doctor upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years, has lived in the world; he has seen all fortunes; he has encountered all adversaries; he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations; whose words have been deeds, and whose commands prophecies; such is he in the history of ages who sits on from

generation to generation in the Chair of the Apostles as the Vicar of Christ, and the Doctor of His Church. * * * What Augustus had in the material order, that, and much more, has Peter in the spiritual. Peter has spoken by Pius (by Leo now), and when was Peter ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilized or savage, and get the better? When did the whole world ever band together against him solitary and not find him too many for them? These are not the words of *rhetoric* but of *history*. All who take part with Peter are on the winning side. The Apostle says, not in order to unsay, for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden; and, according to the need of the day, and the inspirations of his Lord, he has set himself now to one thing, now to another, but to all in reason, and to nothing in vain."

This masterful Encyclical has been justly described as "a message of peace to Canada." It is an appeal to the sense of justice of our people to restore to the aggrieved minority of Manitoba the educational rights of which they have been despoiled; it is a call on all fair-minded citizens to right the wrong that has been thus inflicted, and in this way to restore the reign of peace and goodwill amongst us. If it is true that justice exalteth a nation, it must be equally true that injustice lowers and dishonors it. When, in the human body, a member is hurt or injured, the whole body feels the pain and the shock; and so it is in the body politic. When any member of it suffers injustice or wrong, the whole body must be pained and disturbed; irritation, discontent and heart-burnings will exist where security, peace and goodwill should hold sway. As good citizens anxious for the peace and happiness of our country, eager to promote its welfare and greatness, and to see all its sons labouring

together in peace and goodwill to build up a prosperous and successful State, we earnestly hope and pray that this message of peace, this plea for justice and right, coming to Canada from the great Head of Christendom, will find a generous and noble response in all hearts, and will result in securing substantial justice to the aggrieved Catholics of Manitoba.

In this connection we unreservedly endorse the following words of the pastoral letter of Archbishop Bégin, read on Sunday last in the Mother Church of Canada; and we may add that we are in entire accord with that whole pronouncement:

"We wish it to be clearly understood that in this school question, as well as in all questions which concern religion and conscience, we and all our venerable colleagues, for we know their thoughts and feelings, are above all political parties, and do not wish to ally ourselves with any one of them; what we want is not the success of a political party, but the triumph of a holy cause. May we not hope that all who love their fellow-men, all who love justice and liberty will help us to win it? Shall it be said that in this splendid Dominion of Canada the poor minority of a sister province shall still remain long deprived of rights of which the assured and tranquil enjoyment was guaranteed by every title, and which have been snatched away by force? The minority is weak; is that a reason why its members must be left to suffer under oppression, or a reason for refusing to rally to their defence? No, no; every man engaged in politics has a serious responsibility in this matter, and we hope he will realize it. Let bygones be bygones; what we look for is the hour of full and complete atonement for the wrong that has been inflicted; that hour can be brought nearer by the generous and sympathetic and united efforts of all whose heart beats warmly for a noble cause. Let our public men, therefore, assemble together and, in their wisdom and patriotism, employ the means likely to put an end to the tension.

and suffering in which we are; they know what means are authorized by the constitution. Whether the remedy comes to us from the Winnipeg Government, by the reparation of the injustice that has been committed; or from the Government of the Dominion, by an effective and pertinent law, such as we had before asked for; or even, if it were possible, from the Imperial Government, our hearts will be gladdened, and the heart of the Sovereign Pontiff, we know, will be comforted."

In this way a solid and enduring peace will be secured to our country, a peace, resting on the eternal principles of justice, right and truth, and which, like the sun, will shine with blessed impartiality on all classes of our fellow-citizens. In this hope and assurance we publish and promulgate the Holy Father's Encyclical letter, and we are confident that its teachings and directions will be received with the filial respect, docile obedience and hearty loyalty of our faithful people.

This pastoral letter, together with the Papal Encyclical, shall be read in all the churches of the Archdiocese of Toronto and the dioceses of Hamilton and London as soon after its reception as it will be convenient for the clergy to do so.

May the peace and blessing of Almighty God descend upon you and abide with you always.

✠ JOHN WALSH,

Archbishop of Toronto.

✠ THOMAS JOSEPH DOWLING,

Bishop of Hamilton.

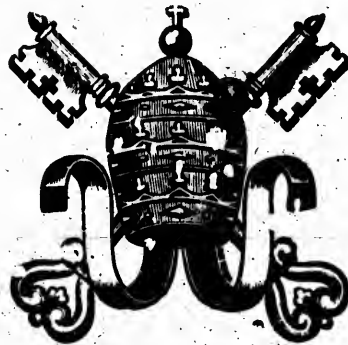
✠ DENIS O'CONNOR,

Bishop of London.

Toronto, Octave of the Epiphany, 1898.

(AUTHORIZED TRANSLATION)

MANITOBA SCHOOL QUESTION



Encyclical Letter from the Pope

TO THE ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES
IN THE FEDERATED STATES OF CANADA
IN GRACE AND COMMUNION WITH THE HOLY SEE.

POPE LEO XIII.

VENERABLE BRETHREN,

HEALTH AND APOSTOLIC BLESSING.

We can scarcely address you, which we most willingly do from our heart, without remembering the mutual goodwill and that continuous interchange of good offices which have ever existed between the Apostolic See and the Canadian people. The love of the Catholic Church stood by the cradle of your State, and since the time when she received you into her maternal arms has never ceased to hold you in a close embrace, to foster you, and to load you with good things. The great works which that man of immortal memory, Francis de Laval Montmorency, wrought so successfully and so holily for the good of your country, of which your ancestors were witnesses, he accomplished through the support of the authority

and favor of the Roman Pontiffs. And it was from no other source that the works of the Bishops who succeeded him, and who were men of such signal merits, took their origin and drew their hopes of success. In the same way, too, to go still further back, it was under the inspiration and on the initiative of the Apostolic See that noble bands of missionaries journeyed to your country, carrying along with the light of Christian wisdom a more elevated culture and the first seeds of civilization. And it was by these seeds, which were gradually ripened by the arduous labor of these men, that the Canadian people won a place on a level with the most civilized and most glorious nations, and thus became, though late in the field, their rival.

All this it is pleasant for us to recall, and the more so because we see the fruits of it, and they are by no means small, still remaining. The greatest of all these fruits assuredly is that amongst the multitude of Catholics there is a love and an ardent zeal for that divine religion which your ancestors, in the first place from France, then from Ireland, and others from elsewhere, so religiously professed themselves and transmitted inviolate to their children. And if those children faithfully preserve this precious heritage it is easy for us to understand how much praise is due to your vigilance and activity, Venerable Brethren, and to the zeal of your clergy; for all work assiduously with one heart and one soul for the preservation and progress of the Catholic faith, and to render this tribute to the truth, without meeting any disfavor or obstacle on the part of the laws of the British Empire. Accordingly, when, out of appreciation for your common merits, we some years ago conferred the honor of the Roman purple upon the Archbishop of Quebec, it was our desire not only to acknowledge his personal qualities, but also to render a solemn homage to all Catholics in the country.

EDUCATION IN CANADA.

As regards the education of the young, upon which rest the best hopes of religious and civil society, the Apostolic

See has never ceased to work zealously in concert with you and your predecessors. Thus numerous institutions for the moral and scientific education of your children have been founded under the favor and protection of the Church. Amongst these the great University of Quebec, adorned and strengthened with all the dignity and rights which the Apostolic authority is accustomed to confer, assuredly occupies the place of honor, and stands as sufficient witness that the Apostolic See has had no greater desire or care than the formation of a race of citizens as distinguished by its intellectual culture as it is rendered commendable by its virtues. Wherefore, it is with the greatest solicitude, as you yourselves can easily understand, that we have followed the misfortunes which have lately marked the history of Catholic education in Manitoba. For it is our wish and it is our duty to endeavor by every means in our power to bring it about that no harm befall the faith and religion of so many thousands of souls, the salvation of which has been especially entrusted to us, in a State which received the first rudiments of Christian teaching as well as of civilization from the Catholic Church. And since very many expect a pronouncement from us upon this question, and look to us to point out what course they should pursue, we determined not to come to any conclusion upon the matter until our Delegate Apostolic had examined it upon the spot. Charged to make a careful survey of the situation and to report upon it to us, he has with fidelity and ability fulfilled the task we imposed upon him.

THE QUESTION AT ISSUE.

The question at issue is assuredly one of the highest and most serious importance. The decisions arrived at seven years ago on the school question by the Parliament of the province of Manitoba must be remembered. The Act of Union of the Confederation had secured to Catholics the right to be educated in the public schools according to their consciences; and yet this right the Parliament of Manitoba abolished by a contrary law. This is a noxious law. For our

children cannot go for instruction to schools which either ignore or of set purpose combat the Catholic religion, or in which its teachings are despised and its fundamental principles repudiated. Wherever the Church has allowed this to be done, it has only been with pain and through necessity, at the same time surrounding her children with many safeguards which nevertheless, it has been too often recognized, have been insufficient to cope successfully with the danger attending it. Similarly it is necessary to avoid at all costs, as most dangerous, those schools in which all beliefs are welcomed and treated as equal, as if, in what regards God and divine things, it makes no difference whether one believes rightly or wrongly, and takes up with truth or error. You know well, Venerable Brethren, that every school of this kind has been condemned by the Church, because nothing can be more harmful or better calculated to ruin the integrity of the faith and to turn aside the tender minds of the young from the way of truth.

THE NEED OF RELIGIOUS EDUCATION.

There is another point upon which those will agree with us who differ from us in everything else; it is not by means of a purely scientific education and with vague and superficial notions of morality that Catholic children will leave school such as the country desires and expects. Other serious and important teaching must be given to them if they are to turn out good Christians, and upright and honest citizens; it is necessary that they should be formed on those principles which, deeply engraven on their consciences, they ought to follow and obey, because they naturally spring from their faith and religion. Without religion there can be no moral education deserving of the name, nor of any good, for the very nature and force of all duty comes from those special duties which bind man to God, who commands, forbids, and determines what is good and evil. And so, to be desirous that minds should be imbued with good and at the same time to leave them without religion is as senseless as to invite

people to virtue after having taken away the foundations on which it rests. For the Catholic there is only one true religion, the Catholic religion; and, therefore, when it is a question of the teaching of morality or religion, he can neither accept nor recognize any which is not drawn from Catholic doctrine.

Justice and reason then demand that the school shall supply our scholars not only with a scientific system of instruction but also a body of moral teaching which, as we have said, is in harmony with the principles of their religion, without which, far from being of use, education can be nothing but harmful. From this comes the necessity of having Catholic masters and reading books and text books approved by the Bishops, of being free to regulate the school in a manner which shall be in full accord with the profession of the Catholic faith as well as with all the duties which flow from it. Furthermore, it is the inherent right of a father's position to see in what institutions his children shall be educated, and what masters shall teach them moral precepts. When, therefore, Catholics demand, as it is their duty to demand and work, that the teaching given by schoolmasters shall be in harmony with the religion of their children, they are contending justly. And nothing could be more unjust than to compel them to choose an alternative, or to allow their children to grow up in ignorance or to throw them amid an environment which constitutes a manifest danger for the supreme interests of their souls. These principles of judgment and action, which are based upon truth and justice, and which form the safeguards of public as well as private interests, it is unlawful to call in question or in any way to abandon. And so, when the new legislation came to strike Catholic education in the Province of Manitoba, it was your duty, Venerable Brethren, publicly to protest against injustice and the blow that had been dealt; and the way in which you fulfilled this duty has furnished a striking proof of your individual vigilance and of your true episcopal zeal. Although

upon this point each one of you finds sufficient approbation in the witness of his own conscience, know nevertheless that we also join with it our assent and approval. For the things that you have sought and still seek to preserve and defend are most holy.

THE NEED OF UNITED ACTION.

Moreover the hardships of the law in question themselves plainly proved that there was need of complete union if any opportune remedy of the evil was to be found. So good was the Catholic cause that all fair and honest citizens without distinction of party ought to have taken common counsel and acted in concert to defend it. Unfortunately, however, and to the great detriment of the cause, just the contrary was done. And what is still more deplorable, Catholic Canadians themselves were unable to act in concert in the defence of interests which so closely touch the common good, and the importance and moment of which ought to have silenced the interests of political parties, which are on quite a lower plane of importance.

AN INSUFFICIENT REMEDY.

We are not ignorant that something has been done to amend the law. The men who are at the head of the Federal Government and of the Government of the Province have already taken certain measures to diminish the grievance of which the Catholics of Manitoba rightly persist in complaining. We have no reason to doubt that these measures have been inspired by a love of fair dealing and by a good intention. But we cannot conceal the truth. The law made to remedy the evil is defective, imperfect, insufficient. Catholics demand, and have a right to demand, much more. Besides, the arrangements made may fail of their effect, owing to the variations in local circumstances; enough has not yet been done in Manitoba for the Catholic education of our children. The claims of justice demand that this question should be considered from every point of view, that those unchangeable and sacred principles which we have enunciated above should

be protected and secured. This is what should be aimed at, and this the end which must be pursued with zeal and prudence. But there must not be discord; there must be union of mind and harmony of action. As the object does not impose a line of conduct determinate and exclusive, but on the contrary, admits of several, as is usual in such matters, it follows that there may be on the line to be followed a certain number of opinions equally good and acceptable. Let none, then, lose sight of the value of moderation, gentleness, and brotherly love. Let none forget the respect due to his neighbour, but let all, weighing the circumstances, determine what is best to be done and act together after having taken counsel with you.

PARTIAL SATISFACTION TO BE ACCEPTED.

As to what regards particularly the Catholics of Manitoba, we have confidence that God helping, they will one day obtain full satisfaction. This confidence is founded, above all, on the goodness of their cause; next, on the justice and wisdom of those who govern; and, lastly, on the goodwill of all upright Canadians. In the meantime, until they succeed in their claims, let them not refuse partial satisfaction. This is why, wherever the law or administration or the good dispositions of the people offer some means of lessening the evil and of warding off some of the dangers, it is absolutely expedient and advantageous that they should make use of them and derive all the benefit possible from them. Wherever, on the contrary, there is no other remedy we exhort and conjure them to use a generous liberality. They can do nothing better for themselves or more calculated to redound to the welfare of their country than to contribute, as far as their means will allow, towards the maintenance of their own schools.

There is still another point which calls for your united attention. 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. It is only right that Catholic schools, both in their educational methods and in the standard of their teaching, should be able to compete with the best. From the standpoint of intellectual culture and progress, the design conceived by the Canadian provinces for the development of public instruction, for the raising of the standard of education, and making it daily more and more refined and perfect, must assuredly be allowed to be honourable and noble. And there is no class of study, no progress in human knowledge, which cannot fully harmonize with Catholic doctrine and teaching.

A WORD TO THE PRESS.

Toward the explanation and defence of all that we have written those Catholics can very largely contribute whose work is on the public—and especially on the daily—press. Let them then remember their duty. Let them religiously and courageously defend what is true and right, the interests of the Church and of the State, and in such a way that they do not outstep the bonds of decorum, avoiding all personalities, and exceeding in nothing. 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 division, the more they ought to strive to show the necessity of that unity of thought and action without which there is little or no chance of ever obtaining that which is the object of our common hopes.

As a pledge of heavenly grace and a token of Our paternal affection receive the Apostolic Benediction which We lovingly impart in the Lord to you all, Venerable Brothers, to your clergy, and to the flocks entrusted to your care.

Given at St. Peter's, Rome, on the 18th day of December, 1897, in the twentieth year of Our pontificate.

LEO XIII., Pope.



