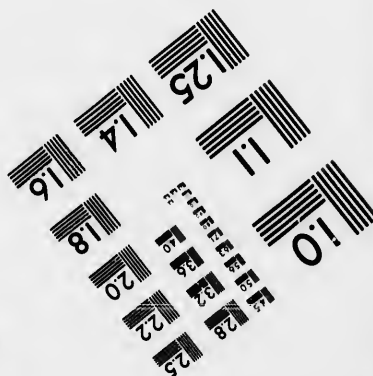
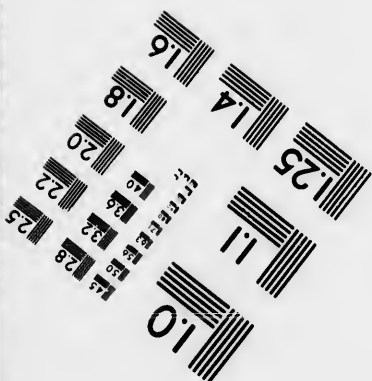
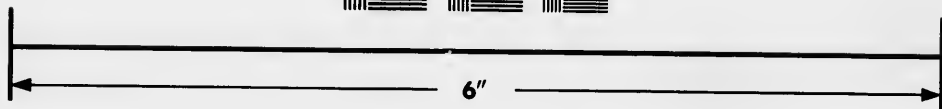
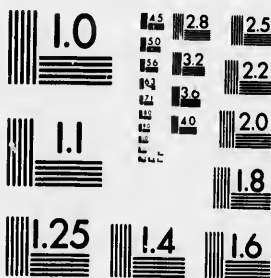


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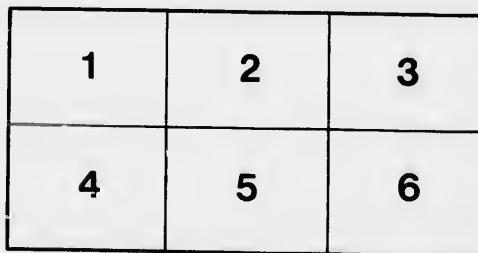
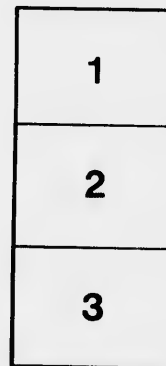
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PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF CYRENE, ADMINISTRATOR
OF THE ARCHDIOCESE OF QUEBEC

PROMULGATING THE ENCYCLICAL LETTER *AFFARI VOS*
OF HIS HOLINESS LEO XIII TO THE ARCHBISHOPS, BISHOPS, AND
OTHER ORDINARIES OF THE CANADIAN CONFEDERATION
IN COMMUNION WITH THE APOSTOLIC SEE

LOUIS-NAZAIRE BEGIN, BY THE GRACE OF GOD AND
OF THE APOSTOLIC SEE, ARCHBISHOP OF CYRENE, ADMINISTRATOR
OF THE ARCHDIOCESE OF QUEBEC.

*To the Clergy, both Secular and Regular, and to all the faithful of
the Archdiocese of Quebec, Greeting and Benediction in Our Lord.*

Dearly Beloved Brethren,

We are happy to-day to bring to your notice the Encyclical Letter which Our Holy Father Leo XIII has lately addressed to the Archbishops, Bishops and other Ordinaries of the Canadian Confederation in union with the Apostolic See.

We were waiting, to publish it, for an opportune moment, and for all the Archbishops and Bishops of the Dominion to have received it and signed the collective letter destined to accompany it. But, now, His Holiness demands the promulgation without delay of this important document which has been dispatched to Us alone, in Our quality of Coadjutor to His Eminence the Cardinal Archbishop of the

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Metropolitan Church of Quebec, the Mother of all the churches of Canada.

This Encyclical was long expected. With the teaching of the infallible Doctor, the decision of the most august tribunal upon earth, it brings a new testimony of the solicitude and fatherly affection of the Head of the Church for our country.

For twenty years has Leo XIII now governed the Church, twenty years unremittingly devoted to the sanctification of souls, to the preaching of truth, to peaceful struggling for good, to the union of minds and of hearts. His Letters will remain, undeniably, one of the most glorious monuments of the Papacy. They have won the admiration of the universe, they are spirit and life. All questions most closely interesting the individual, the family and society, science and faith, have been successively treated by Leo XIII; he has solved the great problems which agitated the nations; he is truly the Master of his age.

But while teaching the universal Church, he has not neglected the private churches, and there hardly remains to-day a single one, in the East as in the West, to which his voice has not spoken, which has not received from his august lips counsel and direction. His great heart embraces all nations, the lowliest as well as the mightiest, those which count centuries in their train and those which are beginning, those which have remained in the right path, and those which have wandered therefrom. For each and all, his admirable intellect, enriched with the choicest gifts of nature and of grace, has been a light, as the Word his divine Model, whose work and benefit he continues.

Lately, addressing the Bishops of Austria, Germany and Switzerland, regarding the question of education — a question which, more perhaps than any other, is the object of his preoccupation and zeal — he summed up, in a magnificent page, the principles of which Catholics must never lose sight.

We were struck with that teaching so clear and so firm, and which responded so perfectly to the wants of our agitated times. Leo XIII exhorted the Bishops to leave nothing undone in order to maintain the faith whole and entire in all the schools, both those intended for children and those which are called higher or academic. He warned them against mixed or neutral schools; those where religion is impaired, and those from which it is banished. Indifferentism or neutrality

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in the school appeared to him as a sacrilege, and he feared not to say that "to organize teaching so as to deprive it of every point of contact with religion, is to corrupt in the soul the very germs of the beautiful and the honest, to prepare, not defenders of the country, but a pestilence and a plague for the human race."

Afterwards, anxious to make heads of families and all interested in education understand, that that which the child claims, by right of his baptism and of the Catholic Faith, is not merely a smattering of religious instruction relegated to a secondary rank, but a teaching wholly penetrated with the Christian spirit, he wrote these beautiful words which we love here to repeat: "Not only must religion be taught to children at certain hours, but the whole teaching must breathe forth a fragrance of Christian piety. Otherwise, if that sacred aroma does not penetrate and enliven the spirit of masters and pupils, the teaching, whatsoever it may be, will produce but little fruit, and all often, on the contrary, result in most grave inconveniences."

These important lessons, Our dearly beloved Brethren, Leo XIII repeats to-day, in addressing Us the masterly Letter which it is Our mission to promulgate. The Catholics of the whole world will reap benefit therefrom, but it is on you especially that devolves the duty of listening to them with the deepest respect and of putting them faithfully into practice.

It is assuredly for all Canada a signal honor and an inestimable advantage that the immortal Pontiff should thus deign to take particular notice of us, to examine our many requirements, to take an exact account of our social condition, of our strength and of our weakness, to seek the cause of the evils from which we are suffering and of the strifes which divide us, in order to point out to us the way we must follow and the remedies we must use. He to whom it has been said by Jesus Christ himself: "Feed my lambs, feed my sheep: confirm thy brethren." Yes, he is the same who speaks from the sacred hill of the Vatican, and the pages full of tenderness and of powerful doctrine that his hand has traced will form one of the noblest chapters of our national history.

But why has the Pope spoken to your Bishops, and through them to the entire Canadian people? Why does he recall to our minds, more forcibly perhaps than he has ever done before in any of the documents emanating from his authority, the unchangeable rules from which the children of the Church may never swerve in the

matter of instruction and education ? It is good that you should know it; and We will answer you in a few words.

Ever since their entry into the Canadian Confederation, the Catholics of Manitoba had their own schools, wherein their children were taught conformably to their religious principles and the direction of the Church. They possessed these schools, not in virtue of any concession or tolerance whatsoever, but in virtue of a solemn pact which honor and justice forbade to break and in which they placed absolute trust. Respectful themselves for the persuasions and the liberties of those who did not share their belief, they demanded, not a favor, but simply the exercise of the right they possessed of bringing up their children according to the dictates of their conscience. During twenty years, these rights were recognized, and peace and harmony reigned throughout the Province of Manitoba. All at once, for reasons that we need not here seek to penetrate, in 1890, an unfortunate law came to cast consternation in the midst of our brethren, and to deprive them, who were the weaker, the less numerous, the poorer inhabitants of that country, of that liberty which was assured to them by the most sacred engagements, and which was dearer to them than their very life. Their schools disappeared to be replaced by public schools, to the erection and maintenance of which they were forced to contribute with their money, and which nevertheless, their conscience as Catholics, owing to the regulations there to be observed, the books adopted, the religious neutrality there introduced, made it their duty to interdict to their children. They felt themselves hurt; they realized all the more the injustice of which they were the victims, that, in another province, where the Protestants form a small minority, the brothers of those who stripped them of their rights, were being treated by Catholics with an equity and a cordiality publicly recognized on all sides. Then began for them an era of grief and of sacrifices. They protested nobly and energetically, and it may be said, that throughout the whole country, all who possess the sense of justice, and for whom the stipulations of a contract are not an empty form, whether or not they belonged to the same faith, protested with them. After these claims, which unfortunately remained ineffectual, the legal contest began. The question was one that interested in the highest degree the Catholic conscience; the Bishops could not, therefore, remain neutral and inactive. They were true to their duty; united together they

appealed to the Catholics and to all sincere and loyal citizens. It seemed to them that so just and holy a cause should soon triumph. Their teachings and their counsels are still fresh in our memory ; posterity, We are sure, will be grateful to them for what they did during those sorrowful years in behalf of an oppressed minority. Alas ! a question which might have so easily and speedily been solved according to the sole principles of natural equity, meets with numerous and unexpected complications. Borne from one tribunal to another, it was thrown into the arena of politics. There again, as it was their right and their duty, the Bishops, placing themselves above all party-interest and all political speculation, endeavoured to make the cause triumph, because then as before, it ever remained a question of conscience, and they could not forsake it. The federal law, proposed to solve the question, was foiled, and, since that moment, our country has continued to be the scene of painful strife. A new government took the place of the old one, and we learned one day that between it and the government of Manitoba, an agreement had taken place, a compromise had been concluded. That compromise was not the restitution of the rights violated ; it was not even an improvement that might be conciliated with the prescriptions of the Church so formal in this matter. How could the Episcopate have approved it ? The Bishops therefore declared it unacceptable, and the Catholics of Manitoba continued to support their own schools at the cost of the greatest sacrifices.

The situation was becoming more and more strained. The question was presented to the Pope, to that venerated Head of the Church, whom Catholics acknowledge as their Supreme Pastor, to that great diplomatist, to that master both prudent and wise, whom even they who are not his sons have chosen for the arbiter of their difficulties.

As he had already done, in similar circumstances, for other nations, Leo XIII was pleased to act as our teacher and our guide. But before expressing his judgment in so grave a matter, and in order to give satisfaction to all, the Sovereign Pontiff appointed a Delegate Apostolic, and charged him to present a report after having heard the parties interested.

Leo XIII speaks therefore to us to-day, Our dearly beloved Brethren, with a heart full of the liveliest affection, but not without having examined and maturely weighed all, confident that his word will be greeted as a word of equity and peace.

His admirable Encyclical will provide a theme for many salutary instructions ; but it is not Our intention to comment it to-day. We wish simply to promulgate it by giving its sense and bearing. That sense, however, is quite clear and cannot lead to discussion.

After paying a just tribute of homage to the religious glories that have marked the origin and progress of the Church in Canada, after having recalled what the Church has done in our midst for the instruction of childhood and youth, after having "placed the Canadian nation on a level with the most civilized and the most glorious," and having made it their "rival," Leo XIII hastens to broach, in order to solve it, the great school controversy which we have mentioned above.

In his Letter we may distinguish three principal parts :

- 1° — Principles of the Catholic Church regarding education ;
- 2° — Appreciation of all the events relating to the Manitoba school question from the law of 1890 to the present day ;
- 3° — Duty of Catholics and of all citizens, regarding this question, in the future.

PART FIRST.

PRINCIPLES OF THE CATHOLIC CHURCH IN THE MATTER OF EDUCATION.

In this First Part, Leo XIII teaches : 1. — That the parents above all, under the guidance and with the concurrence of the Church, are bound to provide for the education of their children and to assure them that kind of instruction which is proper and adapts itself to their religious belief. That is the reason why, in the laws of 1890 which afflicted our coreligionists of Manitoba, must be seen not only a violation of the Federal pact, but also a regrettable injury against the unforfeitable rights of the Church and of parents. "As to deciding, says His Holiness, in what institutions their children shall be brought up, what masters shall be called to teach them the moral precepts, that is a right inherent to paternal authority."

2. — Leo XIII energetically condemns, as he has already often done, mixed and neutral schools. Speaking of the latter, he says : "Must be shunned at any cost, as most pernicious, those schools where all beliefs are indifferently harbored and placed on the same footing, as if, in what concerns God and things divine, it mattered little to have or not sound doctrines, and to adopt truth or error."

3. — Leo XIII defines the Catholic school, that which is held by "Catholic teachers, whose readers and text-books are approved by the Bishops," and whose entire system harmonizes with the religious wants and duties of the young pupils. Without these conditions, the school exposes Catholic children to the gravest dangers, and it is a sovereign injustice (the word is of Leo XIII) to force fathers of families to expose thereto those whose care the Author of nature has confided to them. "When Catholics demand — and it is their duty to thus demand and claim — that the teaching of the masters agree with the religion of their children, they make use of their own right. And nothing could be more unjust, than to place them in the alternative either of letting their children grow up in ignorance or of casting them into a sphere which constitutes a manifest danger for their souls. "

PART SECOND

APPRECIATION OF ALL THE EVENTS RELATING TO THE MANITOBA SCHOOL-QUESTION FROM THE PASSING OF THE LAW OF 1890 TO THE PRESENT DAY

1 — Since the law of 1890 constituted a real injustice towards the Catholic minority of Manitoba, it was the duty of the Bishops to take the defence of that minority. They did so, and Leo XIII is pleased to give them praise therefor in the following terms: "Wherefore, when the new law inflicted a blow on Catholic education in the province of Manitoba, it was your duty, Venerable Brethren, to protest openly against the injustice and against the injury that it had received, and the manner in which you have fulfilled that duty is a striking proof of your common vigilance and of a zeal truly worthy of Bishops. And although, on this point, each one of you meets with a sufficient approbation in the testimony of his conscience, know nevertheless that We add thereto Our assent and Our approbation. For those things which you have sought, and still seek to guard and defend, are truly sacred. "

2 — All honest men, all Catholics especially, should likewise have been united in defending a cause the importance of which cannot suffer comparison with mere political interests. Unfortunately party-spirit intervened to prevent the fulfilment of that sacred duty and the Holy Father bitterly deplores it.

“What is more deplorable still, says His Holiness, is that Canadian Catholics themselves did not succeed in agreeing to defend interests, the greatness and gravity of which should impose silence on the interests of political parties, which are of a far inferior order.”

3 — The agreement effected between the Federal authorities of Ottawa and the provincial government of Winnipeg, an agreement to which they would like to give the name of settlement of the school-question, is declared defective, imperfect, insufficient, and therefore cannot be accepted as an equitable solution of the question. “That which the Catholics demand, says Leo XIII, and which they have — as nobody doubts — the right to demand, is far greater. To sum up the whole, the rights of Catholics and the education of our children in Manitoba have not yet been sufficiently provided for.” It is therefore with reason that that agreement has been repudiated by the Episcopate, and that the Manitoban minority would not submit thereto.

PART THIRD.

DUTIES OF CATHOLICS AND OF ALL CITIZENS REGARDING THE QUESTION IN FUTURE.

It is not enough to state the injustice committed and the insufficiency of the means heretofore proposed for the reparation thereof ; it is important to trace out a line of conduct for the future. And this is done by Leo XIII in the last part of his Encyclical.

1 — Catholics are bound to strive to reconquer, by all legal means at their disposal, all their rights in their fulness. Such, says the Pope, must be the aim in view, such the object to be pursued with zeal and prudence. ”

2. — In this difficult struggle, in which all should have the same ambition and the same desire : to render entire justice to the minority, if honest differences of opinion may occur, nevertheless these various sentiments, stated with all moderation and charity, finish by being effaced and blended in a certain manner into a common sentiment and a brotherly unanimity. The principle of such unity of action, is the episcopal authority and direction, without which nothing must be done nor undertaken : *non sine consilio vestro*.

3. — The Catholics of Manitoba must be disposed, as they have always been, to accept, without ceasing to claim entire justice, the

partial reparations which they may obtain, provided, naturally, that they agree with the doctrines of the Church and cause to disappear from the schools the neutral teaching condemned by the Sovereign Pontiff.

4. — The Holy Father, trusting in the excellency of the cause of the Catholics, expresses the hope that, owing to the equity and the real prudence we have a right to expect from our governments, owing also to the goodwill and the spirit of justice of all Canadians, this thorny question will finish by receiving a thoroughly satisfactory solution. He also greatly relies, to reach this end, on the loyal and enlightened concurrence of journalists, whose task is so noble and so important, but who may worthily fulfil their mission only by respecting the rights of truth, of justice, of religion, and by obediently following the episcopal directions : *Vereantur ac sancte observent episcoporum auctoritatem.*

5. — As long as justice will not have been obtained, the Catholics will aid with their alms in the support of the Catholic schools of Manitoba, and they cannot perform a better and holier work. For our part, we desire that the "Work of the Manitoba School-pence," approved by the Holy See, be encouraged by all the Catholics of Our diocese.

6. — The Bishops must provide by their authority, and with the aid of those who direct educational establishments, that a full programme of studies be carefully and wisely elaborated, and that such only be admitted as professors who are endowed with the qualities requisite for the functions of a solid and profoundly religious teaching.

Such, Our dearly beloved brethren, is the Encyclical of Leo XIII, of which the official translation into French was sent to Us by the Holy Father himself. What it declares, what it prescribes, what it counsels, We have just made known to you, in the fulfilment of the office of Our pastoral charge, and We interdict, as most disrespectful to His Holiness, all contrary interpretation.

Nothing remains to Us now but to appeal to that spirit of faith and submission with which We know you to be animated towards the Holy See. We are desirous to proclaim it aloud : We are above all political parties : We have no intention to be bound to any. What We desire is the triumph of a sacred cause and not the triumph of a party. And this triumph, We hope that all men of heart, all friends of justice and liberty will help Us to obtain it.

There is no question of coming back upon an unfortunate past; this is the hour for a complete, entire reparation that We expect, and that hour, all sympathies, every noble courage, every generous kindness must strive to hasten. Let public men therefore unite together and have recourse to the means that wisdom and patriotism shall inspire them to put an end to the violent state of things we are all enduring. They know the means of action authorized by the Constitution. Let justice come from the government of Winnipeg, induced to repair the injustice committed; let it come to us from the Federal government, by an efficacious and abiding law, as we have already demanded, or even, were it possible, from the Imperial government; We shall rejoice thereat, and the heart of the Sovereign Pontiff — We know it — will be consoled.

In the name of justice, in the name of that harmony that should reign among all the citizens of the same country, We invite Protestants — whom a diversity of belief does not prevent from being our brothers — to give us their hand and to work with us. Already many of their number, by what they have done in the past, have deserved our gratitude, of which We here offer them the sincere expression. All, such is Our hope, will listen to Our voice; they will treat that small but valiant minority of Manitoba as they would be treated themselves were they in their place. We rely upon them, and — let it be known to them — the victory that We shall win will be theirs as well as Ours, for it will be the victory of right and of liberty.

The present pastoral letter shall be delivered and published at the prone in all churches and parochial chapels or others where public worship is held and in Chapter in religious Communities, the Sunday following its reception.

Given at Quebec under our signature, the seal of the Archdiocese and the counter-signature of our Secretary, the sixth of January one thousand eight hundred and ninety-eight.



† L. N. Archb. of CYRENE,
Administrator.

By order of His Grace.

B. Ph. Garneau, Pst,
Secretary.

