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All errors noted in this edition will probably be corrected in another edition.

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Fredericton.

For the REVIEW.]

SCHOOL SYSTEM OF NEWFOUNDLAND.

An article in the June number of the EDUCATIONAL REVIEW by "L. G. M." is ostensibly an exhibit of the Newfoundland school system, but I regret to say that it is little better than a caricature. Though written by a gentleman who says "that a residence of eight years in St. John's enables me to say that the results of the system are evil and evil continually," I hesitate not to state that the sweeping charges it contains, and the unqualified condemnation with which it abounds, are misleading and unfair, and are not only *unworthy* of the dispassionate utterance of the reverend and learned expositor, as I hope presently to make apparent to your readers, but smacks of prejudice much more than pertains to criticism, which should be honest, however rigid.

Of it, in a recent review, Rev. Moses Harvey, known favorably to many in the Maritime Provinces, writes: "We are unable to accept of Mr. Macneill's description as just or accurate. Many most important considerations are overlooked, and the whole facts of the case have not been presented with sufficient care."

In offering a few strictures, I charge Mr. Macneill with glaring omissions essential to fair interpretation, and with exaggerated assertions, that he has no evidence to establish. My contention with him is not whether in the abstract, under different conditions, a system after the model of New Brunswick, Nova Scotia, or Prince Edward Island, would not be better in Ontario and Quebec, etc., than the present separate system for Roman Catholics and Protestants,—or whether, under different circumstances, a dual separate system would not be an improvement upon a denominational one in Newfoundland, which, while "purely sectarian," recognizes practically Roman Catholic, Church of England, and Methodist schools, as there are but four or five public schools of the minor denominations. Mr. Macneill knows that 75,254 Roman Catholics out of a total population of 196,085, make separate schools inevitable. He may grow eloquent over "the Government that shall have the courage to pass a free unsectarian school act for the colony," but he knows right well that such an act is not in the region of practical politics. He knows, too, that the two denominations chiefly concerned in sub-division in 1876, have shown *no* wish to return to

the separate school system, as it was previously, and are not likely to be influenced much by his extravagant deductions and unwarranted reflections. There might be perfect agreement between him and the writer in recommending one or the other of the above systems, if only practicable, and circumstances were favorable for its adoption; but this affords no justification for the charges of "L. G. M." which I hope now to make manifest.

Newfoundland, he says, has distinguished herself by the establishment of a "purely sectarian system," "wrought out on strictly denominational lines," the interpretation of which in his own words, is as follows: "The public schools, instead of being seminaries of patriotic and liberal sentiments, become sectarian centres, the children of one sect being *taught* from infancy to look with jealous and unfriendly eye upon those of another sect. The seeds of bigotry and narrowness of views are implanted at an early age, which the teachers of religion and patriotism find their efforts vain to uproot." The gist of this tirade is that public schools, instead of fostering love of country, nation and throne, teach principles on which not one of them can long exist. That this position is untenable is clear from the evidence herewith submitted. "No teacher in any academy or school, aided by moneys granted under this act, shall impart to any child attending the same, any religious instruction which may be objected to by the parent or guardian of such child." Such is the conscience clause of our Education Act, of which I have never heard of one violation in twelve years of my superintendency. Besides, I ask him to deny, if he can, that children (and very many of them) have been attending all the while, schools of other denominations than their own, and that every one of these supported by public funds is a "public school." Moreover, how can he reconcile with teaching "jealousy, bigotry, and strife," the employment of teachers of one denomination under boards of other denominations? Such possibilities as they now exist (and they have occurred again and again) prove that the alleged purposes, for which he asserts public schools are maintained, are not real, and that his testimony needs to be accredited. Finally, the use of the R. R. series of text-books, authorized here, and broad enough for New Brunswick, can scarcely be deemed un"patriotic" and illiberal in Newfoundland, while recent Jubilee services, in which both old and young united to celebrate their high regard for Queen and country, proclaim, despite of all defamers, that still this is "the ancient and loyal colony of Newfoundland."

"The system is most expensive, involving at least three times the cost of an equally efficient public free