

Caraguet Sepan  
School

W. & J. ANSLOW.

## Our Country with its United Interests

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## EDITORS & PROPRIETORS

WHOLE No. 343

solutions will assist those without  
the province to make us the satraps  
a dominant leader—mere play-  
things to be moved by any majority

ceed, and they could well turn up-  
us and say, we had deliberately  
retched forth our own right hand  
d torn down the very principles

rights. And all for what? For separate schools grafted upon the unsuccessful parish school act of 1858. Miserable failure that it was, it was an outrage on but too many. He (Wetherburn) knew something of the old

school," by courtesy and sunderance, the grammar school of the city of London. He loved many of his old school mates to this day, and remembered with veneration the kindnesses and impartiality of his old teacher, Mr. Patterson; but, with honorable exceptions that were preserved in memory, he had not forgotten<sup>1</sup> to be a poor school boy<sup>2</sup> in association with the million in no other way<sup>3</sup> than himself, the first.

of taste with him, or to expose contradictions; it was enough for him (Wedderburn) that he had so far been able to grapple with the subject as to command the vote of Mr. Irvine on solutions—that condoned for a

But it would be well to remember, when talking of one compromise for one parish, and a modification for somewhere else, by the time he had gone all over his country there would be precious little of the law left. And he should remember, also, that the *Freeman* had repudiated all "concessions" and demanded "rights"—those "rights" involving nothing

not of a certain number of state schools in the hands of the Bishops of Rome—and that not by a compromise here and concession there tacitly allowed, but to be fixed and fastened forever by law and whenever the *Freeman* made this statement, it always printed the words *By Law* in large capitals. It was idle of Mr. Irvine to declaim in this manner. He (Wedderburn) was as anx-

among all classes, and would do much to secure them. Life was too short to be wasted in unhappy contentions, if they can be avoided without a sacrifice of the principle of equal and similar "rights" to all—no more, no less; but once incorporate these concessions to one creed in a separate school amendment *By Law*, and denominational jealousies and heartburnings would

the burdens of taxation made heavier on the other. It would cost enough to secure the efficient working of the law at best; but how much greater would be the expenditure necessary to sustain separate schools for all denominations in every city, town and parish, where the denominations were large enough to clamor for them. And what must become of those poor

But let us trace the demand for separate schools down from 1871. He would not say this conscience cry was the hollow, watered-down

terity of the common school question certainly threw some doubt upon it. It was now beyond dispute, that immediately upon the passage of the school law, including the 60th section, it was substantially accepted by every religious denomination in the province, without distinction or exception. The Grammar schools, the Madras schools and the Common

Upon the boards of trustees in different places were found men of every christian body. Roman Catholic gentlemen of high standing, and known to be in accord with the ecclesiastics of their church, accepted offices on the boards. And particularly in the cities of St. John and Fredericton, negotiations were opened for the transfer of the Roman Catholic schools

contracting parties were the local trustees on the one hand, and the dignitaries of the Roman Catholic Church on the other. He was safe in saying he believed, that the very rentals of the Roman Catholic school buildings