

# The Free Press

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SAINT JOHN, TUESDAY, FEB. 24, 1874.

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THE WEEKLY TRIBUNE.  
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Weekly Tribune.  
WITH SUPPLEMENT.

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The Bill.

Mr. Allen Jack's article in the February *Maritime Monthly* has awakened a lively interest in the education of the blind, a more numerous class than is generally supposed. Mr. Jack expatiates eloquently on the blessedness of vision, and commends those whose eyes have never looked upon the world, to whom 'art and nature, as made known to the brain by vision, are dark and meaningless.' He also says that 'to them the greater portion of the world is dead, and while their eager fingers learn the forms and features of flowing waters and faithful friends, tender glances and pleasant smiles to them are lost.' Those who have been intimately acquainted with blind people know that these arguments are more sentimental than real. The imaginations of the slightest eyed friends beset these people, and they are not less sensitive to the pleasures of the eye than we are. There are few of them, probably, who would find, if restored to sight, as much brightness and beauty as they see now, and they would often be found, with closed eyes, recalling the old familiar mental pictures. Mr. Jack gives a better reason for educating the blind when he says that they also know that while others work they are powerless, and the fearful burden of self-dependence, which every thinking man experiences at least at times, crushes upon their souls with double force in the case of the blind.

It seems to us that the State owes the blind, as well as the seeing, an education. Having undertaken to provide an education for the children of the country, there is no logical reason for making an exception of the blind. The facilities already provided for free education, other facilities should be provided for them. Their claim on the State is not one of sentiment or charity, but of simple right and justice, and cannot be ignored in accordance with the principles which our system is founded on. If instruction for the blind cannot be provided in Common Schools, a separate school must be established for them. It is right to impose taxation for educating one class of the community only? We should say not. Then provide for the education of the blind, and the system. Blind children might be taught to read and write in our Common Schools, and candidates for 'honors' might be required to take lessons in the art of instructing them. An Institute for the Blind, such as exists in Nova Scotia and Ontario, partly supported by the Province, is not necessary.

The same arguments that our school system is based on apply to the case of the blind. The children of the country are given the elements of an education so that they may become intelligent and useful citizens. The blind require to be educated for exactly the same reason. They need to be taught to read so that they may understand social, political and religious questions; so that they may take part in the affairs of Church, State and Society, and more than this, they need to be taught some branch of industry or have some talent developed, so that they may have the ennobling consciousness of honestly earning their own living. They will thus be added to the list of producers, of self-supporting citizens.

The blind have a right, in common with others, to an education, and it is the simple duty and true interest of the Province to provide that education for them.

We hope a moderate compromise school measure may be offered in the Assembly by the dissatisfied party and assisted in its passage by the Government. This would be much better than having the sacred question of education for an election cry at the polls. An extreme measure—one for the direct establishment of separate schools—cannot pass the present House, or any future House elected on that issue. It will be useless to offer a separate school bill, and useless to go to the polls on that platform. The school bill will be sustained, or repealed, and separate schools will not be voted for by people. The school bill should be a compromise that would secure the Christian Brothers and Sisters to get licenses as teachers, and permit schoolhouses to be

used for religious instruction after school hours, and leave the study of history optional, instead of going to the polls and suffering defeat. Their schools would get a much larger percentage of the public money, under such a compromise as we are certain they could effect, that they would if the law passed by Catholics, in cities and towns, were used for separate school purposes. After a free school majority has been returned again by the people, and all hope of Privy Council and Parliamentary interference has utterly died out, we are sure that a compromise will be effected and that all will be satisfied.

The Clear has made a speech, and proclaimed that the Emperor of Germany, the Queen of England, the Emperor of Austria had himself proposed the Russian Czar for the German Kaiser to be elected. This is all very fine, but like Yvain to the eye of Sir Charles Coldstream, there is nothing in it. Talking of preserving peace, rather than boasting of conquests made, is a concession to public sentiment, but no one doubts the readiness of either the Emperor of Germany or the Emperor of Austria to accept this proposal. The Russian Czar is a peace-loving man, and his election would be a boon to the world. The Russian Czar is a peace-loving man, and his election would be a boon to the world. The Russian Czar is a peace-loving man, and his election would be a boon to the world.

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Can he so rule England that love and trust of him, rather than dislike and fear of the leader of the Liberals, will enable him to win the next contest at the polls? Will he succeed in carrying forward the necessary reforms desired by the more advanced of his supporters, and satisfactory to the more moderate of his opponents without alienating his extreme Tory adherents—will he satisfy the great public sentiment that demands reform of some kind without arousing the fears of those who dread change?

It is fashionable, particularly in the United States, to regard Mr. Disraeli as an extreme radical at heart, and to believe that he is laughing at his aristocratic followers while he talks of preserving their privileges from assaults. 'Will Disraeli be the power?' says the correspondent of New York papers and others, 'he will institute reforms more radical than Gladstone and Bright, even Bradlaugh and Dilke, ever dreamed of.' This belief is fashionable, and consequently many prefer it and support it in the writings and acts of the plebeian chief of the great Conservative party. We have seen several articles in this way, and we have seen several articles in this way, and we have seen several articles in this way.

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A Dressmaker Sees a Fellow for Branch of Prisons.  
From the London Daily Telegraph.  
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