THE HERALD

WEDNESDAY, MARCH 17, 1897.

PUBLISHED EVERY WEDNESDAY.
SUBSCRIPTION—$1.00 A YEAR.
JAMES McISAAC,
Editor & Proprietor

THIS was Mr. Tarte's opinion of the Mercier Government six years ago, as pronounced by him in his paper, Le Canadien: "There are not ten well-informed men in the Liberal party who do not privately admit that the Mercier Cabinet administer our affairs in a frightful fashion; that it is without principle, imprudent, unscrupulous and wanting in foresight."

ELSEWHERE in this issue will be found a communication in reference to the Belfast and Murray Harbor Railway. A perusal of this letter cannot fail to convince any unbiased person that Mr. McKinnon, member of the Local Legislature, is, by his tactics on this question, proving himself an apt apostle of the arch-deceiver Laurier. How extraordinary it is that the Grits cannot pursue any other than a face-both-ways policy on every important public question. That is what they have done on the tariff question, and on the school question, and this is what Mr. McKinnon, doubtless on the advice of his masters, is doing with regard to the Belfast and Murray Harbor Railway question. When the Conservatives were in power, no one was more anxious than he to have this question pushed to the front; but now that his political friends have assumed office, nothing must be said about it, for fear the great Mr. Daives may be embarrassed. We may take this to mean that Mr. Davies does not want the people of Belfast and Murray Harbor to get the branch railway, and has instructed Mr. McKinnon to exert himself to stifle all agitation on the question. This is the manner of deception the Grits love to practice whenever possible. Great is humbug and its name is Gritism!

WE reproduce in this issue an article on the Quebec school system, from the pen of Rev. Principal Shaw, LL. D., of the Montreal Wesleyan College. The Rev. Principal agrees, in the main, with the statements made, during the last session of the Quebec Legislature, by Hon. Gédeon Ouimet, of the Legislative Council, formerly Superintendent of Education, and Hon. Premier Flynn, in exhaustive speeches on the history and progress of education in Quebec. He uses a few terms that one would scarcely expect to find in the production of an educated gentleman, such as "Romanism," etc. On the whole, however, the article, as far as it goes, is reasonable and not unfair, and we commend it to the careful perusal of those whose greatest delight seems to be to denounce, without knowing why, the separate school system of Quebec. We must assume that Rev. Principal Shaw is as good a Protestant as anyone connected with the Morning Organ, and, occupying the important position he does in the educational work of the Province, knows whereof he speaks. His opinion, therefore, on the question he discusses, is entitled to respect, and we trust the editor of the Morning Organ will study it carefully, and institute a comparison between the treatment of the minority in Quebec and what he and his friends desire to inflict on the Manitoba minority.

THE statement has been made in some of the Grit papers that Mr. Lauzon, recently elected to the Manitoba Legislature, in St. Boniface, can neither read nor write. This statement is, of course, seized upon by the Morning Organ, and made the basis of some insulting remarks regarding Archbishop Langevin and the "Separate school system." The Morning Organ, tries to persuade itself that reckless and insulting statements of this kind can be made with a considerable degree of impunity at this distance from the scene of action. We have no personal knowledge of the intellectual equipment of St. Boniface's representative in the Legislature; but we observe that the Winnipeg Nor-Wester, with a full knowledge of his capabilities says: "Mr. Lauzon will make a useful member of the Assembly. He is a good speaker in both French and English; he is a shrewd and successful business man, and, though of French origin, he is, in most matters, thoroughly in touch with the sentiments of the English speaking Manitobans." We confess that any one possessing the qualities above set forth is far from being an ignorant man, and it comes with a very bad grace from the Morning Organ to point the finger of ridicule at him. How many of those responsible for the existence of the Organ are "good speakers in both French and English?" By the way, it is stated on authority that has not been contradicted, that Mr. Greenaway, Premier of Manitoba, the man who assumes the right to dictate what kind of education parents shall give their children, is but one degree removed from illiteracy. He can "read and write," and that is about all. Such remarks of his as find their way to the public press after being "doctored," afford strong presumptive evidence of this fact. Certainly he is not "a good speaker in both French and English." Thus it is that those who enter on a crusade of hatred and injustice, overstep the bounds of prudence, and expose the vulnerable points in their own armor.

THE following remarks, from an article in the Morning Organ of the 12th inst., may be taken as fairly representative of the spirit by which those opposed to separate schools are imbued. Of this malignant spirit, the miserable renegade, Laurier, has, by his public conduct, constituted himself the chief exponent. Here is what the Organ says: "Never before has the hierarchy dared so much as in the years 1896 and 1897. And yet the friends of civil liberty need have no fear of the ultimate issue of the contests. It is not even regrettable that the inevitable and irrepressible conflict is being brought to a crisis. It can only have one ending. The hierarchy must either withdraw and abate its pretensions, or its power will be broken as surely and irrevocably as it has been in France. There the mandaments and fulminations of bishops and clergy, at present so potent in Quebec, provoke no more than a derisive smile or pass unheeded. France has freed herself from the control of the hierarchy. Quebec will yet do the same, and a brighter day will then dawn on that fair province." Just so; the conduct of Mr. Laurier and those who act with him in the matter of the schools may be regarded as nothing else than the inserting of the thin edge of atheism and voltairism that has wrought such sad havoc; such moral ruin in France. It is worthy of notice that Laurier and his followers pursue tactics similar to those adopted by the cabal that conspired to proscribe the teachings of the Christian religion in France Laurier and his friends attack the schools; that is what their prototypes did in old France. The French atheists knew that if all notions of religion could be eliminated from the primary schools, the chances for producing a generation of men imbued with the same principles as themselves, would be good. And we see from the words quoted above that this is what Laurier and his friends desire to accomplish in Canada. It is quite plain from the opinion expressed in the article from which we have quoted that what is most desired by those who are now fighting the Bishops of Quebec is a condition of things wherein all ecclesiastical authority may be set at naught. What these people desire is schools from which all knowledge of God and His holy religion will be driven. When this is brought about, they say, "a brighter day will dawn" for Quebec. Is it not deplorable to contemplate, that any number of men considering themselves enlightened, can be found, desiring to throw God aside; to cast off all moral restraint; anxious that a generation shall spring up whose only governing principle will be the gratification of the baser passions?

Sad Fatality at Souris.

One of the saddest calamities that ever happened in that part of King's County, occurred at Souris on the evening of the 13th. inst. Mr. Daniel McCormack, an esteemed citizen of Black Bush, left Souris on Saturday evening for home. On account of the road by which McCormack usually returned being in a bad condition he decided to return by one which he was not accustomed to, and by which he had to cross the Souris River ice. When part of the way across the ice a squall of wind took the cap off his head, taking at the same time the cap off Angus Brown who was returning to Black Bush with him. Brown jumped out of the sleigh to get their caps but failed to do so, the wind having blown them some distance away. Brown returned to the sleigh and they were about to resume their journey when the horse went through the ice taking the sleigh and McCormack with it. Brown succeeded in getting on to the ice without getting very wet. After helping McCormack on the ice, they with a lot of labor managed to free the horse from the sleigh. The horse started off leaving Brown and McCormack with nothing but the sleigh. McCormack who was wet to the skin soon got benumbed and unable to stand, Brown then decided to go for help and succeeded in getting to Mr. Angus McDonald's. The two started back to where they thought Brown left McCormack but could not find the place. After hunting for some time they were joined by Joseph Whelan, Brown and Whelan kept up the search, and some time after came upon the body of McCormack who had moved some distance from the place at which he got in. He was dead when they found him. They left the body where it was and went back to get a team. They then took the remains to Angus McDonald's where an inquest was held by coroner E. B. Mattart, and the following jurymen: Geo. B. McEachern, foreman; Jas. McQuald, Capt. Dan. McInnis, F. Bushy, Jas. Dunphy, A. W. Carlton, and John Walsh. After having heard the evidence of Angus Brown, Joseph Whelan, and Angus McDonald, the jury returned a verdict of death from exposure. A large number of persons followed the remains to Black Bush on Sunday afternoon. Deceased was about 50 years of age, and was one of the most respected and esteemed men of King's Co. The remains were interred on Tuesday forenoon at St. Margaret's cemetry.—Examiner.

The Quebec School System.

(Halifax Herald.)

The following article from the pen of the Rev. Principal Shaw, LL. D., of the Montreal Wesleyan College, appears in this month's Presbyterian College Journal. The school system of Quebec is essentially religious This is easily understood as to the 4,886 Roman Catholic schools. It is also true as to the 1,002 Protestant schools. Protestantism favorably affects Romanism by a stimulus to a higher type of school. Romanism favorably affects Protestantism by a conspicuous emphasizing of the religious element. With this etement in education the administrative personnel of Protestant schools is decidedly and unanimously in sympathy. This is not by law, but by deliberate preference. I know of no law to prevent the Protestant committee of the council of public instruction making their schools absolutely secular if they so wished. Yet in the Protestant schools of Quebec, religion is more prominent than in the schools of any other province.

In 1639 the first school in Canada was established in connection with the Ursuline convent at Quebec. In 1657 the seminary of St. Sulpice was founded in Montreal, and in 1668 the Petite seminaire, under Bishop Laval, was founded in Quebec, ultimately developing into the Laval University in 1854. In 1801 the Royal institution for the advancement of learning was established for the diffusion of education. Its work is now confined to McGill University, founded in 1828 As this organization was decidedly English and Protestant the Fabrique act was passed in 1824 to establish Roman Catholic schools in the different provinces.

The first elementary school act was passed in 1829. It provided for common schools, with no reference to religious distinctions. This system gave no general satisfaction and practically left the Fabrique and the Royal Institutes to do the work. Following the rebellion of 1837, in which alleged English supremacy in education was regarded as a serious grievance, the act of 1841 was passed giving us the basis of the present system. In 1856 the Normal school was founded, and in 1857 the council of public instruction was organized, with fifteen members. In 1869 the council was enlarged to include fourteen Roman Catholics and seven Protestants; dissentients were allowed further privileges, and the taxes paid by commercial corporations were divided, as at present, according to school attendance. In 1876 the council was enlarged to its present membership. This brief resume of facts illustrates two things, first, the prominence of religion as a factor in our educational history, and second, the sensitiveness there has been since the conquest as to the respective rights of Roman Catholics and Protestants.

The present system is the result of much careful thought at the time of confederation, 1867. Sir A. T. Galt, Sir William Dawson, Hon. Senator Ferrier and others were then most vigilant in protecting Protestant interests, and through their labors there was provided a system as perfect as the circumstances of our mixed population could allow. Apparent defects are accidental in the administration and not essential in the system. The management of our schools, not being controlled by the executive of the government, as in some other provinces, is free from political partizanship. It is vested in the superintendent of public instruction and the council of public instruction, which is composed of (a) the Roman Catholic bishops (11), (b) the same number of Roman Catholic laymen, and (c) the same number of Protestants. The council seldom meets, and only for matters of common interest. The two sections, Roman Catholic and Protestant, are constituted into two committees, each without any interference, having almost absolute control over its own schools. The Protestant committee is allowed to enlarge its membership by adding five associate members and a representative annually elected by the Protestant teacher's association. In the syllabus of the work of the Roman Cathalic schools, emphasis is given to religious instruction, including prayers, catechism, sacred history and morals, and teachers are required to aid the cure in preparing children for their first communion. Each schoolhouse must be furnished with a crucifix or a cross, or an image of the Virgin.

In the Protestant schools the first half hour of each day is devoted to opening excercises, in which are commonly included singing and prayer, frequently only the Lord's Prayer, study of Scripture and morals. The course of religious instructions includes large selections from Old Testament history, the Gospels and Acts, and the memorizing of considerable portions of the Gospels and Psalms, besides the Decalogue, the Lord's Prayer and Apostles' creed. All Protestant ministers of religion are visitors of the Protestant schools. There are 42 inspectors in the province, of whom 10 are English. Of necessity, sometimes inspectors have to visit schools of a different faith. This is true of both classes. It is to be borne in mind that in cases of one half of the counties or electoral districts in the province, there are no more than three Protestants in each, and in many none at all. As to the division of funds, the legislative grant for superior education, which includes colleges, academies and model schools, is divided according to population, the Protestant commissioners thus receiving one-seventh. Of the grant to the normal schools, one third goes to the Protestant and two thirds to the two Roman Catholic institutions. The elementary school grant is apportioned to municipalities according to population and sub-divided within these according to school attendance, if division is required by the existance of dissentient schools. The poor municipality's school fund is divided according to the population of the Province and is administered by the two committees respectively.

What are the methods of relief for the minority? It may here be premised that the "dissentient" school provided in the solution of the problem is not necessarily a Protestant school. In very many sections of the province Roman Catholics are in the minority and their schools then become dissentient. The popular idea is quite incorrect that in Quebec all the public schools are Roman Catholic schools, and all Protestant schools are "separate schools." The first method of relief, then, is by dissent. Any persons of the faith of the minority may give notice of dissent and take steps to form a trustee board. Somewhat arbitrarily, the number and name of "three trustees" are reserved for dissentients, while the school of the majority is managed by "five commissioners." To organize school must have at least twenty children of school age, and if a dissentient board fail to have a school in operation for one year it may be disbanded by order-in-council. The second method of relief is for any one of the minority, if there be no dissenting school, to send his children and his taxes to an adjoining municipality. The third method is for the dissentient corporation to unite with a neighboring municipality. The fourth relief is that provided by an act of 1890, which relates to the readjustment of boundaries of school municipalities in which, merely to suit the convenience of the majority, the boundaries might otherwise be so changed as to wipe out the dissentient school. This act provides that such changes may be made to apply only to the Roman Catholics or to the Protestants as the case may be, so that Roman Catholics may change boundaries to suit their own ecclesiastical interests, and at the same time the territory of the dissentient trustees previously mapped out, may remain unchanged. These various methods of relief are probably all that comes within the range of practical legislation. If a Protestant family is so isolated that there is not another Protestant within 50 miles, it is scarcely conceivable that legislation could be provided for these, and such cases are quite numerous.

The result of the system may be shown in a few leading facts from the last report of the department, initials representing the two denominations', schools: R. C. 4,886; P. 1,002; scholars—R. C. 265,132; P. 37,071; attending schools of different faith, R. C. 2,868; P., 1455; teachers, R. C., 8,294; P. 1,371; without diplomas, R. C., religieux, etc., 4,066; P., 85; smallest average salary, female elementary teachers without diplomas, R. C., $78; P., 151; largest model and academy male teachers with diplomas, R. C. $491; P., $835; French scholars learning English, 58,645; English learning French, 21,725. The population of the province last census was R. C., 1,291,700; P., 196,826. It is to be remembered that a very large proportion of Roman Catholic educational work is done in institutions outside the provincial system, and of which no report is available. The fact is of interest that the demand for qualified teachers in Roman Catholic schools is very strong and the decrease in the number of Roman Catholic teachers without diplomas is very marked. The average salary of Protestant teachers compares favorably with that of the United States, and is higher than in many of the states. The American average of salary for all grades is $260, and for Protestant teachers in Quebec the average is $240.

Special mention should be made of the Protestant schools of Montreal, which are subject to provincial law, except as modified by special legislation They are managed by six commissioners, three appointed by the crown and three by the city council. The advantages of such a method of appointment are quite market, notwithstanding its anamoly in this democratic age. The name of Principal MacVicar, chairman, deserves here special mention for his twenty-two years most valuable service. The board has a wealthy constituency. The result in its income from taxes is about the same as that of the Roman Catholic board, although it has only fifteen schools to support, while the Roman Catholic board has 41. In consequence, the Protestants have a school equipment unsurpassed in the Dominion.

What are the grievances of which Protestants may complain? The composition of the council of public instruction is not one, especially as this does not interfere with the complete control by the Protestants of their own schools. It would be as reasonable to complain that the legislative assembly is not equally divided between Roman Catholics and Protestants. Is their a grievance in the method of dividing the taxes of commercial corporations according to school attendance and not according to faith of stockholders? Most Protestants say there is, and in Montreal especially the Protestant schools suffer very heavy loss by this method. Yet, taking the whole province together, there is another side even to this subject. There is a grievance, and it is most serious, but it does not attach to the system, in the method of changing boundaries of parishes, with a result of frequently shutting up a poor, struggling Protestant school. If over-zealous clerics and politicians unite for such an object they can do much harm, even in spite of the system and by ignoring the excellent law of 1890 above referred to. Yet, such a grievance as this is accidental. Responsibility, therefore, is not with the system, but with its administration, for, in the case of change of boundaries, time is given to notify the minority, that it may make all needful representations to the government before the order-in-council is passed for the change. The Protestant schools of Quebec are better than strangers generally suppose, and that in spite of most discouraging difficulties. We have, however, a fair system in which to make the most of our opportunities. It is not the fault of the system if the Protestants in many parts are few and scattered. It is not the fault of the system, if, in some localities, there is a lack of public interest. The same may be said of Ontario and New York. It is not the fault of the system if the legislative grant for public schools is small and less than in other provinces.

Crow's Nest.

The great variety of opinions expressed concerning the Crow's Nest Pass railway are no doubt largely due to a general lack of information. How can one say what the government ought to do about the construction of a railway without knowing even approximately what the work would cost, or what would be the extent and value of the territory and resources developed? We are told that there are immense areas of coal lands on the route, but these lands have not been explored and no one seems to know what they may contain. The gold fields alone comprise a valuable property, but how far they may justify a large national expenditure, is still a problem. It is, however, an important circumstance that the Canadian Pacific Railway company, whose officers know more than any other responsible body of men about the cost of the undertaking and its possible value, is pushing on the work of construction on its own account from Lath Bridge towards the pass. If a great corporation like the Canadian Pacific wants to build this admittedly useful road, we see no reason why it should not be allowed to go ahead But when it comes to voting a federal subsidy, and granting exclusive interests in the coal fields, and the sole right to use the pass through the mountains—that is another matter. St. John Sun.

DIED.

At Summerside, on the 19th ult., Charles Donahoe, in his 77th year. R. I. P.

At Malden, Mass., Feb. 25, Adelaide Regina, beloved wife of Richard J. Butcher, formerly of this city.

At Ashville, North Carolina, on the 9th inst., Leah, dearly beloved wife of Angus A. McLean, of this city.

On the 12th inst., at the P. E. Island Hospital, Robert Bruce Stewart, Esq., of Strathgartney, aged 54 years.

At Lot 11, on the 26th ult., Cornelius Kilbride, in the 86th year of his age. He was the oldest of a family of seven brothers, three of whom survive him, and he leaves a wife, five sons and two daughters to mourn their loss. R. I. P.

Suddenly, in East Boston, of heart disease, on the 7th March, Sarah M. Guernsey, daughter of Thomas and Susan J. Guernsey, of West Cornwall, P. E. Island, in the 19th year of her age. Deceased left home in the full enjoyment of health, and was, at the time of her death, visiting sisters and other relatives in East Boston.

At her residence, Glengary, Lot 7, on Sunday morning, 7th inst., after a short illness, Mary Anna Bella McKenzie, beloved wife of Joseph Griffin and youngest daughter of Bennet McKenzie, of Campbellton, Lot 4, in the 30th year of her age, leaving a sorrowing husband and three children, who have the sympathy of a wide circle of relatives and friends. Deceased was an intelligent, amiable, and virtuous woman, and possessed many excellent qualities which rendered her very popular and caused her to be highly esteemed by her numerous friends and acquaintances. The funeral took place on Tuesday the 9th, and was one of the largest ever witnessed in Lot 7. Her remains were conveyed to St. Mark's Church, Lot 7, where the last sad rites were performed by the pastor, Rev. Father Burke. May her soul rest in peace.

At 10 Jeffreys St, East Boston, on the 1st inst., James Herbert, son of Angus and Annie McInnis, aged 5 years and 6 months.

In this city, on March 15th., Patrick McAree, aged 89 years. R. I. P.

At Vernon River, on the 15 March, 1897, James Hayden, Esq., aged 75. He was a man of sterling integrity and was greatly esteemed.

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170 yards 42 inch wide Dress Goods in pretty checks, colors, as under:

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