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ARCHBISHOP OF REGINA

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in the

Province of Quebec

*ADDRESS DELIVERED AT
THE CANADIAN CLUB OF
REGINA, NOV. the 8th 1916*



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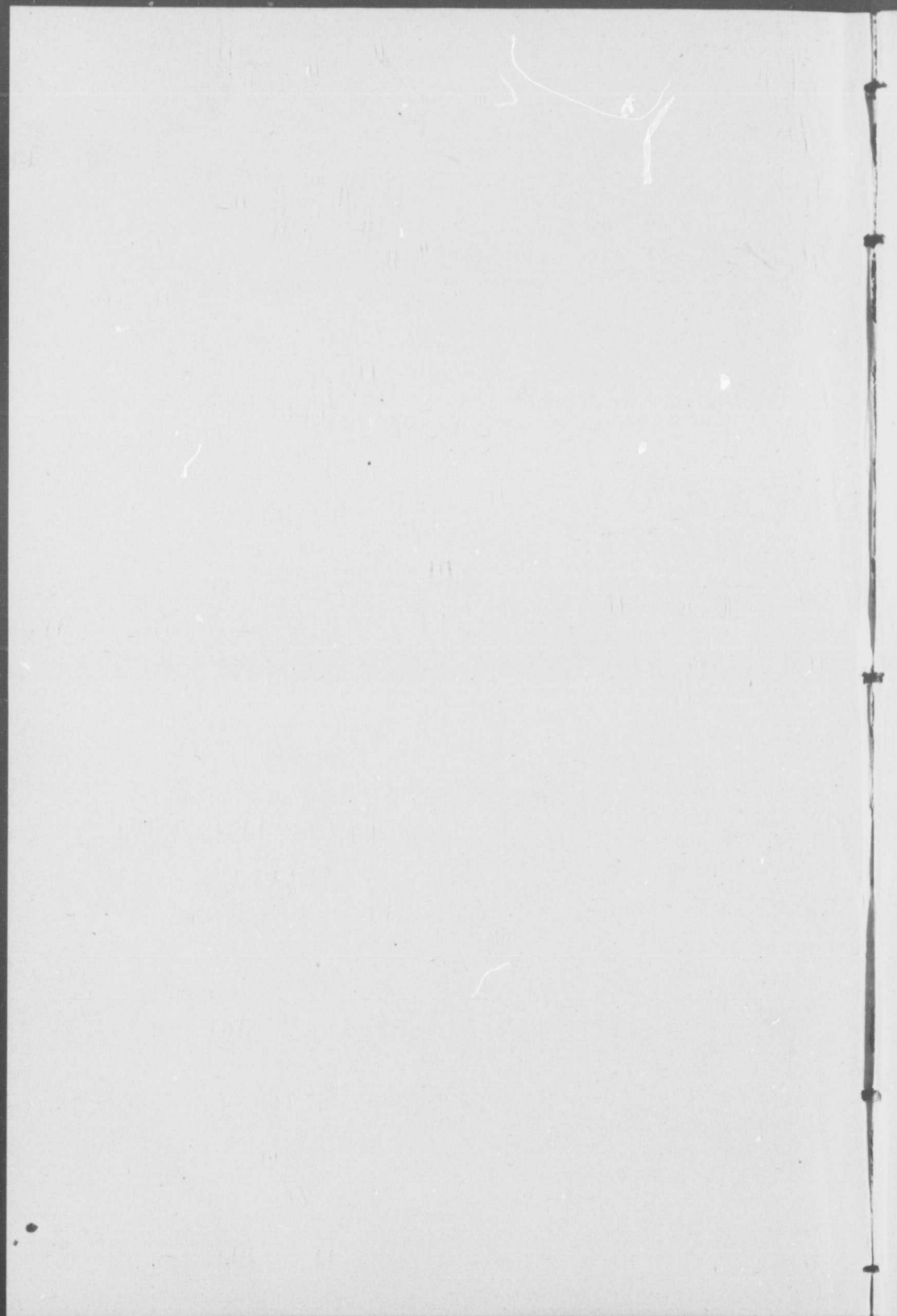
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MR. CHAIRMAN,

Gentlemen,

I have spent nearly forty years of my life with the young. I found my happiness in sacrificing my life for them and I did my best to give them a good intellectual and moral formation which I know to be as profitable to them as it would be beneficial to our beautiful and beloved country.

Those years were for me most happy ones; for I knew that these young men would later on give to others in proportion to what they had received, and that, if I had helped them, if I had devoted myself to them with my whole heart, their fruitful works would be partly mine, that a bond would always unite us, and that when I had passed away, my tomb would still speak on the earth, whilst my soul would enter on eternal rest.

I always tried to make them understand that they should not regard life as a theatre in which one has only to amuse oneself, that their youth was the seed time of life, the period during which habits are contracted which will last for ever, and that if they did not wish to be later on lost in the indifferent and forgotten crowd, if they wished to mark their place among their fellow citizens to make this place distinguished and predominant, they should accustom themselves to fulfill their duties, to acclimatize effort and sacrifice in their youth, so that these might bring forth every variety of fruit in their mature age.

Nothing will ever make me lose the remembrance of these laborious years, whose image is ever present to my mind, dearer than ever now that the day of life is declining.

The Canadian Club of our dear capital has paid me the signal honour of inviting me to give a conference to its members, leaving to me the choice of a subject. I have chosen the one most familiar to me and the one which at the same time seems the best to be studied by those who have at heart the progress of our country.

I shall then speak of the school question which has always attracted the attention of all serious minds; for all know that the school is the arsenal where the child finds the weapons which he must use in the combat of life. I shall then tell you what is done in the Province of Quebec which I know best, for the instruction of children and youth.

I remark more and more that we do not know one another well enough, and I know that we have every thing to gain in becoming better acquainted. If I could help to make certain prejudices disappear, to form a more lively sympathy among citizens who live too much separated from one another, in a country so vast as is ours, I would receive the richest recompense which I could wish for this work done with pleasure for fellow citizens whom I have learned to esteem and to respect.

HARMONY BETWEEN THE RACES

You are all aware that in the Province of Quebec out of a total population of 2,003,223 inhabitants, 1,605,339 are from French origin, and 1,724,683 profess the catholic religion. Thus the catholics are eighty six per cent of the population. Owing to the well regulated scholastic administration, the best of understanding reigns between the two races and among the members of the various religious dominations. All understand that they should live in harmony, all are aware that most nations have been formed from heterogeneous elements as their flags are formed of morsels of silk or of wool of different colours sewn together.

Stone and brick are not homogeneous, yet both are employed in the most lasting and most solid monuments. What is needed to unite them? A little cement; that is all.

Well, the cement has not been wanting between the two races which share the Province of Quebec; for, in the first place there exists between them a common aim of activity, a common aspiration to form in the North of America a magnificent nation under the protection of England.

Besides, there exists between the two races a multitude of common interests and common religious beliefs truly fundamental. All believe in the Bible, the Book of books, and in the Divinity of Jesus Christ, the King of nations. All have received from the Man-God the great principles of charity, of fraternity, of toleration and of justice which have regenerated humanity and which can produce unity where diversity reigned, calm where there formerly was trouble, harmony in place of discord.

It suffices to cast a glance over the scholastic system of the Province of Quebec in order to recognize the spirit of justice and of generosity shown by the majority in the adoption of the regulations which always place the protestant minority on an equal footing in all questions of general administration and sometimes gives them superiority in the distribution of government grants.

Nowhere else can be found a school law more just, better directed, more in equilibrium, more careful of the rights and legitimate desires of the minority. With a perfect understanding of the political and religious state of the Province, a plan of school organisation has been conceived which manifests an equal respect for the general rights of the national instruction and for the educational liberty of the various ethnical groups.

And the protestants of the Province are unanimous in praise of this law and of the generosity with which they are treated by their brethren who are the great majority.

Only a few months ago, Mr J. C. Sutherland, general inspector of the protestant schools, wrote a public letter in which he says: "In the Dominion in general it is not acknowledged as it should be that we, who compose the English minority in Quebec, enjoy an absolute home-rule in matters of education. The organisation, discipline and administration of our schools depend solely on the regulations made by the protestant committee of public instruction. It is this committee which decides what subjects and what languages shall be taught in protestant schools."

In the same letter, Mr Sutherland adds that the article 93 was inserted in the British North America Act to safeguard the rights of the protestant minority of Quebec. It was the only Province in which it was feared that the rights of the minority would not be respected from the time that the education would be left to the Provincial authority.

"Now, continues Mr Sutherland, while in the other Provinces of the Dominion, this article has caused so many difficulties in the course of the last forty eight years, the protestant minority of Quebec has never been obliged to appeal to it to make its rights respected. It has always been honorably carried out by the Roman majority of Quebec, and in my idea it is a duty incumbent on all protestants to acknowledge it."

Doctor Parmelee who is at the present time the protestant secretary of the Council of education, wrote last year that nowhere in the world is there an educational system productive of more happy fruits and conceived with a more just idea of liberty and patriotism.

The reverend Mr J. W. Shaw wrote: "The Catholics of Quebec treat us in the matter of public instruction with a generosity to which I am pleased to pay homage. We control our taxes; we have a generous share in Government grants; we train our own teachers and we make our own regulations for our schools".

And this broad-mindedness which has governed the making of the law of the schools now in vogue has always directed the public men of the Province of Quebec.

As early as 1827, the Englishman Labouchère in speaking of the French Canadians said: "Let any one point out one single law made by the Assembly of Quebec against the English colonists".

In the course of the debates on Confederation, Mr Rose, delegate from Montreal-centre, rendered this striking testimony to the French Canadians: "We, English protestants, can never forget that even previous to the Union of the Provinces, when all the power was in the hand of the French majority, they granted us without restriction all our rights to the separate schools. We can never forget that they never tried to prevent us from educating and instructing our children according to our own views, and that we have always had our just share of the grants under the control of the French majority together with every facility of establishing separate schools wherever we so desired".

An English historian Castel Hopkins said of the educational system of the province of Quebec: "This system is absolutely remarkable as having been created in a Province dominated by one race and one religion, yet nevertheless conceived and practised with perfect equity towards the minority".

Some years ago, the "Globe" of Toronto published an article in which it stated: "Those who doubt that the population of the Province of Quebec is exempt from religious intolerance should study the manner in which the protestant minority is treated in the matter of education. The two hundred thousand protestants of the Province have nine hundred and sixteen schools supported by the Government and controlled by the protestant committee of the Educational Council. Besides, there is an annual grant to the protes-

tent High Schools, Academies and College. There are eight protestant inspectors named by the Committee and paid by the Government. In fact the protestants of the Province receive much more than their share of the money devoted to education if number is the standard of comparison".

As far back as 1864, according to the report of the Superintendent of that period, the grant allowed to the protestants for superior education was as high as thirty per cent, while a grant according to the population would have given them only fourteen per cent.

Whoever has studied this law regarding education knows that the catholic and French majority has never thought of imposing upon the minority an intellectual formation repugnant to it, and that this minority has always had in the direction of its schools the greatest liberty of action. The majority has followed to the letter the wise counsel which Sir William Dawson gave in 1864 to the members of the "Provincial Association of Protestant Teachers": "We must be well penetrated with the idea that in a Constitutional country, we should not wish to force upon others what does not suit them, and that it is only by a system of reciprocal concessions that we can attain good results".

GENERAL IDEA OF THE LAW

Primary teaching

The following is a general idea of the law concerning education in the Province of Quebec.

The instruction of the people has rightly been withdrawn from the direct and changing influence of the various political parties. At the head of all school organisation there is The Council of Public Instruction whose duty it is to make the school regulations, to choose teachers, to approve the books, to allot the Government grants, etc.

This Council is composed of highly recommendable men of the different religious denominations. It is divided into two sections or Committees formed respectively of catholic members and of protestant members. Each Committee has its distinct sessions, names its president and its secretary. All that concerns the Roman Catholic Schools is subject to the exclusive jurisdiction of the Catholic Committee, all that concerns the instruction of Protestants belongs to the exclusive jurisdiction of the Protestant Committee. It is only when questions relating to both religious beliefs are to be discussed, that they unite under the presiding of the Superintendent of Public Instruction.

The Superintendent is "ex officio" a member of each Committee but has the right of vote only in the Committee to which he belongs by his religious belief.

Each of the Committees of the Council can receive by gift or legacy or otherwise, movable or immovable goods of which it can dispose for educational purposes.

Any legacy made to the Council of Public Instruction without the testator having designated for which Committee it was destined, must be handed to the Committee of the religion professed by the testator at the time of his death.

If the testator was neither Catholic nor Protestant, the legacy must be divided between the two Committees according to the proportion of Catholics and Protestants in the Province.

For purposes of education the Province is divided into districts which are termed school municipalities.

Each of these municipalities is directed by a commission of five members called School Trustees.

A certain number of tax payers who do not profess the religious belief of the majority of the population of the municipality in which they reside, have the right to a separate school commission.

The school trustees of two adjacent municipalities, incapable of maintaining a school in each of these municipalities, may unite and may establish under their collective administration, a school situated as near as possible to the limits of the two municipalities in such a way that it may be accessible to the two.

Furthermore, each time that in a certain district the children of the minority are not numerous enough to establish a school district, they may attend a school of their belief in the neighbouring district.

When in a municipality the religious minority declares itself dissentient, the majority keeping the school house must refund to the minority an amount proportionate to the primary valuation of the properties which were taxed to build it.

The Commissioners or Trustees have the right to levy taxes on the immovable property of the corporations and companies legally established. When there is a separate school in the district, the taxes must be divided between the schools in proportion to the number of the children who attend them.

The Government grants must be allotted each year to the catholic and protestant schools in proportion to the catholic and protestant population of the Province, at the time of the last census.

In every municipality of the province, the persons professing the jewish religion must pay the school taxes to the corporation which is under the control of the protestant Committee.

To have a just idea how it is insisted upon that the rights of the minority be respected, permit me to quote a letter which the Superintendent wrote last year to the inspectors: "This year, he told them, each time that you remark negligence on the part of the trustees concerning the teaching of

the mother tongue in mixed schools, please inform me of it immediately after the visit to the schools, by special letter. Warn the Trustees that, if they do not render justice to the minority in their municipality, be it French or English, I shall deprive their municipality of the Government grant."

In the Province of Quebec all children from seven to fourteen years of age must attend school. The parents of those who do not attend are obliged to pay their full share of the taxes levied by the trustees.

There is not perhaps such a strict law regarding compulsory education as in certain other provinces. The necessity of more rigour is not felt, for the average attendance in the schools of the Province of Quebec is far greater than that of most of the other Provinces.

In the country schools, the children are taught the rudiments of farming, the vocation to which most of their lives will be devoted. We all know that it is in the school that the child receives those early impressions which last; that the inclination for a particular calling, there engendered, is pursued with avidity and eagerness, and its advantages appreciated.

The school-masters and mistresses likewise endeavour to inspire in their pupils, each according to his intelligence and age, a taste and knowledge of things agricultural. They inculcate the necessity of love of their future calling, of never seeking to change the life in the country for that of the city or factory, and they impart to them the knowledge requisite to study with profit a book on agriculture and to follow with advantage an agricultural conference.

Near to the schools are what are termed school gardens. These are small patches of ground upon which the scholars, under the guidance of their teachers, lay out a kitchen garden in miniature. There the pupils put their own hands to the work. Not only must they assist the teacher in it

cultivation, but they are entirely responsible for their own squares and corners of ground.

The Department of Agriculture encourages this movement by furnishing to each school the seeds and fertilisers. The child on the other hand is recompensed.

There are to-day nearly one thousand of such school-gardens with twenty thousand school gardeners.

As every one knows, the birth rate is very high in the Province of Quebec which is the country where the number of births as compared with the population, has the highest percentage. Of all the civilised countries this province is that in which the natural increase of population is the most considerable.

As the children are numerous in the family, the purchase of books becomes a heavy burden for the parents. The Government comes to their help and furnishes gratis to all pupils of the elementary schools, books prepared under the direction of the Council of Public Instruction by competent specialists.

In the Province of Quebec, out of a hundred persons over five years of age, eighty seven can read and write against seventy eight in 1904.

The administration of public schools is controlled by school inspectors who receive their instructions from the Superintendent. These fonctionnaires are named by the Government after special examinations. They must be at least twenty five years old, and holders of diplomas of a superior school; they must have taught during at least five years and not have left teaching for more than five years. They visit the schools twice a year and give to the teachers a pedagogical conference so as to remind them of their duties and to point out the defects remarked during the course of their inspection. They must notify the Superintendent as to the teachers who have fulfilled their duties with the most zeal and have obtained the best results in their teaching.

The Government offers premiums for merit. There arouse a legitimate emulation in the teaching body and have produced appreciable results; for, the teachers who strive to obtain them, esteem these premiums not only for the help thus received but also for the honour thereby conferred upon them, the honour which accompanies them.

There are catholic inspectors for catholic schools and protestant inspectors for protestant schools.

After twenty years of service, if the bad state of their health renders the teachers incapable of further duties, or as soon as they have reached the age of fifty six years, they are entitled to retire on a pension.

In each inspectorate, the Government grants five premiums to the municipalities which most endeavour to promote instruction and these premiums arouse a praise worthy emulation.

Two educational journals are published by the Government "L'Enseignement primaire" published in French and "The Record", published in English. These reviews are carefully made and are sent gratis to all teachers in the Province and inculcate the most useful and most sane pedagogical notions. For the same purpose, each school receives pedagogical treatises from the Government.

To obtain a just idea of educational progress in the Province of Quebec, it suffices to compare figures.

In 1905, there were six thousand and forty school districts and in 1915 nearly seven thousand. Three hundred and fifty thousand pupils frequented the schools in 1905 ; four hundred and fifty thousand attend to-day.

For the benefit of those who have not sufficiently attended school in their childhood, the Government has founded in the cities, towns and principal villages of the Province, what are called night classes. Last year there were sixty eight attended by seven thousand pupils.

Elementary teaching in the Province is SEPARATE, that is to say, the protestants as well as the catholics have their own schools; it is denominational that is to say, every elementary school is based on religion.

Protestants as well as catholics have understood that it is necessary to render the rising generations not only more learned but also more religious; they have understood that to cast a youth without religious principles into the midst of the world, is to launch forth into the tempest a vessel without rudder and pilot.

They have desired that masters might give to the children, with the knowledge which is useful, the religion which is indispensable, with instruction which is good, education which is still better.

All are of the opinion of the great French protestant statesman and historian, Mr Guizot, who declared "that the moral and religious instruction should not like arithmetic, geometry, spelling, be a lesson which is given, in passing, at a fixed hour, after which it is put aside; what is necessary is that the atmosphere of the school should be moral and religious, that religion should reign over the whole education and form part of every action of master and pupil."

All are convinced that, to-day as at the beginning of society, religion is still a powerful agent of morality and education. On the rocks of egotism, on the sand of frivolity, it freely sows virtue and devotedness and it has for the evils of this life consolations of which the secret is possessed by nothing else. For them religion is and ever will be the most solid, as it is the most ancient base of human society.

A difficulty arose for the protestants who belong to different sects. They came to an understanding with regard to texts books. They approved some in which were contained some chapters of the Bible, certain prayers, practical counsels to which no one could have any objection, and

these are the books which teachers place in the hands of the pupils and which they explain to them.

Concerning this delicate subject, the protestant secretary of the Department of Education wrote last December: "It may appear strange that difficulties do not arise either from certain teachers sincerely attached to some sect or other, or from questions put by the pupils. In reality the teachers are intelligent enough to understand the conditions in which they are placed and have sufficient common sense to act with the requisite delicacy".

In studying this law, it seems then that the rights of parents over the education of their children, that the rights of religion over the formation of their mind and heart, that the rights of the state over the preparation of future citizens, are perfectly safeguarded.

And this fact M. Magnan, Inspector general of catholic schools, does not fail to affirm in a report to the Government after his visit to Europe, where he went to study the educational systems in vogue. He says: "After having studied on the spot and in the official documents of the school organisation of France, of Switzerland and of Belgium, I think that I am justified in asserting that the system of public instruction in the Province of Quebec is superior to those in the above mentioned countries, from the standpoint of well understood liberty whence springs peace and harmony in a country inhabited by peoples of different nationalities and religions".

This system has, besides, the great advantage of being withdrawn from politics, in the sense that the chief of the elementary education, the Superintendent, remains in office even though the Governments pass. It is the same with the Council of Public Instruction composed of members named for life.

We have not forgotten that at Paris in 1900, the jury,

named to examine school works, awarded a "Grand Prize" to the Province of Quebec, and this is the highest appreciation which could be given to its teaching.

I must add that the Province is covered with a magnificent flora of religious congregations devoted to the teaching of girls and boys. It is a militia inflamed with the ardour of charity, disengaged from all bonds, trained to abnegation, ready for all labour.

Thousands of parents confide their children to these religious, men and women, who offer so many guarantees of competence to families and society.

For instance the admirable Institute of the Sisters of the Congregation of Notre-Dame, founded at Montreal by Margaret Bourgeois in 1653, possesses 1349 teaching sisters and in the one hundred and forty houses which they direct, there was last year, 39,980 pupils.

It must be remarked that all these Brothers, all these Sisters must have made their studies before being admitted into the Institute whose end is education. After their admission, all their studies are directed towards this end. Their novitiate of three or four years is a veritable normal school. The rule which they follow, the work to which they devote themselves, the end of their existence, is the instruction and the education of youth. This task is not then for the religious teacher a passing work, a means of elevation to a superior position, a pathway to other things. No, for such a teacher, it is an apostolate, it is his whole career, his whole life.

And one must see what great success they obtain in teaching. If in that Province there were established competitions such as those which formerly took place between secular teachers and religious, the result would be similar to those of Paris. This great Capital gave each year a certain number of scholarships to be competed for by establishments

for elementary education. Now, in a period of thirty years, out of 1445 such scholarships 1148 were won by the Brothers and 297 by seculars.

The greatest number of these numerous schools of the Brothers and of the Sisters cost the Government nothing and give to thousands of children an intellectual and moral formation of which the whole Province benefits.

SECONDARY EDUCATION

The Province benefits also by the sacrifices made by certain priests who direct twenty one classical colleges and give a secondary education to more than ten thousand young men. These colleges are self-supporting.

It is in one of these seminaries that I passed nearly fifty years of my life and I was always happy there. At the beginning, as a pupil, I benefited by the sacrifices which the directors made to give me a good Christian education. Afterwards I tasted the sweet pleasure found in sacrificing one self for others above all when those others are young men, the hope of the country, young men whose minds and souls are opening beneath the rays of the sun of virtue and of science and who are preparing for their great destinies.

In these educational institutions, priests chosen from amongst thousands cultivate the conscience of their pupils, train their will and purify their heart while they develop their intellect, their memory, their judgement, their imagination. These priests of whom many have studied in the great universities of Europe, work with an ardour beyond all praise at the intellectual and moral formation of their pupils so that when they leave college they may present to their fellow citizens not only an enlightened intellect, a good judgement, but also a spotless soul, a tranquil conscience and a cloudless brow.

These priests are animated solely by the desire of doing good as is proved by the fact that they receive a salary of only one hundred dollars per year, that is to say, just enough to defray the expenses of their clothes.

The pupils are fully aware of this devotedness; they appreciate their disinterested affection and show by their conduct that the ancients were right in saying that youth allows itself to be led and governed: "*Mallis et apta regi*" Nearly all endeavour to be virtuous; and those who have not enough will and courage to succeed perfectly, have enough conscience to acknowledge it and to sigh over it.

A great number of these professors assemble each year at the Laval University to which all the colleges are affiliated, to study the best means to be taken for improving the teaching, so as to give to the thousands of young men confided to them by Providence a careful education and a brilliant and solid instruction.

I have never seen and there cannot be found anywhere an assembly of men more intelligent, more learned, or animated with better dispositions. This contact, these frequent relations of men who are only animated by the desire of doing good can have only the best results for the development of education in the Province.

I have visited the different countries of Europe; I have seen what is being done in the different institutions of secondary teaching; I have studied the programmes followed in these educational establishments; I have made myself acquainted with the examinations which must be undergone by the pupils in order to obtain diplomas, and I do not hesitate to assert that the course of studies is at least as thorough in our colleges of Quebec, and that the teaching staff is as well prepared for its task.

It is true that all these establishments for secondary teaching are under the direction and in the hands of priests.

But this is to the advantage of all concerned. The sacerdotal character takes away neither the intellect nor the heart. The priest, detached from the goods of this world can more easily give himself up to works of the mind, can more entirely devote himself to the difficult, if not ungrateful, task of the formation of youth.

And this is easily understood. In all human functions, people work either for themselves or for those dear to them. They follow such or such career for their own interest. However desinterested certain acts may appear, there is in them always a seeking for profit or renown.

But when one is a priest, and hopes with God's help to ever keep a sacerdotal heart and an apostolic soul, one must think only of others. Nothing is easier than to love them and thence to do them good there is but one step to make: for says Lacordaire: "God has willed that no good can be done to man except by loving him, and that insensibility should be incapable either of enlightening him or of inspiring in him the love of virtue".

If the numerous colleges and seminaries of the Province of Quebec had not been founded and were not supported by priests, they would not exist. The government in spite of the best of goodwill would not have been able to establish them. The erection of these colleges and seminaries has cost over ten millions dollars and the annual expenses are more than one and a half million. More than ten thousand pupils attended last year and for many years past these institutions have given to the various professions, both secular and clerical, men of high aims, of unshaken convictions, who have rendered signal services to the country.

UNIVERSITY EDUCATION

All these colleges, as well as the High Schools, prepare Catholic and Protestant children for the Universities of which there are three in the Province: McGill University at Mont-

real, Bishop's College at Lennoxville and the Laval University at Quebec which has a very flourishing branch in Montreal.

McGill University named after its founder who bequeathed to it funds of considerable value, was founded in 1811 though its Charter dates only from 1827. It is administered by twelve directors. The Governor General is the Visitor. This University has a superb organisation. Its courses are followed by a great number of pupils from the Provinces and even from the United States. Last year there were one hundred and thirty six professors and fifteen hundred and seventy five pupils. Its library contains one hundred and eighty four thousand volumes. It has been able to exist and develop, thanks to important gifts which amount to several million dollars. It spends annually more than one million.

The University of Lennoxville more commonly known under the name of "Bishop's College," was founded in 1845 by the Very Reverend Dr Mountain. It is under the direction of the Anglican Church. The chief aim of its foundation was the study of Theology. To-day it has courses for Arts and for medicine. Last year there were about sixty students in attendance.

Laval University exists since 1852. For a long time previous there was question of founding a university where young French Canadians would be prepared for the different professions. For this purpose it was necessary to have immense sums of money for the erection of suitable buildings, a distinguished and learned staff, great influence to obtain civil erection, lastly a perfect organization to attain the desired end. All eyes were cast on the old Seminary of Quebec, directed by eminent priests, possessing considerable property, which had been bequeathed to it by its Venerable founder, Monseigneur Laval, it appeared to be the corporation most worthy of undertaking this useful work.

At that period, Canada had as Governor an eminently distinguished man, remarkably broad-minded. Lord Elgin understood the just desires of the French Canadians and took upon himself to obtain from the English Parliament their realisation. Rev. Father Casault, superior of the Seminary set out for London and obtained easily a Royal Charter with the most extensive privileges, a Charter which guaranteed to the French and to the Catholics absolute liberty in superior education.

It is stated in the Charter that the Visitor of the University will always be the Archbishop of Quebec; that the office of Rector, the most important in the University, will always be filled by the Superior of the Seminary of Quebec; that the Council of administration will be composed of the Directors of the Seminary and of the three oldest professors in each faculty.

Understanding that the best means of commencing a university is to build *on men*, those in authority sent several young priests, several young lawyers and young physicians, to follow the courses of the most celebrated Universities in Europe. It was well known that it is impossible to obtain a ready made professor of literature, or to produce suddenly a professor of science. For these purposes, years of study, of examinations, of grades are necessary. It was insisted on that the professors should have with their pupils the prestige and authority of unquestionable knowledge.

Even most of the present professors have been to Europe to prepare themselves for giving courses which the pupils follow with as much fruit as interest.

To obtain an idea of the devotedness and abnegation of the priests who founded the University allow me to cite a fact inscribed in letters of gold in the intimate history of this Institution.

In Canada, as everywhere else, poverty has often the

privilege of producing men; "*Fecunda virorum mater paupertas*". Now, at the beginning of the University, several young men whose great talents equalled their extreme poverty, found themselves unable to follow the courses in law and medicine, for want of pecuniary means. Then all the return which the Directors of the Seminary received for the life of sacrifice to which they devoted themselves was their board, their clothes and a trifling sum of a few dollars which they could spend during the holidays. Well! All the directors made the sacrifice of this modest sum to permit the poor pupils to follow their studies at the University.

Their successors have inherited these noble sentiments of the founders of the University. I can assert this without fear of contradiction. I spent forty years among these professors who were as distinguished by their intelligence as by their knowledge. I have always noted with pleasure that all had but one end in view, namely to direct towards the good, to excite to virtue and to penetrate with the principles and with the spirit of Christianity the youth confided to their care, to be educators in every sense of the word, that is to say, to elevate, to enable, to expand intellectually and morally those souls of which they were the guides, counsellors, masters and fathers. And I have seen thousands of young men leave us with something more than a diploma, with a wide awake mind, a well stocked intellect, with resources fitted to sustain them in the rude trials of existence.

This University has greatly developed. It counts to-day three hundred and sixty six professors and two thousand and four hundred students. Forty four houses of education are affiliated to it. Last year it granted three hundred and forty eight diplomas. It possesses the richest museums in Canada, the most precious art gallery in America; its library open to every one contains more than two hundred thousand volumes.

The good that it has done is acknowledged by every one. A few years ago, it celebrated the fiftieth anniversary of its foundation. On that occasion it received from all quarters testimony of sympathy, of admiration, of gratitude. It is a real pleasure for me to quote some of them here.

The Hon. Sir Sanford Fleming, Chancellor of Queen's University, wrote at that time: "The Queen's University cannot forget that Laval University is the expansion of the Grand Seminary which is in its turn the development of the Little Seminary founded in 1663 by the eminent Father of the Church, Bishop Laval, first Bishop of Canada, whose sacred memory is perpetuated in the name borne by the University.

"The whole history of these educational establishments recalls the privations and the numerous trials which only the zeal and the activity which they seem to have received as an inheritance from their first founder have been able to support. The Senate and the Graduates of Queen's University still lamenting the recent death of Principal Grant, that ever devoted friend of the race represented by Laval University, cannot refrain from testifying its admiration for the spirit of true fraternity which has always been shown by its sister University. This latter has, in fact, been ever liberal in its teaching and in its administration, as is evident by the fact that protestant doctors, lawyers and scientists have formed part of its staff. Besides, several public men who have distinguished themselves in the various social careers, have received their education at Laval and have testified, by their broad-mindedness and by the dignity of their conduct, to the excellent intellectual formation which they had received. The University maintains this high reputation, sustained by the present body of professors and by its Rector who, by his knowledge and his zeal in the cause of education, has won for himself the esteem and the affection of all who know him".

And the Chancellor of the Toronto University wrote on the same occasion the following charming letter of congratulation to the Rector and to the Professors: "We congratulate you on this occasion and we cannot forget that your University during the long period of time which has just passed, with no sign of old age but its grace and dignity, has each year formed pupils who in letters, in Civil Law, in medicine, in theology have drawn upon you and upon themselves the greatest honour. For this reason we congratulate you and to bear to you our congratulations we send a most illustrious man, our President, James London, that he may take part in your joy in mingling ours, with it."

Mr John Hamilton, Chancellor of the University of Lennexville, also wrote at that time: "At the beginning of the history of Canada, which saw the rise of your illustrious establishment, in the midst of impenetrable forests and among most furious nations, one could foresee its future glory in the persons of those noble children who, for the cross of Christ, walked with joy even to death. We also, Christians and Canadians like you and with you, venerate these heroes and preserve their blessed memory. Long ago they received their recompense from the Lord and have left to you and to all the Church of God an immortal example.

"Built on the summit of the promontory which dominates our noble river, your university will ever strike the eyes of those who approach our shores. It is not less elevated by the grandeur of its faith, its superior culture, its doctrine. It will continue to consecrate the bread of knowledge; it will ennoble the lives of those who belonging to another race and speaking another language, share with us a common liberty in a common country."

Until two or three years ago, the universities of Quebec were absolutely self-supporting, the Government, which rea-

lizes the great utility of the work which they do, has granted them by way of encouragement a sum which will be increased as the chairs of teaching are founded. McGill and Laval University each receive now twenty five thousand dollars annually and the University of Lennoxville two thousand five hundred dollars.

* * *

Elementary, classical and university education no longer suffice for the needs of our century. In our times, the mechanical, professionnal and useful arts are a social need. We need intelligent farmers, well prepared, to fertilize and cultivate the land and to know how to make it yield the most possible.

We need industrial men to renew and perfect the various processes and thus to be able to produce more and better goods than other competitors.

We need honest bankers who know the secret of circulating money and of saving it.

The Government has realized that it is necessary to prepare young men for agricultural, industrial and commercial pursuits. It has realized that the conquest of science over matter, that its application to industry, to commerce, are immense and that this has revolutionised the world, that steam, electricity, chemistry, etc., open in the material order, the most fertile and most unexpected horizons.

Last year the polytechnic school of Montreal had one hundred and fifty five pupils. It is a veritable nursery of engincers, who cannot fail to render the greatest services to the Province.

A civil engineering school was founded in 1907; a school of forestry was opened in 1910 and both are annexed to the Faculty of Arts of Laval University.

In 1910, the school of High Commercial studies opened the doors to the young men desirous of acquiring a superior course of Instruction which would permit them later on to take a marked place in commerce.

In 1911, two industrial schools under perfect management were established, one in Quebec and the other at Montreal.

These technical schools are in great renown and a great number follow their courses. In 1914, it was decided to establish three others.

The Province possesses three superb agricultural schools generously aided by the Government which give a complete agricultural course.

It possesses also fourteen normal schools supported by the Government, in which young men and women are trained as teachers. Last year nearly eleven hundred pupils attended the catholic schools and more than two hundred attended the protestant schools.

And absolutely in all the catholic and protestant schools of the Province instruction doubtless is looked upon as a very important thing; people are convinced that the young persons who are called to make a career for themselves cannot consecrate too much time to serious and deep studies. It is well known that instruction is to-day more than ever a necessary tool and that, in the battle of life, in the eager struggle to provide for the pressing needs of existence, victory usually goes, if not to the most worthy, at least to the most learned.

But it is also well known that there is something much more important than instruction, namely education, education which is not only the cultivation of the mind by knowledge but before and above all, the cultivation of the heart and conscience by the true and profound sentiment of duty, by the upholding of the legitimate and salutary family af-

fections, by the practice of religious and moral obligations which no one can or should forget, by solid principles, strong and manly virtues: things without which it is impossible to make firm and unshaken bases for human society in the future.

It is probably due to this that the Province of Quebec is the most temperate, the most moral of all the Provinces of the Dominion; that the proportion of criminals is less than that of the other Provinces; that divorces are almost unknown while in the neighbouring Provinces they are on the increase, and that the rural population increases while the contrary takes place elsewhere

* * *

I have believed it my duty to tell you what was done and what is being done still for instruction and education in the Province of Quebec I do not wish to make comparisons, to insinuate that things are done there better or not as well as in the other Provinces. I am convinced that our statesmen have done and still do all that they can to improve the system of teaching. I simply wished to show you that the statesmen of Quebec are not exceptions to the general rule, that they understand their duty, that they possess broad-mindedness worthy of the admiration of all those who do not allow themselves to be blinded by prejudice.

I read once on the coat of arms of a distinguished person these two words: "*Ut prosim*", may I be useful". In speaking of this subject, I had no other intention than that of being useful. I perceive more and more that we are not well enough acquainted with each other. I am convinced that the better we become acquainted, the more we shall love one another, the more shall we esteem one another and the more shall we unite to work together for the welfare of a country which has received from the Creator the most admi-

rable gifts which a people can dream of. Then shall those ideas, those desires be realized, which were lately expressed in the language of the gods by D. F. McCarthy:

“The past shines clear and pleasant;
“There is glory in the present;
“And the future, like a crescent,
“Lights the deepening sky of time.
“And that sky will yet grow brighter
“If the worker and writer
“And the sceptre and the mitre
“Join in sacred bonds sublime
“With two glories shining o’er them
“Up the coming years they’ll climb
“Earth’s great evening at its prime.”