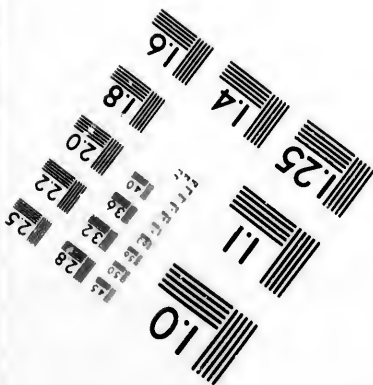
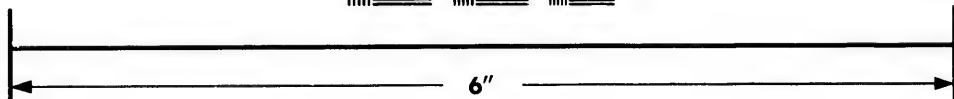
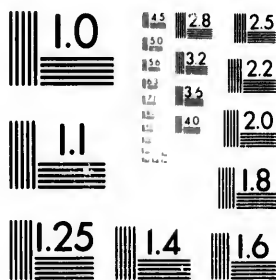


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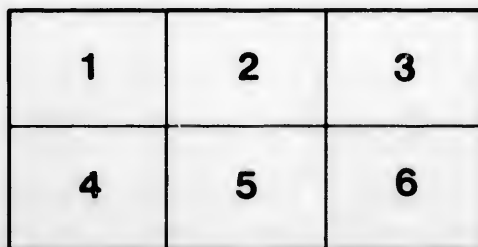
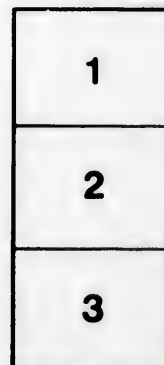
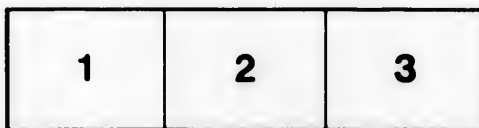
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VERSUS
DENOMINATIONAL
SCHOOLS



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SAINT MARY'S MISSION, B.C.

Partly by the Pupils
of the INDIAN SCHOOL of that Mission.

1881.

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THE
JOURNAL
OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE



Volume 10
Part 1
1910

TO OUR READERS.

Being aware that the public, generally, has not had the opportunity of reading the discussion which has lately arisen on the important subject of Secular Schools versus Religious Denominational Schools, we deem it opportune to have said discussion printed in pamphlet form in order that a question of such paramount importance may be made known to all who take interest in the education of the rising generation.

The petition of the Catholic Bishops of this Province to the Legislative Assembly being the source of the discussion, we shall place it at the head of our pamphlet, after which will follow the articles published lately on the same subject.

We give them as they have appeared in the public press without further comment on our part, leaving them to the judgment of a fair and discerning public.

L.J. D'HERBOMEZ, O.M.I.

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SECULAR SCHOOLS

VERSUS

RELIGIOUS - DENOMINATIONAL SCHOOLS.

PETITION.

To the Legislative Assembly of the Province of British Columbia.

The humble petition of the Catholic Bishops of British Columbia, in the name of the Faithful under their spiritual jurisdiction,

SHOWETH:

First. That the Catholic population paying taxes for public school purposes do not receive any benefit therefrom, as they are in conscience compelled to keep up their own schools in order to procure to their offspring such education as their Church requires.

Second. That the School Law, as at present framed, is partizan, favouring only the sect of irreligionists; and in abolishing religious instruction in order to suit those who do not want it, such law oppresses those who do want religious instruction for their children.

Third. That the absence of religious instruction in school does generally bring forth immoral youths, and consequently is a source of evil. This is a fact acknowledged by Catholics and by non-Catholics.

Fourth. That the present system of public schools requires poor people to pay for the schooling of the rich man's children; whereas the rich should pay for the instruction of their own children, and the State assist in educating the children of the poor.

Fifth. That education is a duty belonging to the parents of the children, not to the State.

Sixth. That we beg of your honorable body to grant to the Catholic minority in this Province the same educational advantages which the Protestant minority enjoys in the Province of Quebec.

Your petitioners therefore humbly pray that your Honorable House favourably receive our request.

And your petitioners will ever pray.

John B. BRONDEL, Bishop of Vancouver Island.

L. J. D'HERBOMEZ, Vicar Apostolic of British Columbia.

P. Paul DURIEU, Aux. Bishop.

SEPARATE SCHOOLS.

Remarks made by the D. P. HERALD about the above Petition.

The three Catholic Bishops of British Columbia are petitioners before the Provincial Legislature for separate schools. It is hardly necessary to say that we are sorry these Bishops should conceive such a step requisite.

The gravamen is that, while paying taxes for public schools equally with those who use them, the Catholics *are in conscience compelled to keep up their own schools in order to procure to their offspring such education as their own Church requires.*

Now, isn't this a little too exclusive? Surely, the Catholic and Protestant youth, growing up side by side in a new country like this, are not so essentially different as to require that each shall have *their own* everything. Let each have their own religion, by all means. But, with unfeigned respect for the opinions of the three Bishops, we are disposed seriously to question whether it would be in the true interests of either that the distinction should be carried to exclusiveness.

Nay, we will go farther still, and question whether, even if they enjoyed the right prayed for, the Catholic inhabitants would, to any great extent, avail themselves of it. If they did, they would contradict history and experience. In Ontario the battle of separate schools for the Catholic minority was fought and won; and what has been the practical

result? According to official returns only a small percentage avail themselves of this privilege.

The petitioners ask for the same educational advantages on behalf of the Catholic population of British Columbia that the Protestant minority in the Province of Quebec enjoy.

Considered as an abstract principle, this is fair enough. But is it practicable? As an abstract principle, what is fair and just in Quebec or Ontario ought, one would think, to be fair and just in Columbia. But it by no means follows that what is practicable in these Provinces would be so here.

In all friendliness and sincerity, we would ask their lordships, the petitioners, to look at the position of this widespread and thinly populated country, and say whether it would be practicable, within the bounds of reasonable expenditure, to carry into anything like efficient and general operation a State system of separate schools.

We know the answer could only be in the negative.

Taking Catholic and Protestant together, the grand difficulty with which the Government have to contend is the impossibility of gathering under one roof a sufficient number of children to constitute or justify anything like a really efficient school, and it is owing to this condition that the cost of education is so disproportioned to numbers and results; and even now there are some settlements where, although possessing the legal number of children, they cannot have

schools because of the inadequacy of the appropriation, while there are other settlements without schools because the legal number of children are not to be found within the statutory area. Divide these, separate the Catholic from the Protestant, and the difficulty would be, if not doubled, greatly intensified.

These remarks would, of course, lose much of their force in the centres of population; but there are not many centres of population in British Columbia, so that it is fair to discuss this question in the light of the exigencies of rural communities.

And, moreover, it should be borne in mind that, in the centres of population, the Catholics are not the only class who, while maintaining schools of their own, have to contribute to the support of the State schools.

And we would just say here, that, to concede separate schools to the Catholics, would be to insert the thin end of the wedge which would shatter the whole system of education; for it can hardly be doubted that the demand for separate schools would not end there — that at least one other denomination would claim a similar privilege. Is there not a little unfairness on the part of their lordships in hitting the weak spot, the blotch, in our educational system?

Why is it *godless*?

The Bishops assert that it was made so to favour irreligionists, *to suit those who do not want religious instruction.*

With shame it must be admitted that there is some truth in the accusation, — enough at least to bring the blush to Columbia's cheek.

But we assert that the system is *godless* chiefly in order that it might be universal, in order, too, that the Catholic might enter as well as the Protestant and drink at the fount of knowledge; and it is hard that, after going to the verge of violating their own consciences with that object, the Protestant majority should have this cast in their teeth by the spiritual heads of the very denomination in whose supposed interests the concession was made. We beg to assure their lordships that no such concession would have been made to *irreligionists*. It should never have been made to the extent to which it has been made.

Finally, it is objected that the system compels the poor to *pay for the schooling of the rich man's children*.

This would be true if it were fair to regard the per capita tax, erroneously called the *school tax*, as the revenue basis of the system, and if State education were confined to common schools. But it is only really true in so far as the high schools are concerned; and this leads to the consideration of how far the maintenance of the high schools can fairly be borne by the State, — a subject the discussion of which must be left for a future article.

SECULAR SCHOOLS.

Answer of Right Rev. Bishop D'HERBOMEZ.

EDITOR HERALD,

In your issue of the 9th inst. I have read with much pleasure your article on *separate schools*. I am happy to find that you have thought it fit and opportune to bring the subject before the public at large. This great question of education is of paramount importance to the Catholic community. Therefore, it affords to me much pleasure to reply, and give our views on the secular school system.

You open your article on the separate school question, by saying: *The three Catholic Bishops of British Columbia are petitioners before the Provincial Legislature for separate schools. It is hardly necessary to say that we are sorry these Bishops should conceive such a step requisite.*

I am of opinion, that you are fair and just enough to acknowledge that the subject in question, being to Catholics a matter of conscience, the Bishops were in duty bound to take such steps, sooner or later. They believe that the time has now arrived to make known their grievances to the public at large, and trust that a sense of fair play and of common even-handed justice will assist them in finding out a remedy.

What are the grievances? You can find them in their petition in which they are pointed out clearly, openly and fairly.

I need scarcely to inform you, that the Bishops have proved the sincerity of their convictions by deeds which answer far more than words. Witness their colleges, academies and schools built by their own individual exertion for no other purpose than to preserve the Catholic youth in the faith of their fore-fathers, which they deem more precious than all earthly things.

Herein you have the best proof required that the Catholics have a deep and invincible objection to that education which is not religious in their sense of the word.

Nevertheless, you seem to infer that we are a little too exclusive, in your saying: *Surely the Catholic and Protestant youth, growing up side by side in a new country like this, are not so essentially different as to require that each should have their own everything. Let each have their own religion by all means.*

You will please observe that, in this particular, the Bishops go a step further. You say: *let each have their own religion.* The Bishops say: by all means let the Catholics have their own schools as well as their own religion.

We by no means claim for Catholic and Protestant youth *their own everything.* It would unfair to attribute such principles to us.

Your question whether it would be in the true interest of either youth that the distinction should be carried to exclusiveness, does not appear to me to be a serious one. You go farther still, and question whether, even if they enjoyed the right prayed for, the Catholic inhabitants would to any great extent avail themselves of it.

Doubtless, you are aware that the Catholics had established schools on the Lower Fraser and in the interior of this Province long before the State had established any in said places. Let them by all means have what they pray for, and then, and not until then, will you be able to judge if they will avail themselves of it.

You say that *in Ontario the battle of separate schools for the Catholic minority was fought and won; and what has been the practicable result? According to official returns only a small percentage avail themselves of the privilege.* Permit me to enquire does it follow that the Catholic minority of this Province would not avail themselves of it?

You say: *The petitioners ask for the same educational advantages on behalf of the Catholic population of British Columbia that the Protestant minority in the Province of Quebec enjoy. Considered as an abstract principle, this is fair enough, and should not be objected to; but is it practicable?*

You admit at least that such demand is fair enough and just in principle, but you ask: *is it practicable?* The Bishops are of opinion that what they pray for is both possible and

practicable. Is it to be supposed for one moment that the Government could not do in this Province what has been done in other Provinces of the Dominion,—Quebec, Ontario and Manitoba, for instance?

In their petition to the Legislative Assembly, the Bishops say: *We beg of your honorable body to grant to the Catholic minority in this Province the same educational advantages which the protestant minority enjoys in the Province of Quebec.* Let the Government grant the same educational advantages as prayed for in their petition, or the equivalent. They ask nothing more nor nothing less.

You say also that *it should be borne in mind that in the centres of population the Catholics are not the only class who, while maintaining schools of their own, have to contribute to the support of the said schools.*

I feel satisfied that you cannot but acknowledge that two wrongs do not make one right. We are thoroughly convinced that it is as unjust towards other religious denominations as it is to the Catholics to be obliged to pay twice for the education of their children.

You say: *To concede separate schools to Catholics would be to insert the thin end of the wedge which would shatter the whole system of State education.* Be it so. Every system should stand on its own merits. The advocates of the secular schools seem to think that there is no better system under the sun than theirs. Let them but give it the device of the king's son

nec pluribus impar. All their boasting will not make it otherwise than it is in reality, *i.e.* partizan, oppressive and unjust.

You ask: «Is there not a little unfairness on the part of their Lordships in hitting the weak spot, the blotch of our educational system?

«Why is it Godless?

«The Bishops assert that it was made so to favor irreligionists, to suit those who do not want religion.

«With shame it must be admitted that there is some truth in the accusation, enough at least to bring the blush to Columbia's cheek.

«But we assert that the system is *godless* chiefly in order that it might be universal, in order, too, that the Catholic might enter, as well as the Protestant, and drink at the fount of knowledge; and it is hard that, after going to the verge of violating their own consciences with that object, the Protestant majority should have this cast in their teeth by the spiritual heads of the very denomination in whose supposed interests the concession was made.»

In the event of your making the secular school system more universal, the Bishops could not in conscience approve of it; neither have they told the Government to make their state schools *Godless or irreligious*; nor have they induced their separated brethren who form the majority in this Province to go to the verge of violating their conscience. It is

for them to see if they have not gone too far already in their compromise. We have every respect for their parental rights. At the same time, we expect from them that they will respect our conscientious convictions.

Being admitted that there is a *weak spot* in the actual secular system of schools, are not those who expose it and seek a remedy the real friends of education, rather than those who, knowing the *weak spot*, try to conceal it? Let the reader judge on which side the unfairness is.

I now ask you in all sincerity:—Should the State confine itself to its own sphere, without interfering with the *parent's rights*, allowing the rich and well-to-do men to pay for the education of their children as they are in duty bound to do, assisting *only* with the educational fund the education of the poor man's children and leaving it optional with parents both rich and poor to send their children to the school of their choice.

In such case, would not the State show itself more fair and just towards all citizens?

Should it adopt such a course, would it not be reasonable to expect that a competition would follow to the great advantage of education itself, that emulation would exist among teachers, and all conscientious scruples being removed, peace and harmony so ardently desired would, no doubt, be more easily attained.

I believe I have here given the opinion of the other Catholic Bishops of this Province on the question of education.

Finally, I can not but strongly recommend a question of such paramount importance to the serious consideration of the Hon. Members of the Legislative Assembly, trusting that in their wisdom and prudence they will find means to satisfy the Catholic minority of this Province, as the Catholic majority did satisfy the Protestant minority in the Province of Quebec.

L. J. D'HERBOMEZ, O.M.I.

Bishop, V. A. of B.C.

New-westminster, March, 1881.

.....

SEPARATE SCHOOLS.

Answer of the D.P. HERALD and his correspondent X.Y.Z.

Separate schools does not, after all, constitute a live issue, so to speak. There is not the slightest danger of any Government, at least for many years to come, attempting to give British Columbia free sectarian schools;—first, because the expense would be too great, and secondly, because the public mind is against it. It is not worth while, therefore, to continue a discussion of this kind when so many really live issues demand attention.

Before dismissing the subject, however, we would just take occasion to say that the term *godless* is not, after all, quite applicable to the present educational system. Let anyone just take up the authorized text-books in use in our common schools and it will be found that the essential principles of the christian religion permeate them from beginning to end.

EDITOR HERALD,

Your correspondent, Bishop D'Herbomez, argues plausibly and arrives at his desired conclusion, but, (as is often done)—from false premises. Thus:—he assumes that our

Common Schools are *Protestant*, whereas we all know they neither Catholic nor Protestant, but purely secular and undenominational, with no sectarian bias.

To use the good Bishop's words, *Every system should stand on its own merits*. Just so; and we are prepared, if need be, to show on the score of public morality, it would be no improvement to have separate schools for the denomination in question. Facts and figures abound in support of our position, and can be produced. But that would only introduce undesirable religious discord.

Then the *quality* of the schools so divided would be so much the poorer; and of all things deliver us from a poor, cheap, school teacher.

Besides, Sir, why should we regulate our school system by that of any other province? —much less of Quebec! We might as reasonably regulate our Liquor-Licencing system by the laws of some provinces where prohibitionists hold sway. Our temperance friends may desire prohibition on the grounds of public morality, but the hotel-keepers would justly resent the idea that *other provinces* should be our right and lawful standard of authority, as we do in educational affairs.

X. Y. Z.

DENOMINATIONAL SCHOOLS.

New-Westminster, B.C., May 29, '81.

EDITOR D.P. HERALD.

Sir,—In your remarks made on my communication bearing on the all important subject of education, you say: *Separate Schools does not, after all, constitute a live issue, so to speak.*

That such may be the case with you and your co-religionists, we have cogent reason to believe, but do not see therein a motive to conclude that separate schools do not constitute a live issue for the Catholic minority of this Province. It is precisely because separate schools do constitute a live issue for the Catholic minority that we have thought proper to draw the attention of the honorable Members of the Legislative Assembly to the subject, trusting thereby to obtain a remedy for the grievances complained of.

I am rather of opinion that neither you, nor your correspondent, X.Y.Z. thoroughly understand the question, nor have you viewed it in its true light: had you done so, we are quite satisfied that you would not disregard it as a thing of little value.

We may conclude from your tone that our common school system suits well the Protestant majority, and, according

to your Y.X.Z. correspondent's opinion, they also suit those who do not want religion in them.

Suppose, for instance, that there were a province in the Dominion of Canada in which the majority, being Catholic, would take it on themselves to establish an educational system to suit their Catholic population, or (God forbid it), to suit the wish of irreligionists and infidels *only*; in such case would not our Protestant brethren have the greatest reluctance in sending their children to such institutions, be they called common schools, or otherwise? No doubt they would complain, and certainly not without reason.

We are the aggrieved in the present case, and we feel justified in seeking a remedy. What do we ask? We merely ask the Protestant majority to vouchsafe us that which, were they in our position, they would desire us to yield to them.

This, we maintain, is just and equitable. If otherwise, please prove it, with the help of your valued correspondent, X.Y.Z.

We are most anxious to have the question of education fully and fairly examined by a just and discerning public, because we are so far confident that, if not influenced by other motives than those of justice and fair play, the people in general, judging with fair common sense, will be in favor of our just cause.

Let the public know that we neither desire to interfere with their parental right, nor influence them in any particular with regard to their sending their children to our common schools, that is a responsibility resting on themselves as parents.

What we ask is simply this: to have a *pro rata* of the educational fund (to which Catholics contribute their part) for Catholic schools, wherein their children may learn at least as much as is taught in common schools.

It is evident you have not given the matter due consideration, when you have no hesitation in saying that *there is not the slightest danger of any Government, at least for many years to come, attempting to give British Columbia free sectarian schools;—first, because the expense would be too great, and, secondly, because the public mind is against it.*

We have already stated that we have no fear so far as the public mind is concerned, provided the public be duly informed beforehand.

And we should deeply regret, for the honor of the Province, that the present Government should not listen to us, or ignore our just and reasonable demand; should it do so, it would not only prove itself partizan, oppressive, and unjust, but also intolerant, at least less tolerant than the Catholics of the Province of Quebec (although your correspondent X.Y.Z. seems to think that nothing good can emanate

from Quebec), and also less tolerant than other provinces of the Dominion, where there can be found good precedents on this all important question of education.

I can assure you that the Catholic Bishops are the first to acknowledge that it would be unwise to follow the example of other provinces in promulgating bad or obnoxious laws, were there any in which such laws exist. But when laws of other provinces are considered, both by Protestants and Catholics, good and equitable, we do not see why our Government should hesitate to imitate them. I trust your correspondent X.Y.Z. himself will acknowledge that this would be the proper course to pursue.

I would have much to say to X.Y.Z. Let him give his own views on the question of education, and sign his proper name, then, and only then, may he expect a reply from us. For the present, I will be content to draw his attention to the fact (in case he might forget it) that old calumnies are not arguments, but merely weak weapons too often used in defense of a bad cause.

I can scarcely understand how you can agree with your X.Y.Z. correspondent, contradicting each other as you seem to do. Your having, in your first article on *Separate schools*, asked the question: *Why is it* (the present educational system) *godless?* In your last article on the subject you say: "Before dismissing the subject, however, we would just take occasion

to say that the term *godless* is not, after all, quite applicable to the present educational system. Let any one just take the authorized text books in use in our common schools, and it will be found that the essential principles of the Christian religion permeate them from beginning to end.»

Whereas, your correspondent, X.Y.Z., says: «We all know they (our common schools) are neither Catholic nor Protestant, but merely secular and undenominational, with no sectarian bias.»

You may decide this question between yourselves; permit me only to suggest that you be logical with X.Y.Z., lest you might give him grounds this time to accuse his adversary of arriving at his desired conclusions, as is often done, from false premises.

You may be correct, after all, in your opinion of our common schools, and consequently X.Y.Z. in error; but rest assured it is quite indifferent to the Catholic minority who want neither the pretended *purely secular schools* of your correspondent, nor yours, wherefrom many of the essential principles of their religion are excluded. In both cases, our grievances would remain unredressed.

In conclusion, we must observe that the question whether the free denominational system of schools would not after all be the best and least expensive, is yet open for discussion.

You have said the expense in the case of the *free sectarian*

schools would be too great, but your *ipse dixit* is not a proof. Moreover, the question is not there, but simply this: Are the Catholics justified in asking the Government of this Province to grant them a *pro rata* of the educational fund, for the maintenance of Catholic schools. And would not the said Government do well in granting to the Catholic minority what they pray for, thereby giving the best proof that the Government of British Columbia is as tolerant, impartial and just as other Governments of our Dominion of Canada?

L.J. D'HERBOMEZ, O.M.I.

Bishop, V.A. of B.C.



APPENDIX.

In following the discussion which has lately occupied the attention of the House of the Legislative Assembly of this Province on the all important question of education, we have with much pleasure observed that many of the Hon. Members appear to understand that *godless and purely secular* schools are, as experience proves, calculated to produce generally a class of *hoodlums* and other evils which tend to effect by slow but sure degrees the ruin of social order, and consequently that truly christian parents should choose for their children.

We sincerely hope that the Hon. Members who have the prosperity and welfare of this Province at heart will not confine themselves to the mere introduction of some brief form of prayer into the public schools.

We cannot see any reason why they should not adhere to the wise maxims of eminent statesmen both protestant and catholic who perfectly agree that religion is essential in schools, in order to procure a good and advantageous education for their children.

Men of true wisdom and much experience acknowledge that to attempt to bring up the rising generation without religion or knowledge of their duties towards God, their

neighbour and themselves, is in reality nothing less than setting them adrift on the tempestuous sea of this world, without compass, exposed to a sad and unevitable shipwreck and utter ruin; hence it is that the truly wise and enlightened rulers of nations have approved of religion as an essential element in schools for the better education of youth. We shall not enter into detail; we give but a few instances.

In England, the mother patria of this Province, for example, they have^{not} adopted a purely and exclusively secular school system as a kind of monopoly for the citizens who do not want religion into the public schools.

The English Statesmen are too fond of justice in the matter of education not to acknowledge the rights of liberty and equality in such an important affair. The words *justice, liberty* and *equality* are not empty words in their estimation.

Thus it is that, while they support public schools which are neither purely nor exclusively secular, they do not refuse a liberal subvention to denominational schools where religion is taught, and parents are at liberty to send their children to the school of their choice.

We have an other example in the Island of Ceylon, an English colony, where the schools are denominational, and where each school secures from the State a *pro rata* of the Educational fund.

In the Island of Maurice, an other English colony, they have common schools supported by the Government, but the State gives a liberal subvention to the schools of each religious denomination and establishes schools only in such places where there were no others.

Nearer home, we see that in the Province of Ontario the Protestant, in their love of liberty and equality, have adopted the separate school system, thus giving entire satisfaction to the just and reasonable demands of the Catholic minority.

It is also well known that in the Province of Quebec the Protestant minority are enjoying the same educational advantages as the Catholic majority.

The State awards the same protection to each religious denomination; in fact it unites itself with the different creeds and in matters of education does not authorize any *atheistical* or *Godless* schools, but if it asks that the school be christian in order to entitle it to a subvention, it does not insist that it should belong to either one Church or the other; entire freedom is left to the respective creeds, consequently perfect harmony and good will reigns among the people.

The Statesmen of that Province know by experience that a sincere Christian is a good citizen, and combine their efforts with the Churches to obtain a true national educa-

tional system, which gives the surest guarantee of prosperity for the present and the future. Such system works satisfactorily not only with regard to the the advantages of education, but also as regards the peace and harmony amongst the religious creeds.

It has recently been declared by Specialists of the Paris Exhibition who have been charged to examine the existing educational systems in vogue throughout the world that *the elementary system in the Province of Quebec is one of the most perfect in existence*, and have in consequence awarded to it four bronze medals and four diplomas.

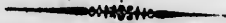
The same system of education with some modifications has been adopted in the new Province of Manitoba.

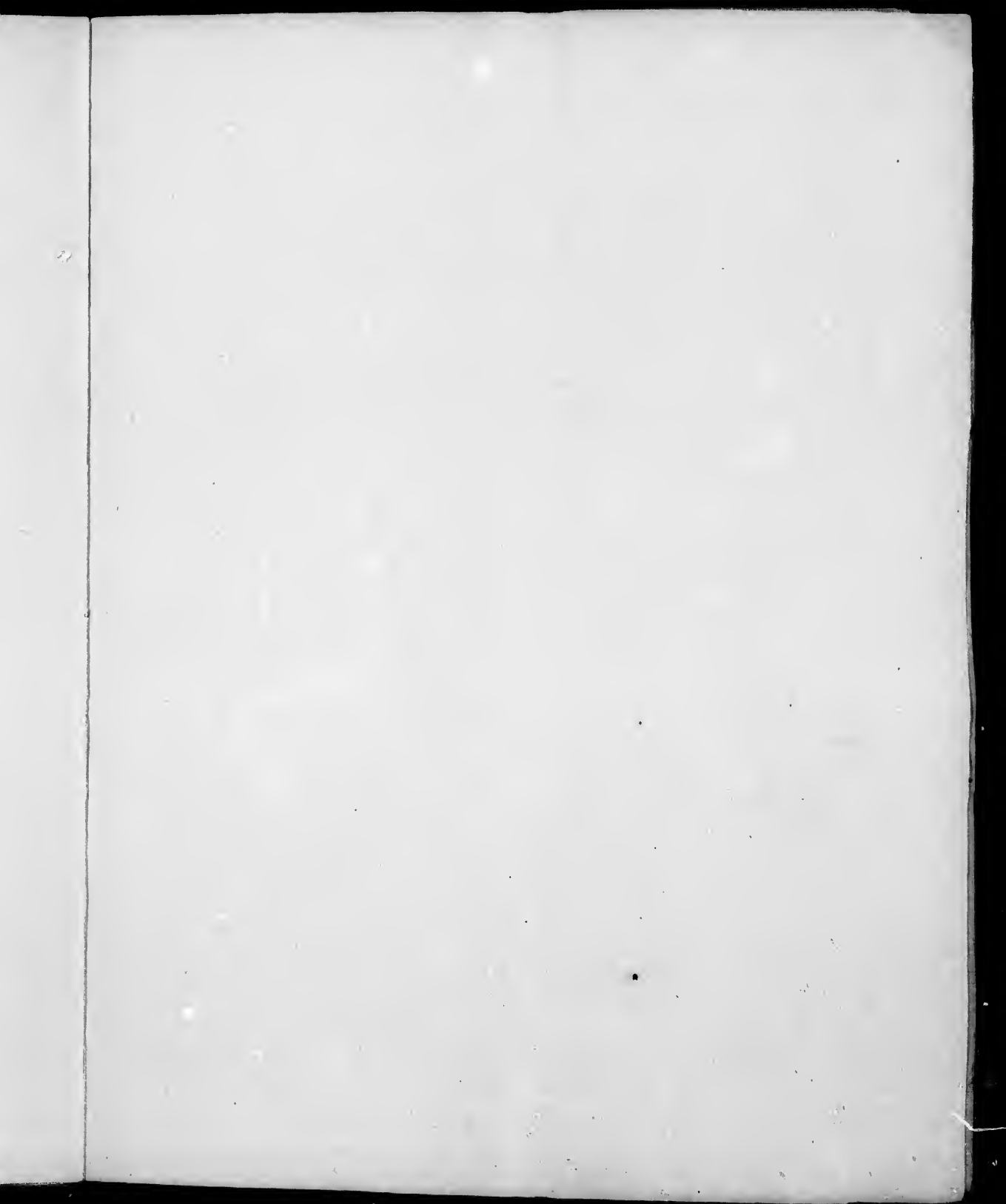
It is far from our intention to presume to dictate to the Hon. Members of the Legislative Assembly the best educational system to adopt for this Province. We simply give a few precedents which we consider worthy of imitation, and respectfully submit the same to their wise and prudent consideration.

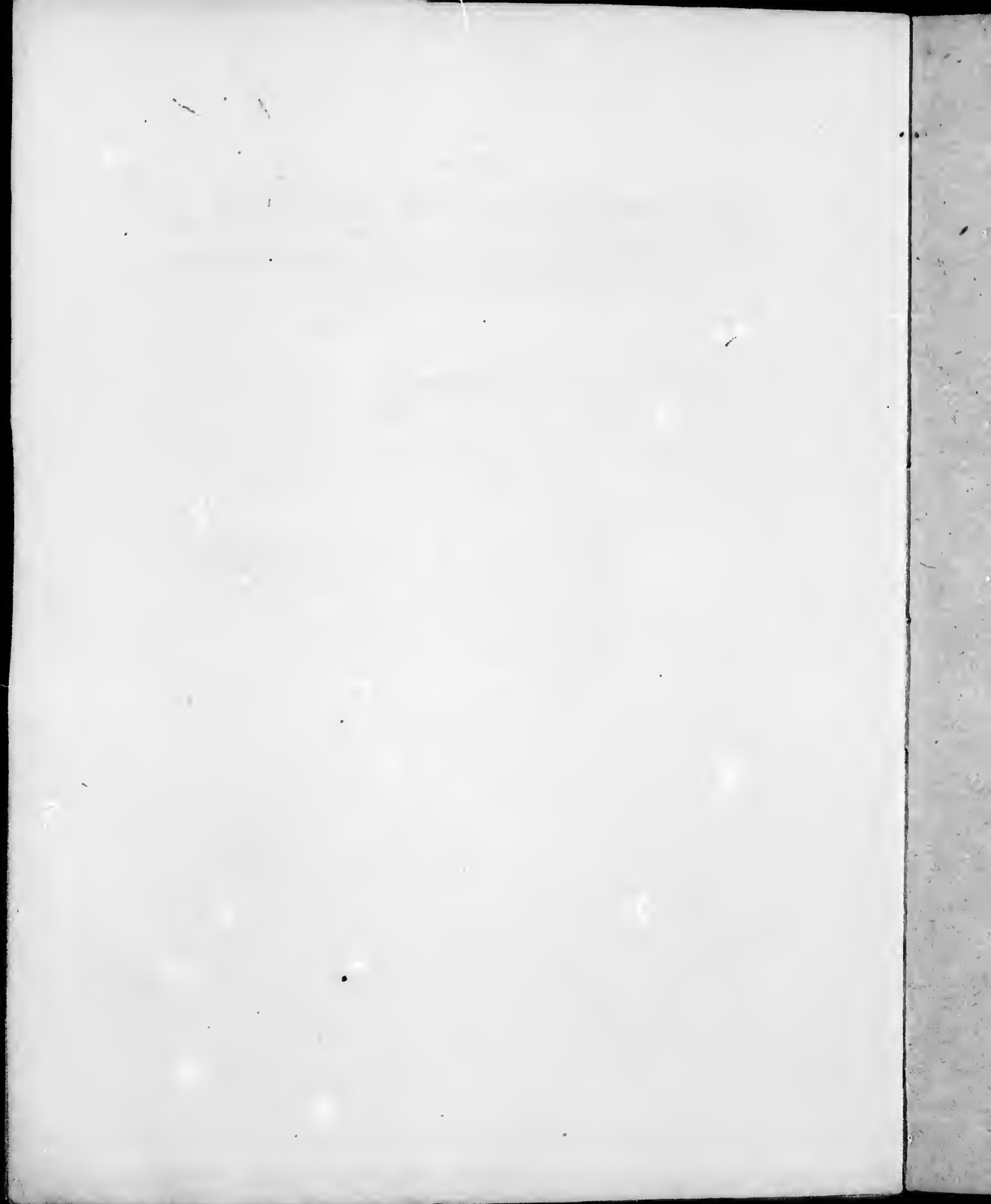
The systems above referred to are, no doubt, the result of deep thought and enquiry of conscientious men of State.

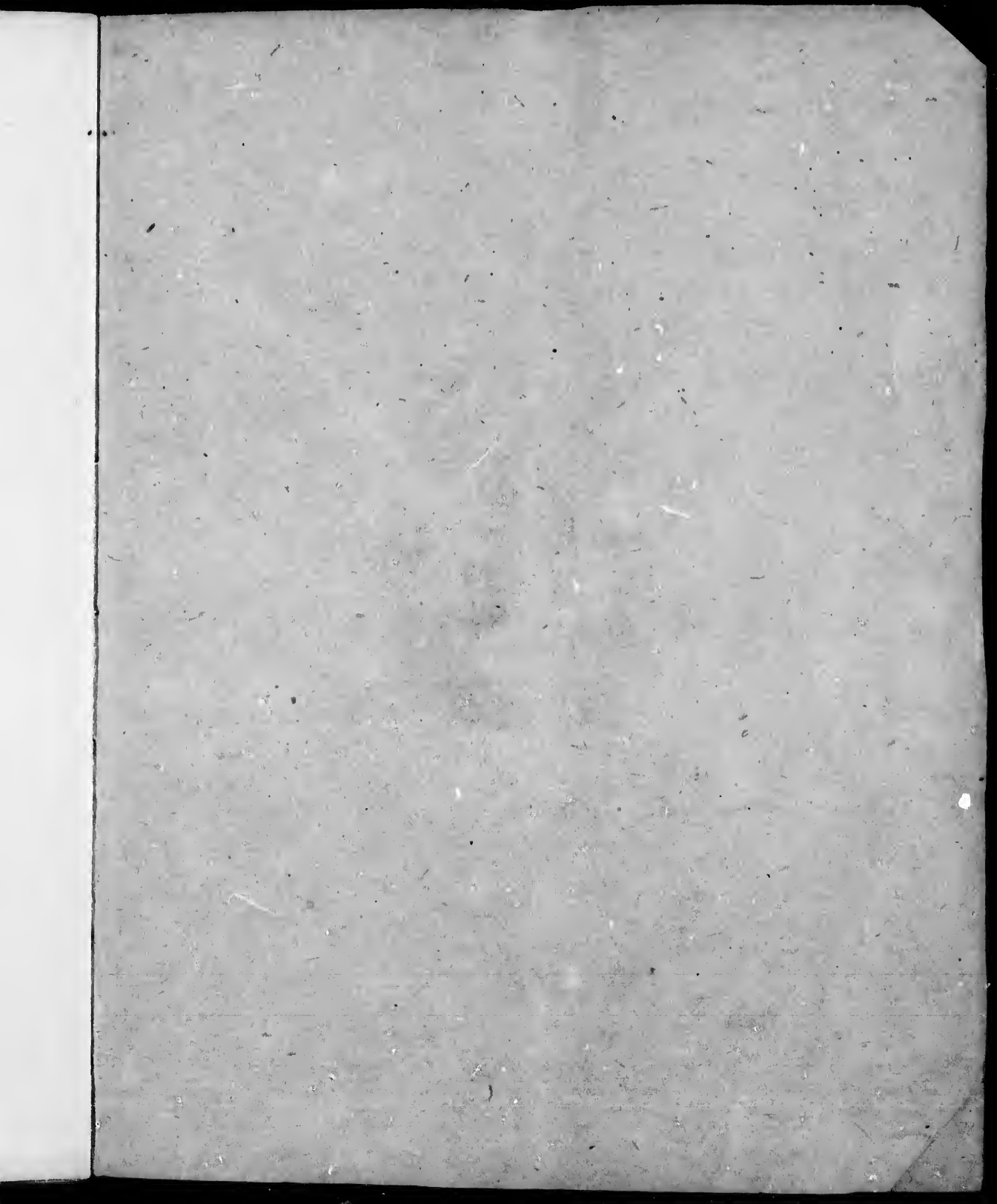
Every place where they have been carried out, they have given much satisfaction to the people who enjoy the benefit of its influence based as they are on the principles of justice, liberty and equality.

Should the Hon. Members of the Legislative Assembly adopt the same principles, we have every reason to believe that they would obtain the same satisfactory results.











Going therefore teach ye all nations.

Matth. XXIII.

