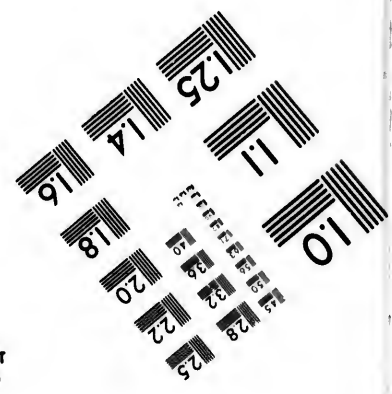
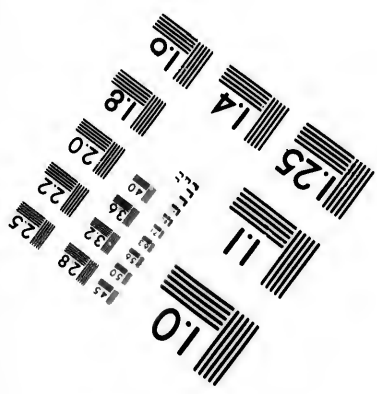
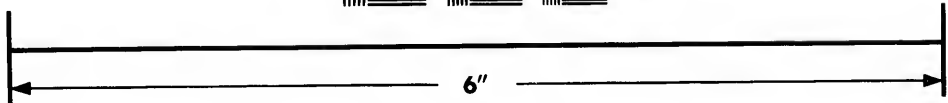
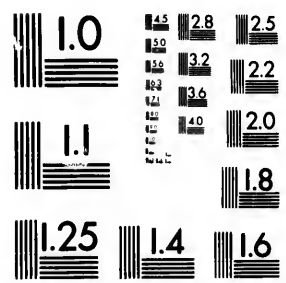


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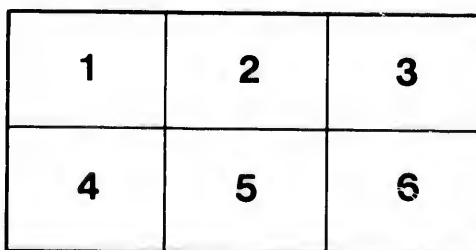
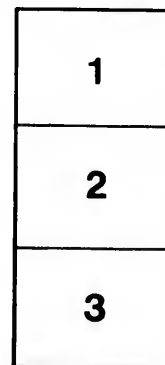
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BATHURST * SCHOOLS,

Discussed in the Legislature.

Sifting the Evidence.

The Investigation at Bathurst and the finding of Judge Fraser criticised by Mr. Pitts.

On Wednesday afternoon, 11th April, Mr. Pitts, member for York, from his place in the Legislature moved a resolution to the effect that the evidence taken at the investigation conducted by Hon. Judge Fraser, the commissioner sent by the government to Bathurst to inquire into alleged infringements upon the Public Schools Law, together with the report of that gentleman, be referred to the Committee of the whole House for discussion.

On rising to move the resolution Mr. Pitts said that the circumstances leading up to this commission were within the memory of the members of the House. The numerous petitions that had been presented, first to the government, and then to the legislature at its last session, the protracted discussions and numerous resolutions were spread over the minutes of the last session, filling no little amount of space and calling the attention of the House to the agitation then prevailing in Gloucester county over the administration of the law in that part of the province. The result of the discussion in the Legislature was a resolution appointing this commission, which resolution ended with the following:

"And do hereby recommend that one of the Judges of the Supreme Court, be commissioned under Act of Assembly 49th Vict., Chapter 4, to proceed to Bathurst Town and Village to inquire into and fully and thoroughly investi-

gate any alleged infractions of the law or regulations on the part of the teachers or trustees in each of the said school districts, and generally to inquire into all matters of complaint which shall be laid before the said commissioner, touching the management of the said schools, and take evidence upon all such matters on oath and report the evidence so taken to the Board of Education, to be laid before the Legislature at its next session."

Mr. Pitts said that the reading of the resolution would show very conclusively that it was not the intention of the House at that time, or apparently of the Government either, that the Judge should submit a report upon the evidence adduced at this investigation. Subsequently, however, at one of its private sessions, the government decided to enlarge the commission of the Judge, without the sanction of this Legislature, and authorized him to submit a report of his views of the facts brought out in the evidence. He did not propose

To Abdicate His Functions as a Juryman

or a member of this Legislature, and accept the opinion of any person, whether that person be a judge or private individual, when all the evidence from which to judge was in the possession of the House. He proposed to make a careful analysis of the evidence, and he thought he could conclusively show to the House and country that the complaints made by the Protestants of Bathurst were well founded,

and that all the allegations made by them, as to the infractions upon the non-sectarian principles of the Free Schools Law had been fully sustained, and that no unbiased person, judge or layman could reasonably come to any other conclusion. He did not propose in this debate to reflect personally upon the judge or his finding, but after all this report could only be considered as an opinion, and every member had the right to read over the evidence and come to an opinion of his own, and to hold it; and he certainly was at a great loss to understand how the learned judge had been able to come to the opinion he had, in view of the startling evidence produced at that enquiry.

Mr. Pitts said he did not intend dealing with the question before the House in any acrimonious or aggressive manner, or to reflect upon any of the parties concerned. He was not there for that purpose, but he desired to calmly, honestly, and he trusted in a judicial spirit review and weigh the evidence of the various witnesses that had appeared before the commissioner, and as now before the House, and to ask the opinion of the House whether the evidence there submitted did not bear out the complainants in their allegations.

In pursuance of his instructions, Hon. Judge Fraser had gone to Bathurst and there held the Investigation as set forth in the resolution previously quoted. He (Pitts) desired to say with regard to this investigation, that the Protestants of Gloucester, so far as he had been able to ascertain, were well satisfied with the scope of the enquiry, with the evidence taken, and with the abundant opportunity given the complainants and those in opposition to them, to bring their witnesses, and the broad nature of the enquiry by which all the facts alleged might be brought out. He had heard of no criticism of the ruling of the honorable judge by which any evidence was ruled out or any effort to limit the scope of the enquiry. There were criticisms, as he had remarked in a previous debate, as to the parsimonious, and cheese-paring manner Solicitor White had dealt with the payment of witness fees, and other expenses, but not reflecting upon the enquiry. He hoped that there would be an effort yet, for their own credit sake, on the part of the Government, to adjust some of the contested claims at Bathurst in regard to these expenses. In a former address, he (Pitts) had referred to the Solicitor General's (White) attitude in the investigation and he felt called upon to reiterate that Mr. White had apparently been fully as anxious to protect the interest of the Roman Catholics in that locality, as he had been that of the

Board of Education, which he had been sent there to represent. Probably this was to be expected in view of the

Regulations in the Interest of Religious Teaching Orders

made by the Board of Education from time to time, and which the Board and the Roman Catholics were mutually interested in seeing were not interfered with.

There was one cause of complaint, however, as to the Investigation, that he (Pitts) felt he could justly make regarding the action of the Government. Although this was a matter of public concern, had been brought up and hotly debated in the legislature, and was conceded to have aroused much bitter feeling in some parts of the province, not confined to Gloucester County, yet the government left the whole burden of proving the allegations, the entire expense of the counsel and such like, upon the petitioners. The result was that the Protestants of the Province were obliged to put their hands in their pockets to pay the carrying on of a case in the public interest, and which the government could justly have taken upon themselves. If when a great injustice like this is being done, it should fall upon a few people to bear the enormous expense, as it would have been, and has been to a large extent with the people of Bathurst and vicinity, how is it possible ever to prevent gross infringement upon law? It is not fair nor honest.

Mr. Blair — We have not paid the counsel for the Roman Catholics, I do not see why we should pay the other.

Mr. Pitts said he fully understood they had not paid the counsel for the Roman Catholics, but he felt that both counsels could well have been paid by the government, who in this matter of such great public concern could well have paid all the expenses in connection with the investigation. It seemed unfair that in their endeavor to have the Schools Law fully and impartially enforced, either Protestants or Roman Catholics should be called upon to pay the expenses.

Some of the Complaints.

Referring to the matter of complaint as laid before the Commission, he said he would give some of these complaints and review the evidence touching the same, and the House could themselves judge as to whether they had not been conclusively proven, and to ask them if in the light of these facts the judge's opinion could be, or ought to be taken as conclusive. This evidence was the sworn testi-

mony of witnesses who were on the ground, and who had been the parties in the transactions, and regardless of all denials on the part of the government he felt that the Board of Education could not clear themselves of certain responsibilities in the premises. To take up all the complaints would take up too much time of the House in going over the evidence to search out their connection, but he would draw their attention to those salient points at issue which had been petitioned against time and time again, and upon which the greatest objection had been made by the Protestants of Bathurst and vicinity and which had been such a cause of irritancy throughout the Province.

The first complaint set forth :

1. That the Reverend James Rogers, Roman Catholic Bishop of the diocese of Chatham in the Province of New Brunswick, with a view to having the Common Schools in School District No. 2 in the Town of Bathurst in the County of Gloucester, and in School District No 16 in the Parish of Bathurst in said County of Gloucester, under the control of religious teachers of the Roman Catholic church, and of the said church, did enter into an agreement with, and come to an understanding with certain members of the Roman Catholic church of said school districts, to bring members of certain religious teaching Orders of the Roman Catholic church to said Districts, and there to establish Conventual schools, etc.

The allegations here were very plainly laid down. Bishop Rogers was alleged to have brought the teachers to Bathurst with a view to have the Conventual schools continued or established. Mr. Pitts said he would turn to the evidence of His Lordship for the view he entertained of these Sisters, and their position as regards other teachers in our public schools. In the first place he would show by the evidence that these sisters occupied a very peculiar position as regards the teaching profession, even from other Roman Catholic teachers. The Bishop had begun his evidence by making some suggestive prefatory remarks which could not be misconstrued, and which he would quote. He says:—

"I desire to explain with regard to myself and with regard to the Sisters of Charity who belong to a religious order and have retired from the world for the purpose of leading a religious life, that in answering the summons to come and give evidence, I as Bishop according to the canons of the Catholic Church, and they as religious, according to their usages, obey that summons with respect and yet with reluctance in fulfilment of a grave duty to serve the interests of justice."

Have Retired from the World.

What he (Pitts) desired to draw the attention of the House to, was the admission

made by the Bishop, that these sisters "have retired from the world for the purpose of leading a religious life." This would seem to indicate that they were "religious teachers" as fully as such can be made, and as set forth in the complaint. In another place in the Bishop's evidence we have the following, in reference to the Sisters attending Normal School.

Question If the law required that Sisters should go to Normal School would the Sisters comply with that? Answer Not as Sisters.

Q.—What would be the difference between going before they were Sisters and after they were Sisters? A.—Because of their retirement from the world. They would have the same objection that they have to coming here and giving evidence in court. They have chosen a life of retirement in obedience to the rules and the superiors appointed to administer these rules."

The House would understand that previously to the present Sisters coming to Bathurst there had been certain other members of Religious orders, that was to say the Sisters of the Congregation of Notre Dame, who had been teaching the Convent Schools, supported and maintained wholly by the Roman Catholic church and people. In 1890 they notified the R. C. authorities that they intended to withdraw and it became necessary for other arrangements to be made. The main reason why these Sisters had left seems to be on account of the Roman Catholic authorities finding it too heavy a burden maintaining the private schools, believing they could have the same privileges and come under the Public Schools law, but the Sisters of the congregation of Notre Dame objected to the examinations, and to teaching the boys,—so it is said in the evidence. Ordinary Roman Catholic teachers trained at the Normal School, of which there were plenty available, were not sufficiently

Grounded in the Doctrines of the Church,

so the effort was made to get the present Sisters from Halifax. Was Bishop Rogers, and the Roman Catholic clergy in Gloucester more than incidentally interested in procuring these Sisters? On page 122 of the evidence we have this admission by Bishop Rogers :

"I telegraphed not only to the Mother Superioress at Halifax, but the Archbishop because I knew she would have to confer with him and I wanted him to know what I was asking of her." Again in a letter farther on in his examination His Lordship says: "Both Father Barry and Father Varrily went, and arrived the evening of the 10th inst., saw the Mother Superioress, spent a day in Halifax and conferred with her and the other Sisters as to de-

tails giving them whatever information they wanted, saw the archbishop, etc., and the day was fixed when the Sisters would come. But in the meantime license was to be obtained in this province for the Sisters to teach, but that could not be done until the names of the individual Sisters who were coming were obtained."

The more than ordinary interest shown by the Bishop in obtaining these members of Religious orders, from outside the province to teach in the Convent schools of Bathurst and Bathurst Village, is brought out by the details of their coming as given in his (the Bishop's) own evidence.

"When I got a telegram that Mother Bonaventure and herself were coming in the train I went out to Chatham Junction to meet them and escort them here. Neither of these two Sisters would be among the teachers who were coming hereafter, but they were the Superioress and her assistant coming to see after details. I accompanied them on here and that was the time that Father Barry saw the principal members of his congregation—Mr. Burns, Mr. Ryan and various other members whom he saw—some of them individually, and had an informal meeting in his house. He asked, could they meet the Trustees, both of this side and the other side? They said yes, and that is the time Mr. O'Brien and the other trustees met at Father Barry's house. Now at the informal business meeting between the Mother Superioress and the Trustees, Father Barry was present and also Mr. Burns and Mr. Ryan.

Trustees at the Beck and Call of the Roman Catholics.

It would be well, said Mr. Pitts, for the House to note that after the Roman Catholic clergy and the principal R. C. rate-payers had met they sent for the Trustees, who responded to the invitation with alacrity, and then at the priest's residence, discussed and entered into the details of how the Sisters should come, and where and how they should teach. On page 135 of the evidence the Bishop further says:

"I mean that they came here with the approbation of their spiritual Superiors, myself, the priests and the people who were to pay them."

Question—That is to say the Trustees could not bring them here of their own motion, except through you?

Answer—Not without my approbation—not so long as they were Sisters.

Question—Would you have any more control of the Sisters in the Convent, as teachers, than you would have of Protestant ladies teaching in the Grammar School building?

Answer—Certainly I would have

Sisters Couldn't Make Contracts.

He (Pitts) thought after reading this sworn testimony there could be little doubt in the minds of any unbiased person that Bishop Rogers and the other members of the R. C. clergy referred to, had been instrumental in arranging and bringing the Sisters to Bathurst, that they

were members of religious teaching orders, and under the complete control of the ecclesiastical authorities, even so much so that they couldn't make a contract for teaching, which would be found in the following:

"As far as the contract went there was a contract made between the Trustees and them, not them individually but with their Superioress." And again on page 178. "They are not at liberty to make what contract they please anywhere."

Question—Being Sisters they could not buy a horse or a ship I suppose. Answer—They make vows of poverty, of obedience and of chastity which prevents them from getting married as long as that vow holds force.

Question—Could one of these Sisters make an agreement with the Trustees to teach and still remain a teacher without the approval of her ecclesiastical superior? Answer—Well, she has two superiors, one here and one at headquarters.

Question—Well; could she without the consent of some person else outside of herself? Answer—Put that question intelligently and I will answer it.

Question—Could one of the Sisters to whom we are referring, make a contract with the trustees of schools under the law to teach a school, and still be in every respect true to her vows and still remain one of her order without consulting some one superior to herself? Answer—She may not consult but she has to have the permission. These Sisters had that permission from their Superioress.

Protestant Children "Might Attend."

As to the reference in the complaint that these Sisters were brought to establish Conventual Schools, he (Pitts) would quote from some of the evidence and, without making very many comments, he would leave it to the House and country to judge whether the allegations were not well-founded. On page 189, the Bishop says:

"Because we wanted to continue the Convent schools in the Convent building but with other teachers who would comply with the law.

Question—You call it calumny to say that you brought the Sisters here with the intention that Protestant children would attend? A.—"Should" I say is calumny, "might attend" would be all right.

It would thus be seen that the knowledge that the grading of those schools, so that Protestant children might be obliged to go to the Convent, was not entirely foreign to the views of the Bishop. In answer to another question, referring to the establishment of Conventual schools, the Bishop said:

Well it says "to there establish Conventual schools," that is wrong because they had been existing 18 years before that.

He (Pitts) presumed that if it could be established that these Convent schools were largely under ecclesiastical control, it

would be established that they were Conventual schools in the sense used in the complaint. He would again refer to the evidence:

Were these Sisters, as you understand it, coming here to teach under the law, at liberty to be changed by the trustees and a Protestant teacher put in their stead? A. Not in that building; no, I wouldn't consent to that.

It was quite evident the Bishop proposed to have some say if there was any change. And again

Before that could be done you would have to be seen with reference to the matter? A. Yes communicated with.

Then as to the control of the convent building by the Trustees, and how far that control extended.

Q. If the lease was once made you would be governed by the terms of the lease? A. The lease would not be valid unless I gave it my consent, and I would not consent to a lease for a longer time than school hours.

Understood that Prayers and Catechism were to be Taught.

A strong matter of complaint has been the understanding that the prayers were to be said and catechism taught, and which was repudiated by the Roman Catholics. It would be well to know the Bishop's views.

Q. When you brought the Sisters here, the compromise you made, if you made any was this: that the Sisters could take a certain hour or a certain portion of an hour, after they were through with the secular instruction, and after the Protestant children had withdrawn, to carry on religious education of your own peculiar denomination? A. That compromise was not made by me. I understood that that was the general custom, tolerated or encouraged by the Board of Education, and practised in all the different religious schools—convent schools, etc., throughout the province.

Q. But didn't you know it was going to be done? A. Certainly, and it was not then I began to make the compromise; it was long ago.

Q. It was on that condition, either expressed or well understood, that the teachers were going to teach? A. Yes, well understood.

Q. But religious instruction in separate schools is what you want to get is it not? A. We would aim at that if we could get it.

Q. Were you not driving at that, as far as you could when you brought the Sisters here? A. Yes, but what I did here, I could not do in every locality where there were only a few children. Referring to control of teachers he said: I said that as belonging to a religious congregation they would be more under the control of the ordinary of the Diocese (that would be the Bishop.) Q. Theoretically you control them here? (Bathurst.) A. Yes.

Control Sisters Through the Priests.

Q. Don't you practically? A. We do practically, through the priests, not personally myself.

Q. If for example the Sisters ceased to teach the catechism or the religion of the church in the school (I do not mean within hours) there would be an ecclesiastical interference with them on that account would there not? A. Probably. That would depend on the view of the priests of the locality. If he was a careful man he would look after all the details of his work and so that the Sisters did what they ought to do. As to his views of the Sisters coming he (the Bishop) said, "My view was to keep our Catholic children away from the Protestant schools and Protestant teaching so far as I had any view at all.

Another strong reason why these schools at the convent, may be well and properly designated as conventual and sectarian schools is in the answer made by the Bishop at the close of his re-examination by Mr. White, on page 200 of the evidence.

Religion the Chief Question.

Q. In reference to the question I asked you a moment ago, as I understand it, where you have a choice of teachers who were Sisters and teachers who were not, but still of the Roman Catholic faith, competency would be the chief question? A. I did not say that competency would be the chief question. Religion is the chief question.

It seemed to him (Pitts) that these extracts from the minutes he had read would be sufficient evidence for any unbiased person, in fact were beyond refutation that the schools were sectarian. Why in one place Bishop Rogers said in answer to the question. You understood it was to be a separate school? A. "Yes, to continue as it was before, except that it was to be run under the law, to give us the benefit of the law." The evidence throughout went to show that the schools were practically the same as under the Sisters of the Congregation of Notre Dame, excepting that the Protestant rate payers now supplied the funds largely to carry on the convent schools, by the taxation put upon them. He would not take up the time further in quoting from the evidence on this complaint. He was not taking isolated passages, or garbling the evidence, but page after page could be quoted bearing upon this complaint, and proving the contention therein enunciated to have been well founded, and fully substantiated.

Special Arrangement for Roman Catholics by the Board of Education.

He would now direct the attention of the House to the 2nd complaint in the indictment as laid by the Protestants of Bathurst.

2. That special arrangements were made by the Board of Education of the Province of New Brunswick for the examination of the said members of the said religious teaching Orders on

their coming as aforesaid to said school districts, and on their so coming to said school districts they were examined in the Roman Catholic Convent in the County of Gloucester, for the purpose of being duly licensed as teachers under the Common Schools Act of this Province, and upon such examination held as aforesaid they were contrary to law licensed to teach in said district under said Act.

The evidence bearing upon this point, was in his opinion full and complete. How any one, judge or layman, could come to any other conclusion was beyond comprehension. Take for instance regarding the examinations.

Q. At all events the examination conducted in Bathurst was the examination formerly conducted in Chatham? A. I do not know, I know at the time the Sisters were coming here the Mother Superioress objected to their going anywhere except to their own convent for examination.

Q. If the law required that Sisters should go to the Normal School, would the Sisters comply with that? A. Not as Sisters—and the reason assigned for this is as quoted in a former reference, "because of their retirement from the world."

The Secret Regulations.

The most convincing proof, however, of the allegation being correct was found in the special orders made by the Board of Education. Under date of Aug. 6th, 1875, a minute of the Board reads:

The certificate of the superior of any of the Roman Catholic Teaching orders is recognized as rendering the holder eligible for such examination and it would not be necessary for such persons to attend the New Brunswick Training School. Where such certificates are not held, attendance upon the Training School is required.

This looks very much as though it was a special privilege not accorded to the Protestant public. Then we have the next "secret" regulation, not published in the school manual, yet acted upon, and made by Mr. Blair's government. Under date of June 10th, 1884:—

Religious orders holding certificates of qualification from a recognized Normal or Training School shall be eligible for examination for license. Such candidates may have a separate examination in June of each year in St. John and at Chatham, at the same time as the other provincial examinations are being held, and the same set of papers shall be submitted to them as to other candidates.

What was meant by a recognized Normal or Training School? The Sisters came from Mount St. Vincent convent at Halifax. Was that a recognized Normal or Training School? Surely even if other special privileges were not allowed, no interpretation of this kind could be placed upon this convent. The fact is patent that there is only one recognized Normal and Training

School in the Province of Nova Scotia and that is at Truro. Mr. Blair and his colleagues, have, however, apparently recognized the Halifax convent as a Normal or Training School. Then we have following this a most invidious special privilege, and special arrangement for the examination of these Sisters at their convents in the following order of the Board, dated June 24th, 1887, and which was purposely intended to cut out all other denominations:—

A Special Privilege.

That Fredericton be the only station hereafter for the examination of candidates for school licenses. (This order not to interfere with the order of the Board of June 19th, 1834, relative to the examination of religious orders.)

Here, he (Pitts) pointed out to the House was a special privilege, invidiously so, which in connection with all these secret regulations, should be wiped out. The last order we have any knowledge of bearing upon these special privileges was passed on May 8th, 1891, and was "Bathurst be an examining station in lieu of Chatham for the examination of candidates for school license belonging to Religious teaching orders." The "secret" regulations have never been published in any school manual, and it would appear that the Board of Education was ashamed of them, or else afraid of them, and well they might be. The country has to thank Rev. A. F. Thomson of Bathurst for bringing them to light, and if this agitation has done nothing else, it has shown up the extremity the Board of Education has gone to, to help out the Roman Catholics in the way of secret regulations. What do we have Chief Superintendent Crockett saying about this matter of Bathurst as an examining station. In a letter written to Mr. Thomson on June 30th, 1891, he says, after referring to the change from Chatham to Bathurst:—

No similar arrangements have been made on behalf of any other than those belonging to Religious Teaching orders. No other than Sisters of whom there were seven, were examined at Bathurst.

Dr. Inch's Opinion.

Then there is in Dr. Inch's evidence reference to one of the examinations at Bathurst showing that although there were applications for others than Sisters, they would not be examined there.

Q. In 1893 did you interfere with or refuse the examination of any person in Bathurst for a license? A. I assume you refer to two applications that were sent to be examined in Bathurst. There were two teachers who applied or wrote and asked whether they might be examined in Bathurst, and I replied that they might in case

an examination was held of the Sisters at Bathurst. That if there should be an examination held in the Town or Village they would be admitted to examination here. But there were no applications—of course that was said with the expectation that probably there would be an application for the examination of the Sisters as had been previously done in the Town of Bathurst, but there were no application, and I subsequently wrote to these two teachers to say that as they were the only persons applying it would be very much better for them, and cheaper for all concerned to come to Frederickton.

Q. Then practically you refused it, though in a diplomatic way of course? A. No! I consented in the first place, and subsequently advised them that it was very inconvenient as there were only two of them, to send an examiner here and besides I *may say I was acting perhaps outside of the usual course*, in consenting to their coming here, but I thought if an examination was held here at all, they ought to be admitted to it.

On May the 19th, 1892, there is put in evidence the letter of Dr. Inch, refusing the application of Miss Arseneault to examination at Bathurst. It would thus be seen that this special privilege was not extended to Roman Catholics generally, and was for the Sisters specially. He thought it would be entirely unnecessary to further quote from the evidence to substantiate the truth of the 2nd complaint, which he believed every honest person must agree had been fully proved. He would draw the attention of the House, however, to the fact that Dr. Inch acknowledges he was "acting outside the usual course" in even allowing these Roman Catholic girls to stand examination at these special examining stations. The fact was that it was only in view of this agitation that he did consent though there were sisters to be examined. Although he acknowledges it to be manifestly unfair that the sisters should have these special privileges.

Roman Catholic Priests Interfere with the Public Schools.

Referring to the 3rd complaint of the petitioners he would take up one of the allegations:

3 That the Roman Catholic priests, exercising their religious offices in the said school districts, have interfered with the schools of said districts, in the following manner:—

(b) That during the school term ending December 30th, 1892, another of said priests ordered the mother of one of the pupils attending one of the public schools of one of said districts to take her daughter, the said pupil, from the said public school which she was attending, and send her to one of the said Conventual schools.

In proof of this allegation he (Pitts) would ask the House's attention to the evidence of Mr. James McIntosh, the teacher in the village at the time the trouble

complained of took place. The following is the evidence bearing upon it:—

Q. Do you know anything about a young girl by the name of Arseneault, who came for a short time to your school? A. Yes.

Q. Relate to the Court what you know about that matter? A. A few days before the school opened last summer—that would be in August, 1892—Mrs. Wm. Arseneault stopped me on the street one evening and asked me if her little girl could come to my school. She said she wanted her to go to the Normal School, and her eldest sister had attended my school before going to Normal School, and she wished this one to come to me. She said the girl had been going to the Convent and she claimed that after reaching a certain grade the sisters put the children over the same work with the new class that come into that grade.

Q. Instead of advancing them they went over the same work again? A. Yes. That is when they reached the highest grade they put them over the same work. For instance grade 6 of this year will be grade 7 of next year. Well grade 6 would be put into grade 7, but grade 7 would be kept at the same work instead of being advanced into grade 8. That was her reason for wishing the girl to come to my school, and I told her it was all right so far as I was concerned, but I had nothing to do with it; she would have to get a permit from the Secretary of the Trustees. The school opened on a Friday and the girl came with a permit from Dr. Dimeson, Secretary of Trustees. I took down the names of all the children that were present that day on a sheet of paper. I do not generally enter the names right at once in the register. The first day one generally don't have time to enter the names carefully—in fact I always first take them down on a sheet of paper, and afterwards enter them in the register, and take the register home with me at night, and enter them there. The girl did not come back to school Monday, and as I was going to the Post Office either that evening or Tuesday evening next the girl's mother called me. She was standing, or sitting on her doorstep and she said to me, "Well, I suppose you noticed my little girl was not at school today." I said "Yes, I noticed it." She hesitated a little and then she smiled. "Well, I may as well tell you how it was," she said, "Father Varrily won't let her go." I said, "I supposed that was the reason," and she laughed and seemed surprised that I thought that. Then she said she did not know what she would do, she wanted the girl to go to Normal School, and she said it was no use to send her to the convent where they would put her over the same work again. She said the girl was too big for her to support; she was a poor woman; she guessed she would put her dressmaking. She looked as if she expected me to offer her some advice, but I did not do so.

Q. About how old would this girl be? A. I am not sure but it seems to me the age she gave me when she came to school was 16—it may have been 15. There was a slight mistake in what Father Varrily said on this matter about my registering the girl's name.

He (Pitts) thought it was not necessary to read to the House any further evidence to prove that allegation to be sustained. It did not require a very judicial mind to

grasp the point there involved. It is true Father Varrily in his evidence tried to break the force of Mr. McIntosh's testimony but the explanations made by Father Varrily were decidedly weak and frivolous, and even according to his own showing he (Varrily) had been guilty of a most unwarrantable interference with the pupils in the public schools. He would not take the time of the House by referring to the complaints seratim, as it would take several days to deal fairly with all the complaints, and in view of the fact that the case was then before the Supreme Court in another part of the building, he would simply refer to those of which the greatest amount of dissatisfaction had been expressed.

Compelling Protestant Children to Attend the Convent Schools.

Complaint number 7 was one very strongly contested. It was as follows:—

1. That the grading of the schools in the said school district has not been conducted according to law. That the trustees of the said school districts, aided and influenced by the clergy of the Roman Catholic church in said districts, have made an effort to compel Protestants in said school districts to send their children to the said Conventual schools and that the religious teachers of the Roman Catholic church in said school districts were by the said trustees placed in actual charge of certain departments of the public common schools in said school districts in the year 1891, all of which was brought about in consequence of the employment of the members of the said religious teaching orders of the Roman Catholic church by the trustees aforesaid, as hereinbefore set forth.

He felt that the sworn testimony, of those who had appeared before the commission would have greater weight with the members, than any expression on his part, so he would show from the evidence of their own official how pernicious was the system of grading, caused by the determination on the part of the Roman Catholics to have their conventual schools, and teach their religion in these so-called public schools.

Mr. Mersereau, the school inspector for that district, in his evidence said:

Q. Taking into consideration the number of pupils at the schools in the town of Bathurst is there too great a ratio of teachers? A. I consider there are more teachers than would be necessary if they had just one system instead of two.

Q. When you speak of one system instead of two to what do you refer? A. To the system of grades. There are parallel grades taught in the two schools.

Q. I presume the real reason for that is that one is a Convent school and the other is not. The difficulty we are now inquiring into is the

cause of what you speak? A. Yes! I think it is to a large extent.

Q. Was not the grading done in that year in the Village so that if the scholars followed continuously through the grades, they were compelled to go into the Convent school? A. It was.

Q. Was not this bad grading here caused by the Sisters coming here and establishing the Convent school in the manner in which it was? A. Well, two parallel systems, from any cause.

The Protestants Object to Sending Their Children to the Convent.

Then we have how the Protestants objected to sending their children to the convent schools brought out from the same witness on re-examination.

Q. Has it not come to your knowledge that the Protestants object to sending children to the Convent schools, both in the village and in the town? A. Yes, Protestant parents have told me so.

Then there was the evidence of Dr. Duncan the Secretary of the Board of Trustees for the Village, as regards the grading:—

As the grading took place in January, 1891, the Protestant children belonging to the intermediate department or grades 3 and 4 would necessarily attend the Convent building, and those belonging to grades 1 and 2, and 5 and 6 would attend the Superior school building. That is how they would be graded.

Q. Did the Protestants find fault with that? A. They did; they protested against it.

Mr. White—That was only for one week.

Mr. Pitts—I don't care if it was for only one day. The evidence here does not show how long it was, but whatever time it was it should never have been made possible.

Enough to Make Their Blood Boil.

He would tell the House that it was sufficient to make the blood boil in the veins of every true Protestant when he heard or read of the indignities being heaped upon the Protestant minority of Bathurst, to whom there seemed no source for redress and who had been obliged year after year to put up with these patent impositions upon themselves and upon the Protestants generally of the province. Another result of this grading was that the convent schools were filled to overflowing while the public schools were starved out, and it is patent to any one giving the matter the least attention that if the Protestants had tamely submitted they would have been compelled to-day to send their children to the Convent, and because they have refused they have been denounced, and called bigots, and such like, by certain members of the government. Mr. Pitts here read the

strong letter of protest sent to the trustees, by the Protestant rate-payers in Jan. 1891. He then referred to Mr. McIntosh's evidence regarding the grading, and the results so far as the Protestants were concerned:—

Q. If grades 3 and 4 as you think were the case, were not taught in the Superior school but were taught in the Convent, all pupils in these grades would require to go to the Convent school, wouldn't they? A. Yes.

Wouldn't Send His Children to the Convent.

In the evidence of Mr. Samuel Gammon, a resident of Bathurst Town, they had the following pertinent conversation:

Q. Did you have any conversation with Sec'y O'Brien at any time during 1891 about sending boys to the Convent, if so what? A. I cannot say as to the date. It was about 2 years ago. He and I met on the road one evening and he said: "Sam, we have made a change in the grading of the schools." I asked him what? He said: "We have taken a grade out of the public school, and put it into the convent." Said I: "Then my children have got to go to the Convent before they get into the High School or Grammar School," and he said "Yes." I said, "I will not send them." He said, "You will have to." I said "I won't have to." "Then, you will have to keep them at home," said he. Said I, "I will."

Q. And you did keep them home. A. No, I hadn't to keep them home, for when Mr. Crockett came here, the thing was abolished. He said no one would be compelled to send their children to the Convent school.

Mr. Crockett Wouldn't be a Tool.

Mr. Pitts thought that it was probably from his outspokenness, and determination that no such indignity should be pressed upon Protestants, and because he would not become a willing tool of the Government, that Mr. Crockett was dismissed. There was one important fact, however, right at this point, regarding it being obligatory to send the children to the Convent, if graded there, that it would be well for the House and country to understand, and that was that the Board of Education having granted these licenses, special and peculiar as the method may have been, and the Sisters having been employed in these schools, in the way they had, the Protestants would have been compelled to send their children to the convents; and when the Sisters teach in the public schools, as at present, there seems no redress until these obnoxious regulations permitting this absurdity are done away with.

Following this evidence carefully, the House must be convinced that this method of grading, and the advent of the convent schools, and Sisters were the cause

of the trouble, as set out in complaint number 7, and that the charge in that allegation had been proved.

The Excessive Costs of the Schools.

He would now take up complaint number 9 which referred to the excessive cost of keeping up the schools since the Sisters came to Bathurst. Not only had the assessments been increased but the Protestants had been obliged to keep up a private school. The complaint read as follows:—

9. That the course pursued by the said school trustees in so establishing said Conventual schools and in sustaining the same and in rendering the public common schools of said districts less useful than they otherwise would have been, have greatly increased the cost of maintaining schools in said school districts, to the great loss and injury of the rate-payers in said school districts.

While there was a surfeit of evidence regarding this allegation, and going to prove the truth of the same, he would quote a few only, which he believed would convince the House without long argument. In the first place the dual grading of schools, necessitated by the advent of the Sisters, brought about a necessity for more teachers. He had shown by Mr. Mercer's evidence previously, that the coming of the Sisters had caused the trouble: his evidence went on to show that the expense was also greatly increased by their coming.

What the Inspector Thought.

"According to my judgment as I made my estimate (I think it wasn't just before writing my last report of 1891), I thought four teachers could do the work then done by six. That was my judgment."

Q. Does the same remark you have made about the town apply to the Village? A. The number of teachers that could be dispensed with might not be so great. I think they have four teachers in the Village. I think with a different arrangement of grading, or a different organization, they might do with three.

In reference to the extra cost in the maintenance of the schools in the Village, the Secretary, Dr. Danzou, made answer:

Q. Can you give me the cause of the increase? A. First of all there would be three teachers to be paid.

Q. There would be the Sisters? A. Yes.

Q. They would be additional? A. Yes. Then there was the care-taker in addition and the wood in ailion. There would be a further amount required for wood than what was necessary for the Superior school building.

In answer to another question he said, I would say there were more teachers employed than were necessary to teach the number of pupils.

The Assessments Still Large.

In another place in Mr. Duncan's evidence, he shows that although the people have largely left the district, yet the assessment is larger than formerly, showing very conclusively that the cause of the increase is through the Convent schools being established. He (Pitts) said he had it on excellent authority that at the school meeting last October, \$250 were added to the amount assessed the year before; that \$1600 was assessed in the town when \$1100 ought to do the work, and that the Public school buildings were sufficiently large in both Town and Village to accommodate all the pupils. His information was to the effect that in the town there were four large rooms 28x28, with ceilings 12 and 13 feet high, and certain class rooms. In Mr. Merseant's evidence we have the fact that four teachers would be sufficient, and it seemed to him (Pitts) that four rooms would be all four teachers could well occupy, so what use was there for the Convent—yet the Convent was leased. This at an extra cost for building, two extra teachers, an extra janitor, extra fuel and extra expense for furniture; was there any wonder the Protestants objected so strenuously?

Not Employed Because She was a Protestant.

The 12th complaint was as follows:—

12. That in the County of Gloucester, and in other school districts in said county, the said trustees of said hereinbefore mentioned districts have refused to employ Protestant teachers on account of their religious faith, and because such teachers would not, from conscientious scruples, agree to teach the Roman Catholic catechism to the pupils of said schools.

The House would remember that in endeavoring to secure evidence of well-circulated statements, the petitioners had been in so many instances compelled to draw the facts from unwilling and hostile witnesses. It was thus evident, how difficult it often became to prove what was very generally known and believed. The cases involved in this complaint, however, were rather more easy of proof than some of the others, for there had been little secret regarding the facts.

Miss Mary Alexander thus recounts her experience:

I said to the trustees I would keep on longer if my license was extended, providing they would keep me, and they told me they did not care about keeping me, or wouldn't.

Q. Did you ask the reason? A. I asked the reason, and they said they wanted to employ a Roman Catholic, as their children had

not had any religious instruction during the time I was there.

Q. What did Maloney say when you went to him (one of the trustees). A. He told me he wouldn't employ me, and I asked him the reason, and he said, because you are a Protestant and cannot teach our children religion.

Q. And you were not employed at this time? A. No; they did not employ me.

Must Have a Roman Catholic Teacher.

On cross-examination the evidence proved that she went to the Protestant trustee, Mr. Hicks, who refused her also.

"He refused me also. I asked him his reason and he said because he had promised the people to hire nothing but a Catholic teacher.

Q. On that ground you were refused. A. Yes.

For the benefit of the House he would read some of Mr. Hicks' evidence:

Q. Did you have any conversation with Maloney? (This would be about the hiring of Miss Alexander.) A. Yes.

Q. What was the substance of that? A. Well, Maloney told me that he objected to her on account of her being a Protestant, that they wanted a Catholic. I told him as long as they wanted a Catholic teacher, I was perfectly willing they should have her.

Q. In saying to you that he wanted a Catholic teacher did Maloney say anything to you about wanting religious instruction? A. He said you know what we want. We want a Catholic teacher to have the rites of our Church.

Here were the two Protestant trustees and the teacher giving straight evidence that Miss Alexander was not employed because she was a Protestant, and they wanted religious instruction for the Roman Catholic children, and yet the learned judge overlooks this preponderance of evidence and accepts the statement of the Roman Catholic trustee. The House and the country can judge whether or not this complaint on the part of the petitioners has been proved.

Roman Catholic Prayers and Catechism.

The next complaint was that over which so much indignation had been caused throughout the province. The evidence was very full and voluminous, and he thought very conclusive. The complaint of the Protestants was as follows:—

14. That in certain of the schools in the County of Gloucester the Roman Catholic catechism has been taught within school hours.

That Roman Catholic prayers have been used within such hours in said schools.

That Protestant children have been in the habit of kneeling in said school hours and crossing themselves along with the Roman Catholic pupils.

That in one or more instances Protestant children have been forced by their teachers in said schools to so kneel and cross themselves.

That in one instance a Protestant pupil in one of said schools was ordered by the teacher of such school to leave the same because he would not kneel in said school with the Roman Catholic pupils, and the said Protestant pupil did leave the school under and by reason of such order.

The first evidence he would refer to was that given by Anna E. Corbett, a child 12 years of age, from Petit Rocher. Referring to the school in that district, at which she was attending the following questions and answers were given :

Q. I suppose the first thing that is done is the calling of the roll? A. Yes.

Q. What comes next? A. Prayers.

Q. What prayer is it, do you know? A. Catholic prayer.

Q. Does that take place every morning? A. Yes.

Q. Who does the praying, the teacher, the pupils, or both? A. Both.

Q. This is after school opens at 9 o'clock? A. Yes.

Q. Is there any more prayers said during the day? A. Yes, before the school goes out at dinner time, and when it comes in at dinner time and out at night.

Q. That would be prayers how many times daily? A. Four times.

Q. Did Miss Frenette (the teacher) teach the catechism? A. Yes.

Taught the Catechism.

Q. When would she teach the catechism? A. After recess in the afternoon.

Q. About what time would you have recess? A. 3 o'clock.

Q. Would that be when you were coming in from recess or when you were going out? A. Coming in.

Q. Was it the Catholic Catechism? A. Yes.

Q. Do you know of the teacher making any attempt to hide the fact that she taught the catechism from Mr. Mercereau? (the inspector.) A. Yes.

Q. What was it? A. She had a class up and I was expecting the Inspector that afternoon, and some one said that the Inspector was coming in and she hid the catechism.

Q. Was she teaching the catechism to this class? A. Yes, and some one of the pupils said that the Inspector was coming in, and she hid the catechism and sent the pupils to their seats.

Q. Did you kneel with the others? A. Yes.

Q. Were there other Protestant children at the school beside you in Mr. Boudreau's department. A. Yes.

They all Kneel.

Q. Did they kneel? A. Yes.

Q. Besides kneeling when these prayers were read did you see the children crossing themselves? A. Yes.

The witness went on to tell how she had told her father about these prayers and how her father told her she should not do

it and the following pertinent fact was brought out :

Q. After your father told you that did you continue to join in the prayers? A. Yes.

Q. You did not do as your father told you then? A. I saw others doing it.

This, Mr. Pitts said, was one of the contentions the Protestants had made all along, that, notwithstanding what their parents might tell them, these young children, such as the witness, would continue to disobey their parents, and kneel and cross themselves in these schools, where these prayers and catechism were taught, from the desire not to be laughed at or twitted by their companions. It was not only children that were affected by this feeling, but he knew many men who would not stand up for their duty, and for principle, because they shrank from the laughter of their companions. As regards the children, it was a most pernicious thing to make it possible to have this temptation put in their way. The witness in reply to a question said she knelt because she saw others kneel. Thus we see the force of example. This evidence further brings out the fact on page 370 that these prayers were said four times a day, and between prayers and catechism it would appear to an ordinary individual that there was very little time for teaching any other subject. It was worth noticing the ingenuity displayed by some of the counsel to find out if these children had not been tampered with, or rather primed as to what to say. That some person anxious to work up a case had been interviewing them and telling them what to say. It was quite patent that the hope was entertained to bring out that Rev. A. F. Thomson had been so engaged—a man, by the way, who had been greatly maligned and vilified by a portion of the press of the country for the bold, many stand he had taken in the interests of fair play and justice. After bringing out the fact that the first knowledge she had, that she would be required as a witness was by a telegram received on Wednesday night, and when asked if she had talked over this matter of the teaching of the catechism and prayers with any one, she replied, "just at home," and with no one else.

Q. Did your father tell you what you had to come here and do? A. He said to tell the truth.

She was Told to "Tell the Truth."

He pointed out to the House, that all he (Pitts) wanted was to have the truth brought out, and it was more than passing

strange that two witnesses, who were expected to show they were giving evidence to get "some one out of a hole," should say in such identical terms that they were told to "tell the truth." Whether it was in a Quinn investigation or before a Bathurst School commission, all he (Pitts) wanted was to have the truth told and given to the country, and they could decide what was right and what was wrong.

An effort had been made to show that this teaching of the catechism had been after school hours but this witness, as well as all the others examined on the subject, showed that while the catechism was being taught the other scholars were occupied at other studies, and that it was before 4 o'clock in the afternoon.

What a 10 Year Old Child had to Say.

Then there was another witness from the same school, and a sister of the former witness, Ada M. Corbett, aged 10 years, who substantiated the former evidence that the prayers and catechism were said, and that all knelt. This was some of the evidence:—

Q. When these prayers are being said do the children kneel? A. Yes.

Q. Do you kneel with the rest? A. Yes.

Q. Do they cross themselves? A. Yes.

Q. Would the French children read their French books when the Inspector was there? A. Yes.

Q. Did they have catechism then? A. Yes, but they did not say any catechism when he was there.

Her evidence went on to say that when the others were having catechism she made drawings; that would be before 4 o'clock, and that children were stopped from going out until 4 o'clock, unless they asked the teacher in the regular way.

The next witness was a brother, James H. Corbett, aged 14, who was in the advanced department. He gave evidence regarding the prayers and catechism and of their all kneeling and crossing themselves, that it was the Catholic catechism; that he was unable to get out until after the catechism was through, and school regularly dismissed, and that no one had any conversation with him regarding the nature of his evidence.

All the Teachers Taught the Catechism and said R. C. Prayers.

The next witness was Peter Doucett, who referred to a school at Green Point. Prayers and catechism were said, and the scholars crossed themselves. The

prayers and catechism were all within school hours. All the teachers whose schools he had attended taught the catechism and said prayers.

Another witness, Mary E. Doucett, from the same place gave evidence, in corroboration of that of her brothers. Roman Catholic prayers were said and catechism taught, and it was all prior to 4 o'clock. When asked if she had told her mother about it, she replied that she had, and that her mother had said she couldn't help prayers being said because they were there in the place. There was no other school of any kind they could go to. He pointed out to the House that a great deal had been said that if the Protestants did not like their children to hear these prayers and catechism to withdraw their children, but they must understand that in these sparsely settled districts schools were not so plentiful, and it simply meant that the children of these Protestant families if withdrawn from the schools would be debarred from getting an education.

He was Told by the Trustees and Priest to Teach the Catechism.

The next evidence he would take up was that of Theodore Langis, formerly a teacher in Bathurst Village. On being examined he acknowledged to having been directed to teach the catechism in the schools. The following evidence referred to that feature of the case:—

Q. Did you at any time have any directions, and if so from whom, with regard to teaching the catechism in the schools? A. Yes, I had instruction from Mr. Thos. Lealy, School Trustee.

Q. What was the instruction he gave you? A. He asked me if I would teach the catechism after school hours. I said it made no difference to me.

Q. You told him you would? A. Yes.

Q. And you did? A. Yes.

Q. Did you ever tell any person that your Varrily did request you to teach the catechism in that school? A. He did not ask me at that time. He asked me, I think it was the second year, if I would teach the big boys in the first department, but he did not ask me at the beginning.

There did not appear to be much doubt that the catechism was taught by all the teachers. According to Mr. Langis' evidence in another place, he said he taught the catechism within school hours, and so did the Sisters. In their evidence, that at the Convent they taught from 12 to 12 30, which has been very properly held, even by the Board of Education which seems determined to hold nothing detrimental to the Roman Catho-

lies, that the noon-hour is part of the school day.

The next witness, Charles Miller, aged 19, was in the advanced department in Petit Rocher, and he gave evidence to the fact that the catechism was taught and prayers said in that school before 4 o'clock in the afternoon, and that the children crossed themselves.

No Old Thing in this Teaching Catechism.

Another witness, Charles W. Wickett, aged 11 years, belonging to Green Point, gave evidence to the effect that prayers were said and catechism taught up to the present time. An effort had been made to have it appear that some 10 or 15 years ago this was being done, but had long ago been discontinued. This was not a fact; right up to the time of the investigation these things had been going on. Take some of the evidence of the lad Wickett:

Q. Do you kneel when these prayers are being said? A. Yes.

Q. Do you cross yourself? A. No.

Q. Have you ever done so? A. The first couple of days I went to school I used to cross myself, I don't now.

Q. Then you stopped it did you? A. Yes.

Q. Did any one tell you to stop it? A. Yes.

Q. Who? A. My father.

Q. When the children were asked to kneel and join in prayer when you first went there, you did or attempted to do what you saw the other children do, in the way of crossing yourself? A. Yes.

Then, he said, there was the evidence of Lyda May Ellis, a little girl of 14 years of age. In her evidence she said regarding the Roman Catholic prayers:—

Q. What is the name of these Protestant children? A. Mr. Wickett's children.

Q. Do they kneel? A. Yes.

Q. At the same time these prayers are being said? A. Yes.

Q. Does the teacher kneel? A. Yes.

Q. And the Catholic children cross themselves? A. Yes.

Q. Have you ever knelt? A. Yes. (Referring to the Elm Tree School.)

Q. The children knelt at the same time the teacher did? A. Yes.

Q. And repeated with him the prayers? A. Yes.

Q. Did they cross themselves? A. Yes.

Q. Did you cross yourself? A. Yes.

Q. Did you kneel? A. Yes.

Q. Were you told to do so? A. Yes.

Q. Who told you to do so? A. The teacher.

Q. Told you to do what? A. To kneel and also to cross myself.

Q. Did you tell your father and mother about this? A. Yes.

Q. And what did they say? A. They told me not to do it.

He (Pitts) pointed out to the House that it had been held by Judge Fraser and Mr. White that this witness had contradicted herself, but he had failed to see, in looking over the evidence, where she had in any way done so. But what of Mr. Langis' evidence which had been accepted so completely by these gentlemen. He flatly contradicts himself. He says on page 418 of the evidence that Father Varrily did not say anything to him about teaching the catechism, while on page 420 on cross-examination he says, "He asked me if I would teach the big boys." Then, as he had pointed out previously, the evidence of Patrick Maloney was taken by these gentlemen, while that of the two Protestant trustees was ignored, as regards refusing to engage Miss Alexander as a teacher, because she was a Protestant.

Confusing the Witnesses.

As a matter of fact the evidence of the Ellis girl was perfectly straightforward, though when Mr. White tried to confuse her, she began to cry—but there were bigger persons than this little girl confused by brow-beating counsel, as the House had an example of in one of the committee rooms not long ago.

The next evidence he would refer to was that of Peter Doucett, of Green Point, aged 14. This witness corroborates the fact that the prayers were said and catechism taught, and brings out the fact that the teacher ordered him home if he would not kneel right while these Catholic prayers were being said.

A. Miss Philomen Boudreau told me when I was kneeling on the desk, if I wouldn't kneel right to go home.

Q. This was while prayers were being said? A. Yes.

Q. And she told you—? A. To kneel right or else go home.

Mr. White—This complaint was never brought to the attention of the Board of Education until this investigation.

Mr. Pitts said it seemed incredible that the Board of Education could not have known of this, in view of the repeated complaints, and petitions sent to them, besides last year it had been brought up in the House and ridiculed by the Government, when a letter or telegram referring of this fact was read. It would be self-evident to any one who followed up the evidence, even to those who had heard the portions he had read that the teachers who taught the catechism knew they were doing wrong, and that they had endeavored to conceal the fact from the inspector.

Taking all things into consideration he felt they must fairly and honestly concede that the complaint numbered 14 made by the petitioners had been proved, yes, more than proved. It was interesting to note that the government had made several amendments to former regulations after the investigation, fixing the school hours, and doing away with all prayers, excepting the Lord's Prayer.

All this trouble had begun when the Sisters were brought to Bathurst, and commenced teaching in the convent, under the name of teaching public schools, and as they said "coming under the law," but as he (Pitts) contended not "according to the law." Mr. O'Brien, the Secretary, acknowledges on page 46 of the evidence that the advent of the Sisters caused the first symptoms of the difficulties which had been since becoming more aggravated. With their coming to, and the opening of the convent school began the depleting of the public schools, and an effort was made even to do away with the Grammar and High Schools, and from that to the employment of inferior teachers on the plea of economy. That the necessity for the using of these convent buildings is disproved by several witnesses. Mr. Gammon in his evidence shows that in the town the public school building is plenty large enough to accommodate all the children attending it, and in the Village Dr. Duncan's evidence goes to show, that by the building of a small addition to the present building for which there was plenty available space, there would be plenty room to accommodate all the scholars in that district, Protestant and Roman Catholic, and no room in the convent would be necessary. As a result of the way things were managed it had been brought out clearly in evidence that the departments in the public school were almost depleted, while the convent schools were over-crowded and which buildings, by the way, had not the prescribed air space to each pupil or the necessary height of ceiling.

Furniture had been taken from the public buildings to fit up the convent, but this did not count very much, though it was thought a heinous crime at the time, if they were going to recognize these convent schools as public schools, and coming under the law.

And here he would say that the Protestants of Bathurst, of Gloucester County for that matter did not object to Roman Catholic teachers—that is to say teachers of the Roman Catholic faith. It was the members of the Religious orders, dressed in their peculiar garb, that was offensive to

the Protestants. No objection, so far as he had been able to ascertain, had ever been made to a R. C. teacher having the proper qualification, that is holding a proper license from the Normal School, by the Protestants. Take the evidence of Dr. Duncan, the Secretary of the Trustees for Bathurst Village.

Q. I think you knew that the Protestants did not object to Catholic teachers being employed on the same basis as Protestant teachers?
A. No, I think there has never been any objection to the employment of Catholic teachers.

Q. It was only the intrusion of the convent idea that the Protestants object to? A. That seems to be the idea.

Q. They were ecclesiastical schools in the interests of the Roman Catholic church, is that not the ground so far as you know of the contention? A. Yes I presume that was the ground. That is the idea I would gather from it.

Referring to the question as to whether he (Dr. Duncan) would send his children to the Sisters, in the public school, the following reply was given:—

No, I wouldn't send them to a Sister at all under my idea that she is the representative of a religious order. It would not be anything against the Sister, but just simply according to my Presbyterian views, if you put it so, I would consider that I wouldn't be doing right in sending my children to a teacher who was a member of a religious order.

Mr. Gammon in his evidence also brings out strongly that he would not send his children to the public school if it were taught by a Sister in the characteristic garb of her religious order.

The Foundation of all the Trouble was with the Roman Catholics themselves.

Passing on he said that he had fairly, and honestly endeavored to think out a solution of the problem of the difficulties at Bathurst. It might suit those who had designated him as an agitator, a demagogue and crank, who thought they could make a little political capital out of this mode of vilifying him, to throw broadcast the assertions that his views were extreme, and biased but he repudiated any such assertions. Throughout this controversy he had been actuated by only the best and fairest of motives, and time would show that most clearly. He had seen the Protestants of Bathurst endeavoring in every way to get a settlement of the difficulty, offering all sorts of concessions more than he believed they should have done, but the Catholics there seemed determined to get them by the throat and hold them down, and for one he did not propose to stand by, and see this brigand method of coercion.

It was nonsense to hide the fact that the very base of the trouble was in the hatred of the Roman Catholic ecclesiastical authorities to the Free School System, and their firm and unalterable determination to teach their own religion in the public schools, where they had anything like a chance of scheming or working it into the system. The whole evidence of the witnesses representing this church permeated with this idea, and they showed no hesitancy in so expressing themselves. How was it possible, he asked the House, to come to an amicable settlement of this vexing question when it was publicly declared that while coming under the schools law, they despised the law, and were determined to teach their religion in the schools. Take some instances—only a few—for time would not permit—from the evidence. Bishop Rogers gave in evidence on page 126, that he had not read the schools law, nor the regulations.

Q. Have you abstained from that, on point of principle? A. No, not on point of principle but because I did not like it.

Q. What was the point of your objection? A. It excluded religion. It was non-denominational, non-sectarian, and I know that you cannot teach religion without teaching it under some one or other of the different sectarian forms, etc.

Here was the Bishop taking a stand diametrically opposed to the dearest principle in the Schools Law to Protestants. Their pride in the law was in that it was non-sectarian. The Bishop objected to it on that very ground. But to go on a little farther:

Q. Is not one of your greatest objections to the present law that you consider so wrong, that it interferes with ecclesiastical authority. A. No, it does not interfere with ecclesiastical authority, because we do not let it. *We despise it so much that we go right along doing our duty independent of it.*

Despised it so much that they went right along regardless of the law. It did seem so strong language, and at once erected a barrier that was insurmountable. If that was the policy of the Roman Catholic church the fight better be brought on at once for there never could be any reconciliation with those ideas prevalent or endeavored to be enforced—there never could be any harmony between the two contending parties. Take some of the objections to the law as made by Father Varrily, a shrewd man by the way, and of whom to read the evidence alone, it was sufficient to see that he was sharp and thoroughly diplomatic. He had not the pleasure of knowing that gentleman but he must concede that he was a man of no ordinary intelligence but while dodging the main issue, that gentleman's objections, in his (Pitts) opinion were technical and frivolous, when compared to the great issues at stake, and impossible to reconcile with Protestant ideas. Father Varrily said:

We have objection as Catholics to the law as a system of education excluding religion. We

have objections also, and I think I can show on good grounds, to the manner in which the law is administered, say with regard to the observance of holy days, etc.

And then he went on to define some of the objections, in the way of examples in the grammars and compositions books which by a strained interpretation might be made offensive to Roman Catholics, but which books had long since been superseded. The policy of the church as defined by Father Varrily, as regards the Sisters, was thus brought out:

Q. Why could you not have the Sisters teach as secularists wholly, without their distinguishing garb, and without bringing religion into the schools, and then have an hour or two a week, or every Saturday, and get the scholars together and teach all the religion you wish without having all this trouble between you and the Protestants with regard to a law that is intended for the general good? A. As well as I can take to that question, I answer: Why do you put such a constraint on my religious feelings—or rather on the feelings of the Sisters as to require them to divest themselves of their ordinary dress in order to enter into the public schools?

Q. Then the difference between you and the Protestants is just as wide as it was 300 years ago? A. Just as wide and the divergency is becoming wider.

Q. On this question of schools you say there never can be any change because it is a matter of doctrine of your church that there will be no change. A. No, we won't change our views on that.

Q. In order to have anything approaching satisfaction to you as Catholics, it would be necessary that the holy days of your religion should be observed in the schools I take it? A. At least for Catholic pupils and Catholic teachers. The others could do as they pleased.

It will thus be seen that Father Varrily is very pronounced on two important contentions on the part of Protestants, that is to say the wearing of the peculiar garb by the Sister and the observance of holy days by the teachers and pupils of the R. C. church. As regards the peculiar garb of the Sisters, that Father Varrily considers it so much "bigotry" on the part of the Protestants to object to, it is rather interesting to note the different opinions entertained by School Trustee McManus when some other peculiar garb is referred to. On page 1054 of the evidence he is asked:—

Having reference to the dress of the teachers would you be willing for an Orangeman who is a teacher in a school attended by Roman Catholic pupils to wear the Orangeman's dress and regalia during the time he was teaching? A. It would not be satisfactory to me nor to my people—I presume it would not be satisfactory to them.

He (Pitts) thought it made a good deal of difference whose ox was being gored in this case. All kinds of remarks were made about bigotry, cranks, and such like, when the wearing of the Sisters peculiar dress as teachers in the schools was criticised, but it was self-evident there would be a "kick" at once if an Orangeman should wear the regalia of his order. In the course too, of Father Varrily's examination it was shown that this Miss Arsenault, who had had the difficulty regarding the attend

ing of the public school was examined for a local license by Sister Barnard, of the Convent School. This was the evidence on that point:—

Q. Do you know who it was examined her for the local license? A. I understand it was Sister Barnard, Superior of the Sisters, who was authorized to do so by Inspector Mersereau, etc.

It would seem more than passing strange if these examinations for local licenses were going on in the Convent by the Lady Superioress, and it was hardly to be wondered at, that the Protestants had entered a protest. It looks very much as though the Convent was running the Board of Education.

He would not take up further, the time of the House, in quoting from the evidence. From what he had shown it would certainly convince any reasonable man that—

1st. Conventual schools have been established at Bathurst and Bathurst Village in the interior of the Roman Catholic Church, that rooms were secured in the Convent buildings for that purpose and that the ecclesiastical authorities were instrumental in bringing these religious teachers to Bathurst and Bathurst Village.

2nd. That there has been more than an ordinary interference with the public schools of Bathurst and Bathurst Village by the Roman Catholic priests, and that the same was a just matter of complaint on the part of the Protestants.

3rd. That the Trustees of the schools at these places have been derelict in their duty, and that the Board of Education had been repeatedly petitioned to that effect, and that the Board of Education was therefore guilty of neglect and open to censure.

4th. That it is beyond controversy that the Roman Catholic prayers and catechism were taught *within* school hours, as well as outside of them in many of the schools in Gloucester county.

5th. That the grading of the school has been such as to make it necessary for Protestant children to attend the convent, which is obnoxious to every true Protestant, and a contravention of the Schools Law, and a sufficient reason for all the agitation in Bathurst Village and town. He (Pitts) believed that if the Roman Catholics of the province desired to live on friendly terms, to enjoy the full benefits of the grand educational system of the province, it was to their advantage to assist in eliminating the invisible line which separated these two large sects in the carrying on of the Free School system. If we were ever to be a great country, a progressive nation, it was imperative that the people should have every educational facility and this drawing a line and saying our children should not mix with yours, or your children with ours, was not in the best interests of the country. Let all this bickering be cast aside; let all these special privileges be done away with, and let all join in working out the ideal system of educating the youth of the country; then could all be most truly happy, and these continual jarings would be at an end.

The Protestants, not only at Bathurst, but everywhere throughout the Province were disposed to do everything to have a satisfactory settlement of this question. He repudiated the idea that there was a desire in any quarter to keep the question agitated and the people in a ferment. There was an honest desire for peace, and a settlement of the difficulties, but it was all non-

sense to think that a report of a judge, or of any person or body of men could settle this question so long as these grievances existed.

As it was now, notwithstanding the assessment for schools was much higher than before the Sisters came, yet the public schools were so notoriously bad that the Protestants of Bathurst were obliged to keep up a private school at their own expense, that their children might receive a fair education. In the Village not only has the cost in maintaining the schools increased, but the public school had been steadily deteriorating and recently the male teacher had been dismissed and a female teacher engaged, who is said to be entirely incapable of managing the school. Then to keep up the Convent the efficiency of this school has been destroyed, and on the score of economy both the Town Grammar School and the Village High School were closed entirely for a season, yet the Convent schools went on.

He (Pitts) had not garbled or simply reaped portions of sentences in the evidence, as submitted at the Investigation, but it would be impossible in the short time at his disposal, to read longer extracts, all of which would further prove his contention. The House would judge whether these extracts would not stand out in refutation of the report of the judge, who had ignored the sworn evidence, at least not referred to it to any extent.

There were one or two things that it might as well be understood by the Roman Catholics, first as last, would never be conceded, and if they were prepared to insist on these, he would not be responsible, or able to say where the end would be. It was beyond question that the Protestants of this Province would never be satisfied as long as the public money went to maintain sectarian schools, and regardless of what part of the province these schools were situated, or as long as public schools were maintained in denominational buildings and directly under ecclesiastical control. Again they would never be satisfied as long as the Sisters of Charity were allowed to obtain licenses to teach in public schools, and thus draw public money from the treasury and not attend Normal School as the other teachers were obliged to do, or, further, while the Sisters were allowed to teach in the public schools in the peculiar garb of their order. This peculiar garb was obnoxious to Protestant feelings, and would never be tolerated where Protestant children had to attend the schools, as much so as the Orangeman's regalia appeared to be to the Roman Catholics. The session of the Legislature was getting far advanced, and the matter was now before the courts, and he did not feel like taking any further time of the House, but he could assure the members that regardless of whether they gave the Protestants of the country the justice they claimed, which they had refused before, or whether the Commissioner reported adversely, or the Courts on some technical point threw out their case, there was one court, and that was the High Court of Public Opinion, the People at the Ballot Box, that would in time satisfactorily regulate and give the honest justice demanded. All he and the petitioners wanted was the Public Schools Law as enacted in 1875, shorn of its obnoxious secret regulations, and special concessions made to the Roman Catholic Religious teaching orders.

