

For the Christian Messenger.

Female Education at Horton Academy and Acadia College.

MR. EDITOR—

For I suppose I must address you in the singular number, albeit your reply may be in the plural—that is, should you vouchsafe a reply. I was much pleased with the remarks of "Reform," in your last issue, with respect to a Female Seminary. Send the girls to Horton. Let them and the boys go to the same school.— Why not? And why not let them go in through College and obtain all the advantages that such an Institution is calculated to afford. I cannot see, for the life of me, what we want with another building, nor why girls should not sit in the same classes with the boys, nor why they should not learn Greek and Latin, and Mathematics, and Algebra, and all the rest of it, as well as the boys. I can see some reasons why girls should be educated over and above those which apply in the case of boys. We expect them all to become wives and mothers, and, as such, to have the training of all the boys as well as the girls of the next generation. If there be a class of beings in the universe who need to be prepared for their post of duty it is the mothers of the coming generation. They need to know how to take care of the children to be committed to their charge, from the earliest period of their existence, and to be able to impart to them all the knowledge required to fit them for the duties and responsibilities of life. How can they teach except they be taught? How can they teach their sons what their sons need to know, if they themselves never learned these branches? It is stated on good authority that some of the greatest men of the past and present ages, have had dunces for fathers, but that they have all of them had intelligent mothers. Yes; educate the girls! Let them know how to knit and sew, how to make puddings, make the bread, the butter and the cheese; to sweep the floor, dust the chairs, darn the stockings, make the bed, and rock the cradle. But imagine not that these are the highest and holiest employments for which they are capable.— Give them the books. Put the pen into their hand. Let them look through the telescope into the heavens. Teach them botany, geology, chemistry, logic, language. Let them read Cicero, Virgil, Homer, Xenophon. Teach them Hebrew; teach them everything man needs to know.

And let them go to the same schools which their brothers attend. Why not? Yes, answer that question, any one who can,—why not?— Do we live in Syria? in Turkey? in Hindostan? that our customs and laws require the entire separation of the sexes while they are growing up? I trow not. We live in Nova Scotia, in North America, where time out of mind the boys and girls have been sent to school together, have sat upon the same benches, studied and read out of the same books, recited in the same class, and walked home in company. I never heard the practice denounced as either sin or shame.

"But these are the Common Schools." True; but the custom is not confined to those. In some at least of the uncommon ones it obtains. In the Normal School at Truro you may see both young ladies and young gentlemen sitting before Dr. Forrester, listening to his lessons on *flints*, and *knots*, and *lilies*. In the Academy at Yarmouth girls are taught as well as boys. And I would like to know from what "Grammar" School in the whole Province girls are excluded! Then why not send them to our Baptist Academy at Horton? Baptists of Nova Scotia, will you answer that question? Are you afraid to trust them in the hands of Mr. Hartt, for six hours in the day? Do you fear that the boys would disturb them at their lessons, and that the vigilant eye of the master could not prevent them from throwing marbles and apples at them during study hours, and even prevent the casting of "sheep's eyes" to any alarming extent?

"Oh! but they would be thinking about one another, talking to one another, 'falling in love' with one another, writing love-letters, courting, and all that, as sure as rates, if they saw each other in School."

Would they indeed! What a phenomenon! Only think of it! boys and girls, young men and young women, actually thinking about each other! becoming fond of each other's company! and—mysterious!—amazing!—unheard-of event!!—actually thinking of matrimony!! and all this the result of sending them to learn Greek, Latin, French and Trigonometry together! And who knows but some of those early attachments, formed in the recitation room, and matured by mutual acquaintance

and sympathy, might prove more lasting than death, and result in the highest holiest advantage to more than the parties immediately concerned? Prevent the operation of Nature's laws, will you? Hinder the young people from falling in love. Ha! not by sending them to different schools will you do it, I guess, and not by keeping them at home. When you can make a law and enforce it that the tide in the Bay of Fundy shall not ebb and flow:—when you can command, as Joshua did, "Sun, stand thou still upon Mount Gibeon! and thou moon in the valley of Ajalon!" then, not before, can you suppress those emotions, implanted in mortal bosoms by God himself, for the noblest and most benevolent of purposes. Out upon such nonsense!

But I have a practical suggestion to make. I see by his advertisement that Brother J. Chase has erected a house for Boarding, and raised up teachers for instructing our daughters.

From what I know of brother and sister Chase and their well trained family, I can safely say that we could not have the business in better hands. But I would suggest, without pretending to dictate, that the arrangement might be somewhat differently modified so as to meet the wants and wishes of our people generally far better than as it now stands.

Let the Academy be the School-house for all parties! I have heard my friend, Mr. Hartt, say he would like to employ a female teacher, as an assistant in the Academy. Let the Misses Chase go up the hill, and give them a good handsome salary. Let them teach boys as well as girls. Then send on fifty or sixty of your brightest, and, if you like, *fairest* daughters. Put them into the same classes, and to the same studies as the boys, under the charge of Mr. Hartt. And pray why not let them—some of them at least—eat with the boys in the boarding house? brothers and sisters together? Again, I ask, why not? We let them eat together at home, and play together, and the proper mingling of sons and daughters, young men and maidens, exercises a decidedly happy influence on each party. They take the same kind of food, eat out of the same kind of dishes and with the same sort of implements. Bread, butter, pork, beef, potatoes, pies, cake, custard, &c., &c., all seem to suit the palates of boys and girls alike. Why not let them eat together?

But I do not urge this point. Fill up Brother Chase's Boarding-House. Put your girls under the same "watch and care" as though they resided in the same building.

I only add that I have myself a number of daughters, for whom I do most earnestly desire a thorough education which, as things are at present, I see but little prospect of being effected.

August 9th, 1858.

A FATHER.

For the Christian Messenger.

Education of Females.

MR. EDITOR,

Judging from the remarks of your correspondent "Reform," I conclude he is actuated by feelings otherwise than generous, or else is ignorant of the facilities already existing at Wolfville for the education of females. To suppose the former might seem uncharitable, the latter may account for his ignoring the existence of a boarding school advertised in your columns, and now in successful operation, with ample arrangements for enlargement. It is apparent from the Circular above referred to, when compared with the card of the worthy principal of Horton Academy, that the expense is in favor of the boarding school now established. The ability of the teachers in the boarding school spoken of above, in the opinion of competent judges, will not suffer by comparison with any similar institute. The idea of educating males and females together has been, and still is, a favourite plan—not as a temporary but as a permanent thing—with the writer; yet such an amalgamation in Horton Academy, after so long an exclusion of females, would be running a risk beyond the bounds of prudence, especially when the advantages sought thereby may be obtained at less expense and far less dubiousness of expediency. My object in writing the above is not to provoke controversy, but to do justice to one who has with commendable zeal educated his daughters, and at a large expense fitted up a commodious establishment worthy of his object, and who has been, in the article referred to, discourteously unnoticed.

PROGRESS.

The people of Nebraska City, avow their determination to "level to the ground all places where liquor is sold." A resolution of Judge Bradford, was unanimously adopted by the Bar, "that no lawyer should defend a liquor-seller's case."

For the Christian Messenger.

New Chapel. Jordan Bay.

DEAR MR. EDITOR,

I have just returned from Yarmouth, where I have been collecting aid by which to enable us to erect a house for the worship of God in this place, and now wish to tender my acknowledgements to the brethren and good people of Yarmouth, for their ready response and liberal donations for this object, as well as the Rev's. Angell, Harris, and Saunders, for their valuable aid in assisting me in this matter. I pray that God may reward them all for their kindness and assistance. I intend shortly if all be well to visit the churches in Queen's County, on the same errand, and by the blessing of God I intend that the house shall be put through without delay, and dedicated to the worship of the Lord, so that our missionaries and others may not be subjected to preach in such very uncomfortable places for the future. Pray for us dear brethren that God may open the hearts of others to assist in this our emergency, as the fewness of our numbers and straitness of our circumstances prevent us from accomplishing the work without foreign aid. May the Lord bless all those dear people in Yarmouth, and likewise Deacon Anderson, of Pubnico, and others who have assisted us.

Yours in the best of bonds,
SAMUEL HARLOW.

Jordan River, August 1, 1858.

For the Christian Messenger.

Temperance.

MR. EDITOR AND DEAR BROTHER:

We read in St. Luke 8th chapter from 26th verse what the LORD JESUS CHRIST did for a poor man possessed by a Legion of Devils, and Sir, the same LORD JESUS CHRIST has done the same for me, and I do delight to make it known, and publish to a sin-sick and sin-enslaved world that there is a Physician who can meet the case of the most hopeless who come to Him.

I am a native of Canada West, and was 34 years old in April last. I experienced another birth—the one referred to in St. John 3rd chapter—this month, two years ago, in the City of Toronto, Canada. I was not converted at a protracted meeting. I had tried those institutions in boyhood, and got excited instead of converted, and there is as great a difference between excitement and religion in earnest or CHRIST in the soul, as there is between a sky-rocket and the sun at noon day. I was accustomed in my affectionate father's house to every indulgence that he thought was good for me. And he was, like too many fathers even now, foolish enough to think that intoxicating liquor was one of God's good creatures, and he drank it himself, moderately at first, and gave it to me, moderately at first, in the form of cider, beer, wine, &c., and I soon became fiercely fond of the infernal poison. It seems strange to me now how my father, who was a believer in the Bible, and I hope, a Christian, could, in the face of what is written in Isaiah 5th chapter, Proverbs 20th and 23rd chapters, and Romans 14th chapter, in reference to intoxicating liquor, be so blind as not to see that he was sinning against God by drinking liquor and giving it to me and to his friends and neighbors who shared the hospitalities of his house. My father was not one of the ignorant or niggardly class of men, and he was never more happy than when endeavoring to promote the comfort of his family and friends; but he made a fatal mistake when he gave me cider, beer, and wine, as the result showed. The appetite for intoxicating liquor became fixed, and at regular periods I had awful "sprees" of several weeks duration, these were kept up for a period of 16 years, and resulted in bringing me to the condition of a mud-gutter drunkard, and making my father's house like a hell or a bedlam with my insane conduct. My father was reduced to beggary principally through my prodigality and profligacy, and after my mother died father and I were homeless wanderers! He died and was laid in the grave beside my mother, and I was left alone to reap the wild storm of wrath and wretchedness, woe, rags, hunger, nakedness, scorn and infamy that I had been sowing to all my life! I became lost to all sense of shame, all notions of the madness of my conduct, and at last sold my clothes for money to buy more of that heart-blistering beverage which had rendered me a homeless vagrant! I was put in jail six times, but as soon as I got out again was again at the saloon, and, but for the mercy of God, would this day be in hell!

In the month of June, 1856, I was induced by Hon. John Counter, of Kingston, Canada, who was visiting at the house of Rev. E. N. Sanderson, of Toronto, where I was twice taken

in naked and clothed, to make an effort to reform in earnest. I took the pledge from Mr. Counter, who is a real Christian, and began a new life. I got a situation as Foreman in the office of N. L. Mackenzie, Esq., M. P. P., who prints the *Menage*, and while in his employment the great change, which God alone by the workings of his Holy Spirit in the heart can bring about, was effected in me. I was led to reflection, and repentance, and was enabled to believe in the Lord Jesus Christ, and began to rejoice with a joy that I had never felt before. The love of those things that I once delighted in was taken away. I felt satisfied it was a sin to smoke tobacco, and though I had for twenty years used it, God took away the love of or desire to use it, and I felt that I was indeed one of the happy ones referred to in Romans 5th and 8th chapters. Ever since that time I have felt assured that God was reconciled in Christ Jesus, and I have been preaching Jesus now two years, and doing all I can to overthrow the fatal drinking customs, which resulted in the ruination and destruction temporarily of our family. I intend visiting Halifax, to tell what has been done for me; and all who require them can see testimonials from the first men in Canada, in reference to my character and motives in laboring in this cause. I feel that it is my duty to speak very plain, so many Christian professors seem to be as dead to danger as my father was when he gave me the first sips of the infernal fascinating poison, which resulted in his temporal ruination, and made me a vile vagabond in the world. Glory be to God, I am free, and whom the Son makes free I know are free indeed.

I remain, Mr. Editor, yours truly,
JAMES A. DAVIDSON.

St. John, N. B., Aug. 11, 1858.

Religious Intelligence.

For the Christian Messenger.

DILIGENT RIVER, PARRODOR.—Mr. Editor:—Believing that every minister should give an account of the prosperity of the cause of God in the vicinity in which he labours, I send you the following intelligence:

The Lord having blessed the labor of his servant at Lakeland,—several persons having embraced the views held by us, as a denomination, and having been baptized—it was deemed expedient to organize a church in that place; for which purpose a meeting was appointed the 22nd of June last. A large congregation assembled, and, having no other ministerial assistance, the business was proceeded with by singing and prayer. Explanation was given of the nature of a Church of Christ: its duties, privileges, discipline, &c., &c. After the formation of the church, two elderly persons related their experience, and were baptized the same day. The little church now numbers twelve. May the Lord increase it more and more.

WEST BROOK, AUG. 9.—After a few weeks absence, returned to this place. Attended conference which was very interesting. Two young persons, a young man and his wife, were received, and yesterday were buried with Christ by baptism. The day being fine, a large congregation assembled around the water, and after a short lecture the young couple were baptized. The scene was most beautiful. A good commencement of life. "Seek ye first the kingdom of heaven."

This happy couple went on their way rejoicing. May they ever be found walking in the ways of the Lord, blameless. My field of labor is very large, and I feel desirous of obtaining assistance for two or three months, which would, with the blessing of God, result in great good. I have four little churches under my care at present, and only three-fourths of my time to spend with them, having another settlement to attend, which takes one quarter.

Some of them must be neglected, and none have as much attention as they require, as they are young and inexperienced. I hope, therefore, that help will come from some quarter. There is encouragement here for Baptists to expend some labor at present to establish gospel principles in the village, which appears to be promising, but it requires labor, and my time is occupied. I think if the Missionary Board would send some one for a month or so it would do as much good as anywhere, and I would also assist what I could.

T. KEILOR.

YARMOUTH CO.—Rev. HENRY Angell writes, August 2nd:—

"I baptized four on the second Sabbath in July at Salmen River. They were all colored persons, and unite with the Tuskat Baptist Church. Bro. Harris has also baptized three persons recently at Hebron. The friends of the French Mission made the missionary a donation visit on Friday, July 9th. The season was a pleasant and profitable one. Whilst it was encouraging to the missionary it afforded the friends of the mission an opportunity of becoming acquainted with him. The donations given for the purpose of furnishing the mission house, and assisting the missionary amounted to about £30."

CHESTER.— "We have recently by We are co state of thin is a great d deaths occu from putrid funerals dur during my Canso."

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Mr. EDITOR Permit bringing to which is ju the Rev. C., once a solicit aid colored pe of slavery ship of C cates of ch satisfactory

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