

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

Clouds.

I stood beneath the star-lit sky,
Which hung, a graceful canopy,
The peaceful earth above,
The clouds 'round the horizon threw,
A wreath surmounted by the blue,
The emblem of true love!

But as I gazed, the clouds arose,
And soon the bright stars did depose,
And hide behind their gloom;
They veiled the sky in sombre robe,
Through which no ray of light could probe,
The dark earth to illumine.

And so it was with my sad heart,
In which the light had little part,
For 'twas o'ercast with grief;
My sorrows rose on every side,
To overwhelm me with their tide,
And fill with unbelief.

And in my heart, I thought, that I
Must give up hope nor ever try
To reach a heavenly home;
It seemed the call could never be,
Designed for hopeless ones like me,
When Christ bade all to come.

But as I gazed, a soft wind blew
And soon between the clouds looked through,
The twinkling stars again.
They seemed, in them, to bid me see,
A type of brighter days to be,
An ending of my pain.

I took the lesson to my heart,
And hope and peace it did impart,
And lighten'd half my load;
And now in life's most troubled hour,
I find a balm,—though clouds may lower,—
The promises of God!

A. W. B.

Oct. 14th, 1868.

Religious.

The Cornell University.

Mr. Cobden used to say that the English people are unable to give their mind to more than one great question at one time. The all-absorbing question of the hour is that of the Irish Church; but the moment that is decided others are ready to come to the front, and foremost will be that of the education of the British nation. We say not of the British people, for that phrase is ambiguous, meaning generally the education of the lower stratum. The whole question of primary and middle schools, as well as of university culture, will be thoroughly investigated; and those immense revenues, which are being wasted or appropriated by a minority of the people to their own special and private edification will be made available for the national good. Meanwhile, it is quite as well to prepare the public mind for the inevitable battle, especially as the providence of God is thrusting upon us instruction by the achievements of other nations, to slight which would be folly as well as sin. Unless we are much mistaken the Cornell University, opened September 23rd, 1868, and of which Mr. Goldwin Smith is to be lecturer in Political Economy, will have something to say to us which we shall do well to take heed. Compared with the magnificent breadth and catholicity of the New World University, our English universities are miserable dens of both ecclesiastical and literary sectarianism, the narrow relics of those dark ages whose last dingy shadow ought ere this to have passed from our nineteenth-century civilization. It ought to be possible for the poorest boy in the land, who has ability, energy, and moral worth, to use the opportunity to pass through a university education. So far is this from being the case that the middle classes—for example, ministers—find such training for their children quite impossible. We in England are immensely behind Scotland and Germany in this respect. How much behind America will immediately appear.

Ezra Cornell was born in Massachusetts about the year 1808. His father was a farmer in humble circumstances, who removed with his family to Central New York. At

an early age the boy showed great mechanical genius. He invented a plough, which he patented. This was just at the moment that electric telegraphs were being introduced into the United States. The contractor for the line between Washington and Baltimore found that unless he could find a machine to cut a ditch in which to lay tube and wire, he would lose money. Cornell offered to plough the ditch for him, was succeeding, when the idea crossed his mind of carrying the wire through the air on poles, which was the plan ultimately adopted. When Cornell was thus pushing his way on to greatness he was much straitened, often going dinnerless. He saw, however, the future of the telegraph, staked his future on his success, and with its progress rose to eminence and wealth. Progress was, however, possible only on the ground of constant advance in knowledge. This could be only a rough and thorny path. The difficulties encountered made an ineffaceable impression on his memory. He would that others should be spared something of his toil and toil. Accordingly, settling at Ithaca, the idea of a glorious university had already been formed, to promote which he succeeded in getting elected as a member of the Legislature for the State of New York. Fortune favored the brave. Some years before the United States Congress had granted land to the various States to be used strictly for the advance of practical education. In 1862 New York received its share of nearly a million (990,000) acres. A great controversy arose as to how the means should be made available for the purpose. Cornell's voice came to be heard. His deliverance was—Give one half to various small colleges throughout the State, with the other great central State university. Professor Andrew D. White, professor of history in the State university of Michigan, had also conceived the idea of a university different from any in existence. On the uprising of the agitation, just referred to, White resigned, returned to his native State, New York, obtained also a seat in the legislature, and stood by Cornell shoulder to shoulder, persuading him, however, to ask for all for the new university. He did so, promising that if the State would consent, he would supplement the State fund by half a million of dollars (about 100,000) from his private means. The State consented. The new university by acclamation was named "The Cornell University." Besides the 500,000 dollars named, and 100,000 dollars given to establish a public library in Ithaca, the seat of the new university, Cornell gave 250 acres for the buildings and grounds, a palaeontological cabinet worth 10,000 dollars (2,000), books to the amount of 8,000 dollars (800), whilst one who evidently writes with authority says:—"The above-named sums do not, by nearly 300,000 dollars (60,000) represent the munificence of Ezra Cornell to it." The object of the university is the richest diversity of human development. In America two convictions have been growing: 1. That thorough education in special departments (e. g., agriculture, industrial mechanics, &c.) has become a necessity. 2. That the need has also developed itself of a more advanced general education. The new University aims to meet the first want in such a way that no special department is subordinated to any other, that the agricultural and industrial professions are regarded as the peers of every other, that access is opened to these departments as widely as possible, and progress in them pushed as far as possible. The second want is also met by throwing overboard the one stereotyped curriculum of our English universities, by not insisting on one single course for all alike, by providing various combinations of studies for various minds.—The following is then the scheme of instruction adopted: I. Division of Special Sciences and Arts:—Agriculture (nine branches); Mechanic Arts (six branches); Civil Engineering (five branches); Commerce and Trade; Mining (four branches); Medicine and Surgery; Law; Jurisprudence; Political Science and History; Education. II. Division of Science Literature and the Arts in General: 1st, 2nd and 3rd General Courses; Scientific Course; Optional Course. The first general course is mainly like the classical course of existing colleges; the second is like the first, save that the study of German is substituted for the Greek; the third is again similar, but now

substituting German and French for Latin and Greek. The scientific course is for those who intend devoting themselves mainly to the natural sciences. The optional course is one in which the student is required to choose three subjects of study from all those pursued in the University, and to pass examination in them. There will be twenty-six professors, ten of them non-resident. The trustees, with admirable enterprise and wisdom, determined to seek out capable young men to do the work of the University, who would have their name to make, and their life work all before them. Those selected have had the very best training in leading American and European institutions. The control of the university (government would be too harsh a word for so free an institution) is in the hands of the following bodies. 1. A legislature for each department, consisting of the professors of that department, with the president of the university. 2. A senate, consisting of all the several legislatures meeting in one body, once a month. As the old autocratic position of the president is abolished, the government may be regarded as aristocratic. 3. The trustees, consisting of twenty-four officers, nine of whom are trustees, *ex officio* (including the Governor and Lieutenant-Governor of the State of New York, the Secretary of State, the Superintendent of Public Instruction, and the Speaker of the Assembly), twelve are elected by the legislature, and three by the students as soon as their number amounts to fifty. The legislature of New York has been very careful to preserve the unsectarian and secular character of the institution, declaring that no religious views whatever, held or not held, should exclude professor or student. The religious well-being of the student will no doubt be thoroughly looked after by the Christian Church, as represented by the eight denominations already established in Ithaca. "The several departments of study in the said university," it is provided, "shall be open to applicants for admission thereto at the lowest rates of expense consistent with its welfare and efficiency, and without distinction as to rank, class, previous occupation, or locality." This one clause is sufficient to separate the Cornell from our medieval barbarisms by a difference as wide as the poles are asunder. One of the first effects of the New World (we use the phrase in the double sense) University will be to modify all existing colleges and universities in America, for unless they rise to the new standard their students will decrease; and not many years will pass before its influence will be felt at Oxford and Cambridge. Within the walls lodging and board will be provided for 300 students, while the majority will dwell in the houses of the town and neighbourhood, and be subject to the laws governing ordinary members of families.

One of the most interesting and marvellous innovations is the provision made for enabling poor students to support themselves entirely. A system of manual labor has been devised, compulsory on none, developing the physical vigour of those who engage in it, and fair compensation for which will pay the costs of education. This labour will include raising farm produce for the college-table, mechanical employment in the machine-shop of the university, the erection of additional buildings (this alone will give years of employment), road-making, and laying out the gardens and grounds of the establishment. Work done will be paid for at the current rates, and executed under the supervision of the professors and other competent superintendents. So that not a lad in the United States but may rise to the proudest position which university culture can command. The veriest Arab off the street may work his way to the empyrean of intellectual blessedness. How it sets a-lonking those of us who have fought their way in spite of wretched old-world dark exclusiveness, and who desire to see a smoother course and yet happier results for their children and children's children. It would be worth the toil of one whole life to achieve for these islands one broad, unsectarian, free, national education in each of its three great departments—primary, middle, and university.—Who will go up for us, and whom shall we send?—*Christian World*.

He who assumes airs of importance exhibits his credentials of insignificance.

For the Christian Messenger.

Micmac Mission.

Dear Brother Selden,—

I have just returned from New Brunswick, whither we went in company to attend the Convention. After the Convention closed, I went "out into the wilderness" on my appropriate business, to look after the "lost sheep." I found a number of Indian families living near Indian town, some of them being Micmacs, and some Malisets. The chief difference in the two tribes being this, that they speak two distinct dialects of the same great family of languages. This family is distinguished among the learned by the appellation *Algonkin*, the Algonkins being, or rather having once been, a leading tribe among a large class or family of the North American tribes. Micmac and Malisets are so much alike that those speaking one readily learn the other. I was among them nearly every day, since our Convention, and used to be amused often in hearing them converse, one speaking Micmac and the other Malisets, each readily understanding the other but finding it much easier to speak in his own dialect. I not unfrequently follow the same plan in conversing with the Indians, I using my English, and the one I am conversing with using his Indian.

I had planned to go to Fredericton, and afterwards to Miramichi and Restigouche.—But my programme was suddenly changed. I found a Malisets brother confined with a broken thigh, who was able to assist me in translating the Scriptures into his native language. I had often employed him before as a teacher of Malisets, his knowledge of Micmac and English, and his being able to read, and above all, his excellent moral, and I may say, *Christian* character, qualifying him beyond any other living man for an assistant translator. He is a very industrious and efficient hand about the sawmills, and in the lumber woods, where he gets the highest wages, and constant employment during the lumber season, so that it is ordinarily no easy matter for me to obtain his services in my work. His leg was broken in one of the steam mills, and it may be said both to the credit of the man and his employer, that his doctor's bill was paid for him, and a five dollar bill sent him every week during his confinement. When I left him he was hobbling round on crutches, the fracture having been healed under Dr. Christie's able supervision, in the best possible manner. He had been obliged to lie in one position for about six weeks, and no one could have exhibited more composure and patience. His leg had been fractured about a fortnight before I saw him.

I concluded that here was a providential call to do something permanent for the Malisets. So I agreed with "Jems" to assist me in translating the gospel of John into his tongue. It took me about twenty days, and when I found myself in possession of the manuscript all corrected and prepared to be copied out for the press, I rejoiced "as one that findeth great spoil."

I did not confine myself to the work of translating. My teacher's hut was roomy, and his neighbors were encouraged to come freely in while we read the Scriptures in two languages, and often in four, for while we professedly translated from the Micmac, I kept an eye constantly to the English and Greek, and I have reason to believe that my Malisets translation of John is much nearer the original than the one in Micmac. The slight interruption sometimes caused by our visitors was more than compensated for by the fact that they were learning what the book was about, and becoming interested in the wonderful story. And we had not the slightest objection to their listening outside, as they sometimes did, near the open window.

Many of the Malisets Indians can read a little. They have a Romanist Prayer book, not written, as the Micmac Prayerbook is written, in *characters*, one mark standing for a word, like the Chinese; the book of the Malisets is written in the French *script* alphabet. The ability to read it, must make it comparatively easy to learn to read print.—We have already printed a large tract in this tongue, which some of them can read.

It was about six weeks before I had completed my job. I was kindly entertained free of expense, within twenty minutes walk of the