

what is related satisfactorily or no. But I must solemnly protest against any teaching that calls upon me, to place other events incapable of demonstration in the category as these related in the Book of the Old and New Testaments.

The Baconian system of induction is quite in harmony with the Bible, in my view of the matter. I believe in both. The great English philosopher smothered Aristotle, and the schoolmen in modern times, and all the trash and sophistries of their systems. Let them lie quietly entombed where he consigned them, three centuries ago.

Believe your Bibles, readers of the *Messenger*, but have a care how you yield up your opinions to wonderful coincidences, under the guise of *Special Providences* or quasi miracles.

JOHN BAPTIST.

For the Christian Messenger.

#### UNION OR ISOLATION.

MR. EDITOR,—

Doubtless all who are interested in our Foreign Missionary operations, whatever may be their views respecting the propriety of establishing an *Independent Mission*, are well pleased that Rev. W. H. Porter has undertaken to discuss the subject in your columns. By a free discussion of the question beforehand, much time and trouble may be saved when the Convention meets, and it may be possible for that body to come to a wise decision. Will you allow me, as one of those who are inclined to favor the *Union* policy rather than the proposed *Independence*,—but who wish to hear both sides,—to remark shortly upon some of the arguments in Bro. Porter's "No. II."

The two propositions on which he founds his affirmative reply to the first question proposed, will be generally received as true. But the reasoning intended to prove the third point,—that *in order to be acquainted with an object (say our Foreign Missionary operations) we need to have it under our own control*,—seems to be inconclusive. It is not clear that we could not be "as well acquainted with the labors of our Foreign Missionaries" laboring "under the direction of the Am. Missionary Board," "as though they were under our own direction."

The great work accomplished in the New Hebrides by the Presbyterians of these Provinces should incite us to similar zeal for missions; but we cannot infer that their success is owing to the *independence* of their mission.

Again it is not certain that our people would contribute more freely if the responsibility were placed upon them. We have an independent College, the responsibility of which rests on the Baptists of these provinces; and how is it supported!

The same arguments that are urged for the establishment of a separate mission by our denomination in the Lower Provinces would weigh with equal force against the continuance of the Am. Bapt. Miss. Union, and in favor of the maintenance of a separate mission by the Baptists of each State and of each large city.

Yours truly,

LUKE.

Feb. 9th 1870.

For the Christian Messenger.

#### THE FRENCH MISSION.

At a meeting of the Board on the 15th inst., it was found that five months' salary was due the Missionary, and our Treasury overdrawn. It is well known that the toils and anxieties of our dear brother are very great in his extensive and hard field of labor, without the fearful financial pressure, he must experience by this deficiency. Questions that have been often asked at the meetings of our Board, were asked again: What shall be done? Shall we abandon this work? They were answered as they have often before been answered. No! We will do as we have been obliged to do before, and probably will have to do again,—ask our Missionary to visit the Churches and take their free will offerings. So the Board resolved and so our bro. Normandy consented. He is now doing this work in the County of Yarmouth, and will shortly visit other counties. We ask all our Churches to receive our brother and help him what you can. Speak kindly and encouragingly to him, that he may return to his toils invigorated and confident.

The Board have also authorized him to collect the subscriptions to the real estate

fund. If these can be collected in a reasonable time all demands against us can be met.

JOS. H. SAUNDERS, Secretary,  
Ohio, Feb. 17, 1870.

## Christian Messenger.

HALIFAX, FEBRUARY 23, 1870.

To His Honor Sir Hastings Doyle, K. C. M. E.,  
Lieutenant Governor of the Province of  
Nova Scotia, &c., &c., &c.

The Petition of

HUMBLY SHERWETH:

That the Schools of Nova Scotia being sustained by the People, your Petitioners are of opinion that the control and management of the said Schools should be kept free from Sectarian and Political interference.

That Your Petitioners have seen with the deepest concern and alarm the recent proceedings of an opposite character which have resulted in the dismissal of T. H. Rand, Esq., M. A., from the office of Superintendent of Education,—a position which he occupied with distinguished ability and unimpeached faithfulness, giving the greatest satisfaction to the Province, and reflecting the highest credit upon himself.

That in the opinion of your Petitioners the integrity of the School System, the efficient administration in future of the School law, as well as justice to a gentleman who is universally known as having shown rare talents and fitness for the important office which he held,—demand the immediate restoration of the said T. H. Rand, Esq., to the position of Superintendent of Education.

And Your Petitioners would humbly request your Honor to have Mr. Rand reinstated.

And Your Petitioners, as in duty bound, will ever pray, &c.

The above Petition, numerously signed by Ministers and members of the different denominations, and by men of all political parties in the City of Halifax will be presented to the Lieut. Governor.

This subject, which now so agitates the public mind, should be calmly and wisely considered. We do not regard it as a question of party politics. We indignantly repel the charge of being controlled by personal or political feelings in this discussion. Politics, sectarianism and personal antipathies must be altogether ignored, and put aside by the people while considering and deciding this question of paramount importance. It is not our aim to injure the present government. They can yield to the demand of the people and give satisfaction and justice more conveniently than it could be secured in any other imaginable way. Let it be known this week, that the prayer of this petition is granted, and we believe that the people will take it as a guarantee, and the uneasiness aroused amongst the friends of Free Common School Education will immediately cease.

The question is not, Who shall have the honor of gracefully granting the prayer of this petition? but, Should it be granted? and, When? These Petitioners say "immediately." Yes, the request is for an immediate guarantee. The reasonableness and importance of this will more fully appear from the following considerations.

The people want a NON-POLITICAL AND NON-SECTARIAN School System. We have that already. The Legislature of last year refused to destroy this sacred structure. The recent proceedings which the "petitioners have seen with the deepest concern and alarm" they regard as a bold attack upon this grand principle in our educational arrangements. The enemies are, however, persistent and formidable. From the first they have been active. We have tried to draw money from the public funds for unlicensed teachers, but the late Superintendent was unyielding. The Executive was next applied so for *viva voce* Examinations of Teachers. The people spoke and the Legislature responded. The government gave a public pledge that this provision for examination should not be acted upon. The guarantee was accepted. But when Mr. Flynn found that he could not get such an examination for his followers; the object of which all sensible men must understand; he also saw that his Separate School Scheme could not be secured. The people were not disposed to sit quietly and have the additional burden of Separate Schools placed upon their shoulders. Mr. Flynn's attempt was abortive. The champion for Separate Schools was compelled to bow to the wishes of the people, unmistakably expressed in the numerous petitions sent to the Legislature last year.

The enemy here received a decided defeat. Although defeated he was not conquered. His next attempt was made in the dark, but it was exposed to the public eye by the expulsion of Mr. Rand from the office of Superintendent of Education.

What does the Hon. Mr. Flynn want? The true reply to this question may be obtained by asking another, What has Mr. Flynn been attempting to secure for these two years past? It has been his purpose to obtain Separate Schools. This he is doubtless still determined to have, or something as near to it as can be obtained. We speak of Mr. Flynn as the representative of a certain portion of the Roman Catholic Church. He has been kept at bay for two years. But now he has so far succeeded, that the Roman Catholic Cathedral resounded on the Sabbath Day with thanksgiving to God for the dismissal of Mr. Rand and the appointment of the Rev. Mr. Hunt. There were good reasons for this thanksgiving. First, Mr. Rand was expelled because he would not be a party to breaking the School Law. He was willing to administer it, but he was determined that he would not join hands with Mr. Flynn in breaking it. He asked the Government to sustain him in this faithfulness, and he was sustained by—expulsion from office. The School Law has been broken, and Mr. Flynn stands triumphant in the breach, ready to seize the first opportunity to widen it. The enemies of Free Common Schools see this foreshadowing of victory for them, hence their rejoicing. But in addition to this Mr. Hunt is reported to have declared himself in favour of Separate Schools. This is very important! Mr. Flynn has aid and comfort now at the head of the Schools of the Province. Mr. Hunt has an undoubted right to hold any views on this subject that he may choose; but we believe that the people of this Province do not want a Separate School man in the office of Superintendent of Education, but Mr. Flynn does; and a certain portion of his co-religionists rejoice over it.

The enemy of the Free Common School system it will be perceived have now the vantage ground, and the tendency of the late proceedings is towards Separate schools. Mr. Flynn knows that there are ways of securing something that may be equivalent to Separate Schools. This has been done in New York where after years of persevering labor the Roman Catholics have secured a grant of \$412,000 for school purposes. An attempt for something of the kind will doubtless be made in Nova Scotia. The people must also know, that if Separate Schools or anything that would be taken in lieu of them by Mr. Flynn and his admirers are obtained, taxes will be increased and law-suits will be provoked.

Now, a pledge is demanded with no uncertain voice, that this shall not be so. Let us continue to have the non-political non-sectarian schools which now exist; and as a pledge that the laws shall not be disregarded again, and that our system of schools shall be preserved in its integrity, let Mr. Rand be restored to the office of Superintendent of Education of this Province.

The editor of the *Church Chronicle* in his last issue gives his readers a graphic picture of the churches in England "20 or 30 years ago" and draws a favorable contrast between "Old and New," or, now and then. Of the church choir of those days he says:—

In that dark age, the rude-loft, or singers' gallery, had curtains always drawn at the commencement of each psalm or hymn, probably in order that the congregation might not witness the difficulty the choir had to surmount before a satisfactory start was made; for difficulty there must have been, for the repeated scrapings of the bass-fiddle, mingled with the unmelodious, erratic, notes of clarinet and bassoon, were at times protracted. But like most other difficulties they were finally overcome, and the old clerk, through an opening in the curtain, gave out the psalm or hymn. Then there was a tremendous scraping of throats, besides that of the bass-fiddle, and finally the whole got off well together; but they appeared instantly to repent their hasty commencement, and as if to assure the people of their sense of the impropriety they had been guilty of, they doled out each succeeding verse with such melancholy deliberation that aged persons had to sit down for fear of fainting. But this was not the worst of the curious proceedings enacted in the English churches at the date we allude to, for as in remote districts it was difficult to apprise the inhabitants of any event unless it could be made public when most of them came together, it was by no means uncommon to hear worldly notices given out by the old clerks in the midst of the services, and we are assured by a friend who heard it, that the following announcement was given out not 30 years ago in a country church in the west of England, immediately before the hymn preceding the sermon:—

"Take Notice.—Lord P.'s Rent-day will be held at the Green Dragon on Wednesday next."

But all such things, happily, are now to a great extent but things of the past. New churches, of noble proportions, with parsonages and school-houses in character, now stand in several retired parishes as monuments to the

zeal and energy of a new priesthood, who having to fight against the prejudices of the old misguided inhabitants, have nobly maintained their ground, and now offer up in its pure integrity that glorious Liturgy which every true Churchman regards as his pillar of faith.

#### JOHN A. MUNROE'S CONFESSION.

In our last we gave a brief account of the execution of Munroe. The following is his Confession as revised by him in the jail on the night before his execution, in the presence of Sheriff Harding and the Revs. Messrs Lathern and Stewart:

##### THE CONFESSION.

The first time I went out with Miss Vail it was only for a ride. We had no quarrel and our going out was at her wish. When we got out of the coach at or near the place described on the trial, she had a satchel, and we walked along the road, I cannot say how far, and sat down. We had a bite to eat. We both fired at a mark, she using a pistol I had given her, one of a pair, a breech loader the same as my own. The mate of it I gave to a friend. I had taught her to use it. There was no intention on my part to harm her at that time. We came back and I left her at Lake's. She was to have gone to Boston on the Thursday after the first going out; but it was too stormy, and I went with my wife to Fredericton on that day, and came down again on Friday night. It was during this trip to Fredericton I first thought that the spot visited with Miss Vail on the Monday previous was a suitable spot to commit a bad act. I went out again with Miss Vail on the Saturday following. We went the same road as before, and to about the same place. The morning was frosty; the moss was crisp and hard. There was no wet on the barren. The road was a little muddy. We went off the road a little way together and sat down. I went in the bushes. The child cried; I came out again; was angry, and strangled the child. I do not know that it was actually dead.

As she (Miss Vail) was rising up I shot her in the head, I do not think on the same side as was shown in court. I threw a bush over her face and some moss over her hands. I found her pistol in her pocket and, just falling out of it, a common handkerchief and wallet with only a few dollars in it. I threw the wallet and handkerchief away and left at once; and have never been back since. I had previously had some of her money; cannot say how much; perhaps half, or a little more. I cannot say money was not one of the motives for the act committed. I do not say it was in self defence I killed Miss Vail. It was the money, my anger with her at the time, and my bad thoughts on and after the trip to Fredericton, working together, that caused me to do this bad act. The letter written to Mrs. Crear was written by me, and mailed in Boston by a friend of mine, who lives in or near Boston. I never killed any other person or child.

JOHN A. MUNROE.

Witnesses. } CHARLES STEWART,  
                  } JOHN LATHERN.

However unsatisfactory this confession may appear, as affording evidence of a state of penitence—and it does not afford the slightest indication of sorrow for having committed the double murder—it removes every vestige of doubt as to his guilt and the justice of the sentence. Although the awful event is now past yet its lessons in confirmation of the declarations of Sacred Scripture will remain for a generation. May its teachings be heeded and many be saved from the pathway which led on to his awful end.

We have since learned from St. John paper, that Munroe's confession was made after Messrs. Stewart and Lathern had "offered up strong cries and tears on his behalf, and administered to him the emblems of the Saviour's death, and exhorted him to look to Christ Jesus, the sinner's friend as the only ground of hope."

"A member of the Methodist Church" writes to the *Morning Chronicle* of Monday last, denying that Munroe was a member of the Methodist Church. It is not for us, perhaps, to judge of the propriety of administering to him the Lord's Supper, as the views of our Wesleyan brethren with regard to that sacred ordinance may differ much from those we entertain, and from others who regard it as essentially a church institution. The Rev. gentlemen, who with praiseworthy zeal sought to awaken the doomed man to a sense of his true position, may have received other evidence of his repentance, and of his faith in the Divine Redeemer, than appears in his confession. We hope they did. We have looked anxiously for some word expressive of compunction and giving indication of genuine sorrow for his awful crime, but it appears only a dark record.

With reference to the meeting held respecting Mr. Rand's dismissal in the Y. M. C. Association rooms, the Witness says:

The Meeting organized with A. James Esq., in the chair, and Rev. Mr. Goucher Secretary. The attendance of laymen and clergymen was sufficiently large to indicate the feelings of the community. Measures were taken to evoke the feelings of the community and of the