

to schools and colleges in which christianity is theoretically and practically ignored. We are pleased with the conditions of success for any school, as stated by Mr. Carpenter in his appeal for help. 1. Pupils of the right kind and in sufficient numbers. 2. Competent teachers with enthusiasm for their work and a suitable regard for each other. 3. Pecuniary support.

We, also, commend to the attention of our readers the sentiment of Dr. Bright, as quoted in the same paper. A merchant might better undertake to conduct business in New York without capital, than for a University, or an Academy, or a Theological Seminary, to undertake to make its way without endowment."

The Montreal Gazette announces that Mr. George T. Kennedy of that city is publishing a series of papers on the Birds of Montreal and its neighborhood. He is said to have amassed a large amount of information on the subject.

How many women there are who think that by eighteen a girl's education should be finished; and that at twenty-six and thirty it is too late to begin regular courses of study; that they are too old to learn at forty and forty-five. But Mrs. Somerville was never too old to learn. At every period of her life she missed no opportunity of acquiring information or improvement, and when sixty years of age, while spending a summer in Sienna, Italy, where Italian is spoken with great purity and elegance, she engaged a lady to converse with her a couple of hours daily, and by this means was afterward able to keep up conversation in that language without difficulty. After she had passed her ninetieth year she studied some parts of the higher algebra which she had hitherto neglected, and was thus occupied several hours every morning. Rust never gathered upon her faculties, for they were polished by constant activity, and as she kept her heart and mind fresh, neither ever grew old.—Mrs. Lyman.

Foreign Missions.

Rev. Geo. Churchill to Dr. Cramp. RANGOON, Jan. 26, 1874.

"Some of the party suffered a good deal from sea-sickness, but were all in good health and spirits on our arrival. Though we were so long on the voyage, (48 days) and came so great a distance, yet we did not see much that seems worth writing about. We called at but one place on the way—Port Said, at the entrance of the canal. From this place to the lower part of Gulf of Aden was the most interesting part of our voyage, especially through the canal and on past Suez. The canal is a wonderful work, and a great success. At first it does not seem so great, but as one goes on mile after mile, and thinks of the work necessary to accomplish it, it grows on one, and comes to be a stupendous undertaking.

"As we entered the Gulf of Suez, I was deeply interested in the question as to where the Israelites crossed. * * From what I had read I had little difficulty in believing that the place of crossing was a few miles below Suez. The question most difficult to answer is, how they reached this point—whether they came along the Eastern side of the Atakah range, or down to the shore, or whether they came along the Western side, and through some of the mountain passes. But though there may always be uncertainty as to the point of crossing, there can be little doubt as to the general course of their journey onward to Sinai. That mountain we passed in the night, and did not see.

"We had rather a monotonous passage down the Red Sea, until near the Straits, when we were very much interested in the volcanic appearance of the islands, and indeed of the whole country. The Island of Perim, at the entrance of the Straits and the land opposite, are especially striking. Nothing can exceed their barren appearance.

"We sailed near enough to see Point de Galle [Ceylon], and the sight of the deep green of the palm and and cocoa-nut trees was very refreshing as compared with the utter barrenness we had for so long been seeing. The town itself, as seen from a distance, presents a pleasant appearance, though it seems small. We passed it in the night, and saw but little of the Island.

"We sailed near enough to some of the Andaman group to see them. Before we reached them, and while two days distant from Burmah, we began

to notice the muddy water of the Irrawadi, the sight of which made us realize that we were drawing near to Burmah.

"Our first sight of Burmah was on Monday morning, as we neared Elephant Point, at the mouth of Rangoon river. It was on this point the English landed in taking British Burmah, and a stone monument marks the spot. Here we first saw the vegetation and the people of Burmah. The city is some eighteen miles from the mouth of the river, and all the way up we were constantly reminded that we were in a strange land.

"The general appearance of Rangoon on approaching it is not very imposing. The river, till we come within two miles of the principal part of the city, runs south, so that our course is North. Then we turn at a right angle to the West—the city, at least the principal portion of it, lying on the northern bank, and extending for several miles. The river is from half a mile to three quarters of a mile wide, and forms a fine harbor for vessels. On the other side from the city are the dock-yard and the saw mills. At the bend in the river below the city the main river is joined by the Pegu river from the north-east, and the Pazoandoung creek from the north-west. The large ships lying at anchor in the Pegu river, and the tall chimneys of the rice and saw mills on the creek remind one of western civilization and enterprise, and are in striking contrast with what we see of native construction.

"Rangoon is certainly coming to be an important city. There is at present a large number of ships in the river, loading with rice and timber, and large steamers are coming and going every day. There are some rather fine buildings in the city, such as the Custom House, the Court House, and some stores, but they are nothing like our imposing stone structures of the West. The permanent buildings are of brick. Such are the public buildings, and some few private residences, and the better class of stores. Most European dwellings are of teak. They are constructed in a very open manner, and are on the whole adapted to the climate, and comfortable. They are of two stories, or rather of one story raised eight or ten feet from the ground, the lower part being generally left quite open. The houses occupied by the missionaries in Rangoon are of this description, except that of Dr. Stevens, where I am staying, which is a brick house. The mission houses are large and comfortable, and far superior to what I supposed we should find here.

"Rents are very high, and taxes very heavy. The idea that living is cheap here in Burmah is a false one. It costs more to live here than at home, especially at this time, when the famine in Hindostan has very much advanced the price of provisions."

Having referred to the Great Pagoda, an account of which has been given in Miss Armstrong's letter, Mr. Churchill proceeds to observe:

"By what we saw that morning, and what we have seen since, we realize only too well that heathenism is not dead yet. It makes one feel as if it were vain to attempt to turn these multitudes from their idolatry. But there are many encouraging signs. As dark as things appear to us, we are told by those who have been long here that there is a great change in the country. There is not the same pride felt in their idolatrous customs and observances. The people are learning to think and act for themselves. The light of the gospel is penetrating the dense darkness, and many are coming to see the folly of their idolatry who do not accept the truth.

"We have been much cheered by what we have seen of the native Christians. The first evening of our arrival we attended a Burmese prayer meeting, at which quite a large number were present. We have been especially interested in what we have seen of the Karens. We were present at an exercise of one of Dr. Binney's classes in the Seminary. The work of the hour was reading and criticising plans of sermons on texts which had been assigned by Dr. Binney. He translated for our benefit, and certainly the work was very creditable. We have also visited the Karen College, the work of which is all in English. Some of the boys are doing very well indeed. Altogether the prospect for the Karens looks very bright. There is hope for the Burmese, too. But there are large numbers of other nationalities here, e. g. Telogoos, Chinese, &c., for whom little or nothing seems to be done. The Chinese are here in large numbers, and in industry,

enterprise, and thrift are important parts of the population. Some work is done for them by some of the converted Burmese, under the direction of Dr. Stevens. He has also a department for the Telogoos people. There are in his chapel three preaching services each Sabbath: in the morning, Burmese—Noon, Telogoos—and in the evening, English. Such influences must tell in time.

"From all we see of mission life here in Rangoon, we are encouraged to go forward. One cannot but be impressed with the work already accomplished, and with the vast field opened for yet further occupation and labour. The greater the success, the greater the need for increased effort to follow up that success.

"We realize more and more every day how little we know. I never felt so utterly helpless as I do when I go out among the people here who cannot understand or speak a word of English. But time and study will help us.

"We have suffered but little from the heat as yet. The sun is quite hot during the middle of the day, but the evenings and mornings are delightful. We are having, however, the pleasantest part of the year now; before the rains come on, we shall have seen another side of the story, as far as the heat is concerned. We are all in good health and spirits; and from the great kindness shown us by the missionaries, and the pleasant circumstances by which we are surrounded we are enjoying our stay in Rangoon very much. I cannot help being often reminded of the great contrast between the coming of the first missionaries to Burmah and ours. May God make us worthy to follow in the steps of those noble men who have preceded us, and by their efforts have done so much to make our coming so pleasant. May He abundantly pour upon us who have come, and upon his people at home who are sustaining us by their sympathies and prayers, His Holy Spirit, to guide us, and strengthen us, and make our work effectual!"

Yours very truly, G. CHURCHILL.

The Christian Messenger.

HALIFAX, N. S., APRIL 1, 1874.

ROMAN CATHOLICS AND EDUCATION.

The statements made in the Roman Catholic Bishops' Pastoral has awakened much enquiry as to the appreciation of the advantages of education by our Roman Catholic fellow citizens. The appearance of the Census volumes just now has furnished materials for making various comparisons between the several provinces with respect to the number of Roman Catholics in each of the Provinces respectively. As the Pastoral commends the Quebec School system so highly and recommends it as worthy of general adoption, it is very proper that we should know, not only what proportion of the people of that province go to school, and are able to read and write, as we endeavoured to shew a week or two since; but we may also ask, and answer the enquiry, What is the proportion of the several religious denominations? and ascertain to some extent, how education is affected by the prevailing religious persuasions in the several provinces.

There is no logic like the logic of facts and figures, and here we have a few of them which shew plainly the position of the people in relation to these matters:

Table with 4 columns: Comparative standing of the Provinces in ability to read, Population, Proportion of Catholics, Per centage over 20 yrs. able to read.

In Ontario where there are 16 Roman Catholics to every 100 people, there are 3 in 100 who cannot read, whilst in Quebec, where the people are almost all Roman Catholics,—85 in 100—there are 16 to the 100 who cannot read.

It may interest our readers further to know also what the Census reveals, in these particulars, respecting the various Counties of the province of Nova Scotia. We have therefore taken the figures as they stand in the census without attempting to do more than give the calculations, which any one may do for himself, to shew where the Catholics are, and their position educationally. The results are as follows:

Table with 6 columns: County, Roman Catholics, Population, Proportion of Catholics, Per centage over 20 yrs. able to read, Per centage at school.

*Halifax City is also included in Halifax West.

Here it will be seen that with the exception of Halifax there is but a small proportion of Roman Catholics in the counties where there are the fewest unable to read. Of course the locality and the scattered population, will in some cases affect the number able to read.

Antigonish it seems has by far the largest proportion of Roman Catholics—84 to 100—and there 19 in a 100 cannot read. Richmond county is the next most Catholic county—71 to 100—and here 23 per cent. are unable to read. In the counties of Inverness and Cape Breton more than one-half the population are Roman Catholics, and in these nearly one-fifth of the people are unable to read. We have no intention of doing more at present than exhibit these facts as given to us by the census, placing them in a permanent form in our columns for a future occasion that may present itself to ourselves or our readers to make use of them.

THE CENSUS, AND BAPTISTS IN NOVA SCOTIA.

Some time since we referred to inaccuracies that plainly appeared in the first volume of the Census with regard to the numbers of Baptists, as given in several of the counties of this Province; and expressed a hope that there would be some correction attempted which would show how the inaccuracies had occurred, without detracting from the value of the Census, and its general accuracy.

Under the general heading, "BAPTISTS," there are five columns having headings as follows, "African Association," "Baptists," "Free will or Christian," "Union," and "Tinkers." It is probable that the errors referred to have arisen from some mistakes made in putting the numbers in these columns respectively, and that of the whole numbers of Baptists in these columns opposite to the names of places be added together, it would give pretty nearly the correct number. We have done this with each of the counties and placing the totals opposite to the whole population it can be seen what proportion—per centage—of the people are belonging to the Baptist body.

Table with 4 columns: Baptist standing of Counties, Population, Number of Baptists, Per centage of Baptists to population.

*Halifax city is given here separately but its numbers are also included with those of Halifax West.

Annapolis it will be observed has a little more than half its population Baptists. Yarmouth, Kings, and Shelburne, are also nearly half, of that persuasion. Digby and Queens have about one-third, and Cumberland one-fourth, who hold the same sentiments, and so on, until in Pictou there is but 1 in a 100, and in Richmond but 4 in 1000. We are happy to observe that by a comparison of the two tables above, the standing of the counties in which Baptists are most numerous is almost identical with the standing of said counties in the ability of the people to read and write. The five counties with the largest number of persons "over 20 years of age unable to read" are also—with Pictou, a Presbyterian county—the counties in which there are fewest Baptists.

Mr. J. F. L. PARSONS was advertised to deliver a lecture on Temperance for the Young Men's Literary Society of St. James Presbyterian Church, Dartmouth, last evening.

THE SCHOOL QUESTION.

SECOND ARTICLE.

In our last issue we considered the specious but deceptive arguments in the Pastoral recently "issued from St. Mary's, Halifax," by the Roman Catholic Bishops, we now invite attention to the facts stated, for on these must stand or fall the Bishops' demands so extraordinary in themselves, and so persistently forced upon our attention. These facts are uttered with all the boldness of truth, most incontrovertible, and it is assumed that the leading statements are derived from so high an authority, that they will not, and cannot be questioned—"Our Glorious Pius the ninth has SETTLED the question forever"!! His Holiness says, "there is no doubt the greatest injury is inflicted on Society when the directing authority and salutary power of the Church (the Roman Catholic Church, for he can recognize no other) is withdrawn from public and private Education." He tells us that "the foundations of peace and public order" are rendered insecure, and that "the true and useful progress of civilization" is retarded, when education is attempted without this controlling influence. And the Bishops add: "Such invariably has been the result wherever and whenever the sad experiment has been tried in France, in Germany, or in the United States of America, the exclusion of religious teaching has been attended with the same lamentable consequences."

At the risk of seriously disturbing a question thus presumed to be beyond the reach of discussion, we propose to examine these statements.

For what offence faithful Catholic France and the "heretical" United States of America have been placed under the same condemnation, we know not. It seems a little unkind. However, the faith of Italy, under the wing of the Vatican itself, and that of Spain, famous for "the Inquisition," has never been questioned. In these countries the system of Education for which the Bishops contend, has been at work for centuries, under the most favourable auspices, for here the Roman Catholics have enjoyed supreme power, both civil and religious, and their system of Education, accordingly, must have obtained, here, if anywhere, its highest and most successful development.—What do we find? A year or two ago the Pope was dethroned, and his subjects, numbering some twenty-five millions of people were handed over to Victor Emanuel, the present Emperor of Italy. Of these seventeen millions considerably more than one half of the entire population, could neither read nor write.

But this is not all, Many of our readers are aware that the "painful agitation," for Separate Schools has been vigorously prosecuted lately by the Roman Catholic hierarchy, in the neighboring Republic, where a free public school system, similar to our own, has been long in successful operation. In New York the "painful agitators" were listened to respectfully, and the Committee on Education were instructed to examine into the system which entrusts the education of the people to Ecclesiastical control. The investigation took place in the countries we have named—Italy and Spain—and the result is anything but encouraging to the friends of change.

On another page may be found the Address of the New Brunswick Baptists to the Bishops, where this is pretty fully noticed and the facts given in detail.

But the Bishops have directed attention to the "lamentable consequences" which have been exhibited in the United States of America as a result of the free Non-Sectarian System of Education adopted by us. Well, we need not shrink from a comparison so plainly suggested; as may be clearly seen by referring to the aforesaid address. Take Massachusetts where the free non-sectarian public school system has had its most perfect development. Excluding the foreign population, for whose education, surely the Massachusetts system is in no way responsible, we have here in every ten thousand (10,000) inhabitants, seventy-one (71) illiterates, forty-nine (49) paupers, and eleven (11) criminals. These are the "lamentable consequences" which the Bishops, by inference, teach us that we will escape by adopting a system which statistics incontrovertibly prove "will give society twenty times as many illiterates, eight times as many paupers, and fourteen times as many criminals."

We need not travel abroad, however, to find data from which to judge of

the two syste... In Catholic Ontario, the operation, sic... system havin... in the year... before the es... sectarian sy... result has be... serve in anot... statistics, tha... 3 in every h... age, are una... from the sa... 100 who can... We migh... home, did s... Bishops to c... own Provinc... ties of Colc... stand at the... of Richmond... gonish.—Co... supervision... of Arichat... Ttipolis—s... in the matte... RECEIVED... Truro.—Mrs Windsor.—M Amherst.—M Halifax, N... Steele. Halifax, N... To the Wom... Dear Sister... from Secreta... and most se... made here, t... time to our... use of the cl... Wolfe for th... sent me a li... latter for t... writes, "Ye... Karen child... ing line are... handkerchie... low-necked... prized by th... single patch... so that they... be very nice... who only h... pillow slip... shirts such... and lad's;... squares in o... I do n... now, unless... of which th... Should an... to Miss De... March 31... Dear Edito... Please a... the follow... missions. From Reve... ed on mi... From Char... on Missio... Mountain... Total. My ackr... from Loui... Mary's B... "From Let... "J... The For... at the Mis... St. John... 3 o'clock... AC... I wish... Messenger... friends at... bestowed... the sum of... amount of... prayer is... basket an... receive th... "It is mot... East R... Feb... Our fri... made thi... the Wed... weather v... large. A... ning was... ary resul... and thirty... annual vi... Dear F... jamin Sh...