## Educational Record

the United States will compare favor- in the morning, ran up citadel hill, saw ably with schools of the same grade | the whole city, came back to the hotel | the wife. Badam, -her husband was Schools, where education will be free to introduced into America.

the condition that ought to be introduced into another; yet such a process is certain to mislead. It is next to imwhere the various sections differ so much from one another. A system of graded schools that may be practicable in Massachusetts, where the population averages two hundred to the a state averaging ten or fifteen on the Gerrit Smith writes: same area. England has a population of three hundred and fifty to the square mile, Belgium four hundred, the German states about two hundred. Methwill be imperfectly suited to Nova uses." Scotia, for instance, where the population is not much over twenty to the square mile.

Another obstacle in the way of carrying out the Prussian system of graded schools on this continent, is the difference in the conditions of labor. Where labor is abundant and wages low, the young may be kept in school for a fixed term of years. But where labor | sions may not be without legal force, beis so much in demand that a boy of fifteen may receive the wages of a man. a law compelling attendance at school will not be easily enforced. The evil in that case must be corrected by moral

For the present, the attempt to grade our schools from the elementary department up to the university will not be successful. The intermediate education must be accomplished, except in some large towns, in a few Academies, which must be dependent more or less on the benevolence of private individuals. The management of these schools should be as liberal as possible for all classes, and the rates of charge as low as possible, with some special provision for the needy. Something taining some organic connection between the common schools and the academy, but the area from which the pupils must be gathered is so large, that with us intermediate education must be a work of private enterprise and benevolence.

Mr. C. D. Warner, in his notes of travel to Baddeck, published in the Atlantic Monthly, is illustrating one or signifies, was a young Bengali woman, two points in an interesting manner only two and twenty when she died. He "does" the country from Digby to | She must have been married to her Halifax after this style. The Garden husband, Kanai, when she was nine or of Nova Scotia extends from Annapo- ten, for that is the Hindu custom. She his Basin to Windsor, and is watered had been brought up in idolatry, acmost of the way by the Annapolis customed to perform pooja's [devotions River. This garden produces excel- and offerings] to all the gods. Her thin, oats might ripen in it in a good both were precious in the sight of

This will do for the first one hundred all in a certain district, of suitable ages | and fifty miles in the province. The | giving up all her relatives and friends. and attainments. His idea seems to writer has apparently attempted to show When Mrs. Sale next visited her she be that the Prussian system should be how, with a few facts and some scanty found her quite reconciled to the observation, one may get up an accept- thought of giving up all for Christ. It is very natural to reason from the able article for a first-class American After this Kanai and his wife came condition of things in one country to Magazine, and receive for the same the forward for baptism. On Mrs. Sales' discriminating encomiums of the culti- asking Badam whether she thought vated critics of the modern Athens. baptism would save her, she said, " No, He, also, strikingly illustrates one of but I wish to do it out of love to possible to have a uniform system for a his own remarks, that in travel one is Christ." "Do you think baptism will country of the size of the United States, almost as dependent on imagination as he is at home.

> such an example as the following might | a disciple." She told Mrs. Sale that be imitated in this province.

square mile, can exist only in form in | dated Peterboro, Feb. 18, 1874, Hon. | state of the heart. Until she read the

nations to Hamilton College. I feel once said that she had been greatly that it is now time for me to extend distressed about her sins, especially her further help to her. Please drop (as | sins of idolatry, but that the thought ods of grading schools that may be quietly as may be) the enclosed \$10,- of Christ's blood cleansing from all sin quite useful in such communities, 000 into her treasury for her general had comforted her.

## Foreign Missions.

which may be used in making a bequest of money or real estate. We do so, that they may be a guide to those wishing to remember, in their wills, the world wide cause of Christ; that legacies left to Foreign Miscause of error in form. We trust they taking her turn in leading our prayers; may help to remind those who are disposing of their property, that the cause of the Blessed Redeemer has strong claims upon

W. B. Boggs, Home Secretary. J. M. CRAMP, Foreign Secretary.

FORM OF A LEGACY.

I also give and bequeath to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNS WICK, AND PRINCE EDWARD ISLAND the sum dollars for the Foreign Missionary Department of that Body. And I hereby direct my executor (or executors) to pay said sum to the Tre surer of the Foreign Miss onary Board appointed by said Convention, taking his receipt the efor, within

months after my deceases FORM OF A DEVISE OF REAL ESTATE I also give, bequeath, and devise to the PAPTIST CONVENTION OF NEVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND, one certain lot of land with the buildings may be attempted in the way of main- thereon standing there describe the premises with exactness and particularity) to be held and possessed by the said Convention, their successors, and assigns forever, for the purposes of the Foreign Missionary Department of said

> The following extracts are taken from the English Baptist Missionary Herald:

BADAM.

Badam, the Almond, as her name lent apples, though the orchards are husband too was an idolater. But year, its other products are fish and Christ. He had set his love upon stone. He expected to find here them, and so they had to be brought somewhere murmuring pines and hem- out of the mire of idolatry. Wonderlocks; but as far as he could judge, fully did the Spirit of God work. the principal trees of the province are | Kanai had been educated in a school scraggy firs and balsams. The dress connected with the Church Missionary of the people was after fashions that Society. He there learned something Bible Society. There is now passing School system unfairly burdens the Legislature that makes laws for had long passed away in the States. of Christianity, but after leaving school At Paradise the tourist could not see forgot all about it. Yet the seed the garden, but wished he could see sown was not lost; it was destined to the man who named it. As the train spring up. He heard some preaching reached Wolfville, some one pointed by the wayside, and the question soon Burmese princes in his School at Manout to him Acadia College and told came to his heart, " What must I do him that it was a weak institution, a re- to be saved?" He knew the Hindu mark he was sorry to hear, as he had gods and goddesses could not save him, read somewhere that it was one of the and what he had learned of Christianity foremost seats of learning in the pro- led him to seek the way of salvation in calls it "the Holy dream book," and vince. Grand Pre he found to be a the Bible. To this end he bought a copy well grassed meadow, seamed by beds of the Bible. He read it at home, and are deeply interested in the historical country. Do the facts warrant these of streams left bare by the receding followed the native preacher everytide. Beyond, he saw a gentle swell of where for three years before he said of tracts and could give them away ground upon which is a not heavy for- anything to him about his seeking after broadca-t, he had to erect barricades State in this country. Our Constiturest growth. The trees somewhat con- the truth, And he did not read the in the School yard to prevent injury to tion is simply and purely political. The cealed the street of Grand Pre, which Bible slone. He taught his young the crowds who came to seek for is only a road bordered by common wife-she could have been only six- them. Rich and poor vie with each people in any way for the support or houses. Beyond, is the Basin of teen-to read, and together they read other in the desire for them. The Minas, and beyond that projects a the Holy Book. Slowly the light doctrines of Christianity are now perheadland that gives some dignity to broke in upon them. While they were meating Burmah and the priesthood only with the people as citizens, enjoythe picture. Windsor, with its iron still groping after the truth, a little and people are awakening thereby, leaving wholly established in that Province; but bridge, conspicuous College, and hand- girl was born to them. They had been There is an arousing and a spirit of undisturbed that perfect freedom of Catholic citizens in Ontario have resome church spire, is declared to be a reading about Queen Esther, and they enquiry which those who watch can religious opinion and worship, which is fused to give the perfect submission respectable old town. But during the resolved to call their child Esther, in easily discern. Boodhists now speak the birthright of every inhabitant of the demanded, and the Roman bierarchy rest of the journey to Halifax, the the hope that she might grow up to be freely of a personal God, whose attri- Province. Our Public Schools are cotraveller longs for the garden. He as good a woman as Queen Esther, and butes are eternity and omniscience, operative associations by means of which "compel them to come in." We trust

the city because it cannot climb the hill. objected to their naming of the child no God." Government Reports in Brit- and economically, the State does not Halifax is not impressive by night and so, but Kanai and his wife said, " Vier is Burma say that the people less and profess to teach religion, and in no less so by day. Probably there is not intend to be Christians, and therefore less reverence the Phoongyees. In way interferes in the matter of De. Dr. McCosh, now of Princeton, N. a more rusty and forlorn town on the shall not call her by any heathen name." Upper Burma so strong is the sensation | nominational culture. It proposes to J., has recently published an article face of the earth. This enterprising After this, Mrs. Sale having heard from caused by these tracts, that undoubted do a partial work merely, to be supon Intermediate Schools. It is his foreigner is prepared to judge, for he the native preacher that Kanai had friends to the Mission have begged Mr. plemented by the Churches, the Sabbath opinion that the elementary schools of saw the whole of it. He got up at five been conversing with him about Chris- Marks to be cautious. The King, Schools, and the various educational tianity, thought she would call and see hearing of the success of the distribu- organizations of a denominational in other countries; but the upper and got a breakfast of cold toast and absent from home at the time-told copies of extracts from the Betagat, has already, or may hereafter call into schools are deficient. He urges green tea, and reached Richmond in Mrs. Sale that she believed Christianity in tract form, for gratuitous circulawealthy benefactors to endow High season for the first train going eastward. to be the true religion, but seemed tion .- 1b. greatly distressed at the thought of make you a disciple of Christ?" "No, I am a disciple already, but by being - It is much to be desired that | baptized I shall show to all that I am she was sure the Bible was of God, for In a letter to President Brown, it was the only book that showed the Bible, she said, she had no idea that "Some forty years ago, I made do- she committed any sin. To me she

My acquaintance with this interesting young woman commenced nearly two years before her death. For several months she lived close to me, and I have frequently visited her. We publish herewith the legal forms. Every Sabbath afternoon she used to attend a sort of Bible class held among the native Christian women. Many a hymn and many a passage of Scripture did she commit to memory and repeat to me. She never hesitated about and very sweet earnest prayers hers were. I used to think she prayed better than any of the other Christian women. Perhaps it was so because she had been taught only by the Spirit of God, whereas the others had been accustomed from their childhood to hear prayers, and had therefore fallen into the habit of using set expressions.

About eight or nine months before her death her husband removed to a distance, and I saw her once only after her removal. She had never been strong, but now she frequently ailed. Gradually her strength declined and the end came on Friday night, September 13th, 1867. She knew she was dying, but her husband told me she felt no fear. About ten minutes before her death she called her husband and said to him, "I must go to-night, but there is a mansion ready for me."

The next evening we buried her. Mr. Sale, who had baptized her, read and prayed at her grave. The glorious words of faith and hope in 1 Corinthians xv, and 1 Thessalonians iv, sounded, if possible, more sublime than ever in the Bengali language, and the prayer at the grave was full of thanksgiving for her. Kanai and the motherless little Esther, four and a half years old, stood beside the open grave. "The house for them was darkened all at once," as Mr. Sale beautifully said, but she had passed into the region of light and joy.

The Bible in Burmah.—In the last two years, we learn from the 12th report of the Burma Bible and Tract Society, the Psalms and Proverbs in this connexion, will prepare us to in-Burmese, 2nd edition, have been completed in an edition of 5,000 copies, by extraordinary demands themselves. the aid of the British and Foreign through the press with the same aid, a second edition of Genesis and Exodus in Burmese of 3000 copies. The Rev. Mr. Marks teaches the Bible to the injustice of "double taxation." "Odi- to this authority, and to modify its laws dalay and has given one to the King to refer to in their conversations. The book of Daniel is much sought for, especially in the Palace. The King frequently refers to it. Young readers of the people as fellow citizens of a free parts. When Mr. Marks had plenty grave charges? Let us see.

Rev. W. Ellis .- Dr. Allon's Memoir of William Ellis, just published by Murray, has this passage :- " It is not too much to say that to Mr. Ellis alone it is owing that Madagascar is at this moment a free, constitutional, and Protestant country. Christian, in any case. it probably would have become-the seeds of Christianity had been planted and had produced fruit before Mr. Ellis visited the island-but his wisdom in the great crisis of transition largely determined what character its Christianity should assume, whether that of simple spiritual truth and freedom, or that of Romish superstition and bondage; what ecclesiastical organization its churches should assume, whether that of self-regulated freedom or that of hierarchical authority; and what should be the relations of the latter to the civil government whether those of surbordination and dependence, or those of spiritual and pecuniary independence. Through his counsels and urgencies the churches of Madagascar have probably been saved from the disastrous history and issue of Established Churches in all nations Few men in modern times have been called uponto discharge such a mission, few have possessed such a combination of qualifications for it, and few have achieved a success so disinterested and notle. To the Madagascar of future generations William Ellis will be, only in a far simpler and nobler character, what Augustine was to England, what Boniface was to Germany, what Patrick was to Ireland, with the great distinction that unlike, them, he had forged no chains to bind the Christian energies and life of the Malagasy."

## The Christian Messenger.

HALIFAX, N. S., APRIL 15, 1874.

TO ALL WHOM IT MAY CONCERN.-We beg to remind those of our Subscribers who have been accustomed to make their payments in advance-but have omitted to do so for 1874—that three who have already paid, and hope that other persons, who have not yet done their subscription without further delay. We need all that is due to meet pressing claims. To each of such subscribers it may be a small sum, but to us the aggregate is large and the want of it causes us much inconvenience.

THE SCHOOL QUESTION.

THIRD ARTICLE.

We have referred briefly, in previous articles, to some of the plausible statements, and specious, but deceptive arguments by which the Bishops in their Pastoral, recently "given at St. Mary's, Halifax," have sought to blind a free people, and to force upon them the acceptance of Ecclesiastical domination. A word or two more, in institute enquiry into the nature of the

citizens,—that it imposes upon Roman Judge of what is right and wrong." Catholics, in an especial manner, the ous system," "galling tyranny," and such like, are the terms by which the Bishops have characterized the education law of this Province, hitherto regarded as purely Non-Sectarian, and well adapted to the intellectual wants

legislature cannot rightfully tax the teaching of religion, and accordingly, has enacted a school law which deals finds that the railway does not run into as devoted to her God. Their relatives whereas before, the cry was "there is parents may educate their children well that the demands under consideration

tion, has set about printing 10.000 character, which denominational zeal being;-to aid in the work of education. so far, and, so far only, as all-Protestant and Catholic-can work in harmony, and to withdraw assistance so soon as that point has been reached. Look at the prescribed studies; these are certainly non sectarian and common to all. Who ever heard or supposed that reading, writing, arithmetic or geography are, or can be made, denominational! And here too are the Christian virtues, prescribed by the statute, which every teacher must "inculcate by precept and example:"-" a respect for religion and the principles of christian morality and the highest regard to truth, industry. frugality, chastity, temperance and all other virtues." Are these not common to christians of every name, capable of being participated in by all, irrespective of creed or denominational bias? Let it not be supposed, how. ever, that we lightly regard the importance of religious culture, because we ask not the State to provide it for us; for never in the history of this Province have Protestant parents so zealously and liberally provided denominational and religious teaching for their children, as at the present time, and herein we rejoice. They fully endors, the utterance of the Bishops on this point, and act accordingly : " It is the parents and not the State who are answerable for the immortal souls of their children." Where then is this hydra-headed monster, described by such words as "double taxation," "galling tyranny," "odious system?" Surely, "in this free land," Roman Catholic citizens cannot expect special interference on their behalf,-that the State will provide for teaching their peculiar religious dogmas, while citizens of all other denominations, must and do, tax themselves for inculcating their religious principles! In justice to our Catholic fellow citizens we frankly admit the we hardly deem it possible that they

Stripped then of the delusive but captivating dress which has been t rown around them to conceal their true character, what are these demands of the Bishops, and whence do the yemanate? Are they made by or on behalf months of this year have now expired. of any portion of our citizens, who, We tender our best thanks to those feeling stung by a galling oppression cry out for relief? It does not so appear. Let the Pastoral speak for itsell: so, will make it convenient to forward | . Our giorious Pius the Ninth has settled the question forever." "Saint Peter has over and over spoken through Pius the Ninth, and secured perfect unanimity on this grand point among the Catholic Bishops of the whole world," and therefore there is no room for an ordinary citizen to have any opinion in the matter, be he Catholic or Protestant. It is a plea urged on behalf of the Roman Pontiff-a foreign power, to whom the people of this country owe no allegiance, whose claims upon us are set forth by his own Archbishop Manning of England

make such a demand.

"I acknowledge no civil Superior. I am the subject of no prince, and I claim more than this - I claim to be the Supreme Judge and director of the consciences of men-of the peasant that tills the field and the Prince that sits on the throne-of the household It is said that our free Common that lives in the shade of privacy and consciences of a portion of our fellow | kingdoms-I am sole last Supreme

Our Legislature is required to submit accordingly! Our Roman Catholic fellow citizens must not be fitted for independent action in life's struggles by being taught to think for themselves; their education must be submitted to ecclesiastical control that their faith may not be imperilled. Catholic citizens of this country, like the Catholic nations of Europe, France, Italy and Thank God we have no Church and | Spain, must submit to dictation from Rome; that here, as in Europe, thus far, ignorance, superstition and enfeeblement may prevail!

These are the demands of " the Pastoral." The Bishops have met with some success in Ontario, and Separate Roman Catholic Schools have been are seeking additional legislation to

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