

Educational Record.

Several attempts have been made, at different times and in different circumstances, to promote the higher education of women in this province. Evidences of the beneficial effects of these efforts may be seen in various localities and spheres of life. Though the schools were small and destitute of proper funds, each one accomplished a work that is yet visible, and helped to prepare the way for some more amply endowed institution. Something more than the enterprise of one or a few individuals is needed to build up a great school. If private funds alone are devoted to the object, there will be a strong temptation to employ them in cultivating the elegancies and fashionable displays of social life, because people can be found who will pay more for that sort of education, than for an education that produces results less ostentatious and not so readily discerned by the common eye. To build up a school for young ladies that shall successfully apply any sound theory of education, and be able to form public opinion and thus create the demand it is intended to supply, will require a large amount of money; and after the money has been obtained, experience and wisdom of a high degree, will be constantly needed to direct the expenditure.

The time has come when some institution for the intellectual culture of our young women should be established, that shall bear comparison with the academies and colleges designed for young men. Whether this higher education shall be provided for males and females in separate localities, or in common classes, is a question not easily decided. If we attempt to settle it by appealing to great names, we find them about equally divided. The authorities of Harvard College declare themselves in favor of separate education; and already a new University is founded almost within the shadow of the old and conservative one, which proclaims that it is one of its fundamental principles, that men and women shall have equal privileges in all its classes. The new draws to itself wealth and culture, as well as the old. These extreme views rest on a basis of truth, and the university of the future will undoubtedly harmonize the two by a wise discrimination between studies and methods of culture that may be adapted to both sexes, or suited only to one.

But let us not lose time in the fruitless discussion of this question. Either plan vigorously carried out will be of immense gain. Our girls will soon be women. It is not fair that they should have advantages decidedly inferior to those provided for young men. If they cannot now see the disadvantage and complain of it, as it deserves, its disastrous consequences will surely follow. The true life of our people must be chiefly in the domestic and social relations, and the character of these will be determined to a great extent by the quality and degree of culture possessed by women. It is time to apply this principle to practice, and there are indications that we shall soon have an opportunity to show our sense of its importance.

We rejoice in the prospect that the present school law of New Brunswick will be sustained by the people. The election in St. John city and county has been carried by a large majority in favor of the law and the present Government. The effect of this will be felt throughout the province. The Romanists have united all their energies to break down the common-school system and obtain theological schools to be supported by public money, but they will fail, and all the maritime provinces will gain by their defeat. A people who demand responsible government should be intelligent and able to think for themselves. Good Romanists must believe that somebody else is authorised to think for them. Hence the conflict; but free men cannot hesitate in deciding on which side they should be found.

It is announced that a new house to receive ladies who come into residence to join the classes of the University professors, is to be built in Cambridge, England. A site for the new Hall has been obtained on grounds belonging to St. John's College.

Senex's No. 3, on the observance of the Lord's Supper will appear in our next, when we may have a few thoughts on the subject to lay before our readers.

The Christian Messenger.

HALIFAX, N. S., JUNE 17, 1874.

The communication in our Foreign Missionary department from our Bro. Churchill in Siam. will be read with deep interest. We understand that the reasons which have induced our missionary brethren to advise this course, and our brother Churchill to go to the Siamese capital, have been fully stated to the Foreign Missionary Board and have received their approbation.

Our younger readers will find it instructive to get their Atlases and trace the voyage of Mr. and Mrs. Churchill, and Miss Eaton, from Tavoy to Bangkok, and learn from their geographies all they can concerning that city.

THE APPROACHING ANNIVERSARIES.

With this week begins our series of holy convocations of churches and brethren in this Province—first at Lockeport, on Saturday next. The delegates will come together and rehearse what the Lord has done amongst them through the year, and how he has made himself known to them by the way. It is a blessed thing that we do not so assemble to legislate. The laws of Christ's kingdom are already made and provided. The word of his testimony is but to be understood and obeyed, and then signs and wonders will follow, as of old. Jesus will manifest himself and the Spirit will be poured out. Although legislation is not required of us, yet we rejoice to give and receive sympathy and encouragement, and to cooperate in giving the gospel to the regions less favored than our own, both at home and abroad. The power of the churches is yet to be learned in this their proper work. Every neighbourhood, in city and country, supplies a field of labor for the followers of Christ. We shall be glad to meet with the brethren and be partakers of their joy, and mingle our prayers with theirs for wisdom, grace and blessing from on high. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

How MARGERY HELPED; by M. Carroll. This is another of the domestic story books for young people, published by Lee and Shepard, Boston, and for sale by W. Gossip, Halifax. It is all about Margery who was continually trying to help every body and so by habit and natural kindness of heart succeeded in doing a great deal of good to her companions and friends, especially by getting the rich to assist the poor in improving their condition.

The Principal of McGill University will accept our thanks for a copy of the Abstract of their Annual Calendar for 1874-5.

THE N. B. ELECTIONS AND THE SCHOOL QUESTION.

Our New Brunswick contemporary, in common with all the Protestant journals in that province, has been and is still warmly engaged in the battle for free non-sectarian Schools.

The attack made upon the constitution of the Province, in addition to the claim set up for Separate Roman Catholic Schools has had the effect of combining the Protestants, and it would seem from an admission made in the *Moniteur Acadian*, of producing either indifference or hostility to the proposal for Separate Schools, even amongst Roman Catholics themselves. Here is what is said by that paper to its readers:—

"We, Catholics of New Brunswick, is it solely upon men and their wisdom that we can rely to-day? Where are our political chiefs? What is the number of our legislators. Upon how many Catholic representatives, sincerely devoted to the sacred cause of Christian education can we count at the approaching general election? What, alas, is our influence in many localities where we are a majority? A culpable indifference to the education of our sons has made us, so to speak, the slaves of a handful of Protestants, who hold all the honorable and lucrative positions, which greatly contribute to create a local influence. These men, much to our loss, live upon our labor and pervert the most noble sentiments of the souls of our children."

The bitterness of the contest may

be judged by the following from the same paper:—

"Will the Government which is the disgrace of civilized nations, be able, by means of a few dollars, to make us [French] untrue to our faith. Is it for a few dollars that they now ask us, Judas like, to sell our God? Can a few dollars induce us to sell all our honor and our salvation, to deny our glorious past, throw our sons and daughters, all that the heart, all that religion, all the patriotism holds most dear into the yawning gulf of atheism, at the bottom of which nations find nothing but despair and souls nothing but hell, for that is the end to which our opponents wish to push us, like a vile flock destined to death."

The victory of the non-sectarian school men was shown last week to be decisive and complete.

The following will show the tone of our contemporary upon the question:

"HOW IT WAS DONE." The crushing defeat of the separate school party and its appendages of every shade and hue in this constituency, is so marked that the friends of free schools, and of non-sectarian education in those schools, in other places will be extremely anxious to know by what charm or spell or mighty magic so triumphant a result was gained. It was this: The electors went to the polls and voted the ticket, in most cases the whole ticket, and with few exceptions, nothing but the ticket.

The recipe is simple, but certain in its effects. Let every elector who desires to use his influence against the establishment of the Roman Catholic religion as the state church of this Province, by the endowment of its schools where its dogmas are taught, try this infallible remedy."

Mr. Attorney General King on Nomination Day took hold of the matter in real earnest. He said:

Whatever success the school law has had, and I claim that its success has been great, has been gained in spite of the most deadly opposition. We have had arrayed against us influences never before brought to bear against any law. It has been accused of banishing the Bible from the schools, although it neither prescribes nor proscribes the Bible. Separate schools always fell under the influence of the clergy, and wherever the schools of the clergy exist the education of the people suffers. Look at the countries where the schools are controlled by the clergy. Look at Italy with 70 per cent. of its population unable to read; look at Spain with 11,000,000 of its people out of 16,000,000 utterly uneducated; look at Quebec with half its adult population unable to read or write. [Here a number of the crowd, who previously had contented themselves with an occasional yell of dissent, commenced an unmanly attempt to stop the speaker.]

Mr. King: Stop your ignorant clamor and noise, and listen to the truth. The clergy have been the foes of education the world over. [Here a man named Nugent from Brussels street, called out, "Mr. King, I ask you to retract that statement."] Mr. King: I won't retract it, for it is true, and you know it is true. The clergy have been the foes of education the world over. There are however, Catholics in the world who refuse to submit to the senseless cry of the clergy against free schools. There are good Catholics, as true to their faith as any, who resent the interference of the clergy in secular affairs. [Here Nugent again interrupted, and asked Mr. King to name them.]

Mr. King: I am not bound to name them all, for they are numbered by thousands; but I will show you, presently, where to find some of them. Why should we have separate schools here, when it is known that in Ontario, and everywhere else where they exist, they are miserably inefficient? In Ontario, only 20,000 Catholic children go to the separate schools, while 50,000 Catholic children attend the free schools of that province. Does that look as if it would be difficult to find Catholics who refuse to obey the clergy in secular matters? I point to the parents of these 50,000 Catholic children as a proof of my statement. And these Catholic children are sent to the free schools of Ontario, let it be remembered, although Bishop Welsh threatened to exclude them from the rites of the Church. (A voice: "It is false.") It is true, for I have his pastoral in my pocket. (Cries of "read it.") I will read it, and here it is, just as I cut it from the paper. (A voice: "That's from the Telegraph.")

"Therefore our Holy Father the Pope, therefore the Canadian Hierarchy in sacred synod assembled, have utterly denounced and condemned these schools, as altogether dangerous to faith and morals. This has imposed a solemn obligation on all Catholic parents and guardians, not to allow their children, or those in their charge, to attend these pernicious institutions, but to establish and support such separate schools as shall secure to their pupils the one thing needful—i. e. Catholic religious and moral training. This obligation the Catholic people of U. Canada have, as the Bishop recognizes, well and faithfully discharged; and he writes to them not to reproach them, not to stimulate their going energies, but to encourage them to persevere stoutly in the course they have hitherto pursued—and which it adhered to, God will bless."

Does that sound like the *Telegraph* or *News*? (Laughter.) Now let me read to you the pastoral itself. [Here some Catholics began to make a noise.] Mr. King: Be quiet; you should not be ashamed to hear your Bishop.

"We, having invoked the holy name of God, deem it our duty to ordain as follows: ART. I.—No Catholic parent, living within the limits of a separate school, shall send his children to mixed or common schools, they

being adjudged by the Canadian hierarchy as dangerous to faith and morals. Should any Catholic parent unfortunately persist in violating this ordinance, he shall be refused the holy sacraments until he shall consent to obey the church in this matter."

ART. II.—Every Catholic rate payer living within the legal limits of a separate school, shall pay his school taxes to said school under a penalty of being refused the holy Sacraments."

What do you say to that, electors of St. John? That is the best way of getting school taxes paid I ever heard of—cut off those who do not pay from the Church! Yet, notwithstanding all these terrors, the prefects of Ontario can only get 20,000 out of 70,000 Catholic children into their separate schools. Do you, Catholic parents of St. John, think that free schools can be inimical to religion? Does not the failure of separate schools of Ontario show that they are so inefficient, that even Catholic children, with all the thunders and threats of the priests and Bishops, cannot be forced into them? Would it be wise or prudent, then, to introduce such a system here, in this free province? Our position here is one of civil and religious equality all denominations are on the same footing: there is no privileged church. The school law symbolizes the genius of our institutions. Here we allow any school, church or chapel to be built that any denomination pleases. Men worship God after their own fashion, and there is none to make them afraid. Men of every religion stand on precisely the same footing. But it is not so everywhere. I once spent a winter in Rome, and when I desired to attend a Protestant place of worship, I had to go outside the walls, because no Protestant church was allowed to be in Rome. Yet the ruling power there was that same priesthood which here demands privileged separate schools, endowed by the State, for the benefit of their denomination. Here we protect all creeds, and no man can interfere with the worship of another, without exposing himself to punishment. This is civil and religious equality. Why should we give any denomination more than equal rights? Why should we, who are the majority, give the minority, what we do not ask for ourselves? The law will pursue no tortuous course, but will march straight on to the goal. Separate schools mean the endowment of the Catholic Church out of the public funds of this country. [Here some Roman Catholics, who could not stand the pressure, began to interrupt, and Mr. R. J. Ritchey said: "You know, Mr. King, that what you are saying is all bosh and nonsense, to create prejudice."]

Mr. King continued: I repeat, that to grant separate schools is to endow the Roman Catholic Church. The schools of the clergy are never operated in the interests of enlightenment or for the purpose of supplying a good secular education. They are rather for the purpose of teaching the dogmas of the church. I ask you, free men of New Brunswick, will you embody such schools among the institutions of the country? If you do, you will have separate schools all over the Province, bishops and priests lashing their people into them with the anathemas of the church, and \$30,000 or \$50,000 a year drawn out of the treasury of this Province to support the institutions of the Roman Catholic Church. This is the gravest issue that has been before the country for years. There is a terrible finality about it. Once give concessions in the shape of separate schools, to any denomination and you cannot retract your steps. The dark shadow of denominational education will rest on the land forever. We will die and pass away and the land will yield its increase, and the waters flow on as before, but the consequences of weakly yielding now will remain; that terrible incubus will be upon our descendants to curse and blight their worthiest efforts. Do not forget or underrate the gravity and importance of this question, and do not permit yourself to believe that there is something dreadful and exceptional in this law to injure Roman Catholics. It is a law of equality and justice to all. It is similar to the free school law of Nova Scotia, and to the free school laws of the United States, yet the Roman Catholic Irish do not complain of being oppressed, they hail it as the land of liberty. Why do they denounce the operation of this law as tyrannical here? And are we to yield to a senseless clamor and to Quebec domination, and tamely sacrifice our constitutional rights, and place burthens on our posterity, harder to be borne than any mere matter of taxation can be?

INDEPENDENT ORDER OF GOOD TEMPLARS.

The twentieth annual session of the Right Worthy Grand Lodge of the above order—the representative body of the largest temperance order in the world—met in Tremont Temple, Boston, on the 26th ult., and continued its session until the 1st inst. About one hundred and fifty delegates were present, representing England, Scotland, Wales, all the Provinces of the Dominion, and nearly all the States of the Union. From the report of the presiding officer, Hon. S. Hastings, and the Secretary, W. S. Williams, we learned that there had been an increase of 136,585 members during the year, and that the total membership was 651,587, making the order the largest and most extended affiliated temperance organization in the world, and with the single exception of the Roman Catholic Church, the largest organiza-

tion in the world that acknowledges allegiance to a single central head—that has extended its jurisdiction throughout the entire globe. Grand Lodges during the year have been organized in Tasmania, Malta, Bermuda and New Zealand, there being about 6,000 members in the latter jurisdiction, and charters have been forwarded to New South Wales and East Indies, with good prospects for Grand Lodges. There are now 56 Grand Lodges, eighteen of which are under the British flag, having 415,000 members, or over half the entire membership.—Joseph Malins, the G. W. C. T. of the Grand Lodge of England, which numbers 208,000, has introduced the order into Belgium, France, Germany Mediterranean Isles, Norway, Portugal, Bengal, Holland, China, Japan, Straits of Malacca, Africa, Bermuda, New Zealand, New South Wales, Queensland, South Australia, Victoria, and West Indies; and the Grand Lodge of California has introduced the order into Nevada, Utah, and the Sandwich Islands. The financial exhibit showed a balance in the hands of the Treasurer of \$6,347; total assets, \$17,166. The Order expended last year \$1,000,000, and asks that the sum be increased this year to \$1,200,000 effective political action.

Strong resolutions were passed committing the whole body to effective political action, and advising the formation of an independent party, when existing parties refuse to act on the principle that the liquor traffic is of the same family as murder, robbery, burglary and counterfeiting. The efforts of the Order, in conjunction with other societies, have resulted in calling the attention of the British Parliament, the Legislative Assemblies of Australia, New Zealand, Tasmania, and the English Colonies of Africa and Asia, the Congress of the United States and the legislatures of every State and Territory of the American Union, to the necessity of totally prohibiting the traffic. Mrs. Mattie McClellan Brown, of Ohio, and Miss M. G. Tegget, of New York, offered resolutions requesting the order to extend the Ohio movement throughout the whole jurisdiction. From their speeches, which were models of terse and fervid eloquence, we learned that the "Fusade" in one month in Ohio and Indiana diminished the excise receipts \$360,000; that the movement was extended over the whole Union and into Canada, and that already 17,000 liquor shops have been closed, with no perceptible abatement of the movement. The question of female suffrage was not officially before the body, but scarce a dozen delegates could be found in the 150 present to oppose the enfranchisement of women. The officers elect for 1874 are:—

- Col. John J. Hickman, R. W. G. T., Kentucky.
- Joseph Malins, R. W. G. C., England.
- Mrs. Mattie McL. Brown, R. W. G. and T., Ohio.
- W. S. Williams, R. W. G. Secretary, Ontario.
- J. K. Van Doorn, R. W. G. Treasurer, Illinois.

Mrs. M. B. O'Donnell was appointed Superintendent of the Juvenile Templars, at a salary of \$1,000 per year. Next place of meeting, Bloomington, Illinois, on the fourth Tuesday in May, 1875.—*Com.*

THE RAILROAD TERMINUS IN HALIFAX

has for a long time been a vexed question with Nova Scotia politicians. There seems now some chance of having it settled satisfactorily to most people. The visit of Mr. C. J. Brydges, having a commission to our city with this object in view, has given a solution as to the most suitable place for it, under all the circumstances. Mr. B. arrived on Saturday the 6th. A meeting of the Chamber of Commerce was held on Wednesday at which a large number of the leading merchants and influential men were present.

Messrs. Jones and Power showed what they had done by way of bringing the matter to the attention of the Dominion Government and in parliament, and stated that there was no prospect of getting permission to carry the railway through the Dockyard. They also stated that they had urged upon the government the injury done by the removal of the railway workshops from Richmond to Moncton.

Mr. Brydges stated that he had duly considered all the extension projects,—the West's wharf terminus, the Common terminus, and the north end of the Dockyard terminus—but he condemned them all. He suggested that the passenger and freight traffic might have different depots at this end of the line,

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FOR FROM T BA

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