

"After the examination for Tsin she, a subsequent one for honors is conducted. This takes place in the palace, in the Chief Hall of Ceremony, the Tai ho tien. The new doctors are here examined afresh; and that one of the two hundred or more who reaches the first rank is called Chwang yuen. His good fortune is the occasion for the most extraordinary joy in his native place, and on the part of all his friends. He is allowed, as a special distinction, to ride on horseback through the courts and gateways of the palace on his way back to his lodging. The second, third, and fourth doctors in the list for honors have also special literary titles conferred on them.

"By the display of ability on this occasion all the more successful candidates find their fortunes made. They are sure of good promotion, and enter the civil service with bright prospects.

"The new doctors were ordered to be presented to the boy-emperor in batches of forty at a time, on six successive days. This ceremony is now going forward on each morning. The empress regent sits behind a curtain, near the emperor, who, though only six years of age, occupies the throne, which is a broad divan cushioned with yellow satin. Here the emperor sits cross-legged each morning from four o'clock till seven—or six, if business is not pressing.

"A few of the successful essays are published for distribution among friends of the new doctors.

"In the scarcity of new books literary essays satisfy a certain want. But they are only specimens of clever writing, and make no additions to knowledge. They are simply invested with some interest on account of their having been fortunate enough to win the favor of the examiners, and as specimens of the sort of work that must be done by the next batch of aspirants to literary honor.

"There is afterward a presentation of imperial gifts to the new Chwang yuen, and all the new doctors. The senior wrangler of the year appears in a hat, collar, and sash, and all the doctors in new robes.

"There is also an *al fresco* dinner at the Board of Ceremonies, given by the emperor. The president and secretaries of the board here entertain all the new graduates in the principal square of their office.

#### Elementary Education.

As to what should be the nature of elementary education, I have long held opinions which are, I am happy to say, becoming more popular than they once were, but which still may diverge a good deal from ordinarily received ideas. I am of opinion that an elementary education should discipline all sides of the mind, and should leave no important faculty uncultivated. At its foundation lies a knowledge of the English language, the tongue we speak, power of reading, power of writing with accuracy and ease, and, finally that amount of cultivation of taste, and judgment which is to be derived from the study of the higher English authors. I think again that it is an essential part of elementary education that the scholar should learn at any rate the elements of the history of his own country. It is hard for any boy or any girl who has not lived a life to understand history, perhaps impossible but nevertheless it is useful, for the mind should be furnished with those fundamental facts. I look again upon the elements of the physical sciences as a fundamental part of elementary education. The elements of physical geography, the elements of physics, the elements of chemistry, the elements of human physiology—all these are matters of great and increasing moment, and there is no reason why they should not be taught in our elementary schools as well as the mass of things which are taught in our institutions—elementary mathematics, arithmetic and geometry.

And, finally, I conceive that it is an essential part of elementary education that the aesthetic faculty should be trained; that some knowledge of music should be given, and that every one should be taught to draw according to his capacity. In these matters of art people vary indefinitely in their individual capacity. You cannot make an artist of anybody who is not born one. You may make an appreciator of art, and a useful knowledge of art may be acquired by those who possess but a very small innate capacity. Such education should enable an average boy of 15 or 16 years to read and write his own language with ease and accuracy, and with a sense of literary excellence

derived from the study of our classic writers; to have a general acquaintance with the history of his own country, and with the great laws of social existence; to have acquired the rudiments of physical science and a fair knowledge of elementary arithmetic and geometry. He should have obtained an acquaintance with logic rather by example than by precept, while the acquirement of the elements of music and drawing should have been pleasure rather than work. It may sound strange to many ears if I venture to maintain the proposition that a young person, educated thus far, has had a liberal though perhaps not a full education.

It seems to me that such training as that to which I have referred may be termed liberal with perfect accuracy in both the senses in which that word is employed. In the first place it is liberal in breadth. It extends over the whole ground of things to be known of faculties to be trained, and it gives equal importance to the two great sides of human activity, art, and science. In the second place, it is liberal in the sense of being an education fitted for freemen—for men to whom every career is open, and from whom their country may demand that they should be fitted to perform the duties of any career. I cannot too strongly impress upon you the fact that with such a primary education as this, and with no more than is to be obtained by building strictly upon its lines, a man of ability may become a great writer or speaker, a statesman, a lawyer, a man of science, painter, sculptor, architect, or musician. That even development of all a man's faculties which is what properly constitutes culture, may be effected by such an education, while it opens the way for the indefinite strengthening of any special capabilities with which he may be gifted. In a country like this where most men have to carve out their own fortunes, and devote themselves early to the practical affairs of life, comparatively few can hope to pursue their studies up to or beyond the age of manhood. But it is of vital importance to the welfare of the community that those who are relieved from the need of making a livelihood, and still more those who are stirred by the divine impulse of intellectual thirst or artistic genius, should be enabled to devote themselves to the highest service of their kind as centers of intelligence, interpreters of nature, or creators of new forms of beauty; and it is the function of a university to furnish such men with the means of becoming that which it is their privilege and duty to be.—T. H. Huxley.

### The Christian Messenger.

Halifax, N. S., October 11th, 1876.

#### THE PRESBYTERIAN SYNOD

of the Maritime Provinces commenced its session on Tuesday evening last, in St. Matthew's Church, by a sermon from Rev. R. Sedgewick, the Moderator, who had held that office for the two years since the union of the several bodies into one. After the sermon the organization of the Synod took place by the Secretary reading the names on the roll of ministers. Of the 160 ministers in Nova Scotia, New Brunswick, P. E. Island, Bermuda, Newfoundland, Trinidad, and New Hebrides, belonging to this Synod, over 100 answered to their names.

Rev. Thomas Duncan of Charlotte-town, was unanimously elected moderator for the ensuing year. After a vote of thanks to the retiring moderator for his sermon, it was proposed, seconded and passed, that the Synod, as a mark of their respect procure for him the honorary title of Doctor of Divinity.

Wednesday morning was occupied with the Hunter Building Fund.

In the afternoon a memorial from Truro for the removal of the Theological Hall from Halifax to the unoccupied College building at Truro, was under consideration.

The Board had reported in favor of selling the College Buildings at Truro, worth about \$2,000, and the one in Gerrish Street, Halifax, worth about \$7,000, and erecting a larger and more suitable building in Halifax. The motion was laid on the table till the next day, when it was agreed that the Synod do not deem it expedient to remove the Divinity Hall to Truro.

A public missionary meeting occupied Wednesday evening.

It was stated the Presbyterian Home Mission work in the western part of the Province had been successful in establishing four congregations within the past few years—and that Lunenburg and Yarmouth, ten years ago were

but mission stations. The condition and claims of Foreign and French Missions of the body were placed before the meeting, and a speech was also made on behalf of a new Hall for College purposes.

On Thursday morning after some preliminary business the Dalhousie College question was taken up and resolutions in relation thereto were submitted first by Alexander James, Esq., proposing to withdraw the three professors sustained by the Presbyterians in Dalhousie College after four years, or sooner; seeing that the Legislature instead of enlarging the grant to Dalhousie have largely increased those to "the sectarian institutions," and thereby destroyed the hope of having a provincial non-sectarian institution. Mr. James charged the Government and Legislature with a breach of faith to the Presbyterians by the legislation of last winter.

In the afternoon another series of resolutions on the same subject was introduced by Rev. Mr. Patterson.

Mr. Sedgewick brought forth another series. The subject was again continued in the evening, and a further series of resolutions, prepared by the movers of all the others, was submitted, and eventually unanimously adopted, as follows:

**Resolved,** 1. That the Synod sustain the action of the Board of Superintendence with regard to this matter, and express their strong disapproval of the policy of the Government and Legislature, in increasing the grants to the denominational colleges, and thereby injuriously affecting the interests of Dalhousie College.

2. That the Synod declare as their deliberate policy that Dalhousie College should be sustained in its present or increased efficiency as a public non-sectarian institution; and as such be supported with all their influence as being the institution which in the circumstances is best suited to serve the interests of the whole province.

3. But having respect to the sacrifices which the carrying out of the above policy has entailed upon this Church, the Synod instruct the Board of Superintendence to confer with the Governors of Dalhousie College with a view to their taking measures more effectually to protect the interests of the college and to relieve this Church in whole or in part of the pecuniary obligations which they have assumed in this matter.

In the discussion of this matter several of the leading ministers spoke at some length in reference thereto. Mr. James said if the N. S. Government refuse to sustain Dalhousie as a non-sectarian institution, he would prefer going to the New Brunswick University at Fredericton, with their students, and assist them to keep up their numbers. Rev. G. M. Grant said that the present University Bill was far less acceptable than the original bill prepared by the Hon. Wm. Garvie. That one proposed to withhold any Provincial Grant from such Colleges as were unwilling to accept the University Examinations, whereas this left it optional. This feature of the present University Act, he (Mr. Grant) characterized as leaving it without any backbone, or as "a great ghost" as Professor Pollock in his letter termed it.

He said the Baptists had fairly frightened the Government out of its wits, and while their scheme was intended to catch all, it would end in catching none. He did not as some others favor withdrawing from Dalhousie, but would seek to make it what they desired.

A proposal was also made by Mr. Grant, to raise \$100,000 for the endowment of their Theological Hall, in Halifax. A motion was made by Mr. Alexander James, in amendment that the sum be \$30,000. The discussion continued all the morning and was taken up again in the afternoon, when on the vote being taken, the amendment was negatived by over 100 to 5, and the original resolution to raise \$100,000 carried by the same numbers.

On Friday morning Rev. Dr. McGregor read a telegram from the Secretary of the General Assembly, Toronto, saying that Nov. 2 was appointed Thanksgiving Day there, and requesting an application from the Synod to the Executive Council to have the same day appointed here.

Rev. Dr. Burns moved that the Moderator and Rev. Dr. McGregor be a committee to apply for the desired appointment.

Rev. Dr. Burns moved that the Synod devote the second Sunday in October to prayer on behalf of their colleges. Some discussion ensued as to whether all colleges should not be prayed for.

Dr. Waters said they would then be praying for the Baptists and Metho-

dist institutions, when they were trying to pull them down.

Rev. P. G. McGregor said they were not trying to pull them down but only trying to prevent them from grabbing the Provincial Treasury, and would pray that their eyes might be opened to their wickedness.

The motion was then passed unanimously.—[This is from the *Chronicle* report but Dr. McGregor denies that he used the words "to see their wickedness."]

A committee on Public Education reported that they were glad to learn that the cause of free non-sectarian education in New Brunswick and P. E. Island, which was so strongly opposed by the Roman Catholics, had been successful. The committee considered that the recent action of the Halifax School Board, in virtually giving the Catholics separate schools, was a special feature of bad administration.

Mr. Bremner said that there was no difference whatever in the schools so far as sectarianism was concerned. They had only made a slight concession to the Roman Catholics, which could be altered at any time. They had agreed to appoint none but Catholic teachers to Catholic Schools and Protestant teachers to Protestant schools.

Rev. Neil McKay asked if there were images and paintings symbolical of the Catholic faith in the schools.

Mr. Bremner said he believed there had been, but they had been removed.

The same subject was under discussion in the evening. The following is the report of the Committee, and was adopted by the Synod, with the exception of Mr. Grant and two or three others:

The committee appointed to watch over public education in the Maritime Provinces beg leave to report as follows:

1. That we are glad to learn that the non-sectarian school system, which some time ago met such strenuous opposition from the Roman Catholic ecclesiastics in New Brunswick, is now becoming very generally acceptable to the great body of the people, and under efficient administration is successfully promoting the cause of education in that Province.

2. That it is with great pleasure we congratulate the friends of free non-sectarian schools in P. E. Island upon their late triumph in that Province; and they deserve the commendation of this Synod for standing firmly to their principles and working so energetically and unitedly in the contest which has resulted so favourably to the cause of non-sectarian schools.

3. That the special feature in the inefficient administration of the school law in Nova Scotia to which we would call attention is the virtual application of a religious test to the teachers engaged in the common schools in the city of Halifax; and we believe that by the arrangements entered into by the Halifax School Board not only is an undue advantage given to the sectarian schools, but the law of the land is evaded, if not violated.

4. That this Synod does now declare its most hearty approval of the principal free non-sectarian common school education, and would hereby strongly express its disapproval of any attempts to thrust separate schools upon these Maritime Provinces, either by faithless administration or new legislation.

The remainder of the session was occupied with mission matters.

The following letter which appeared in the *Chronicle* yesterday morning, will interest a number of our readers. The facts contained in it have become familiar to some of our readers, but as those facts do not appear to be recognized by the friends of Dalhousie College we think it well to keep them before the public until the Presbyterians dare not any longer ignore them:

#### THE SYNOD AND DALHOUSIE COLLEGE.

Dear Editor,—

Having observed the announcement that "the public were invited," I stepped into St. Matthew's Church, where the Presbyterian Synod of the Maritime Provinces was in session, on Thursday last, just as the discussion on Dalhousie College was being concluded. It is not my purpose to summarize, or criticize, this debate. It was conducted, for the most part, I believe, with marked ability. I intend to refer, only, to one incident, which excited my attention. It occurred shortly before the afternoon adjournment on that day. A reverend gentleman (Rev. Neil McKay of Summerside as I am informed) arose in the meeting, and asked whether any legislation had been effected by the Parliament of Nova Scotia in 1875, the effect of which was to place Dalhousie College in a different relation to the Presbyterian Body from that in which she stood to other Denominations. He said that he had been told by a lawyer that such was the case. Several clergymen, at once, answered in the negative. One reverend gentleman, becoming quite demonstrative, declared that such a rumor deserved to be denounced, by every "mild expression"

that a clergyman might lawfully, use; but, I noticed that His Lordship the Chief Justice, and one or two Queen's Counsel, who happened to be present, were silent!

This silence, so remarkable under the circumstances, has made me thoughtful. Repeatedly, since then, I have asked myself, What if the "lawyer" should be right after all? I have great respect for the utterances of clergymen, but they are not all infallible, especially in matters *ex-cathedra*, and the foolish prejudice still clings to that lawyers opinions, in matters of law, are of some value. The leisure of a half holiday has afforded me the opportunity to enquire in the matter for myself, and I give you the facts as I have found them.

Chapter 27 of the Acts of 1875 refers to Dalhousie College, and the first and last sections of this chapter, evidently, constitute the legislation which called forth the discussion in the Synod. They read as follows:

1. "The present Board of Governors consisting of nine persons shall be increased to a number not exceeding fifteen; and the Board shall be filled up by new nominations made on the same principle as set forth in the first section of the Act hereby amended; and any of the Governors shall be removable as heretofore by the Governor in Council.

3. So much of Chapter 24 of the Acts of 1863, entitled, "An Act for the regulation and support of Dalhousie College" or of any other Act as is inconsistent with this Act is repealed."

This "Chapter 24 of the Acts of 1863" I find, gives the basis on which Dalhousie College rests. For my present purpose, I need refer to two Sections of it only. Sec. 1. After constituting six persons, therein named, Governors, and setting forth their powers and duties proceeds as follows: "All vacancies at the Board shall be filled up on recommendation of the remaining members thereof by the Governor in Council, and any of the Governors shall be removable by the Governor in Council, at the instance of the Board of Governors."

Sec. 2. reads thus: "Whenever any body of Christians of any religious persuasion whatsoever shall satisfy the Board that they are in a condition to endow and support one or more chairs or professorships in the said College, for any branch of literature or science, approved of by the Board, such body in making such endowment to the extent of twelve hundred dollars a year, shall have a right, from time to time for every chair endowed, to nominate a Governor to take his seat at the Board, with the approval of the Board of Governors, and of the Governor in Council, and shall also have a right from time to time, to nominate a professor for such chair, subject to the approval of the Board of Governors; and in the event of the death, removal or resignation of any person nominated under this Section, the body nominating shall have power to supply the vacancy thus created."

Under this legislation the Presbyterian Body endowed three Chairs in Dalhousie and secured a representation of three Governors on the Board of Governors, with the right and power "in the event of the death, removal, or resignation of any person nominated," by that body, "to supply the vacancy thus created." Before 1875 the number of Governors of Dalhousie College was unlimited, and all other Denominations could have secured, in perpetuity, a representation at the Board of Governors, in the same way that the Presbyterians did. They would not when they could, now, they cannot if they would; for the Act of 1875 limits the number of Governors, recognizes the status of the three Presbyterian Governors, and provides for the appointment of the additional Governors, required to fill up the Board, under the new Act, in a way "inconsistent" with denominational nominations; and hence the right to make such nominations is taken away by the repealing clause of the Statute, even though other denominational endowment should be offered most freely.

Meanwhile, the Presbyterians, as a Denomination, have a representation of three out of the fifteen Governors constituting the Board of Governors of Dalhousie College, and while no other denomination, as the law now stands, can even nominate a Governor, in any event, the Presbyterian Body, having made their nominations previously to 1875, will continue to be so represented until they choose voluntarily to relinquish the right, or some new legislation is effected; for, "in the event of the death, removal, or resignation of any person nominated" by them, they "have power to supply the vacancy thus created."

It occurs to me to ask a question just here. What if the Presbyterian Body should withdraw their funds from Dalhousie, as, indeed, they propose doing so soon as that \$100,000 endowment can be raised? Will the "three Governors" still retain their seats at the Board? Will the Denomination cease to "have power to supply vacancies"? I do not so read the law. I need hardly say, Mr. Editor, that my examination of the matter has convinced me that the Presbyterian Body does stand in a different relation to Dalhousie College from that of other denominations, and I still cling to my "foolish prejudice"—give me a lawyer's opinion in a matter of law.

Yours, &c.,

NON-SECTARIAN.

Halifax, Oct. 7th, 1876.