

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

For the Christian Messenger.  
Canticles iv. 16.

Awake! O wind so fierce and strong,  
Thou north wind of adversity;  
Your wildest gales but bear along,  
The trials that shall perfect me.

Yes, faith shall strengthen, courage grow,  
Beneath those trials rightly borne;  
The roseate hues of hope shall glow,  
More bright than flushings of the morn.

Thou too, O south wind soft and mild,  
O'er my heart garden gently move;  
That there may be, nor rude nor wild,  
But pleasant fruits for Him I love.

Love, joy, and peace, and gentleness,  
Shall ripen 'neath the genial rays,  
Of the mild Sun of Righteousness,  
And meekness, temperance crown  
my days.

March, 20th, 1878.

## Religious.

For the Christian Messenger.  
Our Young Ladies' College.

Mr. Editor.

DEAR SIR.—Your issue of March 27th, contains an article over the signature of "Not a Governor." In this article there is an assertion which deserves, I think more than a passing consideration from your readers.

The writer says:—"The practical experience of the best and most thoughtful Educationists among us all teaches the same lesson. Mixed classes, though presenting some beauties in theory, are condemned as unsound in principle and unsatisfactory in practice."

Thus, we have the whole matter in a nutshell,—definitely settled: for who would think of questioning so dictatorial a statement?

Still, there are some faithless mortals who are unwilling to base their opinions, always, on the mere *ipse dixit* of anonymous newspaper correspondents.

The reading of the passage above quoted, possibly has suggested to the minds of such, questions like the following:—Who are these "best and most thoughtful Educationists"? Is that "practical experience," which, as the writer says, all teaches the same lesson, an experience actually gained in teaching mixed classes? Wherein can the "principle" be shown to be "unsound"? What are the "unsatisfactory" results the "practice" has afforded?

It is presumable that the writer of the article is fully prepared to satisfy all doubting ones on these points; otherwise, his summary disposal of so important a question must be regarded either as an evidence of his utter ignorance of the matter in question, or as a deliberate and impertinent attempt to impose upon the credulity of his readers.

I suppose there is no question that, in all cases of conflict between the result of mere theorizing and that of practical experience, the latter furnishes the safer basis for opinion and action; and, in this matter of co-education, it may be worth while to enquire from what source the opposition to it come; whether from a priori prejudice, or theorizing, or from practical experience.

Let us, then, interrogate some of our "best and most thoughtful educationists" who have tried the system, that we may learn what lesson their practical experience really does teach.

In 1872, Hon. Dr. Woodworth, for 32 years principal of some of the best Academies in the State of New York, in reply to enquiries addressed to him, wrote:—"All my experience has been in institutions to which both sexes have been admitted. . . . The co-education of the sexes has been favorable to good order and discipline. . . . A mutual stimulating influence has been exerted on scholarship."

Rev. Joseph Alden D. D., after five years experience of co-education, as

principal of the State Normal School at Albany says:—"No evil has been experienced here."

Principal Sheldon, of the Normal School at Oswego, writes:—"I think the influence is good on both sexes, socially, morally, and intellectually. . . . My experience in all grade of schools. . . has confirmed me in this opinion."

F. W. Armstrong D. D., of the State Normal School at Fredonia writes:—"My observation shows that the morals of students of either sex deteriorates, apparently in proportion to the rigor of the separation of the sexes. The same is true of their delicacy of feeling, their sense of honor, and their love of truth. . . . We have the most orderly, studious, and happy school I was ever in. . . . In Genesee College the results were good, though the restrictions were too many to allow the best results. . . . All my experience and observations have confirmed my earlier faith in the necessity of the two sexes exerting, reciprocally, an influence upon their development, in order to obtain the best results, and. . . (have convinced me) of the fact, that nine-tenths of all irregularity and disorder in our colleges arises from the establishment of an arbitrary and unnatural state of society among the students."

Principal Hoop, State Normal School at Cortland, says:—"My immediate personal observation and experience cover about eight or ten years of college life, where both sexes recited together and attended college upon an equality of privilege. . . . I saw no harm, but good results; scholarship was as good, conduct better in regard to roughness &c., than when the sexes were separated. . . . My opinion based upon general experience, observation, and principles is in favor of the admission, &c., &c."

Professor J. W. Dickinson, of the State Normal School, Westfield, Mass., says:—"The presence of the young ladies exerts a restraining and refining influence over young men, and the presence of the young men exerts an influence that tends to give strength and dignity to the character of young ladies. We have had no trouble arising from the association of the two sexes in our school."

Before quoting from Dr. Fairchild, the venerable President of Oberlin College, let me say a word or two about this institution:—Founded in 1733, it has from the first, admitted both sexes on equal terms. From the Annual Catalogue for 1877-8, I learn that there are 1016 pupils enrolled in all departments; of these 477 are ladies. The College embraces a Theological School; a "Classical and Scientific Course,"—corresponding to the regular B. A. Course at Acadia, with a curriculum very similar: in this department there are 161 undergraduates, of whom 26 are ladies;—a "Literary Course," similar to the Literary Course at Wolfville, in which the students are mostly ladies; the Classical and English preparatory schools; and the Conservatory of Music.

In most subjects, though not in all, the classes are mixed." For want of accommodation, a large number of the students of both sexes lodge and board with families in the town, but as many as possible live in the institution, the common dining hall being in the ladies' building.

In 1872, a committee was appointed by the trustees of Cornell University, with Andrew D. White Esq., L. L. D., now President of that institution, as Chairman, in order to obtain facts relative to the working results of the co-educative system. President White in his report, from which, mainly the above extracts are taken, says, with reference to the condition of things at Oberlin:—"Your committee dined in the College Hall with 200 students. . . . The order was excellent. . . . The young men and women sat at the same tables, on opposite sides; the conversation was quiet &c. . . . In the recitation rooms, a similar result was observed. They seemed decidedly more orderly than those in which the young men are educated by themselves. . . . The young

ladies, while showing self-possession, appeared refined, quiet, and modest. Their exercises were, in all cases, performed as well as those of the young men, and in many cases, better." Enquiries made by this committee of the citizens of Oberlin elicited the universal answer, "that the results had been good; that the evil results, so generally prophesied, had not been seen,—that the system appeared to work well."

President Fairchild, himself, after speaking of the value of the social culture which the system at Oberlin gives, says, that there have been difficulties in the College Dining Hall. "There has been an entire absence of the irregularities and roughness so often complained of in Colleges."

He states that he has never observed any difference in the sexes as to their performance in recitations: "nor is there any manifest inability on the part of young women to endure the required labor. A breaking down of health does not appear to be more frequent than with young men."

Alluding to the fear, so often felt, that, under this system, "the young men will become frivolous and effeminate, and the young women coarse and masculine," Dr. F. says:—"We have found it the surest way to make men of boys, and gentlemen of rowdies," and, in regard to the predicted effect upon the young women:—"And I say without hesitation, that I do not know of a single instance of such a product as the result of our system."

The report referred to above, in giving the results of a visit of the committee to the University of Michigan, to which ladies were admitted in 1868, says:—"The general testimony was in favor of the new order of things. . . . The young ladies were more conscientious in study than the young men, and this was the main cause of their remarkable success in every class and study."

The committee "conversed with some of the lady students and were most favorably impressed by their quiet dignity, modesty, and refinement."

Professor Frige, formerly acting President of the institution, referring to the great improvement in the manners and conduct of students,—the entire absence of crowding, shouting &c., on the stairs and in the halls,—says he is sure the increased gentleness of manners is due to the presence of the ladies." The "North-western University," near Chicago and the "Illinois Industrial University" were also visited and "the same absence of the evils so long predicted by theorists" was found in both places. "The committee in its visits found no opposing statements from college officers, students of either sex or citizens of University towns."

Further! I give in their own words the opinions of Rev. G. W. Hosmer D. D., President of Antioch College, Ohio, which was founded in 1854 by Horace Mann, and has been open, from the first, to both sexes; and of Hon. A. S. Welch, President of a College in Iowa.

The former says:—"My personal knowledge and what I have known of the institution from its beginning make me confidently say that the experiment has been successful. I think the young men have not been hindered, but rather quickened and urged forward in study, and have been rendered more orderly, gentle, and manly; and I think the young women have studied with more earnest and stronger purpose. . . . in character and conduct they have been much benefited."

President Welch says:—"The executive charge of the these two institutions,—the college above mentioned and the State Normal School of Michigan, has given me sixteen years of observation and experience in the co-education of the sexes, and I am unqualifiedly in favor of it."

I intended to give quotations from other "thoughtful Educationists" who have had practical experience in the co-education of the sexes, such as, Presidents Angell and Magill and Professor Orton, all testifying to the satisfactory

results of this system, which, "Not a Governor," so authoritatively say, is "condemned" by "practical experience," as "unsound in principle and unsatisfactory in practice"; but perhaps I have already given enough to throw some doubt upon the truth of his assertion, and to weary your readers.

In the official report of the United States Commissioner of Education for 1874, I find that, on that year, there were already 97 Colleges and Universities in the Union in which the co-educative system prevailed; while only a few years back, there were only two or three. Of Academies, High Schools, and Normal Schools, more than 60 per cent. were, for both sexes. I have not been able to ascertain the exact increase of this proportion since 1874.

It is, impossible, however, I think, for one at all conversant with Educational progress in the United States, to resist the conclusion that co-education in the higher institutions is becoming more and more popular; the latest news being that even Harvard is, next year, to open the doors of her Medical School to women.

I have also obtained some facts relative to the recent progress of the co-educative system in Great Britain and on the continent, but I have already, Mr. Editor, taken up too much of your space; I will content myself, therefore, with referring your readers to an article in the March number of the *Acadia Athenaeum* written by *Acadians*.

From the above facts and statements of "thoughtful educationists," I leave your readers to form their own conclusions. My purpose in collecting and publishing them is, probably, sufficiently evident and needs no apology.

Yours respectfully,

F. H. E.

Harvard College, April 10th, 1878.

We find the following in a late number of the *Boston Watchman*:—

### ACADIA COLLEGE.

An appeal is made by the Governors of Acadia College, N. S., for aid in the emergency that has come upon them in the destruction of their main building by fire, on the night of Dec. 2, 1877. The Faculty and students have gone through the winter in temporary wooden structures affording bare shelter, and the work of rebuilding must be faced. The calamity came upon them at a time when the friends of the College were taxing their energies and resources to raise an endowment fund of one hundred thousand dollars. A large part has been subscribed, and the first payments have become due. To allow the endowment to fail would seriously affect the independence and usefulness of the College, while yet the completion of it with the superadded task of replacing the building, is an almost disheartening burden.

The urgency of the case seems to justify an appeal to friends abroad, and to whom should they more naturally appeal than to those with whom their relations have been most intimate? "The name of Alexis Caswell," they remark, "appears on the list of the first Board of Directors of the Nova Scotia Baptist Education Society, and the first Principal of the Academy, under the charge of that Board, came from Massachusetts. During the half-century, just now closing, since the organization of the Academy, natives of New England, or men who were educated there, have held places in the staff of instructors in the Academy and the College, and thus have made these institutions, to a large extent, representatives of the New England system of academical and collegiate training. This fact largely accounts for the hearty fellowship and sympathetic cooperation in Christian work which have so uniformly existed between the Baptists of the neighboring countries."

For a few weeks past matters of more immediate urgency in our Christian work at home and abroad have demanded attention, and we have borne to allude to this subject. We call attention to it now, in the hope that some among us will feel it a duty

to the deserving, and a privilege to themselves, in this critical emergency, to lend their aid to an institution which has furnished to our own ministry twenty of its students, three to our foreign missions, four to be professors in colleges of the United States, and some to still other positions of usefulness. Its friends in the Provinces will not spare labor and self-denial in its support, but under the pressure of its present adversity they have a legitimate claim on the sympathy of their brethren here, which we hope will be substantially expressed.

These kind expressions of sympathy are not a little comforting to those who have to endure the loss, and are desirous of rebuilding. If our contemporary had intimated that the President of the College, Rev. Dr. Sawyer, or the Treasurer, A. D. W. Bars, Esq., Wolfville, N. S., would be pleased to receive any contributions, his readers might be disposed to make, it would facilitate the sending of help.

### Open or Strict, a Comparison.

A correspondent of the *London Freeman* writes to that paper on the progress of Baptist principles, and after noticing a remark of the editor on the statistics of the Baptists in America, says:—

"The comparison which you make between the increase of the denomination on the other side of the Atlantic and that on this side, after more than 1,000 years' labour, calls for grave reflection and enquiry. You very properly say, 'Why should there be twelve times as many churches and members in North America as in England?' It is a fact that ought to awaken attention and compel enquiry that the Baptists of North America are twelvefold the number of English Baptists." No doubt it ought, and it seems to me that you deserve the thanks of the denomination for calling attention to the matter. No doubt the facts which you state—the superior organization of the American Baptists, the united action which characterizes all their movements, their superior educational advantages, and the multiplicity and excellency of their publications, are potent factors in their power, influence, and prosperity. But you have omitted one fact equally true, and perhaps equally potent as those you enumerated. It cannot be denied that American Baptists, with few exceptions, practice strict communion. Whether this is a factor in their success or not, it is a fact that ought not to be ignored in our estimate of them, and in judging of their increase. There are two other facts nearer home that merit attention. One is that the Welsh Baptists are strict communionists, and the other is that Welsh Baptists have increased at a much greater ratio than the English Baptists. Account for it as we may, it is a fact that cannot be denied that the increase of Baptists has been greater in countries where they practice strict communion than in those where they practice open communion.

### Suggestive Illustration.

Prayer was never meant to be a substitute for labor—an easy way of throwing our responsibilities upon God. The old classic story of the teamster whose cart stuck in the mud, and who fell to crying to Hercules for help instead of using effort himself, and was told by the god he invoked to put his own shoulder to the wheel, shows that even a heathen mind could see that faith was never meant to exclude works. That is a good anecdote which they tell about Mr. Moody—and an authentic one, too—in his earlier days in Chicago, when the noon-day prayer-meeting had been established, and he was a regular attendant. Bro. K., a man of wealth, rose one day, and told the meeting of an opportunity which there was to do a certain good thing, if only three or four hundred dollars could be