

Christian Messenger.

HALIFAX, MARCH 9, 1870.

THE ARICHAT SCHOOLS.

It is well that our readers should know what these schools are, of which so much is being said. The *Church Chronicle* of the 24th ult., contained the following reference to them:

"At Arichat there are several schools, including the female seminary, all professedly under the control of the Council of Public Instruction, receiving the aid, and sustained by an assessed tax upon all denominations of Christians in the District.—The Romanists being in the majority, all the Trustees are Roman Catholics; every one of the teachers in the schools are of the same faith and religious order; unauthorized books are used, in which the distinctive doctrines of the Roman Catholic Church are taught, and the practices of the Roman Catholics are recommended and observed; and more than this, these doctrines and practices are enforced upon the children of Churchmen.—In some instances proselytes have been made; in others, the pupils have been withdrawn. We are credibly informed that in the Female School, even the privilege of attending the worship of the Church of England is refused to the children of our people, and admission denied to those whose parents will not submit to the teaching and usage of the Roman Church. It was in consequence of such proceedings that complaints were made to the Government, and the enquiry commenced which resulted in the interference of one member of the Council and with which the others have expressed their satisfaction; but there are thousands who are not satisfied, and at present we must consent to be numbered among them."

The same paper of last Thursday makes further reference to them as follows:—

THE ARICHAT SCHOOLS.

The facts which have been elicited in the House of Assembly since our last issue, have in nowise tended to discredit the statements we then made. We repeat we have a grievance, and we shall not cease to complain of it, till it be redressed.

In the public schools at Arichat, a book called "the Catholic School Book" has been used. The statements in it are, as our readers will remember from the extracts we gave last week, very objectionable to all Churchmen, as well as to all Protestant bodies. The children also of Protestant parents are compelled to attend Roman Catholic worship.

A representation of these facts, together with extracts from the book in question, was handed to the Attorney General. The honorable gentleman informed the House that he did not lay this correspondence before the Council—that in the exercise of his discretion he did what he thought to be lawful and right in putting it into his pocket.

We have never maintained that Mr. Rand's dismissal was in any way connected with the Arichat school business. The Government deny that it was; and they also assert that they are all anxious to maintain the free school system. As we are not amongst those who, from the very wantonness of political and religious animosity, disbelieve whatever it is convenient to believe, we do not impugn motives thus openly made. Neither do we affirm, after hearing the Attorney General's explanations, that the gentleman may not have been right in not procuring Mr. Brine's letter. But, having made these admissions, we can with all confidence and justice call upon the Government to ally the general distrust concerning the management of the Arichat schools, and to relieve themselves from the insinuations and charges so openly made against them, of being hostile to Free Schools, by taking the only course that will satisfactorily do so: viz, by causing a thorough examination of the Arichat schools to be at once made.

That there *prima facie* existed reasons for an enquiry, and that such enquiry ought properly to originate with a Government Officer, is evident from the Attorney General's first instructions to Mr. Rand. The evidence on which he acted has never been yet contradicted (for Mr. Flynn stifled the enquiry); and as other facts have also since that time been adduced, it is fair to assume that the reasons for such an enquiry are at least equally valid now as then. That the Government are not compromised against adopting this course by the examination they have already made is clear from the At. General's own assertion that the evidence, which Mr. Flynn himself affirmed ought to be produced in support of the charges, was never laid before them. If the Government decline to do this,—and we hardly think they will do so—will they at least tell as the proper course for private individuals to take? Can they only accuse Roman Catholic teachers to Roman Catholic trustees? And if the latter, by an assertion that such public charges are merely "prying into the domestic affairs of the sisters of the congregation" or some equally irrelevant reason, quash the enquiry, to whom will an appeal lie? We are no politicians. It is as Churchmen we write. Our duty is to guard the Church, as we would the apple of our eye, and put forth all our strength to vindicate her liberty and to defend her from wrongs; but we think it best to stop this aggression on our rights, while it is yet in the bud, or as Mr. Flynn observes "in a mere Village School." We have no wish to criticize in any way the acts of the present Government, nor to interfere in the dismissal of Mr. Rand. But we do call upon the Government to govern—to make all classes respect our

laws and to prevent Roman Catholics in Arichat or anywhere else, enforcing their teaching upon the children of those who differ from them.

We copy the above editorial article entire, not that we endorse all its sentiments, but that our readers may see exactly what the views of other bodies are respecting this school affair.

We take somewhat different ground from that of our contemporary. Whilst he says, "It is as Churchmen we write. Our duty is to guard the church as we would the apple of our eye, and put forth all our strength to vindicate her liberty and defend her from wrongs, &c.," we hold that it is our duty to guard the churches of our own and of all other denominations, and defend them all from wrong, without partiality or preference. In order to do this the more effectually, we take the broad ground of demanding equal rights and privileges for the children of all—Roman Catholics, Episcopalians, Presbyterians, Methodists and Baptists. No disabilities, or disadvantages to any denomination should be permitted in any of the Public Schools. They should be NON-SECTARIAN AND NON-POLITICAL. It is not as Protestants or Roman Catholics, nor yet as belonging to one political party or the other, we pay our School, or other Taxes, but as citizens, and it is for Schools common to all citizens, such as the law recognizes, and only such, we expect the public money to be expended.

"People-Schools" such as were so well advocated in the able letters of "M. B.," in the *Morning Chronicle* a year or two ago, are the only schools that should be allowed to draw money from the School funds. Where is that effective writer now?—We are assured that it was not the late Superintendent of Education. He might do good to the people's cause by another series of Letters on the *Halifax Public Schools*. We hope he will not be deterred from doing so by the late changes. It is the people's cause and must ultimately triumph.

We should as strongly object to the Assembly's Catechism, or the Wesleyan Methodist Catechism, as we do to "the Catholic School book" in our Public Schools. If either Baptists or Methodists, or Roman Catholics, or any other denomination wish for Schools in which their church doctrines are taught, let them provide them out of their own funds, not from the hard earnings of the people, which they are compelled to pay by the authorities. It is a matter of some doubt, if under existing circumstances, a farthing of the School moneys could be collected in the City of Halifax, if contested in a court of law.

We commend this matter to our City Board of School Commissioners. It would be better to prevent a general withholding by the rate-payers, because of illegal appropriations, than to have disputes which will probably arise when the people get more fully awakened to the facts.

CHURCH OF ENGLAND.

BIBLE REVISION.—The following resolution has been passed by the English Convocation, now in session:—"That a committee of both Houses be appointed, with power to confer with any committee that may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a revision of the authorized Version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text, originally adopted by the translators, or in the translations made from the same, shall on due investigation be found to exist." This resolution was moved by the Bishop of Winchester (late Oxford).

APPOINTMENT OF BISHOPS. The following resolution was passed by the Convocation:—"That a joint Committee of both Houses be appointed to examine and report upon the laws of the ancient Church Universal, and also the laws of the Church of England, concerning the election, confirmation, and consecration of Bishops, and that the Committee be instructed to offer such remarks and recommendations thereupon as it may deem requisite." A very proper and opportune resolution. In Ireland, bishops will be hereafter chosen by the Church itself. On the death of a bishop, the clergy of the diocese will present the names of three persons to the College of Bishops, who will appoint one of them to the vacant office. *No congé d'élire*, no election by dean and chapter. The clergy will have the man of their own choice to preside over them. The English Church will soon require the same liberty; the price

will be dis-establishment; the effect, unexampled prosperity.

THE BISHOP OF EXETER, AND THE "ESSAYS AND REVIEWS." Archdeacon Freeman (of Exeter) made the following statement in Convocation:—"I am authorized by friends of the Bishop of Exeter to make known, whether in Convocation or elsewhere, that his Essay in the volume entitled 'Essays and Reviews' will not hereafter appear in any future editions of that volume, should such be published." This is an acceptable concession, wisely withheld till the abatement of the storm raised by the appointment of Dr. Temple to the bishopric.

The work of Revival continues at St. John N. B. Each of the Baptist churches of the city continue to receive accessions. About 50 were baptized and added to the churches on Lord's Day, the 27th. An editorial in the *Visitor* on the 3rd inst, says, in reference to Elder Knapp's visit:

The venerable evangelist from afar, came in fullness of the blessing of the Gospel of Christ, and he has been wondrously sustained both in body and in mind. He commenced his labours in this city, Jan. 8th; and up to the present time (besides conducting numerous prayer meetings), he has preached nearly two sermons every day, for the term of fifty two days; in all, since the 8th of January, nearly, if not quite, a hundred sermons, and still he goes on with unabated strength. This, for a man 70 years of age, is truly remarkable. Surely God is with him. What a verification of the promise, "As thy day is, so shall thy strength be."

He has left the city proper; but the work commenced through his evangelistic labours, is still going forward with great power. All the Baptist churches of the city are continuing their meetings every evening, and the results are most encouraging.

Elder Knapp is now laboring in Portland, with Bro. Cady, and the place is moved as by the mighty power of God. Old and young flock to the house of prayer in crowds; and there, under the pungent and searching unfoldings of God's truth, a led to seek the salvation of their precious souls. The prospect now is that a rich harvest of ransomed sinners will be gathered in Portland. If all are as faithful as they should be in the city churches, hundreds more will soon come into the fold. "The time to favor Zion has indeed come." It is the year of the right hand of the Most High. Glory be to his name.

HARVEY.—Rev. George Seely reports eight persons baptized into the fellowship of the first church in this place.

HAMMOND.—Rev. C. S. Moore, recently baptized 14 converts, eight of whom were young men.

The doings in the Ecumenical Council do not appear to awaken a large amount of interest. Even in Rome the fact of each person in the assembly being sworn by an elaborate, and awful oath of secrecy, prevents any free conversation respecting what is passing at the Vatican. The Council is said to be hermetical as well as Ecumenical. It is said that the people of Rome seem almost indifferent to what may be decreed. A sort of lazy listlessness pervades society, both those who are at home and strangers. The newspaper correspondents can scarcely find enough to fill their letters without drawing largely on their fancy and imagination. It is, however, confidently asserted that there are 300 out of the 800 Fathers who are immoveable against any decree of the Pope's infallibility. An attempt is said to have been made to petition, the Pope in favour of his making such a declaration, but the 300 stood firm and choked the design.

The "Editorial Correspondence" of the *Free Press* in referring to the cause of Mr. Rand's dismissal, says:

"Now the facts are these: In December the Government was active in seeking out a suitable person to succeed Mr. Rand in office; and the dispute between him and Mr. Flynn did not occur till the 19th day of January."

Add to this the other fact, that the investigation of the Arichat Schools was ordered and commenced in November, and that the Hon. Mr. Flynn wrote to the Provincial Secretary on the 1st of December, and then to the Hon. Mr. Annand, concerning the course Mr. Rand was pursuing in reference to the Schools at Arichat, and the case is then pretty clear.

Much has been gained by this discussion and ventilation of the School matters of the province.

It is even possible that the Teachers' Memorial will receive as much attention from the fact, according to the Hon. Mr. Troop, of its being kicked out, and by Mr. Morrison, put under the table, as if it had been laid on the table.

The Protestants at Arichat must have School privileges without their children being subjected to Romanizing influences. Those who were last year earnest advocates of Separate Schools, now renounce any such claim or doctrine.

The Schools which are now conducted as denominational schools must be so modified as to be brought into conformity with the law.

These and a number of other results must follow the present agitation, and be secured whether the present Superintendent wills it or not. The public mind has been awakened, and although, some have indulged in low security and abuse of those who have sounded an alarm at the precipitate and unfair dismissal of Mr. Rand, yet such vituperation will injure its originators far more than the parties abused.

We have to apologize to the Hon. Mr. Flynn, for allowing ourselves to fall into the same mistake as the Almagues and our contemporaries respecting his proper given name. We are informed that it is not Edward Patrick Flynn, but Edmund Patrick Flynn.

We do not know if any other member of the Council of Public Instruction, besides Mr. Flynn, is also a School Trustee. We would suggest that the two offices are incompatible, and should not be allowed to be held by the same person. Cases arise and of course are continually arising, in which Trustees of Schools are required to give account of their acts to the officers under the Council of Public Instruction, and how can they do so if they themselves are members of that body. We do hope that no Protestant would place himself in such a position.

NOTES ON THE GOSPEL OF MATTHEW by N. M. Williams, Gould and Lincoln, Boston pp. 332.

This volume of Notes is a new attempt to meet the popular want—of a portable commentary, suitable for Sabbath School Teachers and other Bible students. The Notes are of a highly practical character, although doctrinal and explanatory, and will, doubtless, as soon as generally known, adopted in preference to any of the less modern works of the kind.

The author remarks, in reply to the question which he supposes may be asked, Why this commentary was written: "Since most of the other similar works were written, much advance has been made in knowledge of Palestine, ancient Egypt, and Assyria; one of the most valuable of all ancient manuscripts has been brought out from its concealment in the convent of St. Catherine, at the foot of mount Sinai, (hence called the Sinaitic manuscript), by means of which in part a more accurate Greek text has been obtained, and juster principles of criticism have been reached."

The author also states that his thanks are due to A. N. Arnold D. D., Professor in the Theological Seminary of Chicago formerly a resident missionary in Greece, for permission to examine and appropriate portions of a valuable manuscript on the practice of the Greek Church in respect to baptism. A number of good pictorial illustrations are given, which will be very useful to many young persons.

THE TECHNOLOGIST: especially devoted to Engineering, Manufacturing, and Building, February 1870.

The first number of this new periodical issued by the Industrial Publication Company, New York, is received. It is a large monthly pamphlet of forty-four pages, issued at \$2 a year. Its contents are of a highly scientific character, treating on all matters relating to improvements in machinery and mechanical operations. We shall be pleased to place it on our list of exchanges.

GRAND PRE-SEMINARY.—We are requested to state that the next quarter at this institution will commence on Monday, March 28th, 1870. Friends of the Institution will be pleased to learn that the number in attendance is steadily increasing, and that the school is enjoying a good degree of prosperity.

"CITY OF BOSTON."—A telegram was sent from New York on Monday evening, stating that the missing steamship had arrived at Liverpool under sail. Shortly after this Messrs. Seaton received a telegram stating that the reported arrival of the City of Boston was without foundation.

A telegram from London on Saturday last, stated that the heavy easterly gales had detained a large number of vessels. Not less than 500 of all sorts were off Liverpool, unable to reach that port. A number of vessels are out in search of the missing steamer.