

Christian Messenger.

HALIFAX, MAY 25, 1870.

THE REV. JAMES REID.

passed away to his reward, suddenly on Friday, the 13th Inst. He was formerly connected with the Presbyterian Church, and highly esteemed. After becoming convinced that the Scriptures require believers' baptism, he united with the Baptist denomination, and in the year 1848 became the pastor of the 2nd. Yarmouth Church at Hebron. About ten years after this, he removed to Portauquique, in which neighbourhood he labored for nearly the same length of time. About three years ago, Brother Reid's health being impaired, he removed to Paradise, in Annapolis County, and has occasionally labored in that neighbourhood with much acceptance. His defective hearing, doubtless, interfered with his pastoral labors, still he was most devoted and useful in his ministerial work. His preaching abilities were very respectable, and his piety was of the most exalted character. He was universally esteemed and beloved, wherever he labored, or was known. He has left a large number of friends, who will cherish his memory, and will sympathize with his widow in the severe loss she has sustained.

THE KAREN CHRISTIANS.

We do not remember to have read any communication on Foreign Missions with more satisfaction than the letter from Rev. A. R. R. Crawley on another page of our present issue. The view he gives of the Native Churches and Associations shows that the work done by the present and former missionaries to the Karens of Burmah has been more than superficial. They have laid the foundations down deep for making the Karens an enterprising, progressive community of New Testament Christian Churches. The resolutions adopted by the Association shew that wise counsel has been given and followed. In reflecting on this glorious work how thankful should we be that we have been permitted to participate in what has effected this mighty change. The Churches of these provinces have had no mean share in sowing the seed of the kingdom for effecting this great work, and in doing so have reaped a present blessing to themselves; and now may rejoice in this abundant and glorious fruit. When viewed aright, what a stimulus is here presented to labor on. With this object before us our ordinary occupations, if pursued for the purpose of obtaining the means of assisting to sustain such men in the foreign field, becomes worship and service to the Great Master. To think that there are now thousands of Karen Christians so embued with the missionary spirit that they may themselves carry on the work of extending the gospel invitation to their heathen countrymen! It will soon be the time when they that sow and they that reap will both rejoice together, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

THE PUBLIC SCHOOLS AT ARICHAH.

When Mr. Rand was dismissed from the office of Superintendent of Education, the supporters of our system of Public Schools felt that it was impossible to separate his prompt discharge of duty in connection with the schools at Arichat, from the sudden and as we believe unrighteous stroke visited upon him. Our readers will remember that the Hon. Provincial Secretary published a Minute of Council immediately after the dismissal of Mr. Rand, in which it was stated that the management of these schools was satisfactory. Mr. Vail subsequently stated in Parliament that the Minute was passed for the purpose of "taking the ground from under Mr. Rand's feet." It certainly failed to have any such effect, but only afforded another instance of the truth,

Whatever ye have spoken in darkness shall be heard in the light; And that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Still a thorough investigation into the doings of the trustees and teachers of the Schools was demanded. The public was assured that the matter would receive every attention, at the hands of the Council of Public Instruction and the Superintendent.

By the published debates of the Leg-

islature we learn that the Hon. Mr. Annand, in conformity with a promise previously made, submitted on the last day of the session, the papers referring to the investigation of the schools. It appears from the legislative report that the ordinary and regular course of requiring the Inspector of Schools to examine into the correctness of the charges made against the conduct of the trustees and teachers, was not adopted, but information on the subject was solicited from the trustees alone. The trustees summoned the Rev. Mr. Brine before them to prove the statements respecting their regularities which had been charged upon the management of the trustees and teachers. We cannot learn that any additional information of a reliable character has been obtained by this long correspondence with the trustees. It seems very singular that such a method of investigation should have been entered upon, for it must be apparent to all that under the circumstances of the case, the trustees were not the persons to report upon the nature and lawfulness of their own acts, and those of their teachers. The public had a right to expect that the case would have been investigated by the Superintendent of Education himself, or that the Inspector of Schools would have been directed to investigate it. For anything that appears to the contrary, we would be justified in supposing that there was no Inspector for the Schools on Isle Madame. The fact is, however, that the school law provides such an officer "to aid the Superintendent in carrying out a uniform system of education; and, generally, in giving effect to the Act and the regulations of the Council of Public Instruction." His existence seems to have been forgotten; and as the trustees have been allowed to furnish just what information they chose and as they chose, the whole matter is in a most unsatisfactory state. Our readers do not need to be told that the trustees are the very persons who are responsible for sectarian books and practices, if they exist in the school; and that for them to act in the capacity of defendants, jury, and judge in the same cause, is contrary to reason and sound judgment. The whole case furnishes a striking commentary upon the aims and influence of Roman Catholic ecclesiastics. We do not believe that any public school in a Protestant community would thus be allowed to ward off a thorough examination into its character and management. We demand equal laws, equal privileges, and equal obligations on behalf of all.

We are assured that we utter the sentiments of the friends of public education when we say that the course pursued, since the first day of February last, in reference to the schools at Arichat, is altogether unsound and unsatisfactory. There is no evidence that it has been chosen with the single aim of administering faithfully the laws, and thus preserving intact the non-sectarian character of schools supported at the public expense. The complaints preferred by the Rev. Mr. Brine in November last, and renewed on the first of March, have not yet received any investigation calculated to establish public confidence in the schools. Mr. Brine's complaints, made on behalf of himself and members of his congregation, are either well-founded or they are not; and it is a standing and grievous complaint in the mouth of every promoter of common schools, that the question has not been promptly determined. There can be but very few who do not believe that Mr. Brine has grounds for his complaints. There can hardly be any doubt that sectarian school books are used. The use of such books is sufficient of itself to forfeit the public grants. Before another dollar of public money is paid to the trustees and teachers of these schools, it is due to the public that the non-sectarian character of the schools be fully established. From the course which has unhappily been pursued respecting the complaints made by Mr. Brine, there remains, in our judgement, but one way of securing a satisfactory investigation of this matter. A commission of independent men should be appointed to visit Arichat at once, and most thoroughly examine into the character and condition of the schools, especially with respect to sectarian influences. Gentlemen could easily be found whose report would be received with confidence by the people of all creeds and parties. All concerned may rest assured that the schools of this Province will not be permitted to become ecclesiastical schools without a determined resistance on the part of the people at large.

Since the above was in type we find that the correspondence to which it refers, has

been brought to light, and published in the *Witness* of Saturday last. We feel that our readers are entitled to all the information that is to be had on this subject, and should be glad to copy the whole; but perhaps it is unnecessary, and as it would occupy so much space, a synopsis may be sufficient to enable them to form a correct opinion in reference to it.

The Rev. Mr. Hunt's report first states the position in which the matter stood when he entered on the duties of his office as Superintendent of Education, with this our readers are already familiar. It then gives the correspondence, which consists of sixteen letters and telegrams which passed between the various parties concerned:

No. [1.] is a memorial from His Lordship the Bishop of Nova Scotia, dated March 2, 1870, as follows:—

To the Honourable the Council of Public Instruction of Nova Scotia, the Memorial of the Corresponding Committee of the Colonial and Continental Church Society, humbly sheweth:

That the Society represented by your Memorialists has in times past expended large sums for the promotion of education in many parts of this province amongst others in the town of Arichat, and that your Memorialists have watched with deep interest and with some anxiety the operation of the present system of Education. That your Memorialists have learned with much sorrow that in the female schools at Arichat the children of all denominations of Christians have been required to learn lessons containing the peculiar tenets of the Roman Catholic Church, such requirement being a flagrant violation of the principles of the existing law and a serious interference with the religious convictions of many Parents.

That as appears from papers on the Table of the House of Assembly the late Superintendent of Education having been informed of these irregularities directed the County School Inspector to visit the Schools and to report whether the complaints were well founded, but that the Trustees and more particularly the Honorable E. P. Flynn, being one of them, interfered and prevented the enquiry thus ordered. That the Reverend Mr. Brine on behalf of the children of his Congregation, not being able to procure a redress of the grievance from the Trustees, who are all Roman Catholics, represented the case to the Attorney General, sending copies of the objectionable lessons, expecting that the information thus furnished would be laid before your honourable Council, but they do not however appear to have been presented.

That the Minute published by the Council is in the highest degree unsatisfactory and gives occasion to the most lively apprehension in the minds of the friends of free education in conformity with the present law, for there does not appear to have been even an attempt to disprove the truth of the charges, and yet it is stated that "there is no necessity for a further investigation of the subject at present."

That your Memorialists pray your honourable Council to cause a full investigation to be made into the mode of conducting the female Schools at Arichat; and as they have reason to fear that the endeavour to impart a sectarian character to the education afforded in the Common Schools is not limited to Arichat they pray you to provide for such an effectual supervision of all schools under your jurisdiction, particularly those in the City, as will secure to the Children attending said schools against all attempts to introduce sectarian teaching or practices contrary to the spirit and intention of the education act.

Halifax, March, 2nd., 1870.

(Sg'd) H. NOVA SCOTIA,
Chairman of Corresponding Committee of C. & C. C. S.

(Sg'd) BRENTON H. COLLINS,
Secretary.

[2.] is Mr. Hunt's acknowledgement, dated March 2nd, of receiving No. 1.

[3.] is Mr. Hunt's note of same date to the Trustees of the Arichat Schools accompanying the Bishop's Memorial, asking for a statement in reference to the allegations it contained.

[4.] Is the reply of C. J. Fuller, Secretary to Arichat School Trustees, in which he says:—

"I am authorized to say, in answer to the document received, that the charges made have been fully answered by a certificate from the parents of the Protestant children attending the School, and forwarded by last Friday's mail. I am also instructed to say, if the answer contained in that certificate is not satisfactory, an investigation can take place when one of the Trustees who is now absent from the County returns."

[5.] is a letter from Mr. Hunt to Mr. Fuller dated March 21st., stating that he Mr. H. is directed to inform him, Mr. F., "that as an answer to the Memorial, your letter is not deemed satisfactory by the Council," and asking for a reply to the statement made in the Memorial, that "in the Female Schools of Arichat, the children of all denominations of Christians have been required to learn lessons containing the peculiar tenets of the Roman Catholic Church."

[6.] is a letter of the same date [March 21st.] from the Bishop of Nova Scotia, to

the Superintendent of Education, asking if any reply to the memorial had been received from Arichat.

[7.] is a note of the same date [March 21., from Mr. McVane, to His Lordship the Bishop, stating that the Superintendent of Education was out of town, and would not be back till Friday [25th], when his letter [6.] would receive attention.

[8.] is a letter dated March 28th, from the Secretary of the Arichat Trustees, stating that it was untrue that the children of all denominations of Christians attending the female schools have been required to learn lessons containing the tenets of the Roman Catholic Church."

[9.] is a letter from Mr. Hunt to C. J. Fuller dated April 4th, saying:

"I am directed by the Council to request that the Trustees obtain from the Rev. Mr. Brine the evidences upon which he rests his conviction, that the School at Arichat is not conducted in accordance with the School Law of Nova Scotia, and upon which he is prepared to sustain the charge preferred, viz: that the School is Denominational."

[10.] is a telegram April 12th, from Mr. Hunt to the same, urging a reply.

[11.] is a telegram in reply saying "letter sent on Saturday."

[12.] [13.] and [14.] are a letter to Rev. A. S. Hunt and correspondence between the Arichat Trustees and the Rev. Mr. Brine, in which the latter gentleman declines to appear before the Trustees on account of the shortness of the notice to do so, and its being on Saturday when he was busily engaged in his pulpit preparation; but he mentions the book used in the schools, which he regards as highly objectionable and unauthorized.

[15.] is the following peremptory note:

Rev. R. F. Brine.

Sir.—Your long letter of this morning is before us. Fearing lest our note of Thursday last was not explicit enough, we again beg leave to say, that we are requested by the Superintendent of Education to summon you to appear before us to prove your charges against the Schools of this Section.

You will therefore please reply immediately, whether you will appear or not.

Impatiently awaiting your answer,

We remain, yours, &c.,

(Signed) ANGUS MCNEIL,
MAXIMA FOREST.

Trustees.

Academy Room, 10.50 o'clock, a.m. April 9th, '70.

[16.] Is Mr. Brine's reply, as follows:—

Honorable E. P. Flynn, and Messrs. McNeil and Forest, Trustees of Academy.

GENTLEMEN.—Your note of this day inst., has just reached me. And as I consider I have already given sufficient reason to you for my non-attendance, I can say nothing more upon the subject at present. Regretting that you thus have to await my answer impatiently, I am, Gentlemen, in haste.

R. F. BRINE.

The Superintendent in summing up this correspondence, and concluding his report, points out that the Trustees were not to "summon" the Rev. Mr. Brine, but were "requested to obtain &c.;" and closes by saying:—

"It only remains for your Honourable Council to prosecute the further investigation of this matter in such a way, as you may be advised, as will best enable you to arrive at the truth, and vindicate the law, should it have been violated."

On perusing this report and the correspondence which it contains, we think our remarks above are fully sustained. And as Mr. Hunt intimates to the Honourable Council it is for them to "prosecute the further investigation of this matter," and "vindicate the law." It is high time some further steps were taken.

We abstain from offering reflections such as politicians might be induced to present. We regard the subject from an educational point of view, and on behalf of the statute which provides for Free Common Schools, we would respectfully suggest that this matter ought not be longer trifled with.

The *Church Chronicle* is responsible for the following piece of irreverence:—

At a revival held lately in King's County, the lady who is allowed to have carried off the palm as the most gifted extemporaneous prayer-maker, used a great part of the Litany verbatim. Others, indeed, besides Churchmen are beginning to discover the devotional use of the noble Church Service. And the signs of the times are not only that those at present outside will soon prefer to offer up their prayers according to our form, but that they will with it, also accept our system and government as the more Scriptural and Catholic.

We presume that it would be inconvenient for our contemporary to give the name of the lady, and the occasion when she accomplished the above feat.

Such invidious remarks as the above are not calculated to commend stereotyped printed prayers to christian people.