

Educational Record.

Dr. McCosh, now of Princeton, N. J., has recently published an article on Intermediate Schools. It is his opinion that the elementary schools of the United States will compare favorably with schools of the same grade in other countries; but the upper schools are deficient. He urges wealthy benefactors to endow High Schools, where education will be free to all in a certain district, of suitable ages and attainments. His idea seems to be that the Prussian system should be introduced into America.

It is very natural to reason from the condition of things in one country to the condition that ought to be introduced into another; yet such a process is certain to mislead. It is next to impossible to have a uniform system for a country of the size of the United States, where the various sections differ so much from one another. A system of graded schools that may be practicable in Massachusetts, where the population averages two hundred to the square mile, can exist only in form in a state averaging ten or fifteen on the same area. England has a population of three hundred and fifty to the square mile, Belgium four hundred, the German states about two hundred. Methods of grading schools that may be quite useful in such communities, will be imperfectly suited to Nova Scotia, for instance, where the population is not much over twenty to the square mile.

Another obstacle in the way of carrying out the Prussian system of graded schools on this continent, is the difference in the conditions of labor. Where labor is abundant and wages low, the young may be kept in school for a fixed term of years. But where labor is so much in demand that a boy of fifteen may receive the wages of a man, a law compelling attendance at school will not be easily enforced. The evil in that case must be corrected by moral means.

For the present, the attempt to grade our schools from the elementary department up to the university will not be successful. The intermediate education must be accomplished, except in some large towns, in a few Academies, which must be dependent more or less on the benevolence of private individuals. The management of these schools should be as liberal as possible for all classes, and the rates of charge as low as possible, with some special provision for the needy. Something may be attempted in the way of maintaining some organic connection between the common schools and the academy, but the area from which the pupils must be gathered is so large, that with us intermediate education must be a work of private enterprise and benevolence.

Mr. C. D. Warner, in his notes of travel to Baddeck, published in the *Atlantic Monthly*, is illustrating one or two points in an interesting manner. He "does" the country from Digby to Halifax after this style. The Garden of Nova Scotia extends from Annapolis Basin to Windsor, and is watered most of the way by the Annapolis River. This garden produces excellent apples, though the orchards are thin, oats might ripen in it in a good year, its other products are fish and stone. He expected to find here somewhere murmuring pines and hemlocks; but as far as he could judge, the principal trees of the province are scraggy firs and balsams. The dress of the people was after fashions that had long passed away in the States. At Paradise the tourist could not see the garden, but wished he could see the man who named it. As the train reached Wolfville, some one pointed out to him Acadia College and told him that it was a weak institution, a remark he was sorry to hear, as he had read somewhere that it was one of the foremost seats of learning in the province. Grand Pre he found to be a well grassed meadow, seamed by beds of streams left bare by the receding tide. Beyond, he saw a gentle swell of ground upon which is a not heavy forest growth. The trees somewhat concealed the street of Grand Pre, which is only a road bordered by common houses. Beyond, is the Basin of Minas, and beyond that projects a headland that gives some dignity to the picture. Windsor, with its iron bridge, conspicuous College, and handsome church spire, is declared to be a respectable old town. But during the rest of the journey to Halifax, the traveller longs for the garden. He finds that the railway does not run into

the city because it cannot climb the hill. Halifax is not impressive by night and less so by day. Probably there is not a more rusty and forlorn town on the face of the earth. This enterprising foreigner is prepared to judge, for he saw the whole of it. He got up at five in the morning, ran up Citadel Hill, saw the whole city, came back to the hotel and got a breakfast of cold toast and green tea, and reached Richmond in season for the first train going eastward.

This will do for the first one hundred and fifty miles in the province. The writer has apparently attempted to show how, with a few facts and some scanty observation, one may get up an acceptable article for a first-class American Magazine, and receive for the same the discriminating encomiums of the cultivated critics of the modern Athens. He, also, strikingly illustrates one of his own remarks, that in travel one is almost as dependent on imagination as he is at home.

It is much to be desired that such an example as the following might be imitated in this province.

In a letter to President Brown, dated Peterboro, Feb. 18, 1874, Hon. Gerrit Smith writes:

"Some forty years ago, I made donations to Hamilton College. I feel that it is now time for me to extend further help to her. Please drop (as quietly as may be) the enclosed \$10,000 into her treasury for her general uses."

Foreign Missions.

We publish herewith the legal forms, which may be used in making a bequest of money or real estate. We do so, that they may be a guide to those wishing to remember, in their wills, the world wide cause of Christ; that legacies left to Foreign Missions may not be without legal force, because of error in form. We trust they may help to remind those who are disposing of their property, that the cause of the Blessed Redeemer has strong claims upon them.

W. B. BOGGS, Home Secretary.
J. M. CRAMP, Foreign Secretary.

FORM OF A LEGACY.

I also give and bequeath to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND, the sum of _____ dollars for the Foreign Missionary Department of that Body. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the Foreign Missionary Board appointed by said Convention, taking his receipt therefor, within _____ months after my decease.

FORM OF A DEVISE OF REAL ESTATE.
I also give, bequeath, and devise to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND, one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Convention, their successors, and assigns forever, for the purposes of the Foreign Missionary Department of said Convention.

The following extracts are taken from the English Baptist Missionary Herald:

BADAM.

Badam, the Almond, as her name signifies, was a young Bengali woman, only two and twenty when she died. She must have been married to her husband, Kanai, when she was nine or ten, for that is the Hindu custom. She had been brought up in idolatry, accustomed to perform poojahs [devotions and offerings] to all the gods. Her husband too was an idolater. But both were precious in the sight of Christ. He had set his love upon them, and so they had to be brought out of the mire of idolatry. Wonderfully did the Spirit of God work. Kanai had been educated in a school connected with the Church Missionary Society. He there learned something of Christianity, but after leaving school forgot all about it. Yet the seed sown was not lost; it was destined to spring up. He heard some preaching by the wayside, and the question soon came to his heart, "What must I do to be saved?" He knew the Hindu gods and goddesses could not save him, and what he had learned of Christianity led him to seek the way of salvation in the Bible. To this end he bought a copy of the Bible. He read it at home, and followed the native preacher everywhere for three years before he said anything to him about his seeking after the truth. And he did not read the Bible alone. He taught his young wife—she could have been only sixteen—to read, and together they read the Holy Book. Slowly the light broke in upon them. While they were still groping after the truth, a little girl was born to them. They had been reading about Queen Esther, and they resolved to call their child Esther, in the hope that she might grow up to be as good a woman as Queen Esther, and as devoted to her God. Their relatives

objected to their naming of the child so, but Kanai and his wife said, "We intend to be Christians, and therefore shall not call her by any heathen name." After this, Mrs. Sale having heard from the native preacher that Kanai had been conversing with him about Christianity, thought she would call and see the wife. Badam—her husband was absent from home at the time—told Mrs. Sale that she believed Christianity to be the true religion, but seemed greatly distressed at the thought of giving up all her relatives and friends. When Mrs. Sale next visited her she found her quite reconciled to the thought of giving up all for Christ. After this Kanai and his wife came forward for baptism. On Mrs. Sale's asking Badam whether she thought baptism would save her, she said, "No, but I wish to do it out of love to Christ." "Do you think baptism will make you a disciple of Christ?" "No, I am a disciple already, but by being baptized I shall show to all that I am a disciple." She told Mrs. Sale that she was sure the Bible was of God, for it was the only book that showed the state of the heart. Until she read the Bible, she said, she had no idea that she committed any sin. To me she once said that she had been greatly distressed about her sins, especially her sins of idolatry, but that the thought of Christ's blood cleansing from all sin had comforted her.

My acquaintance with this interesting young woman commenced nearly two years before her death. For several months she lived close to me, and I have frequently visited her. Every Sabbath afternoon she used to attend a sort of Bible class held among the native Christian women. Many a hymn and many a passage of Scripture did she commit to memory and repeat to me. She never hesitated about taking her turn in leading our prayers; and very sweet earnest prayers hers were. I used to think she prayed better than any of the other Christian women. Perhaps it was so because she had been taught only by the Spirit of God, whereas the others had been accustomed from their childhood to hear prayers, and had therefore fallen into the habit of using set expressions.

About eight or nine months before her death her husband removed to a distance, and I saw her once only after her removal. She had never been strong, but now she frequently ailed. Gradually her strength declined and the end came on Friday night, September 13th, 1867. She knew she was dying, but her husband told me she felt no fear. About ten minutes before her death she called her husband and said to him, "I must go to-night, but there is a mansion ready for me."

The next evening we buried her. Mr. Sale, who had baptized her, read and prayed at her grave. The glorious words of faith and hope in 1 Corinthians xv, and 1 Thessalonians iv, sounded, if possible, more sublime than ever in the Bengali language, and the prayer at the grave was full of thanksgiving for her. Kanai and the motherless little Esther, four and a half years old, stood beside the open grave. "The house for them was darkened all at once," as Mr. Sale beautifully said, but she had passed into the region of light and joy.

The Bible in Burmah.—In the last two years, we learn from the 12th report of the Burma Bible and Tract Society, the Psalms and Proverbs in Burmese, 2nd edition, have been completed in an edition of 5,000 copies, by the aid of the British and Foreign Bible Society. There is now passing through the press with the same aid, a second edition of Genesis and Exodus in Burmese of 3000 copies. The Rev. Mr. Marks teaches the Bible to the Burmese princes in his School at Mandalay and has given one to the King to refer to in their conversations. The book of Daniel is much sought for, especially in the Palace. The King calls it "the Holy dream book," and frequently refers to it. Young readers are deeply interested in the historical parts. When Mr. Marks had plenty of tracts and could give them away broadcast, he had to erect barricades in the school yard to prevent injury to the crowds who came to seek for them. Rich and poor vie with each other in the desire for them. The doctrines of Christianity are now permeating Burmah and the priesthood and people are awakening thereby. There is an arousing and a spirit of enquiry which those who watch can easily discern. Buddhists now speak freely of a personal God, whose attributes are eternity and omniscience, whereas before, the cry was "there is

no God." Government Reports in British Burma say that the people less and less reverence the Phooingyees. In Upper Burma so strong is the sensation caused by these tracts, that undoubted friends to the Mission have begged Mr. Marks to be cautious. The King, hearing of the success of the distribution, has set about printing 10,000 copies of extracts from the Betagat, in tract form, for gratuitous circulation.—*Id.*

Rev. W. Ellis.—Dr. Allen's Memoir of William Ellis, just published by Murray, has this passage:—"It is not too much to say that to Mr. Ellis alone it is owing that Madagascar is at this moment a free, constitutional, and Protestant country. Christian, in any case, it probably would have become—the seeds of Christianity had been planted and had produced fruit before Mr. Ellis visited the island—but his wisdom in the great crisis of transition largely determined what character its Christianity should assume, whether that of simple spiritual truth and freedom, or that of Romish superstition and bondage; what ecclesiastical organization its churches should assume, whether that of self-regulated freedom or that of hierarchical authority; and what should be the relations of the latter to the civil government whether those of subordination and dependence, or those of spiritual and pecuniary independence. Through his counsels and urgencies the churches of Madagascar have probably been saved from the disastrous history and issue of Established Churches in all nations. Few men in modern times have been called upon to discharge such a mission, few have possessed such a combination of qualifications for it, and few have achieved a success so disinterested and noble. To the Madagascar of future generations William Ellis will be, only in a far simpler and nobler character, what Augustine was to England, what Boniface was to Germany, what Patrick was to Ireland, with the great distinction that unlike them, he had forged no chains to bind the Christian energies and life of the Malagasy."

The Christian Messenger.

HALIFAX, N. S., APRIL 15, 1874.

TO ALL WHOM IT MAY CONCERN.—We beg to remind those of our Subscribers who have been accustomed to make their payments in advance—but have omitted to do so for 1874—that three months of this year have now expired. We tender our best thanks to those who have already paid, and hope that other persons, who have not yet done so, will make it convenient to forward their subscription without further delay. We need all that is due to meet pressing claims. To each of such subscribers it may be a small sum, but to us the aggregate is large and the want of it causes us much inconvenience.

THE SCHOOL QUESTION.

THIRD ARTICLE.

We have referred briefly, in previous articles, to some of the plausible statements, and specious, but deceptive arguments by which the Bishops in their Pastoral, recently "given at St. Mary's, Halifax," have sought to blind a free people, and to force upon them the acceptance of Ecclesiastical domination. A word or two more, in this connexion, will prepare us to institute enquiry into the nature of the extraordinary demands themselves.

It is said that our free Common School system unfairly burdens the consciences of a portion of our fellow citizens,—that it imposes upon Roman Catholics, in an especial manner, the injustice of "double taxation." "Odious system," "galling tyranny," and such like, are the terms by which the Bishops have characterized the educational law of this Province, hitherto regarded as purely Non-Sectarian, and well adapted to the intellectual wants of the people as fellow citizens of a free country. Do the facts warrant these grave charges? Let us see.

Thank God we have no Church and State in this country. Our Constitution is simply and purely political. The legislature cannot rightfully tax the people in any way for the support or teaching of religion, and accordingly, has enacted a school law which deals only with the people as citizens, enjoying equal civil rights, leaving wholly undisturbed that perfect freedom of religious opinion and worship, which is the birthright of every inhabitant of the Province. Our Public Schools are co-operative associations by means of which parents may educate their children well

and economically, the State does not profess to teach religion, and in no way interferes in the matter of Denominational culture. It proposes to do a partial work merely, to be supplemented by the Churches, the Sabbath Schools, and the various educational organizations of a denominational character, which denominational zeal has already, or may hereafter call into being;—to aid in the work of education, so far, and so far only, as all—Protestant and Catholic—can work in harmony, and to withdraw assistance so soon as that point has been reached. Look at the prescribed studies; these are certainly non-sectarian and common to all. Who ever heard or supposed that reading, writing, arithmetic or geography are, or can be made, denominational! And here too are the Christian virtues, prescribed by the statute, which every teacher must "inculcate by precept and example:"—"a respect for religion and the principles of christian morality and the highest regard to truth, industry, frugality, chastity, temperance and all other virtues." Are these not common to christians of every name, capable of being participated in by all, irrespective of creed or denominational bias? Let it not be supposed, however, that we lightly regard the importance of religious culture, because we ask not the State to provide it for us; for never in the history of this Province have Protestant parents so zealously and liberally provided denominational and religious teaching for their children, as at the present time, and herein we rejoice. They fully endorse the utterance of the Bishops on this point, and act accordingly: "It is the parents and not the State who are answerable for the immortal souls of their children." Where then is this hydra-headed monster, described by such words as "double taxation," "galling tyranny," "odious system?" Surely, "in this free land," Roman Catholic citizens cannot expect special interference on their behalf,—that the State will provide for teaching their peculiar religious dogmas, while citizens of all other denominations, must and do, tax themselves for inculcating their religious principles! In justice to our Catholic fellow citizens we frankly admit that we hardly deem it possible that they make such a demand.

Stripped then of the delusive but captivating dress which has been thrown around them to conceal their true character, what are these demands of the Bishops, and whence do they emanate? Are they made by or on behalf of any portion of our citizens, who, feeling stung by a galling oppression cry out for relief? It does not so appear. Let the Pastoral speak for itself: "Our glorious *Pius the Ninth* has settled the question forever." "Saint Peter has over and over spoken through *Pius the Ninth*, and secured perfect unanimity on this grand point among the Catholic Bishops of the whole world," and therefore there is no room for an ordinary citizen to have any opinion in the matter, be he Catholic or Protestant. It is a plea urged on behalf of the Roman Pontiff—a foreign power, to whom the people of this country owe no allegiance, whose claims upon us are set forth by his own Archbishop Manning of England thus:—

"I acknowledge no civil Superior. I am the subject of no prince, and I claim more than this—I claim to be the Supreme Judge and director of the consciences of men—of the peasant that tills the field and the Prince that sits on the throne—of the household that lives in the shade of privacy and the Legislature that makes laws for kingdoms—I am sole last Supreme Judge of what is right and wrong."

Our Legislature is required to submit to this authority, and to modify its laws accordingly! Our Roman Catholic fellow citizens must not be fitted for independent action in life's struggles by being taught to think for themselves; their education must be submitted to ecclesiastical control that their faith may not be imperilled. Catholic citizens of this country, like the Catholic nations of Europe, France, Italy and Spain, must submit to dictation from Rome; that here, as in Europe, thus far, ignorance, superstition and enfeeblement may prevail!

These are the demands of "the Pastoral." The Bishops have met with some success in Ontario, and Separate Roman Catholic Schools have been established in that Province; but Catholic citizens in Ontario have refused to give the perfect submission demanded, and the Roman hierarchy are seeking additional legislation to "compel them to come in." We trust that the demands under consideration