

ally the first, have no failed to bring the veteran Head of the Department eager as ever for the fight, into the arena of newspaper controversy where he has won fame in so many previous tilts. Aged as he is, he still wields his ponderous adjectives and brandishes his personal merits and achievements with all the energy of his earlier days.

While on the subject of Education I may observe that the attendance at the Baptist Institute this winter is larger than ever before, there being, I believe two hundred names, or thereabout, upon the roll. The committee for Ministerial Education which holds one sitting each term, admitted at its last meeting, a few days since, no less than twelve applicants, to the status of accepted students for the Ministry. Thus the prospects are on the whole encouraging for a future supply of preachers and pastors. Still our brethren in the East will not we trust, look askance at us if we continue for a few years longer to make an occasional raid upon the pulpit supplies of those sections in which the Baptists are older. Many prominent stations cannot wait the slow results of our Educational work, and others need men of broader culture and riper experience than the majority of those as yet available from home sources. The cause is one, East and West. On this principle it is, that Toronto, Brantford, &c., have acted in the past, and that the church in Woodstock, the very home of our seat of learning, has just extended a cordial invitation to Bro. Goodspeed now at Newton, to become its pastor at the close of his college course. His reply is not yet received, but the field is a promising one for a worker, and it is hoped that he may see it his duty to enter it.

The last few weeks have been diligently improved amongst our churches, by the Home Mission Committees. The results are not yet made known, but it is hoped that the contributions may be on a scale larger than ever before. There is much land to be possessed and the appeal is urgent.

The news from many of the churches is good. Numbers are being added and spiritual life stimulated and developed. I need not particularize as the Messenger's "Religious Intelligence" column, I am happy to see, epitomizes the results. We trust the whole year may be one of real progress in the highest matters.

J. E. W.

For the Christian Messenger.

NO SEPARATE SCHOOLS!!

TO THE PUBLIC.

At the last Annual Meeting, held at Windsor, Aug. 23, 1873, the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island passed the following resolution, by a rising vote, viz.:-

"Whereas, At the last meeting of this Convention, held at St. Stephen, N. B., the following resolution was passed, viz.: 'That the establishment of a non-sectarian system of Common School Education in New Brunswick is regarded by this Convention with great satisfaction, as the only system adapted to the wants of a mixed population, and in harmony with the principles of religious freedom; and that it is earnestly to be hoped that a similar system will be introduced and maintained in every Province of the Dominion:'

Therefore Resolved, That the said resolution be now re-affirmed; and that, in the judgment of this Convention, it is in the highest degree important that the maintenance of the Free School system in its integrity should be secured against all opposition, direct or indirect, and especially against any interference with the independence of the Legislatures of these Provinces in this matter, by dictation of the Dominion Parliament or otherwise."

The Convention also appointed a Committee, or rather three Committees, to watch over the interests of education, both secular and denominational, and to report the results of their observations and inquiries at the next meeting of the Convention, to be held at Portland, St. John, N. B., on the 22nd August next. The undersigned constitute the Committee for Nova Scotia.

Our attention has been directed to a Circular issued by the Roman Catholic Archbishop and Bishops of these Provinces, in which they declare that the Roman Catholics have a right to the establishment under the auspices of the Legislature, of Separate Schools, in which their own religious doctrines shall be taught; and they affirm that nothing less will satisfy them.

This is a very bold and arrogant demand. The leaders of one of the religious denominations into which the population of these countries is divided tell us that their chief ruler has "settled the question for ever," and they

require that we shall bow down to him, *ad eum non habet dominum* in accordance with his will. Shall we submit? Or shall we think for ourselves, and act accordingly?

It is unnecessary to furnish a detailed exposure of all the unfounded and reckless assertions contained in the Circular; but a specimen or two may be given.

For instance, the bishops tell us that "lamentable consequences" have followed the exclusion of religious teaching in the Schools of France, Germany, and the United States of America; but they do not tell us that in Italy and Spain, where Roman Catholic Schools have been long in operation, the majority of the people can neither read nor write, and a frightful state of immorality prevails. Is not this a "lamentable consequence," and very discreditable to Romanism?

Again; the Bishops affirm that "if the masses of the people do not learn" in the Schools "all that pertains to faith, virtue, and piety," that knowledge "can never be acquired elsewhere." Indeed! What, then, are the ministers of religion doing? And are the Churches and the Sunday Schools exerting no good influence? Surely, the bishops are very unobservant of the Christian activity of the times.

Once more; to stigmatize our School Law as subjecting Roman Catholics to a "galling tyranny" is simply ridiculous. All denominations are on the same level. Their children receive education in the Schools on equal terms, and they themselves make provision with cheerful promptitude, for religious instruction, never inquiring whether it involves "double taxation," for it is an expenditure which is gladly incurred.

We beg to remind you that the school system established by law in these provinces is admirably adapted to the wants of the population. Provision is made for all. Every child may acquire, at the public expense, the elements of an English education. Useful reading, comprising a large amount of information and instruction of the best kind, adapted to the improvement of morals and manners, is supplied in the Reading Books issued under the authority of the Council of Public Instruction; and care is taken that the schools shall be conducted by well qualified teachers. In order to prevent the employment of improper influences, no children can be compelled to be present when any religious instruction is communicated, to which the parents or guardians of such children shall signify their objection. The rights of conscience are duly respected, but the State does not profess to teach religion.

Under the auspices of this system the provinces are well filled with schools, in which children of all religious denominations meet daily for instruction.

But the Roman Catholics are dissatisfied, with these arrangements. They maintain (or rather, their ecclesiastical guides maintain) that it is the duty of parents to provide religious instruction for their children, and that no provision made by the State can be allowed to clash with that duty or to supersede it. And then, with a view to secure the safety of their children, they require that they shall be entirely separated from other children, and not even permitted to mingle with them in classes, to learn reading, writing, arithmetic, and other branches of ordinary education. Religious exercises and lessons are so interspersed among school engagements, in Roman Catholic Schools, that those schools are exclusively adapted to Roman Catholic children. All Protestants can study together, and Roman Catholics are welcome to places among them; but Roman Catholic parents are taught that such intermingling is wrong. The Pope has "settled it for ever."

It is therefore demanded, on behalf of Roman Catholics that the amounts levied on them for school taxes shall be expended solely on their own schools, and that they shall not be called on to contribute to the general school fund. What further alterations they will require, in order to adjust the practical working of their scheme to the existing school law, does not yet appear; but there is reason to expect that additional demands will be made.

Now, it is obvious that if the demands of the Roman Catholics be conceded, the Free School fabric will be thrown to the ground. If the Roman Catholics be permitted to expend for the education of their own children, and in their own way, the portion of taxation for educational purposes levied on themselves, all other denominations have the same rights; and then, in addition to Roman Catholic schools, we shall have Church

of England Schools—Presbyterian schools—Methodist schools—Baptist schools, and as many other schools as there may be religious parties or denominations in the land. The destruction of the Free School system will be inevitable.

Further, the greatly increased expense which will be incurred by the proposed alteration cannot but be regarded as interposing a very serious obstacle. These countries will be flooded with small and inefficient schools, a large proportion of which will furnish no adequate scope for the employment of the talents of teachers, the payment of whose salaries will render the demand on the provincial revenue for education a much heavier burden than it is under the present system.

But it is alleged that this is a question of Christian freedom, and that it is unjust to require the Roman Catholics to submit to a system to which they are conscientiously opposed.

The following considerations, are suggested in explanation and reply.—

1. It is freely granted—as it is in fact a first-rate Protestant principle—that man is not responsible to his fellow-man for his religious belief or practice; and therefore, that compulsion or punishment on account of religious differences is unlawful, and that all taxation for religious purposes is unjust. It is unjust to tax a Roman Catholic for the inculcation of Protestantism. It is unjust to tax a Protestant for the inculcation of Romanism. It is unjust to tax a Presbyterian, a Methodist, a Baptist, or a member of any other sect, for the inculcation of Church-Englandism. The thing is black in all its forms, and no washing can whiten it.

2. The Separate School System as it is managed in the province of Ontario, fair and liberal as it appears, is itself unjust. The school tax levied on Roman Catholics is insufficient for the support of their schools, and it has to be supplemented by grants from the public funds, which funds are raised by taxation. What is the consequence? Just this—that those Separate Schools, being Roman Catholic Schools, in which the doctrines and practices of Romanism are continually inculcated and enforced, their support, as far as the grants from the public funds are concerned, is a burden laid on the community at large;—that is to say, if the system is established here, we Protestants will be taxed for the maintenance of Roman Catholic Schools. This is manifestly unjust, and it is unjust whether the amount be little or much. A fine of a cent may be as unrighteous as a fine of a thousand dollars. I may not be taxed directly for the support of a Roman Catholic School; but if the religious instruction given in that school is paid for, in whole or in part, from public funds, which are raised by taxation, then the non-catholic members of the community are indirectly taxed for that religious instruction, and such indirect taxation is unjust.

The objection does not apply to the Dissident Schools of the Province of Quebec (which may be called *Protestant Separate Schools*, but are in fact, necessarily, public non-sectarian schools) because although they also receive assistance from the public funds, the money so received is not expended for religious instruction, as it is in the case of the Roman Catholic schools, but is wholly employed for secular teaching.

It may be added, that a large number of the Roman Catholics in Ontario refuse to send their children to the Separate Schools, because the instruction given in those Schools is of an inferior kind; and that in the Province of Quebec the management of the Separate System is in various respects unsatisfactory to Protestants, being marked by partiality and oppression.

3. You see then, that when the Roman Catholics demand Separate Schools, they ask for something more than the rights of conscience, which are fully protected under our present law. They ask to receive Protestant money for the inculcation of their own principles on their own children; and this, it is submitted, is unfair and unjust. We know that they deny the impeachment; but the denial is useless, for they ask for Separate Schools after the model of the Provinces of Ontario and Quebec, and in those Provinces, as we have seen, the Roman Catholic Separate Schools are indirectly sustained by taxation.

4. All Roman Catholic Schools being schools of religion, any legislation which throws the support of those schools, in any degree, on the public revenue, involves the principle of an ecclesiastical establishment, and is an infringement

on the rights and privileges of Protestants, and is a system against which they conscientiously protest.

5. If Roman Catholics will not allow their children to be mixed with others in the Common Schools—and if they insist upon instruction being given in the doctrines and practices of their own religious profession, as an integral part of education—and, if they require that the taxes levied on them for educational purposes shall be exclusively applied to the education of their own children;—Protestants, on the other hand demand that their money shall not be expended in any degree for the support of Roman Catholic schools, but that such schools shall be wholly sustained by the taxation of Roman Catholics themselves, or by their voluntary contributions, so that every man may pay for his own religion, and no man be taxed for the support of that of his neighbour.

The necessary conclusion is, that the retention of our School System in its integrity is the wisest, the safest, and the most righteous course for this province. It provides for all classes, and is compatible with the religious peculiarities of all denominations. These peculiarities are not interfered with in the least, inasmuch as every denomination may make arrangements for the religious instruction of its children, at such times, and by such methods, as may be chosen by themselves, so that there be no encroachments on the hours allotted to School purposes. The destruction of a system so liberal, so just, and so useful, would be an everlasting reproach to those by whose means, or through whose influence, such a calamity should be inflicted.

We know not by what right these bishops call upon these provinces to adapt their legislation to their views. They plead an authority to which the people of this country owe no allegiance—an authority which claims control of all persons and all interests, and threatens to add aggression to aggression till every thing human is placed under its sway. But we trust it will be understood that these Provinces will not truckle to tyranny, ecclesiastical or political, and that neither priest, prelate, nor Pope, nor any secular power whatever, will be allowed to trample on our rights.

It is rumoured that an attempt of this kind is in agitation, and that an amendment of the Act of Confederation is about to be proposed, whereby these Provinces will be compelled to establish a Separate School system, after the model of Ontario and Quebec. We express, it cannot be questioned, the views and feelings of our whole denomination, when we affirm that any interference with our rights and powers will be sternly resisted. And some among us are beginning to think that it would be far better for these Provinces to be placed under a separate jurisdiction than to be subjected, in any respect, to the influence of a system which repudiates all earthly control, and assumes, with unblushing effrontery, the right to universal dominion.

J. M. CRAMP.
D. M. WILTON.
E. D. KING.

Nova Scotia Committee of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island.

The Christian Messenger.

HALIFAX, N. S., MARCH 11, 1874.

OUR STATISTICS.

The Second volume of the Statistics of the Dominion of Canada has just made its appearance. We have obtained the loan of a copy, for a day or two, and have been able only to gather from it a few of the items of information which are of so much interest to all the people to whom it refers. It forms a volume of 465 pages, and contains tables of the ages of the people; the number unable to read and write; the number of blind, &c.; the occupations of the people; the number of deaths, and their ages at death; causes of death; the number of churches and of benevolent and higher educational establishments, &c., &c.

If our time and space permitted we might bring forth, from this mass of figures, a number of comparisons, and matters of fact which would prove highly instructive respecting the characteristics of the several provinces, and of their different parts as to their standing one with another. The value of the work done by the statisticians would be immensely enhanced, if, with the numbers given in said tables, there had been a few of the percentages

given as well. Now, for any practical use, it is necessary that we should do this with the figures, for thus only can we find out what the tables really exhibit.

Perhaps there is no part of these tables of greater moment than that which shows the proportion of the people that can read and write, or rather vice versa, that cannot read and write.

From the Table of Grand Totals, under this head, we find that there is much difference between the four principal provinces in this particular.

We put them into two tables as follows, and have prefixed the total population in each of the provinces for the purpose of instituting comparisons the more readily and correctly.

Provinces.	Total Population.	Going to School.	Males.	Females.
Ontario.....	1,620,851	196,284	133,302	62,982
Quebec.....	1,191,516	93,768	61,538	32,230
New Brunswick..	285,594	20,317	18,194	2,123
Nova Scotia.....	387,800	40,753	37,735	3,018
Totals.....	3,485,761	351,122	330,769	20,353

Provinces.	Over 20 years unable to read.	Over 20 years unable to write.	Males.	Females.
Ontario.....	29,406	27,973	42,589	50,631
Quebec.....	107,782	84,080	123,126	120,895
N. Brunswick..	10,197	8,806	13,245	14,424
Nova Scotia.....	13,719	17,613	18,961	27,561
Totals.....	161,104	138,471	198,721	213,421

Here it would aid us much in the proper appreciation of the numbers given if the percentages had been also given alongside of them, in another column. However, as we have only the bald facts, we must for ourselves apply such means of instituting comparisons as will extract the facts in relation to them generally and particularly.

If the numbers as given in the above tables are correct, they tell us a curious story of Nova Scotia. It would appear that we in Nova Scotia have a larger number at school than New Brunswick has, by upwards of six per cent and yet we have a larger proportion who cannot read and write. We have made a few calculations and here present the results, in tabular form:

Provinces.	Percentage of population going to school.	Percentage of population unable to read.	Percentage of population unable to write.
Ontario.....	22.7	3.5	5.7
Quebec.....	15.6	16.1	20.5
New Brunswick..	13.4	6.6	9.6
Nova Scotia.....	20.2	8.0	11.9

Here we find that Ontario has 22 in every 100 of the people at school, omitting the fractions—and only 3 in every 100 over 20 years of age, unable to read, and 5 unable to write; whilst Quebec has but 15 in every hundred at school, and, as a matter of course, has a much larger proportion,—16 in 100,—who cannot read, and 20 in 100, who cannot write. We have no desire to take Quebec which has so long had Separate Schools as our model!

A similar comparison between New Brunswick and Nova Scotia, shows the strange fact that while we have a much larger proportion at school, than New Brunswick, we have more who cannot read and write. How is this? We shall be glad if the Superintendent of Education for New Brunswick, T. H. Rand, Esq., who—besides being at the head of school matters in that province, is also pretty well acquainted with the schools in Nova Scotia—can give us any solution of this difficult problem. Why, if we have more children at school, have we not more people who can read and write?

Having learned such facts by instituting these comparisons between the provinces, we were led to call from the different parts of the volume, and do the same thing with the five principal cities, and we find in them as follows:

	No. at school.	Over 20 years unable to read.	Over 20 years unable to write.
Halifax, N. S.....	M—2818 F—357 M—554	F—2925 F—546 F—874	5728 903 1433
St. John, N. B.....	M—2742 M—503 M—706	F—2486 F—772 F—1210	5228 1275 1916
Quebec.....	M—5284 M—3090 M—3710	F—4961 F—3283 F—6111	10245 6283 8821
Montreal.....	M—8930 M—5138 M—5990	F—9030 F—6173 F—9019	17960 11311 15009
Toronto.....	M—5201 M—430 M—610	F—5147 F—737 F—1216	10438 1107 1820

The percentages derived from these figures we have also placed in tabular form, as follows: