

have been convicted of immorality in France and Switzerland. In view of such facts, he says it is high time to restore by marriage the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy.

For the Christian Messenger.

FEMALE SEMINARY.

My dear Sir,—

I have received a copy of the Prospectus of a Female Seminary, to be located at Wolfville by a Joint Stock Company, formed on the principle of limited liability. A brick building is to be erected, capable of accommodating a hundred pupils, who will obtain "a sound and religious education of a high order, on moderate terms."

The plan is approved by the Governors of the College. They have agreed to place at the disposal of the Directors of the Company "by lease or otherwise, not less than four acres of land on the north side of the road at Wolfville, as a site for the proposed Seminary; meanwhile, the present Board of Governors act as Directors till a Board of Directors shall be chosen by the share-holders of the Company, a majority of which Board will consist of members of the Board of Governors."

I observe that this arrangement harmonises entirely with the original design of the Nova Scotia Baptist Education Society in handing over the College property to the Board of Governors in the year 1854. It was then generally understood that the land on the north side of the road was to be used for educational purposes only, and the desirableness of erecting a Female Seminary there was frequently a subject of conference.

The plan that is now before the Denomination and the Public is well prepared and appears to be fully adapted to the accomplishment of the object. All that is now wanted is that persons shall take shares to a sufficient amount to start the Company at once. If 250 shares shall be taken in the ensuing Spring (100 dollars each) the building may be put up next Summer, and be ready for occupation at the time of the opening of the College in September, 1876.

The ability of the friends of education among us in these Provinces to carry the project into execution cannot be doubted. By the employment of efficient agency the requisite number of shares may be obtained in a reasonable time, and thus the long-cherished desires and hopes of parents will at length be satisfactorily accomplished.

Yours truly,

J. M. CRAM.

Wolfville, Jan. 28, 1875.

P. S.—I am happy to state that about three thousand dollars have been already subscribed for shares by residents of this place.

The Christian Messenger.

HALIFAX, N.S., FEBRUARY 3, 1875.

We were hoping to be spared the necessity of saying a word upon the North Church affairs and their relations with their dissentient brethren; but the Hon. Judge McCully seems determined that we shall speak. It would have been better we think for these matters not to have appeared at all outside of the membership of the churches, but that, perhaps, is hardly to be expected, seeing that they have already taken so public a position. Our office in conducting the denominational paper is, of course, to be a medium of communication between our brethren; and, when a church or any considerable number of brethren respectfully request of us a reasonable space to present a statement of facts respecting their movement, we can hardly, in justice to all parties, avoid giving our consent, whether we sympathize with them or not. Even one person might have a claim to be heard through the press. Of this however we of course must exercise some discretion, whether we judge the subject to be of a nature or tendency to do good, or otherwise. But we do not hold ourselves responsible for such writings when the name of the writer is appended. Under this view we have published what has appeared in our columns respecting the congregation of Baptists worshipping in Gerrish Hall, composed largely of brethren from the North Church.

We have no desire or intention of taking up the cause of these withdrawing brethren—"the Gerrish St. organization"—nor have we been

asked to do so. Nor yet would we affirm that they have become a regular Baptist Church, according to the ordinary practice of the associated Baptist Churches. They have however we believe sought to become so, but the North Church have refused to give them letters of dismission, as they had a perfect right to do if they thought proper. That refusal however is not surely to affect us, or prevent our publishing communications from the brethren so going out and forming a new church.

The communication of Dec. 7th from the North Church respecting the council and its proceedings, published in the *Christian Messenger* on the 16th, 23rd and 30th of December, and that of last week from the Hon. Judge McCully were handed to us, and we made no hesitation about the propriety of their publication, notwithstanding that His Honor ventured to suppose that we had acted injudiciously in allowing the withdrawing brethren to speak in our columns. A day or two after our last issue we received the following by mail. And although it is without a signature, we know it to be from Judge McCully's pen. Our first impression on reading it was, that being without a signature, and, perhaps, intended for our personal perusal, it had better be consigned to the waste basket. But lest our doing that should be thought disrespectfully, or in any way misunderstood or misconstrued, we have deemed it better that it should appear, however much we may object to some of its contents:

For the Christian Messenger.

Judge McCully has perused without much surprise, the remarks of the Editor in his issue of the 27th inst., referring to an article published in the same number when the Editor's "judgment" was questioned, for admitting "the Appeal" of the "Gerrish Street Organization."

The Editor of the *Messenger* institutes a comparison as to the space occupied by the several communications, on this untoward event, as if that were the objection, or the point about which his "judgment" was questioned. The reader will probably understand, if the Editor fails to do so, that whether it required 90 lines or 300, or 600 for that matter, is of small importance, the objection was not for refusing space, but to his encouraging a controversy just now, by opening his paper for the "Appeal."

On the 23rd Decr. room was found by him for an Article entitled "CHURCH AT GERRISH HALL" signed "J. F. Avery, Pastor," giving an account of its formation. On the 30th again, a notice of doings at "GERRISH HALL" was published—room enough. Again there appears the APPEAL in the *Messenger* of the 20th. Except to reply to this letter Judge McCully has not troubled the *Messenger*, or asked room in its columns. The North Baptist Church directed its Clerk to publish the "official correspondence" but Judge McCully, except as one of the body, is not responsible for that, even if it required 600 lines. (1.)

What the *Messenger* does not publish however, and for which it is not responsible, the compliment of publicity sought—the secular city newspapers, or some of them, furnish week after week. Here is the latest sample 23rd of January:

"A number of converts from the congregation worshipping in Gerrish Street Hall are to be baptized to-morrow evening by the Rev. J. F. Avery, in the Granville Street Church, at the close of the usual service." (2.)

And now before closing Judge McCully desires to make an explanation, even at the risk of a few more lines space, in the *Messenger*, where his name appears in connection with the late Missionary Meeting.

In the 17th inst., Judge McCully received this note from Rev. Mr. Saunders:

62 QUEEN STREET, JAN. 11, 1875.

My Dear Judge.—I have been requested by a Committee of the Central Board of the Women's Missionary Aid Society to preside at their Annual Meeting which will be held in Granville Street Church, which will be held at half-past seven o'clock, on Tuesday evening the 10th inst.

Those who have the matter in hand feel very desirous that the meeting should be large and interesting. In addition to occupying the chair for them, you might do much to secure their object by having their meeting well announced in the North Church, and by having a hearty invitation given to all your people to attend.

Doubtless you will be happy to do all in your power to make this Annual Meeting a great success.

Truly yours,

E. M. SAUNDERS.

Judge McCully complied with the request and attended as invited. But at the moment the meeting was to open, he was furnished by the Pastor of Granville Street Church with a written programme, prescribing the order of the services, giving the names of the several persons to take part. Among others appeared that of Rev. Mr. Avery for the introductory prayer!

The first impulse was, to decline the honor of the Chair. The second, perhaps the better, prevailed.

He read off the names, and the duties prescribed as in the paper for each person, and this is what is intended, at all events, what was done, so far as he is concerned, and which is published under the heading of "MISSIONARY ANNIVERSARY," and reads thus: "Hon. Judge McCully occupied the Chair. After a few preliminary remarks &c. &c., he called upon Rev. J. F. Avery to offer prayer."

But Judge McCully wishes here to add what he feels to be due to himself and the North Church especially that he took the very earliest opportunity after the meeting closed, to inform his good friend Mr. Saunders, that if that programme had been furnished him in time to have prevented disappointment and a sensation, he would have respectfully declined the honor so kindly proffered. (3.)

Judge McCully is aware that the *Christian Messenger* is the property of its Editor, and subject to his control, and he may publish or refuse, as he chooses. But except to give the official correspondence asked for by the North Baptist Church, Judge McCully has throughout as the Editor well knows, remonstrated in the strongest manner (4) against any publication of any kind in the denominational paper bearing upon these "troubles." It is a mistake to represent that he is responsible for 600 lines, and 300 lines. He wrote nothing till referred to by name, then, and then only he replied as in the last *Messenger*. Whatever the Editor may do, he, Judge McCully certainly declines to recognize "Gerrish Street Organization" as a Third Baptist Church in Halifax.

ANNOTATIONS ON THE ABOVE.

(1.) We might perhaps here leave this communication to make its own impression, but the Judge has put it upon us to speak, and we therefore have no objection to define our position with respect to all parties concerned.

We are quite aware that the brethren of "the Gerrish Street organization," so designated by Judge McCully, occupy a somewhat anomalous position—being held as members of the North Church and yet comprising about eighty persons who have entered into covenant relation with each other, professedly on the same basis as the regular Associated Baptist Churches. True, they have not been recognized as a church by the Association, and it is not necessary for us to offer an opinion as to whether they will be received or not. Whether they are entitled to be regarded as a Baptist Church with such name as they choose to adopt, however, does not depend on such recognition.

How can Judge McCully talk about "encouraging a controversy just now by opening his paper for the 'Appeal'"—a moderate one in its length as well as its language—when three numbers previously had been largely occupied by the communication on the subject from the North Church? He has surely a strange idea of fairness or justice to his erring brethren.

We are surely at liberty to state any facts coming to our knowledge with regard to them or any other religious body, or to admit into our columns a communication of reasonable length and respectful language from seventy or eighty members of a regular Baptist Church belonging to the N. S. Central Association.

(2.) Judge McCully does not state here that in the quotation he makes from one of the evening papers the latter portion of what he has italicised was an untrue announcement, probably by a misunderstanding on the part of the person writing for the paper. How would Judge McCully characterize the suppression of such a fact in submitting evidence?

(3.) In reference to the Missionary Meeting it may be proper to say that Mrs. Avery is a member of the Central Board of the Woman's Missionary Aid Society, whose Anniversary was being held on the occasion referred to by Judge McCully, and we think it would not have been a very great stretch of christian courtesy for the chairman to have asked Mr. Avery to take part in the meeting, even without a written programme, being then on ground common to all parties present. The fact of Mr. A. being no longer pastor of the North Church does not deprive him of his ministerial character.

Judge McCully does not question the correctness of our report of the proceedings at the Missionary Meeting, and, therefore, if he is pleased to give the above explanation of his position and conduct in the chair of said meeting, we have no reason to offer any objection, however much we may regret that he has done so.

(4.) Notwithstanding that Judge McCully has "remonstrated in the strongest manner &c." and "declines to recognize Gerrish Street organization as a third Baptist Church in Halifax," yet he cannot ignore their existence. We live in a free country and have a free press. We have no desire to interfere in any way with the action of our brethren in the North Church with respect to their dissentient brethren, but we cannot help expressing a wish that some course may be adopted which, while it sustains due order and discipline, will, at the same

time promote the harmony, happiness and usefulness of all the parties concerned, and especially that of our friend the senior deacon.

A brother Sabbath School Teacher writes us in reference to the extravagant contrasts the Rev. Philetus Dobbs draws between our Sabbath School Superintendents and those he saw at "Antipodes." It must be remembered that that eccentric gentleman is not a Nova Scotian. In the neighborhood of Philadelphia there may be some superintendents who talk more than is necessary in their schools. Our brother states what we are glad to read:

"I have laboured, with the ability our Master gave me, in a Sabbath School in connection with a Church having no regular pastor over us, for many years. Our hearts have been made to rejoice by seeing over fifty of our Sabbath School scholars unite with the church within the past two years. They are living witnesses that they have heard more than the rattling of dried peas in a bladder. And the reports from all our churches, sent to the Associations give testimony of the same blessed fruit resulting from the labours in our Sabbath Schools."

We were much amused by reading the funny threat of the Rev. John Campbell, in his letter on another page. He says "If so"—if "Orthodox" means "that the Lord's Day is to be changed from the first to the third day of the week" &c., "I shall be compelled to warn the public," etc., etc. Now we can assure our good friend, that "Orthodox" will not do any such thing, and the reverend gentleman may therefore safely proceed and endeavour to get us some new subscribers on the strength of our assurance.

SCHOOL RIOT AT CARAQUET, GLOUCESTER COUNTY, N. B.

The hostility of the Roman Catholics to the School Law has at length culminated in the death of two persons, and the arrest of sixteen others concerned in resisting the law. A good deal of confusion was produced at, and by threats, and noisy demonstration ever since, the Annual School meeting. So that the lives and property of the Trustees were regarded as in danger. A telegram to the *Herald* says: "On Friday morning it was manifest that mischief was still brooding, and soon the crowd went to the premises of Hon. Mr. Young, and took charge of them. Mr. Young himself being absent in Fredericton. They declared they intended to kill all those who had paid or would pay the school tax, also threatened that if those in charge of Young's store did not give them the money they demanded, they would kill them and burn the store and dwelling. Mrs. Young and those with her belonging to the house, were terrified and gave them \$4, with which they wanted to get liquor. They extorted a similar amount from Mr. Thos. Abier, agent of Messrs. Fruing & Co., and \$1 from Mr. Just. Hache. They also used sufficient intimidation to induce Mr. Blackhall, who is Collector of Customs at Caraquet, to sign a paper declaring that he would not interfere with school matters. They took entire charge of his office, carried his stove out of it, and behaved in a most wantonly manner."

A number of special constables with Deputy Sheriff Cable left Newcastle on Monday morning for the purpose of arresting some of the riotous persons. They arrived at Caraquet on Wednesday and went to the house of one of the parties named Albert. The constable was told by Albert that there was no one but himself and two women there. Being certain that the men were up stairs, he and the others started to go up. When the head of the leading man, John Gifford, was above the level of the upper floor he was shot dead. The others rushed up, and, after more shots had been fired, succeeded in capturing eleven men. Two Frenchmen were wounded.

The Chatham and Newcastle militia were called out, and proceeded to the scene (sixty miles) the following day. The excitement is intense. Gifford belonged to Newcastle.

The telegraph lines were cut between Caraquet and other places.

Colonel McCully and 40 infantry arrived at Caraquet on Saturday, at midnight. The Battery remaining at Bathurst.

The rioters are the constituents of Mr. Anglin, Editor of the N. B. *Freeman* and speaker of the House of Commons, who has been continually inciting his patrons to hostility against the School Law.

"THE WEEKLY GRAPHIC" is the title of a new literary newspaper published by the Graphic Publishing Company, M. A. Buckley, 101 Granville St. Halifax. Three dollars a year. The first number is a handsome sheet and has a number of excellent articles. It is intended that it shall not "trench on the sphere of the political and religious journals already in existence." It has our best wishes and will doubtless secure a wide field for its operations.

EDUCATIONAL RECORD.

STATISTICS OF GERMAN UNIVERSITIES.—The *Augsburg Allgemeine Zeitung* of late date gives the following facts and statistics from the various German University calendars just published:

The University of Berlin shows the largest attendance, having had in the summer of 1874, 2,980 students and 187 professors. While this University had for a time the second place and Leipzig the first, the order is now reversed, and Leipzig follows with 140 professors and 2,800 students. Then comes Halle, with 1,055 students and 95 professors; Breslau, with 1,033 students and 107 professors; Munich, with 1,031 students and 114 professors; Tubingen, 921 students and 84 professors; Heidelberg, 884 students and 104 professors; Bonn, 858 students and 98 professors; Strasbourg, 667 students and 81 professors; Konigsberg, 603 students and 75 professors; Greifswald, 540 students and 58 professors; Jena, 493 students and 69 professors; Munster, 451 students and 27 professors; Erlangen, 442 students and 51 professors; Marburg, 440 students and 62 professors; Giessen, 342 students and 58 professors; Freiburg, 297 students and 52 professors; Kiel, 210 students and 62 professors; Rostock, 182 students and 38 professors. In these numbers the non-matriculated students are also included. The German speaking Universities outside the German Empire show the following attendance: Basle, 163 students and 62 professors; Berne, 332 students and 63 professors; Zurich, 331 students and 75 professors; Dorpat, 768 students and 67 professors; Graz, 932 students and 68 professors; Innsbruck, 615 students and 52 professors; Prague, students (?) and 122 professors; Vienna, 3,615 students and 227 professors. Vienna, therefore, is at the present time the largest German University.

Brown University, in Rhode Island, was named in honor of Nicholas Brown. The gifts of this benevolent patron to this University are estimated to have amounted to \$160,000.

James B. Colgate of New York, in addition to other large gifts to Madison University, now promises to give \$70,000 to the Endowment Fund for general expenses, provided \$10,000 shall be added to the Library Fund of the University before Sept. 1, 1875.

Louisburg University, founded by the Baptists of Pennsylvania, some twenty five years ago, has had a successful career. An effort is to be made to increase its funds by an addition of \$300,000 before the national centennial. Besides this the sum of \$200,000 is to be raised for Academies in the state, under the control of the Baptist denomination.

We commend the managers of city papers for the interest in education which prompts them to print *in extenso* the addresses delivered before the Teachers' Association. They are all good, of their kind; but it is with lectures as with sermons; many that are useful to the audience listening to them, are not brought into a wider sphere of usefulness by publication. There is too much tendency on these occasions to discuss general principles and exhibit general facts. It may be taken for granted that education is a good thing, and that the people admit this. But the speaker who will make teachers enthusiastic and help them to better methods in their daily labor, will confer inestimable benefit on the public. The efficiency and success of our school system depend mainly on the Trustees, the Teacher and the Inspector. If these parties are fit for their offices and are enthusiastic in their respective spheres, our schools will prosper, even if there are some defects in the system. When men speak before teachers assembled in the metropolis, it is very natural to have in mind the effect on a few high officials; but it is much more important, if these addresses are to be read, to keep in view the effect that should