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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., APRIL 28, 1871.

SEPARATE SCHOOLS—RELIGIOUS INTOLERANCE.

The INTELLIGENCER has shined grievously; possibly beyond the hope of repentance and pardon. So at least our liberal-minded contemporary—the *Freeman*—seems to think. And what pray, it may be asked, is the nature of the terrible transgression? Why, nothing less than urging the importance of Schools entirely free from sectarian influence. We have been frequently guilty, and our rash persistence in such gross wickedness has entitled the INTELLIGENCER to be placed upon the "Index Excommunicatus" by the able and pious deputy and mouthpiece of the "Holy Father," in this province, the Editor of the *Freeman*. The *Freeman*, after charging all the advocates of Free Schools with "disgraceful hypocrisy," the Editor thanks us for so open an avowal of our sentiments. The thanks are unnecessary, as the INTELLIGENCER professes to be outspoken on every question, and its course in the past proves its faithfulness to its profession; its present attitude shows that it is fearless in defence of the right, and we promise that it shall not be otherwise so long as we have control of its utterances. On this point our contemporary need give himself no anxiety.

The *Freeman* ought to (and probably does) know that many of its assertions are without the shadow of foundation in fact; but then such assertions are characteristic of that journal, and fail to excite surprise.

As a comment on our statement that Roman Catholics wish to use the public money for the propagation of the dogmas of their church, the Editor says:

"At the public expense, forsooth!! All the Catholic petitions ask is that they be allowed to employ in support of their Schools the money which the advocates of the new system say they will pay by way of direct taxation, and they are willing that the State shall exercise the strictest supervision over their Schools in all that relates to secular education; the only education which the State professes to give; the only education for which it professes to raise money by taxation."

The money of the Catholics will be forced from them by the tax gatherers, and then it will be called by the *Intelligencer* public money, which the conscientious scruples of the *Intelligencer* and its allies will forbid that the money be restored to them for the support of the Schools they prefer."

"The purpose of the Editor in the above extract, plainly is to lead the reader to believe that Catholics want only the exact amount of money contributed by them. Is such the fact? Does the *Freeman's* Editor know it to be so? Their petitions state nothing of the kind; and are they not unwilling to accept anything of the kind? Comparatively, the Catholics contribute to the revenues of the country but a very small sum; and their quota of their disbursement proportioned on the basis of contribution, would be so insignificant an amount that they would contemptuously turn away from it. They are determined to have the freest access to the provincial chest."

But let it be admitted for sake of the argument, that Roman Catholics want no more than they themselves contribute—as the *Freeman* says—what then? Just this: the same principle must hold good to every individual who chooses to think he can best expend his share of the public money. It must also hold good in every branch of the public service—the making and repairing of roads and bridges, the protection of property both public and private, the administration of justice, &c., and so through the whole list. Let the principle be once established, and there is no telling to what alarming extremes it may be carried.

The fact is that the Free School principle will benefit no class of people more than the Roman Catholics—that is, so far as secular education goes. This even the *Freeman*, if it would acknowledge a fact, could not but admit. But with this, the *Freeman* and those for whom it speaks, is not content. They want more than a liberal secular education; they want the public funds to be appropriated to teaching the blasphemous dogmas of the Papal infallibility and its kindred superstitions and errors; they care but little about the former if they can only get the latter; indeed they would rather have the former at all, for it seriously prevents the teaching of the latter, as the greater the ignorance the more readily are the monstrosities of the Papal Church swallowed. To understand clearly the drift of the argument against Free Schools, the whining for fear they may be established, and the bitterness with which the advocates of the system are attacked by the *Freeman* and its co-religionists, it must be remembered that they firmly believe that "ignorance is the mother of devotion." Nothing is in their minds education but that which tends to bring them, body and soul, into the most complete subjection of the priesthood.

We fail to see the force of the argument concerning a State Church. We are certainly opposed to any political alliance between the State and the Church, for it would impose on a great many a "burden grievous to be borne." But the Free School system does nothing of the kind. It simply levies a tax upon all the people for the education of all the children of the country, without respect to class or creed. Into that education the distinctive doctrines of no religious body enter, hence it imposes injustice upon no one. Not even upon Roman Catholics does it bear unfairly, although a great hue and cry is raised about the rights of the minority being trampled upon, and their conscientious scruples being entirely disregarded. Have they not an equal right with all others to any School that may be established under the proposed system? May they not learn there just what they learn now in our schools, and just what every child ought to know, without having their religious feelings or predilections interfered with or violated in the slightest degree? Certainly. Then have not Roman Catholic parents or church authorities the right to impart at home or in the separate Schools any Religious teaching they choose, be it Romanism, Buddhism, Mahomedanism, Mormonism, or anything else? They have. And all that is asked is that they do this at their own expense and not out of the general funds.

The *Freeman* also makes use of the fact that there are Denominational Schools now in existence receiving aid from Government, as an argument in favor of Separate Schools. On this question of denominational grants we have spoken out, clearly.

We are opposed to them "out and out," whether to Baptists, Methodists, Presbyterians or Roman Catholics; and we shall continue to urge their abolition. We take this ground for more reasons than one. In the first place the principle of Sectarian Grants is decidedly wrong. The public Treasury should not be used to propagate any religious tenets. If all the people were of one mind religiously then there might be no room for fault-finding; but where there is such diversity of opinions, and so many interests to serve, there must be injustice to some. Then so long as any section of the Protestant Church receives a grant, however small, the door is open for the Papists to put in their claims; and it is well known that they are never over modest in so doing. They have so far succeeded in getting about as much, if not more, than all Protestant bodies put together; and the presumption is that if the principle is continued they will have the amount increased each year. We think Protestants ought to look at the matter from other than a selfish standpoint. They ought to see how much is at stake, and be willing to do what now seems a sacrifice, but which will in the end work good, inasmuch as it will teach them self-dependence, and will wrest from Roman Catholics the argument which they most assiduously and successfully use in their raids upon the public treasury.

We have no doubt that some will think we take strong ground on this subject; we hold, however, that it is not one whit stronger than is demanded. While we would deprecate anything like prosecution of, or injustice to, Papists or any other class of religionists, we contend that past experience points to the necessity of being guarded. It is well known what the Papacy has done, and for a reputation of such scenes only opportunity and power are wanting, the disposition to do ever remains the same. Never ceasing in their efforts to gain the supremacy, they work quietly but surely. There is already throughout the Dominion an every day increasing Roman Catholic power. The Dominion Government is largely influenced by it, as witness the appointment of lands, &c., in Manitoba. Shall New Brunswick give the helping hand in the establishment of a Papal hierarchy? Not knowingly, of course, but it will be done all the same if Protestants are not very careful. Help to the Papacy is help to overthrow all that is most dearly cherished by Protestants; is help to revive the horrors of the Inquisition, and to rekindle the fires of Smithfield. Help to the Papacy is help to Fenianism and every other principle antagonistic to Britain and the free institutions under which we live. We are not writing vain imaginings, but facts—solemn facts—borne out in history—the history of the dark, bloody past.

It is from these facts we urge the abolition of all State aid to religious bodies. If the Province had years ago been blessed with a Free School system, such as is now proposed, denominational grants would never have been given; and let the principle be once established, and in the nature of things, the grants will cease to be voted.

The *Freeman's* chief aim is evidently to fasten upon us the charge of "Religious Intolerance." To do this much fallacious reasoning is gone through with, said reason being largely spiced with expressions in which we are charged with showing the "cloven foot," having a desire "to harass, oppress and outrage others," being possessed of "conscience bigoted, intolerant, unjust and remorseless," being "force and furious," &c., &c. The *Freeman* would not be itself were such expressions not freely used in its columns; and if the hard words relieve and please the editor, we are glad, for they do not hurt us we assure him. Our contemporary's idea of tolerance is a rich thing in its way. The reader will perceive its force by seeing its view of what intolerance is. The editor defines the term thus:

"The very essence of religious intolerance consists in this, that any one man or set of men not Divinely commissioned therefor should arrogate the power to determine how far the religious opinions, convictions or feelings of any other man or set of men are reasonable and to be regarded, or unreasonable and to be disregarded."

We agree somewhat with the editor as to the constitution of the Board of Education. We do not believe it should be so largely political; and we hope some change for the better may be made. But the *Freeman's* notion of improvement is too good by far. "Not divinely commissioned therefor" is where the laugh comes in. How glibly he must imagine people to be if he thinks they can so quietly swallow that. It is said with an air of meekness, though, that is calculated to deceive. Where, we might ask, is he to find the "men divinely commissioned" to take charge of the educational system of New Brunswick? To get at such an answer as he would be likely to give, let us remember that he considers the Pope the depository of all Divine authority on earth; and only those, then, who are commissioned by Pío Nono are competent to take charge of our school interests. Plainly, the *Freeman* believes that the priests of the Roman Catholic Church should have the sole supervision of all matters educational. Does New Brunswick believe the same? Of course not. Then oppose Separate Schools. We cannot follow the matter further now, but shall speak out whenever it is necessary. With some anxiety, and no small hope, we are looking for the enactment of the new School Law. More education is one of the great wants of this Province—one of the great wants of the world. It has gone hand in hand with the gospel, and has tended much to the overthrow of the superstition and intolerance which were stalking through the earth under the garb of religion. Let us have more facilities for the enlightenment of the youth of the country, then we may confidently expect them to act well their part when they shall enter upon the active and responsible duties of manhood and womanhood.

Now that the School Bill is fairly before the Legislature, we sincerely hope there will be no contending with a matter involving issues so important; and that all efforts, from whatever quarter they may come, to thwart the good designed to be conferred upon the Province, will be stoutly resisted.

UTILIZATION OF RESOURCES.

One of the most striking circumstances connected with nearly all modern Christian congregations, is the fact of the very imperfect utilization of their strength in active Christian work. Perhaps it was never better. Nay, it is probable that, with the many ways in which Christian labor is now stimulated and employed, the condition of things in this regard was never so good as now. Yet the fact is constantly patent that but a comparatively small portion of the vast magazine of resources in the Christian Church is brought into systematic and effective employment in religious work.

In most branches of the secular business of the world precisely the reverse of this is true. In military matters, for example, there is the most thorough utilization of all the resources at command. The principles of science are strictly applied in every detail, so as to make a given number of men, with a given amount of material, accomplish the largest measure of results. Of course there are degrees of perfection in this application of science, but that leader and that army are the most successful which make the wisest application

of science to their business, and bring their resources into most thorough employment.

If we regard the Christian Church as an army, we find a most marvellous lack of discipline in its ranks. A comparatively small number only of those whose names are on the church-roll, are held in really active service. In any one society, for example, say of one hundred members, there are certain persons who are regarded as the active part of the church. But these, in number, constitute only a moiety of the whole. Next to these are some who are moderately or periodically active, and who lend a certain measure to the active success of the church. But beyond these there is a large number—usually a majority of the whole—who seldom or never take an active part in any of the work of the church. Now here is a great source of weakness. Among a hundred members perhaps a score may be found who are always ready for every good work; another score that are ready for occasional work; while the majority of the body can only seldom, if at all, be enlisted to even periodical activity.

It is also a state truth that the financial resources of the church are but to a very limited degree brought into active service in the church. Science is so thoroughly applied in mining operations that the bowels of the mountains are made to disclose their treasures of gold and silver and coal. But no principles of science have yet been developed that can lead to thorough explorations and successful delving in the mines of wealth possessed by the members of the church of Christ, but which are locked up in the ranks of idleness and inactivity of imperceptible depth. If these resources could be brought into active use in the work of the church as thoroughly as the government brings into use the wealth of the nation to pay the debt incurred by the war, no one can conceive of the immense that would be given to the Christian enterprise in every form, or estimate the magnitude and importance of the results that would follow.

Those were words of the keenest reproach which the Saviour spoke when he said, "The children of men are elected to their generation, that the children of light." But their truth is manifest still, and will continue to be so as long as the church suffers so great a proportion of its resources to lie unemployed.—*Telegraph*.

DENOMINATIONAL NEWS.

Rev. D. Oram writes from Johnson, Q. Co., under date 18th inst.

"I have been holding meetings for some time in this region. A number of old Christians have been much revived and strengthened. Last Sabbath was a blessed day to many; one convert was baptized. The brethren are fresh, and efforts to secure my labors till the yearly meeting."

STATESMEN OF CANADA.

(Continued.)

SIR GEORGE CARTIER is a gentleman of unflinching integrity, and acknowledged ability and influence. As a speaker, he is somewhat profane and tedious in his English diction; but in French he articulates very clearly and distinctly. He may be said to be the leader of a large majority of the members from the Province of Quebec. He holds to the Catholic religion. In concluding these imperfect sketches of Sir John Macdonald and Sir Geo. Cartier, it is only the truth to say that both of these gentlemen have given up large and lucrative law practices to this service; they have both introduced many measures, which have been very beneficial to Canada, and which their people duly acknowledge with a generous gratefulness. We hope they may stand at the helm of State for yet many years, notwithstanding public opinion to the contrary. On the right of the Speaker, and next to Sir George Cartier, sits

HON. S. L. TILLEY, C. B., MINISTER OF CUSTOMS, whose face and figure are known already to many of your readers, and whose successful political career in his native Province all, perhaps, are quite familiar with. Since his accession to the high position he now holds, he has been assiduous and unremitting in the arduous labors appertaining to his office, and the results have been most favorable. As your readers are quite well aware, Mr. Tilley was one of the most active and earnest advocates of Confederation, which it was our good fortune to have, and it is not a little gratifying to see him holding so high a station in that federal union with that honor and integrity which he is known to possess. It is quite true he has not been able to bring about what very many of his supporters expected: we speak in the matter of the railway. Indeed, we ourselves thought, until quite recently, that he had been guilty of grave inconsistency; but let us look at the facts of the case. In his advocacy in behalf of the central route for the Intercolonial Railway, Mr. Tilley was untiring; he was, perhaps, no argument which could be adduced in its favor as a route superior to the one finally adopted, which was not brought to bear; no stone left unturned by him; still the influence, whether of argument or interest, or both, which determined the majority defeated Mr. Tilley and his party. What was Mr. Tilley to do in this emergency? What was it best for his constituents that he should do? Was it to resign? We had previously thought Mr. Tilley had pledged himself to stand or fall by the Railway, and were only too glad to hear from his own lips, a few nights since in the House of Commons, in answer to Mr. Mackenzie, the factious leader of the Opposition, that he had not given such a pledge to his constituents. He would, no doubt, have acceded to the wishes of his supporters had they demanded his resignation; but they were too well aware that, if Mr. Tilley had resigned, another gentleman might have taken his place who was not so careful to serve St. John. It is, however, impossible for us to speak approvingly of the policy of either this gentleman or the Government in protecting the Princes of Ontario and Nova Scotia in their floor and coal interests, New Brunswick reaping no corresponding benefit; and it was very gratifying to witness the condemnation of this session by a large majority of the House. Mr. Tilley's course in the Senate hereafter has been severely commented on by his friends, but the manner in which he has conducted himself this session, his eloquent defence of the Government on the British Columbia resolutions, and his speech on the Budget, while he contributed to the strength of the Government, have also elevated his standing politically. One thing must be premised, however, before forming a hasty judgment concerning a Minister, and that is the fact that the interests of one Province cannot be considered paramount to all others. Each portion of the Dominion has its peculiar claims, but there must often be a modification of them in order that all may enjoy equal privileges and derive equal benefits from the union. Probably no Minister could hold a seat in the Cabinet for any length of time who would pledge himself to carry out all the views of his constituents. But we must now introduce your readers to the Minister of Finance.

SIR FRANCIS HICKES, C. B., K. C. M. G., who has his seat to the right of Mr. Tilley, a venerable old looking gentleman past his threescore years and ten, with hair of silvery whiteness, having apparently labored gently from the vigor of manhood's prime into a green old age. He is yet firm, and his form still quite erect. He is of English descent, the son of the Rev. Dr. Hickes, who was a gentleman of marked attainments, the latter years of whose life were spent in Belfast, Ireland, being Professor of Hebrew in the Royal College of that city. Sir F., after obtaining a liberal education, was anxious to become a merchant; whereupon he entered a firm in Belfast, continuing seven years in its employ, after which he came out to the West Indies, and thence to Canada. He set up business for himself in Toronto, and soon obtained a high reputation as a business man. Soon after this he commenced the *Examiner*, which he edited with such ability and success, that he was elected to represent the constituency of

Oxford in the first Parliament of United Canada in 1841, in which Government he filled creditably the office of Inspector-General. In 1844 he was defeated, but re-elected in 1848, when he became the leader of the Government, and held that responsible post until 1854. The following estimate of his political worth was given some years since: "The establishment of township councils, the new jury act, the new post-office act, cheap postage, and other important measures, 'date their existence from the time of your first election. In addition I may add that, although the Great Western Railroad, and the London and Hamilton Plank and Gravel Road, had been long in contemplation, and repeated unsuccessful attempts had been made to forward them before your election, it required your information, energy and perseverance to complete the one and place the other in its present prosperous and promising condition." To him, too, is assigned the credit of the Grand Trunk Railway scheme in its present extended proportions. In 1855 he was appointed, as a mark of distinguished honor, Governor and Commander-in-Chief of the Windward Islands, where he acquitted himself with such ability that in the year 1862 he was elevated to the governorship of British Guiana. In the year 1863 he returned to Canada, and was elected to the Commons for Renfrew, and became Minister of Finance. He has, since entering the Cabinet, displayed much energy and talent in the management of his department. As a speaker, he is anything but pleasant to listen to, being, in general, slow and hesitating. Next to Sir F. Hickes, to his right, in the front row of seats, is

HON. ALEXANDER MORRIS, MINISTER OF ISLAND REVENUE.

of whom we have but a short record. In physique he is tall and of a slight build, of a livid complexion, and decidedly more *misadmirable* in appearance than any of his confederates in the Cabinet. He is yet quite young, being, we should judge, about forty years of age. He is an advocate, and practised many years in Montreal. In 1861 he was elected to represent the South Riding of Lanark, and is mentioned as a member of the House of Commons with his department with marked ability. As a speaker, his style is animated and impulsive, and his delivery rather pleasing. He is a member of the Established Church of Scotland, and resides now in Ottawa, but his home is in Perth, Ontario.

Pen and Scissors.

Rev. Dr. Guthrie intends visiting America the coming autumn.

The Paris journals announce that the Pope has written to Mr. Thiers, asking for an asylum in Corsica.

A London correspondent says that Queen Victoria visits Prince Albert's tomb every day at Windsor. The latter, a French doctor near it, reads a chapter in the Bible, kneels down and offers up a prayer that his may meet him in the world to come.

"IS THIS ALL?" was the question of a man of wealth and honors, when he came down to the valley and shadow of death, as he looked upon the summing up of his life. And what was it? A few smiles and many tears; a few joys, followed by sorrows; a few pleasures, followed by pains; a few hearts and homes, with dear ones to love—white faces, wakeful nights, fearful omens, an agony before the telling, the silence of death, a deserted home, a new-made grave. Honors, wealth, sickness, of distress, in which, none could help him to escape—and is this all? Yes, all there is of light, hope, joy and love, unless the years of life have been used to build a new home for the soul. If so, one may look back upon the rocky way in which he has walked, and undaunted look upon the suffering of distress, in which, none could help him to escape—and is this all? Yes, all there is of light, hope, joy and love, unless the years of life have been used to build a new home for the soul. 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