

## TERMS AND NOTICES.

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## Religious Intelligence.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, JUNE 12, 1874.

## FREE BAPTISTS—ATTENTION!

It seems to us that just now it is fitting that we should republish the Resolution passed by the last General Conference of Free Baptists of New Brunswick, expressive of the views of the representatives of the denomination on the Schools question. The Conference was composed of all the ministers of the denomination, and of delegates from all parts of the Province, representing a people that according to the census number about thirty thousand, but which according to our figuring must number considerably more. The speeches made in connection with the resolutions were stirring, and the vote was heartily unanimous. The resolution may be found on page 31 of the published Minutes of 1873; and is as follows:

"Whereas, It is believed by this Conference that in a country like this, the population of which comprises all classes of Religions, a system provides for strictly non-sectarian schools is the only one that can be just to all parties, and

"Whereas, We believe that each year the operations under the Free Common Schools Law, will more and more conclusively prove its adaptability to the real educational wants of the country,

"Therefore Resolved, That in the opinion of this Conference, any attempt to interfere with the proper working of the system is detrimental to the best educational interests of the country, and should be discontinued; and that the action of a majority of the Dominion Parliament, at its last session, was a direct interference with the constitutional rights of the people of this Province, as vested in their representatives in the Local Legislature by the British North America Act; and that such interference was entirely unwarranted by any circumstances of the case, and must militate against the harmony, that it should be the aim of the Dominion Parliament to promote, amongst all the Provinces of the Dominion."

Though brief, it very clearly expresses approval of the non-sectarian principle of the system; and it expresses also in unmistakable language the emphatic protest of the Conference against outside interference. Free Baptists love liberty. Their existence as a distinct Christian body is because of their love of freedom. It has cost them no little sacrifice and suffering. And the liberty which they desire for themselves they are anxious that all others should enjoy. "Let each man worship God according to the dictates of his own conscience, and let no man molest him," has been their motto throughout. And now that the liberties of all classes of the people are threatened by one denomination and its aggrandizement, Free Baptists will be found standing up boldly against the brazen-faced aggressor. Of nothing do we feel more confident than of this. We know that the foregoing resolution embodies the views of the great mass of Free Baptists on the two grand questions submitted to the people—viz., non-sectarian schools and non-interference by priest-ridden Quebec. Let all minor considerations be laid aside for the present; and let the people whose very birth throes were but struggles for liberty, and whose whole course has been in advocacy of freedom, make loyal combination now against the most uncompromising foe that ever threatened the west of our country. Let every Free Baptist do his duty—his duty to God, to his principles, to his country, and to his posterity. And may God defend the right.

## OUR POSITION.

We have received considerable correspondence touching the INTELLIGENCER's advocacy of the Schools Law, all of which has been intended for the editor's personal only. The words of cheer and commendation have done us good, and made us more and more confident that the heart of the country is sound on the great question. In but one letter of all that have come has there been anything like dissatisfaction implied. And even the writer of that is not displeased with our advocacy of the schools question; but seems to think that certain of the Free Schools ticket of York ought to be opposed and certain other candidates supported. We have no doubt of the good intentions of the writer, and we extend to him our thanks for the mild way in which he expresses his opinions. We cannot agree with him however. And we take this opportunity of stating, for the information of all our readers, the position of the INTELLIGENCER in the contest now going on.

In ordinary political questions, as our readers know, paper takes no active part. But in the present question we do feel an overpowering interest; and we have an intense anxiety that the loyal men of New Brunswick—true to themselves and their posterity—will strike to the earth the dastardly wretches who, having failed in their jesuitical schemes for power, and failed in their efforts to wrest from us our sacred rights—our liberties. To our mind the question is not a political one, as that term is generally understood. It is much more. The laws of this country grant to all men the right to enjoy their religious opinions undisturbed. The state takes no notice of creeds, to distinguish between them. It gives protection to all, allowing no interference whatever with any. This is as it should be. And we are prepared to oppose most strenuously any departure from such righteous law. But the Pope, Bishops and Priests of Rome are not satisfied with privileges and rights such as other bodies of religionists enjoy. Equality is not to their liking. They want special privileges. They want to make use of the public funds as no other body is allowed to do. They say that the dogmas of their church must be taught in their schools. Nobody objects to this. But they go farther, and say that these dogmas must be taught in the schools which the State, in the discharge of its duty, provides for the whole people, and which are supported by the money of the whole people.

To grant such demands as the priests make is virtually to enslave the Roman Catholic Church—to make it the State Church. It is to this we object. And we purpose to oppose it with all our strength. We love New Brunswick. Her property is ours. Her adversity is ours too. Can we look on in indifference when we see the persistent and malignant attempts that are being made to reduce her to the degrading and ruinous position of a vassal to a foreign and tyrannical power? Perish the thought. We feel like saying, "If we forget thee, our native land, let our right hand forget its cunning. If we forget to plod the way, let our feet be swift."

interests, let our tongue cleave to the roof of our mouth." The home of our fathers, the land of our birth, their remembrance, the land of our people whose interest and ours are inseparably connected, has always claims upon our energies; but now more than ever before. Our liberties are menaced; the constitution is sought to be violated that we may be robbed; and in bold and defiant terms we are told that if we do not yield willingly, we will be forced to do so. What is the duty of every son of New Brunswick in such an emergency as this? Let your loyal hearts answer. What is the duty of the press? What is the duty of the INTELLIGENCER? To stand manfully by, and see the fetters put on and the rivets driven any, clinched? Never! The INTELLIGENCER claims to be published for the public good. For more than twenty years it has honestly and fearlessly sought to accomplish its mission. Should it falter now, it would deserve to die and be forgotten, or if remembered, to be thought of with loathing for its cowardice in the day of greatest danger. The necessities of the day call it to the front rank; and unhesitatingly it heads the call, prepared to fight the battle to the bitter end, and expecting to participate in the rejoicing that shall be over the grand victory.

And now a word about the INTELLIGENCER's position in the present struggle. And this is called forth by the letter referred to in the beginning. We are governed by no personal feelings in the course we have pursued and intend pursuing till the close of the battle. We hold that it is not a time for the indulgence of personal considerations. We dare not do so. There is too much at stake. The issue is so momentous, and the effects will be so lasting, that it is not a time for being governed by any other feeling than one of attachment to a grand principle; such attachment as will cause all petty and personal feelings to be lost sight of in a determined effort to work for the common good. We contend for principles, not for men. In some cases it may be, that the men who stand for the principles are not such as we can in every respect approve of. But shall we sacrifice that which we love dearly because, by circumstances beyond our reach, the candidate bears are not altogether to our liking? Ought we not rather to lose sight of the men for the sake of the principle? Great principles always rise above men in importance. There are times, too, when one principle must be considered more important than all others. This is true in the present case. As we put it last week, in this matter, it is now or never.

Other things that we all profess, and that we might wish to be the issue now, it is impossible to make the issue; and if we attempt it we not only do no good to what we strive to advance, but we are in danger of doing positive harm to the great cause of Non-Sectarian Education. Other questions are not likely to lose anything by delay; or if they do lose something they are not necessarily lost. This one cannot be delayed. It is forced upon us for present decision. And if it is now lost, it is lost forever! Every reader must, therefore, see the necessity of putting away, for the time, all other questions, and giving decision on this in a way that will be decisive and never to be forgotten rebuke to the advocates of those who of the papal hierarchy who have repeatedly declared that the people of New Brunswick were only waiting the present elections, to express their willingness to grant the arrogant demands of the papacy to public endorsement.

## EDITORIAL NOTES AND COMMENTS.

A GOOD PLAN.—The punishment meted out to a people who get drunk in Russia and Sweden is not very pleasant, and one would think ought to deter a great many from indulgence in intoxicants. It is said that people who are found there in the streets at night, drunk and disorderly, are taken to the station-house, and allowed to sleep off the effects of their stimulants. In the morning they are furnished with brooms and compelled to sweep the streets for a part of the whole of the day, according to circumstances. Sometimes well-dressed people are thus engaged in doing penance for their imprudence. However hard it might be in some individual cases, there is every reason to believe it would have a salutary effect on three out of every four, especially the disorderly ones. If the inhabitants of this dirty city were thus to be utilized, we might soon see a wondrous improvement in the condition of our highways.

PRESBYTERIAN UNION.—The Presbyterian body is divided into many parts. There has for some time been an agitation in favour of the union of the different sections in America and Europe. Last year a committee was appointed to look into the subject and report upon the feasibility of such confederation. Last week (says the Star) in the General Assembly in St. Louis, Dr. Howard Crosby, of that committee, reported that invitations had been sent to all the Presbyterian churches here and in Europe, inviting them to send delegates to arrange the details, and recommended that the General Assembly do the same. This action is significant more in what it suggests than in what it promises. While the world so greatly needs the harmonious and united efforts of all Christian denominations, it is sad that denominations themselves should be practically divided. Meetings have already been held by the delegates from the Reformed Presbyterian and the Presbyterians of the United States, and the agreement reached that a close union was desirable, and that they could see no reason why it should not be brought about. They deemed it desirable that the union should be reached by a general consent of each church, and referred the matter to the Synod to judge of the subject another year. We can hardly think of any other projected union that seems so desirable as this one. What the different bodies hold in common draws them together. Their differences are too insignificant to keep them apart. United effort wins the best success. The world needs such effort by all the moral forces in it.

YORK.—A prominent Catholic in York says, a few days ago—"We (the Catholics) are determined, if possible, to break the non-sectarian schools ticket. We will defeat one, and perhaps two, of the ticket men." This expresses just what we have believed from the first, i.e., that the Papists of York would concentrate their whole strength on the candidates outside the ticket. They have no out-and-out separate schools man in the field; but they have determined to cast a solid vote in favour of the gentlemen who so indirectly have put themselves in opposition to the recognized ticket; and in this way they expect to accomplish their purpose. We know that the heart of York is true to the non-sectarian principle. But there is danger that many of her good men may be deceived by the Jesuitical tactics of the papacy, into giving encouragement and aid to their enemies. Will they support the men who are being backed by the priests' party, and who will receive the full vote of that party? Doing so, they play into the hands of the Papacy. We have nothing to say, either for or against any of the gentlemen who are in the field. But we do hold that the only way to secure the safety of the grand principles for which the people are now contending, is by sinking all minor and personal considerations, and loyally uniting in support of "the ticket, the whole ticket, and nothing but the ticket." Your enemies cannot beat you in a square fight, so they seek to do it by dividing your strength. Show them that you are not so easily deceived as they have imagined. Show them that you know their tactics, and are determined to frustrate their designs. Show them that you can rise above personal feelings when your liberties are assailed.

SOME FACTS.—The Freeman charges the Non-sectarian Schools press with exciting the prejudices and bigotry of the people; and it appears to be very much horrified thereby. What a gentle creature the manager of the Freeman is. He says that he and the people he represents are "calm." If we forget to plod the way, let our feet be swift. The Freeman occasionally, that they might judge for themselves of the gentleness of the Speaker of the House of Commons. We cannot furnish his articles in full, but will give a few specimens of the very endearing terms he uses in speaking of the Schools system, its promoters and friends. He calls the Law "most obnoxious"; "the most unrobbed"; and in bold and defiant terms we are told that if we do not yield willingly, we will be forced to do so. What is the duty of every son of New Brunswick in such an emergency as this? Let your loyal hearts answer. What is the duty of the press? What is the duty of the INTELLIGENCER? To stand manfully by, and see the fetters put on and the rivets driven any, clinched? Never! The INTELLIGENCER claims to be published for the public good. For more than twenty years it has honestly and fearlessly sought to accomplish its mission. Should it falter now, it would deserve to die and be forgotten, or if remembered, to be thought of with loathing for its cowardice in the day of greatest danger. The necessities of the day call it to the front rank; and unhesitatingly it heads the call, prepared to fight the battle to the bitter end, and expecting to participate in the rejoicing that shall be over the grand victory.

And what is the result of the Freeman's stamp what we must do; and if we decline to do so, we are threatened with pressure from without that will force us into submission. Now there is only one way to save ourselves from the fate threatened. The Costigan resolution proposes an appeal to the Imperial Government for such an amendment to the Confederation Act as will secure to Roman Catholics the schools they demand, which is in effect to make the Pope, through his priests, the actual ruler of this Province. If the present elections result in the return of a strong opposition to the Local Government, the Costigan resolution will certainly pass in the coming session. And then the people of the Dominion will be petitioned by the Parliament, and seeing that the two parties in this Province are nearly equal, might be very easily persuaded to grant the amendment asked. But should the present elections result in a strong majority for the Government it is scarcely possible that the Dominion Parliament would have the temerity to pass the Costigan resolution, if he ever has the audacity to move it. But should it be passed under such circumstances, it is not possible that the Imperial authorities would grant its prayer in the face of the unmistakable verdict of the people of New Brunswick against it. Let every elector remember this, and then the Costigan resolution will be voted down. And then the people of the Dominion will be petitioned by the Parliament, and seeing that the two parties in this Province are nearly equal, might be very easily persuaded to grant the amendment asked. But should the present elections result in a strong majority for the Government it is scarcely possible that the Dominion Parliament would have the temerity to pass the Costigan resolution, if he ever has the audacity to move it. 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