

THERE is some editorial matter and correspondence that is unavoidably crowded out of this issue. It will appear next month.

WILL subscribers in writing about a change of address be very careful so give their former as well as present address?

IN the Christmas number of the *Trinity College Review*, of Toronto, there was a series of clever sketches by prominent Canadian writers. Mr. Geo. Stewart, of the *Quebec Chronicle*, contributed an article on a "Half Forgotten Singer." The subject of Dr. Stewart's sketch was Dr. F. K. Crosby, a gentleman of fine literary tastes, and who was well known to a comparatively small literary circle in St. John some years ago.

WE acknowledge the *Herzlichen Glückwunsch*, received from Dr. Hall from Berlin, and reciprocate most heartily. We are glad to notice that the *Weekly Monitor* "has him in" for a series of letters from the German capital. This is like the *Monitor*. It has always been one of the most valuable of our exchanges.

SECTARIAN EDUCATION.

An influential provincial daily quotes the *New York Journal of Commerce* as a reliable exponent of public opinion in the United States when it says: "There can be, as it seems to us, no common ground on which Catholics, Protestants, Hebrews, infidels and the irreligious can stand for the support of a school out of the public treasury." Our reading of the trend of thought is very different. The current in the United States appears to be more fully than ever setting in one great massed volume in favor of State education. "The schools would at once assume a higher character, and the young of all classes be much better educated in all that this word implies, if the State would surrender the task and leave it to the care of those who are so deeply interested in the result," says the *Journal*; thus "putting its foot in it," and revealing the hoof at the same instant. History has a broad ocean of testimony to give on the results and character of sectarian education, and the *Journal's* mop, capacious as it is, can hardly absorb the tide. "Those who are so deeply interested in the results:" That is, Catholics in Catholicism, Protestants in Protestantism, Hebrews in Judaism, infidels in idol smashing, and the irreligious in devilry generally. Give them each full and free scope in delimited camps that the education

of all classes would be much better "in all that this word implies!"

But who are the most interested in the results of education? There cannot be a shadow of a doubt that it is the State. The State has to protect the peace and liberty and life of the Catholic, the Protestant, the Hebrew and the infidel. They have to work with each other, eat bread with each other, and it is acknowledged they should learn to love each other. To carry out the leading idea of civilization—the central truth of Christianity—the sum of the moral law—they have to learn to love their neighbors as themselves. Instead of separating sects, our bounden duty from every point of view is to draw them nearer. Not to be endeavoring to magnify differences and organizing hostile camps of war; but to be recognizing resemblances, relationship and our universal kinship as the children of the great Father whom to love is to be lovable. But still, owing to our imperfect and different kinds of knowledge, different theories of religion, as well as of morals and of political economy, must necessarily be held. Let the various Church organizations do their own duty in their own spheres here by giving specific religious instruction. They have no right to monopolize what is common to humanity. Monopoly of action can in equity be granted only where there is no encroachment on the like privileges of others. The Chapel, the Synagogue, the Sunday School, the Bible Class, the Prayer Meeting, should each in its own way do its own duty. The instant any one of them comes in to say, our worshippers must not work with you, must not buy from nor sell to you, must not meet with you lest they should become acquainted with your ideas or theories, or learn to think you may be as good as one with a different tonsure,—the instant this is done war is declared against the leading principles of civilization and the sum total of Christianity, even should the sect label itself Christian. The *Journal of Commerce* betrays the hand of a not overwise sectary, who unconsciously but most significantly admits that his *ism* is become too obsolete or effete to hold its own in a free and open competition for the suffrages of an intelligent humanity. The Atlantic provinces of Canada are to be congratulated on the harmonious development of public education within them. The State does its part and all young citizens meet on common grounds, and learn to respect and love each other as equals. The churches engage in a rivalry to produce the best types of the religious character, and public charity is so diffused that whenever such eminence of character is shown it receives the homage and the admiration of all.