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THE WESLEYAN.

Halifax, Saturday Morning, March 2, 1860.

DENOMINATIONAL INSTITUTIONS.

In continuing our remarks on Educational Institutions under denominational supervision, we have no other object in view than to elicit truth, and to show that their patronage by Legislative grants presents no anomaly peculiar to our own Province or meriting condemnation. We feel the more justified in keeping this subject before the attention of our readers, because of the strenuous efforts made, by persons occupying commanding and influential positions in our midst, unnecessarily to disparage the character, operations and influence of this useful class of educational agencies, which has called forth a vast amount of spontaneous aid, and which, from long and well tested experience, has ingratiated itself into public favour, and now reposes on the firm foundation of public confidence. As reference, by way of supposed contrast, has been made by those who are hostile to this mode of educating our youth in the higher branches of scholastic learning, to the method of education pursued in the neighbouring Republic, we deem it right to refer to the same source, and from the citation of unquestionable facts and production of credible testimony to wrest this weapon of attack from their grasp and turn this battery on themselves. This we propose to do, with an equanimity of mind and a sobriety and moderation of language, to which the most fastidious can take no just exception, and which at the same time may be considered as expressive of our firm and unsuspecting reliance on the truths we utter. We invite attention, then, to the following particulars.

1. Universities, Colleges and Academies in the UNITED STATES OF AMERICA under denominational direction are numerous. The proof of this statement was briefly given in our last number, and we are not aware that any person has questioned its truthfulness on trust-worthy authority. This point will be confirmed, and established beyond all doubt, at the close of this article, by the testimony of a witness whose credibility is unimpeachable. So that our proposition may be considered proven, unless it can be shown by reliable counter-testimony, that disinterested parties have wickedly colluded to impose on our credulity.

viously referred—a candid, unprejudiced examination of which, we earnestly solicit from our readers. In the mean time, take the following statements as specimens of what might be given more at large, were the whole case before us. We quote from the Annual Reports of the Regents of the University—State of New York—for 1848 and 1849.

COLUMBIA COLLEGE.

“One hour a week was occupied in a course of lectures on the Evidences of Natural and Revealed Religion, similarly carried on throughout the year; and the professor remarks with satisfaction the great interest taken by the students in this course, and its favourable influence on character, manner and conduct, in so far as they fell under his notice.”

HAMILTON COLLEGE.

“In Natural Theology, and Evidences of Christianity, the classes were instructed by the President of the College. On Monday morning of every week, there was a recitation in each of the classes from the Greek Testament.”

GENEVA COLLEGE.

“Butler’s Analogy”—“Paley’s Natural Theology”—“Paley’s Evidences of Christianity”—“Greek Testament”—are given as Text-Books.

UNIVERSITY OF THE CITY OF NEW YORK.

“Cyrus Mason, D. D., Professor of the Evidences of Revealed Religion.”

“In Natural Theology, lectures are given.”

“The Scriptures are read and prayer offered every morning in the chapel, where the Chancellor or one of the Professors officiates, and the students are required to be present.”

“Any student who frequents billiard rooms, taverns, or other places of corrupting influence, will not be allowed to remain a member of the University.”

“The discipline of the University is conducted upon the principles of paternal government by kindness and moral influences, as far as practicable.”

“The daily religious service in the chapel, for half an hour before the recitations, has been punctually attended.”

MADISON UNIVERSITY.

“Rev. John S. Maginnis, D. D., Professor of Evidences of Natural and Revealed Religion.”

“Religious services in the chapel are regularly maintained, morning and evening.”

“The system of discipline aimed at, is moral, parental and thorough; extending its supervision not only over the student’s attendance upon the stated exercises of the Institution, but also over his general deportment.”

These quotations abundantly justify our position, and prove that our American friends have no horror at the connexion of religious instruction with secular education.

3. Many of these Institutions receive State Grants.

For instance in the State of New York, given on the authority of the Reports aforesaid:—

Table with 3 columns: Institution Name, Year, Amount. Includes Geneva College, University of New York, Madison University, Hamilton College, St. John's College, Genesee Wesleyan Academy.

In the Report of 1848, we see that \$35,027 08. were granted by the Regents for Academies in the State of New York; of these we find 29 used the “Bible” as a “Reading Book;” in 22 “Natural Theology,” in 20 “Evidences of Christianity,” and in 4 “Ecclesiastical History,” were “subjects of study.” Besides the Genesee Wesleyan Academy, we discover another called Gouverneur Wesleyan Seminary.

From even this bird’s eye glance of authoritative statistical information enough has been cited to convince the most sceptical,—indeed every man whose mind is free to receive truth. Unite our three propositions, and our plea for the Legislative support of Educational Institutions under denominational direction is triumphant. Education in connexion with religious instruction is more than justified; and if the example of the neighbouring Republic is judged worthy

of imitation, it lies not in favour of the schemes of our opponents, but its value and influence are in favour of the system with which we are identified. So far from sanctioning the disavowing of education from religion, the important extracts which follow show clearly how much education in the higher branches, in the American States, is indebted to the operation of religious principle.

Academies, Colleges and Universities in the United States of America.

Extracts from the Rev. ROBERT BAIRD’S “Religion in America,” 1844.

In almost all instances, the colleges in the United States have been founded by religious men. The common course in establishing them is as follows: A company is organized, a subscription list opened, and certain men of influence in the neighbourhood consent to act as trustees. A charter is then asked from the Legislature of the state within which the projected institution is to be placed, and a grant in aid of the funds at the same time solicited. The charter is obtained, and with it a few thousand dollars, perhaps, by way of assistance. What else is required for the purchase of a site, erecting buildings, providing a library, apparatus, &c., &c., must be made up by those interested in the project. Thus have vast sums been raised, particularly during the last twenty years, for founding colleges in all parts of the country, especially in the West. A great portion of these sums have been subscribed by persons in the neighbourhood, and more directly interested in the success of the undertakings subscribed for; but in many cases, money to a large amount has been obtained from the churches along the Atlantic coast.

Sixty-two of the 108 colleges in the United States have been opened within the last twenty-five years. Without reckoning grants made by the states, it would be difficult to find one that has not cost its founders above 10,000 dollars, and many have cost them twice that sum. Several have cost even 50,000 dollars, if not more, while at the same time, several of the older colleges, such as Yale, New-Jersey, Rutgers, Williams, Hamilton, &c., have raised large sums by voluntary effort among their respective friends, for the purpose of augmenting the advantages they offer to the students that attend them. Upon the whole, I consider that it were not too much to say, that from 1,500,000 to 2,000,000 dollars have been raised by voluntary subscriptions and donations, for the erection and endowment of colleges, since the year 1816.

I have said that the state gives some aid to many such enterprises. But, excepting the Universities of Virginia, Alabama, Michigan, and those of Ohio and Miami, both in the State of Ohio, and Jefferson College in Mississippi, and Jefferson College in Louisiana, I am not aware of any in the country that can be said to have been wholly endowed by the government of any state. The Universities of North Carolina and Georgia, and Columbia College in South Carolina, may possibly be so far aided by the states in which they are respectively situated, as to have something like an endowment, but the aid so rendered, I apprehend, is far from sufficient. So, also, Congress has aided from time to time “Columbian College,” situated near Washington City, and within the District of Columbia, but the aid so received has never been at all adequate to the purposes for which it was required.

There are not above six or seven colleges or universities in the United States over which the civil or political governments can exercise any direct control. It is well that it is so. A State Legislature, or Congress itself, would be found very unfit to direct the affairs of a college or university. Wherever, in fact, they have reserved such power to themselves in the charters they have granted, they have sooner or later nearly, if not altogether, ruined the institutions on which they have laid their unhallowed hands. A college or university is no place for party politics; and so well is this understood, that the Legislatures of the several states hesitate not to grant a college charter to a body of respectable citizens, and to appoint at once the persons recommended as trustees or directors, with power to fill up the vacancies that may occur, after which, these office-bearers, having sworn to do nothing in that capacity contrary to the laws and Constitution of the country, are empowered to manage and govern the proposed college according to their own best judgment, and the regulations they may lay down to that effect. While acting within the limits prescribed by the charter and their oath, that country must remain inviolate

So it has been determined by the Supreme Court of the United States.

I have said that almost every college existing in the country may be traced to religious motives; and how true this is, will appear from the fact, that of the 103 colleges now in operation, twelve are under the influence of the Protestant Episcopal Church, eleven under that of the Methodists, twelve under that of the Baptists, forty-two under that of the Presbyterians and Congregationalists; one is Lutheran, one German Reformed, two Dutch Reformed, two Cumberland Presbyterian, eleven are Roman Catholic, one Universalist, one Unitarian, and the religious character of seven of them I do not know. In this calculation I place each institution under the church to which its president belongs. This rule is the best that I know, and although it does not hold in every case, the exceptions are few; and, without any exception, it indicates the general faith by which the institution is influenced.

Thus we see that of these 103 universities and colleges, eighty-three are under decided evangelical and orthodox influence. Their presidents, and, I may add, many of their professors, are known to be religious men, and sound in the faith; all of the former, with three or four exceptions, are ministers of the Gospel, and many of them men of great eminence in the Church. The seven colleges whose religious character I do not know, are probably under evangelical influence; all of the seven, I have reason to believe, are Protestant. I need not say how much cause for gratitude to God we have, that so many young men of the first families, and possessing fine talents, should be educated in colleges that are under the influence of evangelical principles. In many of them the Bible is studied by the students every Sabbath, under the guidance of their teachers. In all they receive a great deal of religious instruction, and are daily assembled for prayers. God has often visited some of them with the outpourings of his Spirit. Not that this religious instruction is intended to proselytize from one Protestant and evangelical church to another. In that respect, a Presbyterian father might with all safety commit his son to an Episcopalian, Methodist, or Lutheran college. Here I speak from facts that I myself have known. Several of the most distinguished dignitaries of the Episcopal Church were educated at Princeton College, New Jersey, a Presbyterian institution, and founded by Presbyterians. Some of them received their first religious convictions there, and yet, I believe, they can testify that no office bearer of that college ever attempted to bring them over to the Presbyterian Church. Any advice of that kind, on the contrary, would have been that they should join the church in which they were born, that is, the Episcopal.

I may add, that Harvard University was the first literary institution established in the United States. It was founded in 1638, eight years after Massachusetts Bay, and eighteen after Plymouth was first colonized; so that there were not many more than 5000 settlers at the time in all New-England. Hardly had the forests been cleared away for the streets of their settlements, when they began to project a college or university. And yet these were the Puritans now so much vilified and slandered! Great were the efforts made by those exiles to obtain their object. The General Court granted for the erection of a proper edifice a sum equal to a year’s rate of the whole colony. John Harvard, who had come to the New World only to die, bequeathed to the college half his estate, and all his library. Plymouth and Connecticut often sent their little offerings, as did the eastern towns within the boundaries of the present State of Maine. The rent of a ferry was made over to it. All the families in the Puritan settlements each gave once a donation of at least twelve pence, or a peck of corn, while larger gifts were made by the magistrates and wealthier citizens. It was for a long time the only college in New England, and in its halls the great men of the country were educated. For a century and a half it was a precious fountain of living waters for the Church of God.

The States do much to promote education in all its stages, though in doing so they often assist the cause of religion, in what might be considered nearly the most direct manner possible. For instance, they aid colleges directed by religious men, and that, too, without stipulating for the slightest control over these institutions. Some states have given considerable sums to endow colleges at

the outset. Others contribute annually support, and this while well aware that they are aided by such grants are under a deep religious influence. So it is also with the states, and may in the largest. Young men, instructed in the classics and mathematics preparatory to being sent to college, and of them are conducted by ministers of other religions, they are nurse importance both for the Church and the state. A large proportion of the grammar-schools in the United States, whether or not, are under the direction and supervision of ministers of the Gospel of different denominations. These Ministers, in their whole time to the world, devote their whole time to the world, in other cases, the charge of a church or congregation, have to perform the double duties of a grammar-school, they have an assistant teacher in the latter. These small pecuniary resources, who, after their studies at college, betake themselves to employment for a few years, in order to support themselves while theological school. But whether minister of the Gospel, or graduates fresh from college, they generally communicate instruction in a religious character. The school is usually closed with prayer; and in many cases, comprising all the pupils, meet both afternoon, or morning, for the sacred volume. Thus, by the favouring of these institutions, and making them to the converting of many of the attend them, they prove blessings to Christ, as well as to the State.

“The Rev. Dr. M’Flesine, the distinguished Bishop of Ohio, and the no less excellent, though perhaps less known, assistant Bishop of Virginia, the Rev. Dr. Johns, were both educated and converted at Princeton College. The late Bishop Hobart, of New-York, was educated in that institution, and was for some time a tutor there.”

THE CHRONICLE.

We understand the Chronicle was the opponent of denominational institutions and the advocate of the secular basis. But he has not been allowed unrestrictedly educational destinies of the I has been thwarted in carrying lightened policy, now he “wants all grants from the higher S learning,” as he has come to the conclusion that our Academies are a curse rather than a blessing; his mature opinion without cost well the helm is not in the skillful state-navigator!

A great part of the Chronicle editorial is taken up with a peech the motives of the “Wesleyan.” (There is but one who is solely responsible for what the editorial head, no other written a dozen lines on any department of the Paper. He must wreak his vindictive nameless gentleman, who, far beyond his envenomed slanders of the said Editors (in our cotemporary) are all merited not for the matter of pounce, “a good many share course the Chronicle is one of opinion that the world would have heard a word about ‘religion the Wesleyan, nor perhaps of such a periodical.’ It is “shrewd people,” and the Chronicle have been mistaken, and we suspicion that they are palpable instance. Has the Wesleyan expressed its views on the “religious education”? Will the trouble of turning to February 9th., and read the from the “Minutes of Conference subject? If so, he will find his unworthy insinuation, so know, that the publication of the Wesleyan is an enterprise projected and which was in fact entered