

## The Church Times.

HALIFAX, SATURDAY, SEPT. 6, 1856.

## POPULAR EDUCATION.

POPULAR education has long been the cherished object of the eager philanthropist; it is the Archimedean lever with which he would move the world. The theory was a charming one, and the institution of the experiment promised every thing that the warmest friend of his species could well desire. One thing however was wanting, but of that little account was taken—indeed it was thought it might be omitted altogether, without any damage to the justness of human conceptions, as an ingredient ornamental, but not necessarily a portion of human virtue. The world was however deceived on this point as upon many others where "the one thing needful" is dispensed with. It had at length become the common idea that to develop the understanding was the surest mode to enlarge the capacity of mankind for good alone, and that the amount of evil existent in the world was just in proportion to the general ignorance. Well, a system of popular instruction has now been very extensively tried. Its supporters have been throughout very ardent and enthusiastic. A great advancement has been made in human knowledge—the world grows wiser every day—and to the education of the masses may be fairly ascribed the present rapid progress. So much has been the result of the system—so far has the experiment succeeded. With all the increase of human wisdom, however, it is difficult to discover any symptom of the decline of human depravity as proceeding from this cause. It is on the contrary abundantly proved that education without God's blessing being diffused upon it, is more prolific of vice than conducive to virtue—that the tree of knowledge does indeed bear two kinds of fruit, and that the human mind, left to its own imaginings, is more inclined to choose the evil than the good. This is quite in accordance with its character as described in the oracles of Divine truth, and yet the serious attention of the best and wisest of Divines and legislators, is still directed to the attainment of a sort of compromise which shall soften religious prejudice, so far, that the young at least, of all persuasions, may meet upon a common platform, indiscriminately, for the acquirement of general knowledge, leaving their religious principles to the uncertainty of being elsewhere inculcated. Now experience very generally shows that the common school, where the mass of our youth must necessarily receive all their education preparatory to an entrance upon the world, and where in effect they first learn the virtue of self reliance, forms to a great extent the mind of the man. A simple reasoning upon the proposition, that what their seniors thus ignore, cannot be the most essential feature of the human character, is therefore enough to determine their conduct. They soon learn to laugh at, and then to scout, as absurd prejudices, what they should have been taught to esteem as their own and the well grounded faith and serious belief of mankind. Their principles moral and religious are thus shaken at the outset, and if many do at length succumb to better influences, it is through a long and harassing combat with scepticism and error, against which the mind should from the first have been well fortified, but which having entered that citadel, maintain a position to the last,—while not a few never attain to a confiding faith, but diverge more and more from the standard of religious propriety. That this is the inevitable tendency of the present system of common school education, is apparent from the testimony of those best able to judge of its fruits. Our neighbours of the United States, who are well qualified in this respect, because there the system obtains in greater perfection perhaps, than any other country, are beginning to be alive to its palpable deficiency, and are seeking themselves to the task of supplying the remedy. It is however much more easy to continue in specious error, than at once to apply the correcting touch of truth, and so they will find their task a difficult one. But their example may act, at least, as a caution to other communities which are not yet dazzled into a blind following of their track. The attention of our own Legislators has of late been strongly turned to the important subject of Provincial education, and it may be hoped, that any plan they propose will escape the fault which is so apparent in the systems that are elsewhere pursued—that they may take advantage of what is good in them and eschew the evil. In proof of the growing sentiment on the prevailing effects of secular education, we conclude these few observations upon an important subject, by quoting from the pages of a contemporary, a few extracts from a pamphlet recently published, entitled, "Does the Common School System prevent crime?"

"The great efforts that have been made in our land for educating the masses, have not prevented the corruption of public morals nor the perpetration of crime."

"Sir Archibald Allison, the eminent and living historian of England, in one of his masterly essays, published some years since, speaks as follows of the nationally and morally ruinous consequences of a secular education: 'The utmost efforts have for a quarter of a century been made in various countries to extend the blessings of education to the laboring classes; but not only has no diminution in consequence been perceptible in the amount of crime and the turbulence of mankind, but the effect has been just the reverse, they have been both signally and alarmingly increased. Education has been made a matter of state policy in Prussia, and every child is by the compulsion of Government, sent to school, and yet serious crime is about fourteen times as prevalent, in proportion to the population, in Prussia as it is in France, where about two thirds of the whole inhabitants can neither read nor write. In France itself it appears that the amount of crime in all the eighty three departments is, with one exception, in proportion to the amount of instruction received. The criminal returns of Great Britain and Ireland for the last 20 years demonstrate that the educated criminals are to the uneducated as two to one. In Scotland the educated criminals are about four times the uneducated. Nay, what is still more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of educated ones is yearly increasing. Those facts, to all persons capable of yielding assent to evidence in opposition to prejudice, completely settle the question. Experience has now abundantly verified the melancholy truth so often enforced in scripture,—so constantly forgotten by mankind,—that intellectual cultivation has no effect in arresting the sources of evil in the human heart."

"Before we close our evidence upon the increase of crime under the prevailing system of secular instruction, we must speak of the change which seems to be coming over the spirit of the dreams of some of the leading intellects—educators themselves. Those who in former years were zealous in maturing our Common School system are beginning to open their eyes, and stand aghast at their own work, fearing that in cherishing a lamb they have been training up a wolf. Presidents and professors of colleges, directors of county and city high schools, assembled last fall in the city of New York, from different parts of the nation, to participate in the deliberations of the American Association for the Advancement of Education. It was there that the venerable editor for several years of the Massachusetts Journal of Education, with great fervour insisted that 'a great change must be adopted in our educational system, for from the midst of our schools depravity is growing up; from them the Schuylers and Tuckermans have their origin.' 'He had been,' he said, 'in an official capacity brought in contact with five or six thousand of the teachers of New England, many of whom were morally unfit for their work, and he was persuaded that the State must be shaken to ruins under the present training of American youths.' Before he left the hall, he said, that there was not one in ten of the teachers of New England to whom he would entrust the moral training of his child."

"Another speaker, Professor Greenleaf, called for a different training of the young. He said he knew of thirteen young men who came from one school, and every one of them had rushed headlong into destruction. The same speaker said that one of our teachers had made to him the following declaration: 'I think I must somewhat change my system of teaching; I think I ought to give a little more moral instruction, for already two of my scholars have been hung for murder!'"

"Professor Pierce, of Harvard College, said: 'We must have daily religious culture in our schools; separating religion from the daily work of a child and confining it to the church, is like taking salt the salt that should be mingled with our daily food, and eating it alone before breakfast.' If religion could not be taught in schools without sectarianism, then let sectarianism be taught. As for myself, I would much prefer my children to be instructed in sectarianism than to send to schools where there is an indifference to religion.' Alexander Haiche, the retiring President of the Association, concluded his address upon the improvements our system needs, with these significant words: 'I have reserved the most important thing for the last, that which must be at the bottom of our whole system; religious education. The religious man is everything, the intellectual man without religion is nothing."

"Such were some of the ominous utterances of the intellect educators of our land. Instead of being convinced that their system has been attended with

an increase of public virtue, they seem to be painfully conscious that, in divorcing daily education from daily religion, they have been creating a keen, savage, remorseless monster of depravity that is already lifting its head in terror over the land."

"Is it not therefore indisputably true that the Common School system is not fulfilling the high promises which have been made in its behalf, is not adding stability to our institutions, is not conferring security to life and property, is not preventing crime in general?"

"We do not know what may be the standard of gentlemanly conduct in the mind of 'A Churchman,' who writes an article in the *Church Witness* of St. John, about our refusing to publish an account of the proceedings of a parish meeting at Charlotte Town, P. E. Island. Judging from his communication to the *Church Witness*, it must be very low, otherwise he would have written to us to know if we had received the communication, and why we had not published it, instead of going all the way to St. John to charge us with vexatious conduct, and that in a paper which although we exchange with, we do not always think it worth our while to read. As a Christian and a Churchman, he should have been careful not to asperse the character of his neighbour by assuming or endeavouring to make it be thought, that we had wilfully withheld the communication because it did not suit our views, and that without a notice of having received it. Further, we only think it necessary to state, that we never received the communication to which he refers; and that had it come to us properly authenticated, we know of no reason at all why it should have been refused publication. On the contrary we should have had much pleasure in publishing it as a pattern for other Parishes. We have never wished to check the free expression of honest opinions couched in becoming language, and we think that both the resolution and the amendment are unexceptionable. That we do not agree with the majority is known to all our readers, and we congratulate the five gentlemen of the minority upon their determination to form and declare an opinion of their own, notwithstanding the powerful majority on the other side, for unfortunately few men have firmness enough to record their votes in opposition to such a majority at a Public Meeting. As the best proof of our approbation of the Report we will do our best to increase its circulation by publishing it to-day."

Tuesday, in Whitson Week.

Charlotte Town, P. E. Island, May 13th, 1856.

After the proceedings of the Annual Meeting of the Congregation of St. Paul's Church, held this day, had concluded, the Rev. C. Lloyd, Rector, informed the meeting that the congregation had again the option of electing Representatives on delegates to attend the Diocesan Assembly or Synod at Halifax, if they wished to avail themselves of the privilege. On motion the Rector was requested to take the chair, and after some discussion on the subject of Synods, it was moved by Lieut. Munro, R. N., and seconded by Charles Palmer, Esq.

Resolved, "That this congregation again decline to send Delegates or Representatives of the laity to attend the Diocesan Assembly or Synod at Halifax, and are unwilling as it is at present constituted, to be governed thereby."

To which the following amendment was moved by Stephen Swabey, Esq., and seconded by Thomas A. Montgomery, Esq.

Resolved, "That this Meeting looks back with regret to their not having last year, availed themselves of the opportunity presented of adding their quota to the lay element comprising such a numerous body in the Diocesan Synod, and earnestly trust, God willing, that at the General Assembly for the current year, they shall not, as members of the Anglican Church, be so regardless of their evident duty to their Diocesan, and the interests of their Church, as again to fall into the like error." Upon which there appeared for Mr. Swabey's amendment—

Mr. Swabey.	THAS Mr. Montgomery.	Mr. W. Stewart.
Lt. Lieut. R. N.	Hon. A. General.	Mr. Hayland.
Hon. U. Col.	Mr. Peake.	Mr. Yeats.
Mr. Hamilton, Mayor.	Mr. D. H. H. H.	Mr. J. Evans.
Mr. Cundish.	Hon. Chief Justice.	Mr. Eason.
Mr. H. H. H.	Hon. Judge Justice.	Mr. Foster.
Capt. Rayfield, R. N.	Hon. John Longworth.	Mr. John Brown.
Capt. Orsler, R. N.	Mr. Trevellick.	Mr. James Brown.
Mr. T. D. H. H.	Mr. Morris.	Mr. T. D. H. H.
Mr. G. Palmer.	Mr. Inge.	

The original resolution was then put and carried—

La. H. H. H.	Mr. Hayland.	Mr. T. B. Brown.
Mr. Cundish.	Mr. Peake.	Mr. Morris.
Hon. Chief Justice.	Mr. D. H. H.	Mr. Inge.
Hon. Judge Justice.	Mr. John Longworth.	Mr. Evans.
Capt. Rayfield, R. N.	Mr. Trevellick.	Mr. Foster.
Capt. Orsler, R. N.	Mr. H. H. H.	Mr. John Brown.
Mr. D. H. H.	Mr. Morris.	Mr. James Brown.
Mr. G. Palmer.	Mr. Inge.	

Mr. Swabey, Mr. Montgomery, Mr. W. Stewart, Hon. U. Col., Mr. Hamilton, Mayor.

It was then moved, that the resolution just passed respecting the Diocesan Synod, with the amendment as proposed by Mr. Swabey, be published in the *Church Times* newspaper, Halifax, together with the names of those voting on the question.

(Signed) A. N. Yates, Acting Secy.

The Bishop intends to hold his Ordination on 21st inst. at Hawdon, of which Parish one of the Candidates is the resident Minister. The exam-