

doas: they meet them *conspicuously* in public, they visit them sometimes in their own houses, but they are never admitted into their private apartments, and know nothing of their domestic life. But in one instance an Englishman was in partnership with a Hindu, who was suddenly taken dangerously ill. In this emergency it was absolutely necessary, for some reasons of business, that the two partners should meet, and the Englishman was admitted into the sick room. While there, a cow was led into the apartment, and up to the dying man. The attendants then placed the cow's tail in his hands, and bid him keep hold, assuring him that if he died with it in his grasp the inherent divinity in the cow would carry him up to heaven. The notion of everything possessing something of the divine nature leads them still into greater absurdities, if possible. Workmen worship their tools, and soldiers their weapons: all the guns taken from the Sikhs in the late war bore traces of having been worshipped by their late owners.

All these false and vain ideas are so woven into the Hindu mind, they have from their earliest infancy been so imbued with them, and every action of daily life is so associated with their religion, that it is a matter of the utmost difficulty to Missionaries to persuade this people of the error of practices and notions which to us are so absurd and monstrous, that we cannot understand how reasonable beings can ever have fallen into them. Nothing but God's grace can open their eyes to the folly and falsehood of what they have acted on, and believed, and trusted so long; but though Mr. Caldwell dwelt on this and mourned over the want of labourers to enter upon that great harvest, and combat in fitting numbers against the powers of darkness that reign over that vast territory, yet he was not without cheering facts within his own experience, and within the field of his own immediate labors. He could tell us that in his own charge he can number 2,600 converts, many of whom are constant in their attendance in the Church, and her ordinances, interested in divine things, zealous for the spread of the gospel among their heathen brethren.

He especially mentioned their interest in religious meetings for this purpose, and the efforts they will make to attend them, so that they are always crowded. On one occasion a party of men walked eleven miles to be present at one; and on inquiry, Mr. Caldwell found that they had swam a river on the way, which was the reason their wives were not with them; of course they would have to do the same on their return at night. His people had built many churches at their own cost, though their means are small indeed to our ideas, the principal inhabitant of the place having only £12 a year. And to show how entirely they are turned from their idols, they had laid one all its length at the entrance of the Church, so that every one must tread upon it as he went in. This was done in more instances than one. The Missionaries do not advise anything to be done that may produce a tumult; but in this instance the whole village had become Christian, and it was their especial wish.

In proof and confirmation of this he read a letter translated from the original Tamil, and signed by a hundred men and a hundred women of his flock, addressed to him as their father, and expressing in Oriental language, and with much feeling and affection, their devotion to the cause of the Gospel, and to him who had been the means of bringing them to its light.—*Gospel Missionary.*

### Correspondence.

FOR THE CHURCH TIMES.

#### EDUCATION.

It will, doubtless, be readily admitted by all thoughtful men that whenever a nation is founded, it is the imperative duty of those whom Providence places at the head of affairs to take every means to secure the education of all classes of society; not merely to encourage but to secure it. Upon this, in a great measure, will depend the future welfare of the country, both in a political, social, and religious point of view.

This will, without question, be granted by all. Indeed, it is owing to this latent feeling that we have had the proper, though imperfect endeavours, on the part of the Legislature to assist in the education of the people of this country. But the result shows that anything involving the intellectual and moral improvement of mankind, ought not to be left to the voluntary exertions of individuals, even when those exertions are aided by the government.

So far as ordinary experience will serve, there is not a more deplorable subject of contemplation in this Colony than the failure of the well-intended scheme of education. It is no exaggeration to state that, in the thinly peopled districts, and especially along the shores, the education of the people is in a most wretched state; and that in no measure are the effects produced at all commensurate with the outlay.

This failure is, apparently, to be attributed to two

causes, viz, the want of properly qualified persons to undertake the office of instruction, and 2nd, the absence of a sufficient remuneration to induce educated persons, when found, to assume and retain that most important duty.

The executive have done their utmost to qualify the former of these deficiencies by establishing a Normal School at Truro; but as this must, from the nature of the case, come to nothing, unless means are taken, and at once, for the sustentation of those who are trained, it may not be irrelevant to say a few words upon the subject of schools and their maintenance.

The case at present stands thus: on the preliminary steps being taken, and a certain sum guaranteed, by the inhabitants of any district, the government, through the School Commission, votes another sum to meet that already raised, in order to insure the teacher what is necessary for existence.

At first sight this promises well, but any one who is aware of its practical results, must know that the ultimate object is, in too many cases, far, very far, from being accomplished. The truth is, that uneducated, or partially educated persons, do not, and cannot, see the necessity of making an effort to provide for even that amount of common education which is necessary now-a-days for every one. It is an outlay which produces no visible, immediate return. People get, as they think, no interest for their money. The benefits are for posterity, and therefore they care, comparatively, little about it.

And this is much the case, not only in Nova Scotia, but wherever popular education has been left to the voluntary exertions of the people. Nay, in England, where to a great extent the liberal education of the lower orders was at first contemplated in the foundation of the old Grammar Schools, by mere supposition on the part of the people those magnificent institutions have in great measure passed into other hands. And while the better education given in these schools has been of incalculable service to the fortunate recipients, the instruction of the great masses—the million—is a problem which to a great extent is not yet solved; while even what has been done in that direction by means of the excellent National Society, can scarcely be reckoned the action of "the people" for themselves, so much as the endeavour of the more educated to benefit their less favored brethren.

Now comes the practical question. How is the present admitted and deplored evil to be met? How are we in this colony to wipe away the reproach which is fastening upon us? How are we to prevent our children from growing up, without any other knowledge to guide them than their own instinctive reasonings? This is a question which it behoves all lovers of their country to answer, for upon the solution of the proposition depends in a great measure the future welfare of the land.

Clearly, we have no equiretely to fall back upon. That patriarchal feeling which still to a great extent exists in English rural parishes has no being here. There are no great landholders, occupying, as it were, the place of a father, to whom the tenantry could look for countenance; or upon whom rightly would devolve the task of providing for the education of the poor. The circumstances of this country preclude such an order; and so, while on the one hand we have not the inconveniences which such a state of things certainly induces; yet, on the other hand, we miss that power of concentration which the squire always involves.

Again, we evidently cannot look for such pecuniary assistance from the clergy. In England, certainly, a large share of the expense of common education falls upon the priesthood. Their recognized position, and secured incomes, afford them the means of contributing liberally towards the annual support of education in their respective parishes. Hence, in very many instances, the clergyman makes himself responsible to the teacher for the payment of his salary. To this, of course, there can be no objection; as doubtless it was the intention of King Alfred, when securing the legal possession of the tithes, to impose some condition of this sort. But here the case is quite different. Our clergy have a very bare maintenance, and to ask them to contribute towards the support of schools, would be an outrage upon common sense.

What then is to be done? It would appear that the only satisfactory way of providing for the education of the people is by the appropriation of an annual sum, to be raised by an assessed tax upon the whole country; including all, whether freeholders or not; whether they have eligible children or not; letting it be clearly understood that it is the part of every good subject to bear his share in giving all his fellow subjects the means of moral and intellectual elevation.

Of course, we may expect here to meet with an objection as to the propriety of imposing additional taxes upon the poor. Such an objection, however, would be absurd. There are not, or ought not, to be, in the whole of Nova Scotia, a hundred heads of families to whom the payment of a school-tax would be a hardship. In many parishes the very poorest people spend twice the possible amount yearly in drunkenness. Far better that they should be compelled to pay that money for the education of their children, than to squander it in sin or folly. It is, let us be assured, only by laying hold of the children, and bringing them under proper training, that ever we can hope to elevate them in the scale of civilization.

But the great difficulty in the way of a general assessment is found in the many different forms in which Christianity is presented to men now-a-days. Men have left the "old ways," forsaking the ancient faith, and fashioning for themselves new creeds; and hence the jealousies which have arisen, and which existing

as they do, are the greatest obstacles in the way of carrying out a national system of education. The Roman Catholic, the Churchman, and the Sectarian, is each convinced of the truth of his peculiar form of religion; and each wrongly desires to make the school-house the place for disseminating that religion. Whenever any one party is strong enough, this is invariably done, and jealousies and heartburnings are increased, and the foundation laid of ill feeling to last for many years; while at the same time the minority frequently forego the benefit of the school, such as it is, rather than expose their children to what they consider false and delusive systems of religion.

Church people who live where there are few of the true faith, have doubtless often felt the difficulty of sending their children to schools where sectarian teaching predominated,—where they would be brought under dissenting influence, and perhaps imbibe false notions of their present state and relation to God, or be taught to despise their baptismal birthright, or have their reverence for the blessed Sacrament undermined. No thoughtful parent would willingly expose his children to dangers of this kind; but yet the alternative is grievous: if he does not, his attic ones must grow up with their faculties unimproved, and their intellect undeveloped by a proper course of mental training. And as we must also admit the Romanists and the Dissenters to be as sincere in their belief, no doubt feelings of the same kind must be excited in them whenever they happen to be in the minority.

There are two obvious ways of remedying this—1. by giving to each religious body, in proportion to their aggregate number, a share of the general assessment; and 2, by totally excluding denominational teaching from all schools supported by the state.

With respect to the first, whatever plausible reasons may be put forward for it, it is much to be doubted, whether, practically, the general cause of education would be at all benefited. It must be borne in mind that the obvious intention of government is to promote the education of the people, and not to provide for the dissemination of any religious views. Now, suppose any one denomination, the Presbyterian, for instance, to receive their share, and to have it entirely at their own disposal, as regards its local distribution. The money would be spent with less regard to the general requirements of the people, than to the wants of the Presbyterian body. It would be devoted to the maintenance of schools either where the members of that denomination were few or many; either to strengthen their posts already occupied, or to extend their influence. If the former, the thinly peopled districts would be neglected, and families residing in those districts would receive no benefit from the educational assessment: if the latter, the thickly peopled districts would be passed by: in either case the intention of the school assessment would be defeated. And then if, as probably would be the case, different bodies advocated different tactics, the ultimate result would be that the education of the people would still be in an imperfect and unsatisfactory state.

We must come then to the exclusion of religious teaching, so far as it is denominational. This is not a thing to be desired under propitious circumstances, but in the present miserably divided state of society it is inevitable. We must either exclude denominational teaching from our schools, or have no education at all. Of course, if we were in a position to insist upon the matter,—i. e., if we were a colony of Churchmen, this thought would not for a moment be entertained. But we are not so, and therefore we must make the best of the circumstances under which Providence has placed us. And again it is to be repeated, we must, judging from past and present experience, be content either to exclude denominational teaching from our schools, or have no education at all.

Let it not, however, be supposed that I am wishing to exclude religion! Far from it. Thank God, whatever the metaphysical differences among those who "profess and call themselves Christians," in whatever different moulds their religious ideas may have been cast, yet the standard of practice, the standard of Christian morality, is much the same among all. The Presbyterian and Wesleyan, though differing as widely as the poles upon the abstract points of free-will and personal election, yet strive after the same holiness of every day life. Whatever the doctrines insisted upon to constrain to an end, that end is still the same,—the cultivation of love towards God, and our fellow men. This at least,—and as our Saviour tells us it is the sum of the law and the prophets,—all must wish for. And, therefore, the master would take care on every occasion to inculcate a love of God and our neighbour. And if this could only be done, the real end of religion would be gained.

Besides, who can say, with certainty, that it is the duty of the schoolmaster to teach religion? Certainly, it appears more than probable that he ought to have very little to do with it. Man is said by the ancients to consist of three parts,—*mens, corpus, and anima*. And the education of man consists in the development of these three. The two former rightly belong to the schoolmaster, but the latter to those whose office is of a spiritual nature. And it would seem that the first beginning of handing over the spiritual instruction of a child to a master arose from that strong natural desire to shift responsibility from oneself to a substitute.

Now, what is the fact? Nine out of every ten parents and spouses who provide those under their charge with a schoolmaster, give themselves little further trouble about the matter. They discharge their duty by providing a substitute. They fancy they thus get rid of the responsibility, as they certainly take