

COTEEMPORARY OPINIONS.

Education.

[The subject of Education is agitating the Canadians. The Act, by which KING'S COLLEGE, C. W., has been despoiled of its religious character, and established on a secular basis, is calling forth from the Canadian Press severe and merited animadversion. The extracts we give below from the Toronto Christian Guardian show, that consideration of this vital matter is not confined to Nova Scotia, but that the subject is occupying a large, and will occupy a larger, share of the attention of our fellow subjects in Canada. We feel warranted in saying, that the men, who advocate the necessity of combining religious with secular education, are not actuated by the shifting motive of expediency, but by unalterable christian principle, by conscience enlightened by the Word of God, and controlled by the immutable dicta of Divine Truth.—ED. WES.]

From the Toronto Christ. Guardian.

The Godless University Bill.

During the progress of the Godless University Bill through both branches of the Legislature, and up to the time of its receiving the Royal assent, we did all in our power to oppose it, and shunned not to expose its extraordinary provisions and character. Although maligned and traduced, and the subject of much vituperation and slander, we shrunk not from proposing the Godless principle upon which it was based, and which would ultimately ensure its destruction. At that time, when we were over and over again denounced for political intermeddling, and charged with sectarianism and the like by avowed enemies and misguided friends, we were satisfied that the time would come when many of our bitterest opponents and the warmest supporters of the Bill would change their views. Time, we predicted, would unfold to them the deception under which they were labouring, and the Godless University, the subject of their adulations, would call forth an opposition as strong as our own had been. That time was nearer than we anticipated. Already some half-a-score of publications, which then strenuously supported the Bill, have come out in opposition to the first act which has taken place under its provisions. This is but an indication of what may be looked for; and we doubt not, before twelve months pass away a revolution of feeling will take place throughout the entire ranks of the supporters of the Godless measure as astonishing to many as the changed tone of the several papers referred to—a change, be it remembered, produced before a single statute or ordinance for the government of the University has been framed! At the very outset, then, the Godless University Bill has proved a failure. Let any man glance at the leading objects of the measure, as stated over and over again by its framers and supporters, and look at the result.

The leading object of the new measure was, to divest the University of its sectarian character. It was said that the Episcopalians had the control and management of the University, and the power should be taken out of their hands. This was popular, and hundreds needed no other motive for giving in their adhesion to the Bill. On this ground alone multitudes supported the measure without even glancing at the Godless principle upon which that measure was founded.

But how has this control been taken out of the hands of the Episcopalians? In what way has the management passed from them into the hands of others? Why, these are the very questions that are issued—a commission of five, three are Episcopalians! These three are gentlemen of talent and experience, and in no slight degree attached to the Episcopal Church. In this latter respect they are far from being latitudinarians.

This first act has satisfied scores that the levelling and avowed object of the bill is not to be attained. Hence the strong opposition of parties, who less than twelve months ago denounced us in no measured terms for daring to oppose a Bill that, according to their views, would redress every educational wrong and make every man, woman and child in the country a philosopher. We might furnish our readers with extracts from various political prints as evidence in point.

The next leading object of the godless Bill was, To reduce the number of Universities in the Province and merge them all in one. This looked very fine. One mammoth University was presented to the public eye in all its magnificent proportions; it should rival Oxford and Cambridge; be unequalled on the continent; and be the pride and boast of our country. Instead of four noble University Colleges we should have one powerful giant. But

is this realized under the new Act? We answer, no; and we as unhesitatingly answer, it never will be. The three existing University Colleges have expressed themselves most distinctly. Victoria, Regiopolis, and Queen's Colleges cannot co-operate with the framers of the godless scheme; and so long as the measure remains unaltered, so long must they stand aloof from the godless University; and, according to the best of their ability, pursue their own course, retaining their charters, and furnishing the youth in their Halls with an education established on religious principles. Here then are four University Colleges still, and the desire of merging them all in one is defeated. More than this. The very measure intended to diminish the number of colleges will augment it; so that instead of four we shall shortly have five, if not more. The Lord Bishop of Toronto, not satisfied with the nominal control of the "Toronto University," is taking steps for the establishment of an Episcopal University, in which he will not have the virtual, but the acknowledged control, and where he can have the youth of his denomination educated upon religious principles. His Lordship has addressed a powerful letter to the Clergy and Laity of the Episcopal Church, in which he calls upon all to make exertions by gifts, donations, and otherwise for the establishment of an Episcopal University in the Province. He states also that £8,000 have already been obtained for this purpose, and that he will immediately proceed to England to solicit aid in carrying out the enterprise. Here, then, a fifth University is called into being by an Act designed to diminish the existing number of four to one. This is legislating with a vengeance.

Another object announced by the framers of the Bill was, To frame a Bill in accordance with the wish of the majority. How far they succeeded in this, to some extent, indicated by preceding remarks. Any school-boy in the land knows that the Episcopalians, Presbyterians, Catholics and Methodists do not constitute a minority in Canada. At the very lowest we may safely say that three-fourths of the country are opposed to the Bill, and that proportion is daily increasing. The Presbyterians have spoken out decidedly against the measure. The Roman Catholics have also expressed themselves in an intelligible manner. The Methodists have repeatedly stated that they cannot "have any connexion with a University such as the Act establishes, which repudiates religion, and in which the voice of prayer and prayer is never to be heard." We need not repeat here all that we have said against the Godless measure. Our language has been plain and undisguised. The Episcopalians are equally opposed to the principles of the Bill and will not, as a Church, give it their support. The Bishop in his pastoral letter, and in his Petition to Her Majesty, and also in that to the House of Lords, expresses his uncompromising hostility to the Godless character of the Act. A few sentences, taken here and there from these documents, will show the temper and feeling of Episcopalians upon this subject. He says:—"Never, perhaps, in the history of the Church, did a single case more completely prove the influence of a party spirit in corrupting the heart, and warping and entangling the judgment, till it had acquired a moral obliquity, incapable of distinguishing right from wrong, truth from falsehood, than the destruction of King's College."

"A vast majority of the population were and are hostile to the principle of separating religion from education; and yet because a small but turbulent minority declared against it, a weak Ministry has been found to decree its suppression, and the establishment of an Institution in which no Christian can abide."

"The measure is so wicked and inconsistent, that sooner or later a serious reaction will take place. In three leading families, contented for the people, enemy to religion, and diversity to their severance—are each of them opponents to large and influential parties. The sentiments of the people are set on foot to gratify the few who neither value or regard Schools of Learning. Religion is suppressed, and ecclesiastical possessions, to please the enemies of property and order."

"Few approve of a measure so reckless, and few still who do not regret that it has been adopted. Indeed, no Statute passed since the Union of the Province has lowered the character of the Canadian Legislature so much as that which destroys King's College. Christian men consider it disgraceful to the country, and the indignant pronounce it a political blunder. For as one of my most able and reverend correspondents observes:—"The Act destroying King's College is not merely a wrong, but a mockery, in as much as it professes to promote the best interests—religious, moral and intellectual of the people, while it yet precludes the adoption of the University it establishes, of any ordinance whatever, in respect to religion, and even allows by the authority of law the public worship which up to this day had been solemnized in the Institution."

"We desire a University, which, fed by the heavenly streams of pure religion, would communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. That the Arts and Sciences, with that high embellishment of life, will be united with reverence and order, if not with wisdom, and the

faculties under such training will become so pure and unclouded, that perception will be infinitely more vivid, and rise to far greater elevation; and all will be bound together by that pure principle of love which the Scriptures tell us is the beginning and end of our being. For this reason, we will have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent aspiration after wisdom as will consecrate every movement. Hence the religious principles thus enveloped, will prove of themselves a system of education infinitely superior to all others."

"In England the belief is all but universal, that religion ought to be the ground-work of education; that its lessons should be interwoven with the whole tissue of instruction, and that its principles should direct the whole system of our lives. Nor will the lessons of religion be found less impressive by being interspersed with teaching of a different kind. The prayer of our forefathers always was, and the prayer of our Universities still is,—that their learning might be sound, and their education religious."

"The act thus passed by the Legislature of Canada on the 26th of May last, not only destroys King's College, and in effect confiscates the whole of its endowment, but establishes a secular College from which religious instruction is expressly excluded, and this in direct opposition to the wishes and invitations of three Monarchs, and to the chief object for which it was prayed for and erected, namely THE RELIGIOUS INSTRUCTION OF YOUTH."

"Instead of being religious the leading feature is the total exclusion of all Christian worship, and so horrible are its tone and provisions on this important point, that it even proscribes clergymen from giving any professional instruction whatever on the most important of all subjects—Such an interdiction of every thing religious as this Act seeks to establish, is without precedent among Christian nations. It drives away all those who from their living Faith, warmth of disposition, and sincerity of purpose, are best qualified to train the young to all that is lovely and sublime in religion, pure in morals and noble in science."

From the Halifax Guardian.

Collegiate Education.

We are glad to find that the Representatives of the people in the House of Assembly, if it may be, more to the force of public opinion, than to the influence of personal conviction, have brought forth a measure for the support of Collegiate Education in Nova Scotia. We have no doubt that this is a wise and judicious, and may we not add a safe and prudent course of legislation. It appears that on this as well as on other important topics, the people of this colony are far ahead of their representatives; that the minds of the population are deeply imbued with religious principles and feelings; that there are more praying men in Cape Breton, in Pictou, in Hants, in Kings, and in Yarmouth, than in the House of Assembly. It would have been a sad day for Nova Scotia, which was doomed to witness the introduction of a measure to shake and undermine the foundations of her noblest Institutions. We should think that none but bigots or mad-men would seek to put out the eyes of the community. Happily through the assistance of legislators who once thought differently, we have been spared the pain and degradation of beholdng such a ghastly spectacle. Our Collegiate Institutions are to be preserved at least a little longer. And if those who feel such a dread of Sectarian Institutions are sincere they will have an opportunity of displaying their zeal and liberality in raising their great Metropolitan University. We are no enemies to Education in any of its branches, name, where the different branches of literature and science, Law and Medicine, Philosophy and Theology, were taught by able and competent Professors. But why ask at the present moment to weaken and to devote, which have been fostered and nurtured by the intelligence, and the patriotism, and the piety of Nova Scotians, to make of the image nation. It is well known that Dalhousie College, which has been completely alienated from the design of its enlightened and noble founder whose name it bears, is at the end of thirty years only a Grammar School, and if we wait to see a University, established by unscrupulous men, Nova Scotia, by persons of no religious faith, religious men being to some extent or degree, shall have to wait for centuries yet to come, till our children and our children's children are sleeping in the dust.

From the Christian Messenger.

Denominational Seminaries.

Unless our people have the Higher Seminary to finish the education of such of their children as show an aptitude for learning and the most promising talents for future success in life, the purposes of lower General Education will be to a great extent lost, and our brightest youth will be driven from the country in all probability never to return. But among the most cogent reasons in the fact that unless we possess among ourselves the means of educating competent teachers for the various branches of learning, from the lowest to the highest, the education of the country must necessarily be left to chance, and fall into the hands of mere adventurers or persons wholly unqualified for the business. Denominations have set up Colleges and Academies hitherto from the necessity of the present emergency, but many of them have made large and in this way alone do we believe that the sympathies and affections of the people can be effectually enlisted to do their part in so important a cause. As long as Establishments on a liberal and unrestricted principle, rejecting all exclusiveness and sectarian views in the management of Education, they will be entitled, not only to the confidence of the people at large, but to receive from the general assistance of the country such moderate exertions as shall enable them with the active co-operation of the different bodies under whose sanction they have been founded, to diffuse and perpetuate the benefits which can be obtained in no other way with half their advantages.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper such as: Local Intelligence—Biographies, Notices of the Introduction, rise, and progress of Methodism in Canada, Reviews, and remarkable Conversations—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of foreign characters—Interesting anecdotes—Description of natural scenery—Papers on any prominent feature of Methodism, &c. &c.

For the Wesleyan.

Rev. R. Knight's Missionary Tour. MR. EDITOR,—I perceive in your No. of the 19th ult. you give "a word or two to our ministers." That "a whole must include all its parts" is a self-evident maxim—the conclusion then must be irresistible, (i. e.) you say "a word or two" to me, standing as I do, in the Wesleyan "apostolical succession." One of your "respected correspondents" wishes you had more "local intelligence" to present to your readers. This brings you out equipped to the very tips of your fingers, in justification, and I must say, effective defence. When selected by your brethren to the editorship of the Wesleyan, you could not conceive them to be "Egyptian taskmasters," requiring you to make "bricks without straw," nor could they assume, that you possessed the attribute of obliquity; hence your rejoinder is full both of fact and fairness, leaving not an inch of room for a delinquent brother, to edge in the question, "to whom can he refer?" As regards myself, if among the acquitted, I know I can be only on the very brink of exemption. Sure I am, I have no work of supererogation to justify delay, and therefore I now sit down to serve you up a little "local intelligence."

On Wednesday the 13th ult. I left this City for the purpose of attending the missionary meetings in the Sussex Vale, Petitecodiac, and Hopewell Circuits. The weather was of the most favourable kind, on the day of my departure. The state of the roads however was more dangerous than I had ever before seen them, arising from an intense frost following upon the usual January thaws. They were literally encased with ice, of almost more than glacial firmness. Our equipments were of excellent quality, comprising a well furred sleigh, drawn by a span of fine horses with manes and tails of more than usual exuberance. For them the roads could not be better. They had but little more to do than to keep out of the way of the vehicle (apparently instant with life), to which they were attached. Barring the accidents to say that the sleigh drove the team, would be well nigh as correct a form of speech, as to state that the team drew the sleigh. I leave you to judge, of how comfortably, and speedily we must have progressed, thus ensconced in our attached to so admirable a team, and driven by so skilful a Jehu as my kind-hearted Dr. Allen is well known to be.

After dining with a hospitable family, reading the word of God, and engaging together in prayer, at the little rural village of Hamont, we struck off for the "Kennebecasis" where we arrived at some more distant and hospitable abode, with previously all but exhausted strength, but nothing to do but dance along, with dapper

traces. Here, too, all was equal to fastidious sleigh-travellers could be along with winged speed, over a broken bosom of the Kennebecasis, riding the horse gently prancing and bounding, we dreamt not of the river more than as we had left the prints of other us, produce therefore pointed the shore. Retracing our route, we saw a place of landing. The short, and the activity rather steady, but little tired by the journey prepared themselves for an extra bounding from the river to the bank a lateral sweep, and whether some protrusion on the ice, or over by its own accident and motion, I know not. But this I despite of the skill of our driver, brief period of our hitherto gay were most unceremoniously split and there we lay to grapple as with our reverses.

The driver, more elastic than upon his feet, he looked however begone, and like a man utterly his dignity, he cast a wistful eye span of horses, tearing up the pulchric style, the sleigh bounding beam ends, the animals desisting of several persons to stop them, the top of the hill, where fortune young man seized the reins, and up. How changed the whole scene going I have already describes were tearless, sleekish, and all Brother Allen gave chase, but ran, the farther he was behind, from my lumbering position to had hit my side somewhat severely much. We were taking two Academy—one of them had nap other was verging fast to the salute. They however had gathered in some distant point at wed. The first thought which came, we shall have on a Missionary night. We were now some two miles from our Camp. I there had upon my wounded side a yewed the work. Here lay a there another—in the one place the sleigh, and in another, some our misfortune. Fully expecting would be torn to atoms, I began to gather for their own scattered ever providence favoured us. The horses were stopped; the sleigh on its side for a while, had found that our damages were not payable as to forbid the immediate our journey. One of the pool was the greatest sufferer. The had been torn out in part, his leg had sustained both damage and all his ready cash was wasted, as he deemed the no mean sum of seven pence halfpenny. Part and we did not allow the little the Academy power than when traces of his affectionate mode.

We soon repaired our damage sufficient to prosecute our journey, and in due season to hold a meeting at the Mill Stream, in Circuit. The attendance was proceeds of our meeting, bona sensibly.

The next morning we passed woods to Sussex Vale, which had been an unusual sight, so we had a good afternoon, and of liberality. After the part a Trustee meeting, for the part the affairs connected with our Mission House.

The next morning we drove the Petitecodiac Circuit, but meeting to be attended to on a full the whole of the day, but we accomplished our journey to Covedale in good time. It had been made for public and my privilege to address a very serious congregation. The presence of Him whom we Lord is pouring out His Holy unity. Four found grace the previous day, and up to this souls have obtained a living and bondage of sin. The day was both deep and solemn, our journeying were amply repaid.

Our next route was to the distance we had gone on, that we had anticipated on the arrival, was merged in the Lord took us there in a sitting, ng motives, had been priviledge by the way, and our us, found his interesting list. The next morning followed in a rest. In the morning fore a Meeting House. The