

Now, it strikes us that reasons still deeper than these might be found, which we beg leave to enumerate:

1. The want of harmony of Congregationalism with our accepted system of constitutional republicanism, which is as hostile to an unchecked democracy as it is to an unchecked autocracy.—Congregationalism wants, (1.) the president, (2.) the congress, (3.) the state legislature, and (4.) the appellate judiciary, all of which are essential to a free development of the public strength, as well as to a just protection of individual liberties.

2. The fact that, even putting aside the Scriptural difficulties, which we do not intend to discuss, Congregationalism can find no warrant in apostolic history, and can, in its inception, be traced back to very recent days.

3. The perversion of the Congregational pulpits to political purposes. It is well known that a large and afterward dominant party was alienated by this means from what was at the time in New England the main exponent of evangelical religion, and was therefore in a great measure chilled towards Christianity itself. Of this we have a striking illustration in the memoirs of a very excellent clergyman of Maine, (then part of Massachusetts,) who, upon Governor Gerry, well known as the first democratic governor of Massachusetts, visiting the parish, prayed in the latter's presence for "our enemies, among whom is the governor of this commonwealth." Neither "the governor of this commonwealth," nor his adherents were likely to be conciliated by such a course; and even those who are not directly attacked cannot but ultimately sicken of dissertations on government or misgovernment, on slavery and anti-slavery, on women's rights and vegetarianism, on moral reform on the one side as separated from God's grace, or on God's grace on the other without reform.—*Episcopal Recorder.*

Correspondence.

FOR THE CHURCH TIMES.

SHORT DIALOGUE ON A LONG SUBJECT.

Smith.—Well, neighbour, what do you think of the proposed new law for Education?

Jones.—What new law? For my own part I don't pretend to keep the run of all the proposed plans for Education. The wants of the country plainly point to one system, and one only, and our public men have seen this for years, but up to this time have not had the courage to adopt it.

S.—Ah! I see; you go in for Assessment for schools; but I think our public men are quite right not to raise a storm about their own ears for the sake of a principle which would compel me, for instance, to support schools now in my old age, when I have already educated all my children.

J.—Now, Mr. Smith, I am glad you have started this objection, which is the one that keeps so many of our influential men from seeing the necessity for a popular system of Education. We will suppose, now, that your son, John, is one of the Trustees of a school under the present system, and as such is, of course, responsible to the teacher for his salary. Well, Tim Brown runs away to the States and leaves John and the other trustees to pay his school-bill. John, in his difficulty, comes to you and states the case, and asks you to help him make up the difficulty. Would you not do it?

S.—Well, I suppose I wouldn't refuse in such a case.

J.—Very well. Again, suppose John falls into poverty and cannot afford to pay his own school-bill, would you not help him?

S.—Why of course I would.

J.—Good again. Now, lastly, suppose you live to be old enough to see John's children sending their children to school, would you not, if necessary, be willing to assist them?

S.—(Smiling).—Why, though there seems to be no great likelihood of my being such a Methuselah, yet, if such were the case, I should of course be willing to make so good a use of the things of this world, so soon to be left behind.

J.—I know, Mr. Smith, that you would do all this. It would not be like you if you wouldn't. And yet, in doing this you would be only doing what the entailed stretch of the Assessment principle requires. By these admissions you are willing to assist in educating the poor now, even although your own children are already educated.

S.—Ah! Stop a bit. It doesn't follow that because I would do this in one or two cases, therefore I should be obliged to do it from year to year.

J.—Surely, neighbour, you would never be unwilling to do an act of charity, even though the occasion should frequently arise. I cannot believe that the mere fact of its being your son's or your grandson's case is its only recommendation in the eyes of a Christian. What do you think of those youngsters who, in our own village, make right hideous with their yells, and often with their horrid blasphemies?

S.—Why, sir, their doings are abominable and beyond all sufferance. I speak feelingly on this subject, as my damaged eyes, ruined fruit-trees, and broken waggon testify. And, as if the young scamps of our own village could not do mischief enough, they are often joined by a reinforcement of ragged scarecrows from Trappleton or Cardville. Hanging is too good,

for the one-half of them, and if I can fasten upon some of them, I will find them a safe lodging for some time to come, I promise you. As a Christian, I am often astonished at the parents of these youngsters, who can so far forget their own responsibility as to suffer them to prowl about at night disturbing and injuring their neighbours.

J.—But, my dear sir, you cannot, as a Christian, forget the golden-rule. Imagine yourself in the case of one of these youngsters. They cannot read at least with ease, and therefore can find no pleasure in books or newspapers, and thus having no resources of thought they seek amusement on the streets, at the card-table, or in the dram-shop. Teach them to read fluently, encourage a love of reading, by establishing a good public library, and they will soon learn their true position, and consequently will learn to respect themselves. In this way you will plant the seeds of virtue whilst you pluck up the weeds of vice, and I think you would find it every way better to support two schools than one jail.

S.—Why, neighbour, I confess you place those things in a new light. If, as you say, education would tend to suppress crime, I would be willing to be assessed for the support of schools. But before I surrender to you, I have still another shot in the locker, which, perhaps, may prove harder than the rest to one whom I know to be a strong and sound Churchman. Have we not been told over and over again that there can be no religion taught in free schools,—that it will never do to banish the Bible from the schools,—that education without religion only tends to make men clever rogues, and, therefore, that Christians cannot join, consistently, in the general system of taxation for schools?

J.—I own, Mr. Smith, that these objections would in England be quite unanswerable, for there the schools are mostly under the patronage and direction of the parson and the squire, but in our country the state of the case is widely different. Look at the working of our present system of Education, and tell me, if you can, what peculiar religious advantages it possesses.

S.—Really, I cannot see any. Our schools have been taught by old soldiers and sailors, and latterly by giddy young men and women who, in many cases, were ashamed to profess, and therefore not fit to teach religion. We have had teachers of all persuasions,—Baptists, Presbyterians, Methodists, and Romanists,—some who obeyed not the Bible, and many who sneered at the Catechism and Prayer-book.

J.—This is just what I have observed myself, and from all I can learn, it is so generally the case throughout the Province. Now, are not these facts enough to convince any Churchman that our schools, as at present managed, are not safe nurseries for our religion. A great deal is said about the Bible in schools. In the hands of our teachers of so many denominations, if the Bible is explained to the classes, can we all be satisfied with such notes and comments? Or if the teachers give no explanations, would not the reading of the Scriptures then become a mere task, recalled in after years by the associations of fault-finding, cuffing, and ear-pulling. We have a right to demand morality, sobriety and good manners on the part of teachers, but as I do not admire that vague, cold free-thinking which professes to take up merely the outlines of Christianity, to ignore the ancient creeds, and to stand on the common "platform," as it is called, I for one shall entrust the religious education of my children to God's daily appointed minister, and to such Sunday-school teachers as he may select to assist me in training them to love and to pursue the old path.

S.—I entirely agree with you. No one admires the present system of Education, and least of all is it admired for its religious character. Why, then, is young Hans Senevillanpuff, who, although a Protestant, suffered himself to be persuaded by his Roman Catholic neighbour to take his child from school because the catechism was taught there. And I know of a teacher, a member of the Church of England, who was informed by a Reverend member of the Board of School-Commissioners that he should draw no Provincial money in case he taught a Church school. Thus, religion, at present, instead of benefiting the schools, is only made a bone of contention, and, as in all such cases, the Church of England fares worst. "The bulwark of Protestantism" is still the target not only for her old enemy, Romanism, but also for jaundiced-eyed dissent.

J.—Exactly,—and the consequence of all this jealousy and quarrelling is, that in our rural districts the school-houses are locked up one half of the time, and only half-filled, small as they are, the other. Give us assessment, and neighbour Cross himself will send his children to the school, notwithstanding the presence of a Protestant teacher occasionally,—neighbour Pincem will find time for his children to take advantage of that for which he will be required to pay, and Mrs. Snapem will be tolerably admonished by her quarterly bills of the folly of keeping Sally at home because Betty Pudge turned up her nose at her. And no sooner shall its inevitable benefits begin to appear than the popularity of the Assessment principle will be decisive, and those legislators will be honoured who can so far forget themselves as to think of their country and its great necessity. Let us no longer presume an *ignis fatuus*, nor contend for a school system of religion in a country so divided on that great subject as ours unhappily is. Let us not, for the sake of an empty delusion, keep our schools tenanted and our people ignorant.

S.—Jones, I am now quite of your mind, and am convinced that our social state demands the Assessment principle. I must now say good-bye, as I see a customer making for the shop, but I hope we shall soon have an opportunity again to discuss still further this highly important subject.

[COMMUNICATED.]

THE Rev. J. Newbin Fairbanks, son of Samuel P. Fairbanks, Esq., and a Graduate of King's College, Windsor, having passed with much credit through the regular course of study in the Theological Seminary New York, was admitted to Deacon's Orders during the last Summer, by the Bishop of that State. He is now usefully employed in connection with the Rev. Mr. Thickens, Rector, and a number of devoted and zealous Ministers in the Valley of the Mohawk, prosecuting their various Missionary labors, and extending the borders of the Protestant Episcopal Church of the United States. A report of the Executive Committee of the Convocation of Northern N. Y. recently received, gives very gratifying evidence of the success attending the persevering efforts of the Missionaries in that quarter. Mr. Fairbanks is stationed at Herkimer, and the following extract taken from the Report shews the prosperous condition of the immediate field of his labors:

HERKIMER COUNTY.

Christ Church, Herkimer.

The Missionary at Herkimer reports as follows:— Since the commencement of the last quarter, our Church Edifice, a neat Gothic Building in wood, which will accommodate near three hundred people, has been completed and consecrated. Divine Service is now celebrated in it every Sunday afternoon. A good and increasing congregation is in attendance. A Sunday School has been organized, numbering thirty scholars, which meets on Sunday morning under the superintendance of the Missionary. On Wednesday evening of each week he meets a class at the Church for Biblical instruction.

In addition to the above there is a Service held every Sunday evening in the Town of Mohawk—here also a good number attend.

At the late visitation of the Bishop, seven persons were confirmed. Quite an interest exists at present in relation to Church matters, and every encouragement is offered in the promotion of the Missionary work in this beautiful Valley, where the Spiritual field is ripe for the ingathering.

Provincial Legislature.

HOUSE OF ASSEMBLY.

FRIDAY, FEB. 29.

House met at a few minutes past three o'clock.

Mr. Wilkins presented "Report" on Petition from Ship Carpenters of Digby, unfavorably to prayer of petition.

Mr. Johnston thought Report should not be hastily disposed of, and proceeded to support the prayer of petition. It was a case of great hardship to the Ship Carpenter to behold a ship, on the building of which he had labored, taken away before his eyes, and he, unpaid for his work, told to look to a Bankrupt Contractor.

Mr. Wilkins explained that the Report did not go quite so far as the Hon. gentleman seemed to imagine. He (Mr. W.) could not see why in the case supposed, a distinction should be drawn between the Ship Carpenter and the House Carpenter.

Mr. Marshall could not agree exactly with Mr. Wilkins, and proceeded to show that there was a distinction—a very wide distinction—in the relative positions of these mechanics respectively to their employers.

Mr. Churchill thought the country had samples before it, showing the necessity for protecting the rights of the Ship Carpenter and laborer; and referred more especially to the case of a certain builder who had absconded from the head of Bedford Basin, leaving carpenters and laborers in the lurch, minus large portions of their wages. This was a growing evil, and called for remedy.

Mr. McDonald differed, in this instance, from the hon. and learned member for Pictou, and could detect a very broad distinction between the cases of the ship carpenter and house carpenter, which difference he (Mr. McDonald) proceeded to explain at length. He agreed with the hon. member for Annapolis, that the remedy asked for by petitioners would at least put a stop to a reckless system, by which hundreds of poor workmen were yearly ruined.

Dr. Webster thought that all trades and professions should be alike protected.

Mr. Tobin had already known cases in the United States where the ship carpenters, by whom a vessel had been built, when the contractor had absconded, had actually seized upon the vessel and retained it until paid.

On motion, by Mr. Wilkins, that the petition be received and adopted.

Mr. Johnston moved, in amendment, that it do lie upon the table.

Amendment lost, on division of the House, 18 to 17.

An original resolution, that the report be received and adopted—being put, there appeared for 30, against 11.

SATURDAY, MARCH 1.

The Hon. Provincial Secretary asked leave to lay upon the Table of the House, a Communication from Chairman of the Railway Board respecting extension of the Railway into the North end of the city. Communication was accompanied by estimates of the cost of the work. Also, asking the Government to move in the matter of paying for land already taken for Railway purposes.

The Provincial Secretary suggested that the City and County authorities should be consulted upon this subject.