

From the Tablet
**THE
 EDUCATION OF THE POOR.**

Concluded.

Let us now turn to another district—Wolverhampton—which is thus described by Mr. Horner:—

"Among all the children and young persons I examined, I found, with very few exceptions, that their minds were as stunted as their bodies; their moral feelings stagnant. The children and young persons possess but little sense of moral duty towards their parents, and have little affection for them. One child believed that Pontius Pilate and Goliath were apostles (hear, hear); another, 14 or 15 years of age, did not know how many two and two made. In my evidence taken in this town alone, as many as five children and young persons had never heard even the name of Jesus Christ. (Hear.) You will find boys who have never heard of such a place as London, and of Wellenhall (only three miles distant,) who never heard of the name of the Queen, or of such names as Wellington, Nelson, Bonaparte, or King George." "But" (adds the commissioner,) "while of Scripture names I could not, in general, obtain any rational account, many of the most sacred names never having been heard: there is a general knowledge of the lives of 'Dick Turpin' and 'Jack Sheppard,' not to mention the preposterous epidemic of a 'hybrid negro song.'" "This he (Lord Ashley) supposed was Jim Crow. (Laughter.) Mr. Horner went on to say—"The Master of the British School says, 'I have resided as a teacher for the last six years, during which I have observed that the character and habits of the numerous laboring poor are of the lowest order.' The master of the National School says, 'besotted to the last degree.'" He then went to Wellenhall, and there it was said—"A lower condition of morals cannot, I think, be found—they sink some degrees (when that is possible) below the worst classes of children and young persons of Wolverhampton; they do not display the remotest sign of comprehension as to what is meant by the term of morals." Then, of Wednesfield, it is said the population are "much addicted to drinking; many besotted in the extreme; poor dejected men, with hardly a rag to their backs, are often seen drunk two or three days in the week, and even when they have large families"—"The same profligacy and ignorance at Darlston, where we had the evidence of three parties—an overseer, a collector, a relieving-officer—that there are as many as 1000 men in Darlston who do not know their names—only their nicknames." (Hear.) But then it was said, that in Bilston things were much better. It was remarked that the "moral condition of children and young persons, on the whole, were very superior to that in Wolverhampton;" he excepts, however, "the bank-girls, and those who work at the screw-manufactories." Among them, are "great numbers of bastards;" the "bank girls" drive coal-carts, ride astride upon horses, drink, swear, fight, smoke, whistle, sing, and care for nobody." (Hear.) If things then were better in Bil-

ton, it was owing to the dawn of education, "to the great exertions of the Rev. Mr. Fletcher and the Rev. Mr. Owen, in the church; and Mr. Robert Bew (chemist,) and Mr. Dimmack (iron merchant,) among the Dissenters." "Thou, as to Sodom, it was remarked, "children and young persons," says the rector, "grow up in irreligion, immorality and ignorance. The number of girls at mailing considerably exceeds that of the boys; it may be termed the district of female blacksmiths: associating with adults, and persons of the opposite sex, they naturally fall into their ways; and drink, and smoke, swear, &c. &c., and become as bad as men. The men and boys are usually naked, except a pair of trousers; the women and girls have only a thin ragged petticoat and an open shirt without sleeves."

We might fill our paper with this kind of evidence, and after all we should be carrying the reader along one unvarying deadly jungle of immorality, ignorance, and brutality. Here it is that Hell has had its kingdom undisturbed.—There has been no lack of wealth in this country to provide all necessary means.

There has been no lack of power—for "the Protestant interest" has had the Legislature absolutely at its command while this infernal state of things has been growing up. There has been no opposition on the part of the law, which, along with the administration of it, has been passively favorable to whatever individual instructors might think fit to accomplish.

There has been no growing disinclination to hear about religion, no fanatical atheism as in France, no positive aversion, (more than that which the world always has exhibited and always will exhibit,) to the doctrines and practices of religion. Wherever efforts have been made there has been an abundant harvest. Methodists, Anglicans, Catholics—all have reaped in exact proportion to their labor. Everywhere, or almost everywhere, there have been a vague disposition to receive religion, and a willingness to receive instruction. But with all these means and all these favorable circumstances, what has been the result? Why, that with a brutality that now everywhere prevails and triumphs among the victims of neglect—Protestantism has, with a deliberate selfishness rarely seen in the annals of the world, handed over these immense masses of unfortunates to misery in this world, and eternal damnation in that which is to come.

Look at the contrast in Ireland. Little more than half a century has elapsed since it was criminal to build a school in Ireland for the education of the Catholic poor. Much of course—especially in the poorer districts—remains to be done before the condition of affairs in Ireland can become exactly what one would wish it. But the exertions that have been made by the clergy and people—that is the poor—in Ireland, have been literally immense. With little extrinsic aid, with poverty at the right and the left, we have no doubt that, in proportion to the means at the command of each, ten times as much has been accomplished in one province of Ireland

as in the entire kingdom of England. Could what we have now printed be given as in any degree approaching to a faithful picture of the town population of Ireland? Take Waterford for example, and compare it with Leeds or Sheffield. What the latter are we have just had official information. Waterford is infinitely poorer than Leeds or Sheffield. Its Catholic population in particular comprises a great mass of the sorest poverty and wretchedness; and in Waterford, as well as in any English town, trade is decaying, or at least is in anything but a prosperous state. In Leeds and in Sheffield it may be said that a new population has sprung up, which has not yet had time to be brought under the yoke of discipline. So we may say, in Waterford, there is a new population—that is, a population which it was all but high treason to instruct two generations ago. In Waterford, as in Sheffield and in Leeds, every thing has had to be created in our own time—but with this difference. In Waterford it has had to be created by Catholic Poverty; in Leeds and Sheffield, by the Protestant affluence of Princes. What is the condition of Leeds and Sheffield? We may say, shortly, that they are filled with a brutal and loathsome population, tinged with infamy from the dawn of childhood, growing up into hardened impicity, ending in pauperism and the most debasing drunkenness. Have we overcharged the picture! If we have, we have at least supplied the evidence to correct our exaggeration. But what is the condition of Waterford? The city is filled with the institutions of religion, created by voluntary zeal. There are hospitals and asylums for most forms of wretchedness. The poor are taught by lay monks, who are vowed to poverty and the service of the poor; and by nuns, who rival the Christian Brothers in zeal and efficiency. The poor are instructed, and the Catholic Churches are thronged to suffocation with pious worshippers in rags. Drunkenness is utterly unknown. By the last report for the year 1812 of the Temperance Society, placed under the patronage of the noble-spirited Bishop, Dr. Foran, there are, in Waterford and the immediately adjoining parishes, above thirty thousand persons pledged to total abstinence from intoxicating liquors. Crime is decreasing; the gaols are emptying—"there are now only 12 persons in the goal, including debtors"—the character of the offences which are still committed is become lighter and lighter, and disease is decreasing among the poor. But the most remarkable fact with regard to the moral condition of Waterford is this:—The knowledge of religion is so universal, and the disposition to practice its obligations so general, that those persons who do not comply with the injunctions of the Church to approach the sacraments at Easter, are individually known and marked for their delinquency. WATERFORD IS A CHRISTIAN CITY. There is not a Christian city in England.—There are Christians in many of our English cities, but in the main they are pagan to the heart's core.

To remedy this frightful state of things, Sir James Graham has laid before the

House the outlines of a plan relating to the education of the poor, in which we shall be able to discuss more fully and with more confidence when we see the plan itself clearly stated in a more formal shape. At present we can only promise to return to the consideration of this momentous subject without delay.

SCOTLAND.—*More Ross-shire Revivals.*—One of the Revival preachers is an old pensioner, who is compared by these enthusiasts to St. Paul, ay, set above the apostle of the Gentiles. He has perfected Skye, and is now purifying the mainland. He slays his thousands, and is often complimented after this fashion—"You have a long list of killed and wounded to-day." He prohibits dancing and all amusements, and makes frights of the women by forcing them to abandon all head-ornaments and cut their hair; when they fall, seized with the religious fit, (*a new falling sickness*;) the prophet says the devil within them is yielding to his power, and they are in the way to sin no more. At a late wedding one of these prophets rushed among the merry-makers, and, opening his mouth with a hollow groan and a loud voice, told them they were all on the road to hell! to hell!! every one of them; they had not yet been regenerated by the spirit of grace, and so they scemed from their cantrips & capering, and devilish trappings of plaids and ribbons. The poor bride fell motionless, and was the first carried off in the fit; the bridegroom became frantic, and was but little consoled by seeing more than half the assemblage, one after the other, affected in the same way; by what influence we know not, but the scene of innocent, happy mirth was soon changed into a den of howling and moaning that would be tedious to describe. The effect of the power, real or pretended in the preacher, is painfully and frightfully manifested in the yellings, tortures, convulsions, and appalling looks of the sufferers; but the cause of this effect is unknown.—Divines are silent, and scientific men talk of the mesmeric influence. It appears important that the facts should be submitted, if not to the General Assembly, at least to the general public.—*Tablet.*

EXTENT OF EPISCOPACY.—The Banner of the Cross, in his zeal to show the extent of Episcopacy, includes all the Roman Catholics! If there be this identity on the most cardinal point, viz. a clergy apostolically ordained, how can the Banner any longer countenance the schism, in which he himself is included! The amusing circumstances, however, is that the Roman Catholics do not recognize the Bishops of the Protestant Episcopal Church, but regard them as no more entitled to exercise Episcopal functions, than us poor dissenters. Here is courting on one side, and cold repulse on the other—Oxford, however, is clearing the way for a reconciliation.—*Presbyterian.*

Converts.—Two adults were baptized in Trinity Church last Sunday, and five others were admitted to first communion.—*Western Catholic Register.*