

Knowledge can be attained at any period, but without early moral training, habits of virtue and correct principles can scarcely be attained in after life.

In the year 1648, Dr. Humphrey of Amherst College says—

"A more Utopian dream never visited the brain of a sensible man than that which promises to usher in a new golden age by the diffusion and thoroughness of what is commonly understood by popular education. With all its funds, improved school-houses, and able teachers, and grammars and maps, and black-boards, such an education is essentially defective. Without moral principle at bottom, to guide and control its energies, education is a sharp sword in the hands of a practised and reckless fencer. I have no hesitation in saying, that if we could have but one, moral and religious culture is even more important than a knowledge of letters; and that of the former cannot be excluded from any system of popular education without infinite hazard. Happily the two are so far from being hostile powers in the common domain, that they are natural allies, moving on harmoniously in the same right line, and mutually strengthening each other."

In the same year Mr. R. B. Hubbard says—

"In education, moral culture as far surpasses in importance every other department, as eternity exceeds in duration, time. The history of the past is conclusive upon this point. 'The people of Athens,' says a popular writer, 'constituted one great adult school. Orators, Poets, and Philosophers, were their teachers. The facts of their history, the achievements of their heroes, the glories of their ancestors, were all treasured up in their memories, in the enduring forms of eloquence and poetry. The poems of Homer and Euripides and Pindar, together with maxims of philosophy and sentiments of virtue, were inscribed on the living tablets of the Grecian mind. Yet Greece is no more. Science, art, genius, taste, intelligence, could not save her. In the days of her comparative ignorance, and barbarism, she was free. Cultivated, refined, intelligent Greece was enslaved. Modern France affords abundant proof, that intellectual light may blaze with meridian splendor, without casting one ray of hope upon the darkness of moral pollution. If then we would shun the rock upon which other nations have split, it becomes us early to infuse into the youthful mind a love of virtue and holiness. And how can this best be accomplished? How better, than by making the Bible a text-book in all our schools? Let the teacher take from the Bible his code of laws, his moral precepts. Let him go to the same unerring guide for motives to action. Let the great law of love be the law of the school-room; and we may hope for the happiest results. And why should not the Bible be admitted into the School room? A book which contains more valuable moral precepts, more beauty and sublimity of thought and expression, more genuine poetry, more true philosophy, than all other books combined."

"Most wondrous book I bright candle of the Lord: Star of eternity! only star By which the bark of man could navigate The sea of life, and gain the coast of bliss Securely! Only star which rose on Time, —and to the hills of God."

The eternal hills, pointed the sinner's eye."

In the year 1644, Prof. C. E. Stowe, of Portland, says—

"The nature of the mind requires that instruction in the Christian religion should make an essential part of every system of education, whether in the family, the district school, the high school, the university, or the professional seminary. We cannot expect to receive the human mind from the necessity of having some kind of religious faith. This being the fact, a system of education, which excludes attention to this part of the mental constitution, is essentially incomplete as a system of military tactics that has no reference to fighting tactics, a system of mechanics which teaches nothing respecting machinery, a system of agriculture that has nothing to do with planting and harvesting, a system of astronomy which never alludes to the stars, a system of politics which gives no information on government; or anything else which professes to be a system, and leaves out the very element necessary to its existence."

The history of all ages, of all nations, and of all communities is a continued illustration of this truth. When you find a nation that subsists without food of some sort, then you may find a nation that subsists without religion of some sort, and never, never before. How unphilosophical, how absurd it is, then, to pretend that a system of education may be complete, and yet make no provision for this part of the mental constitution! It is one of the grossest folleries which the wickedness of man has ever led him to commit."

In the same year the Hon. Horace Mann says—

"And finally by the term Education, I mean such a culture of our moral affections, and religious susceptibilities, as in the course of Nature and Providence, shall lead to a subjection or

conformity of all our appetites, propensities and sentiments, to the will of Heaven. Society is responsible. Legislators and rulers are responsible. In our country, and in our times, no man is worthy the honoured name of a statesman, who does not include the highest practical education of the people, in all his plans of administration."

In 1845, Dr. Hawes, of Hartford, says— "I say Christian education; because I have not the slightest confidence in any other; least of all, have I any confidence in that half infidel, mongrel system of education, which excludes the vitalities of Christianity, and foolishly, as wickedly, would train the minds of our youth without God and his Bible."

In 1846, Mr. Hooker, of Falmouth, says— "But what is more intellectual power without religious principle to give it the right direction? It is a mighty stream, more likely to desolate than fertilize—more likely to dash in pieces the fleets that float upon it, than bear them safely to the desired haven. Intellectual power is power for evil as well as good, and most sure to produce evil if the reins are dropped from the hands of religion."

In one of these years one of the Lecturers quoted the following striking passage from the report of Mr. Young—the Superintendent of Common Schools in the State of New York.

"Education consists of something more than mere instruction. It is that training and discipline of all the faculties of the mind, which shall systematically and harmoniously develop the future man, for usefulness and for happiness, in sustaining the various relations of life. It must be based upon knowledge and virtue; and its gradual advancement must be strictly subordinated to those cardinal and elementary principles of morality which are nowhere so distinctly and beautifully inculcated as in that book from whence we all derive our common faith. The nursery and family fireside may accomplish much; the institutions of religion may exert a pervading influence, but what is commenced in the hallowed sanctuary of the domestic circle, and periodically inculcated at the altar, must be daily and hourly recognized in the common-schools, that it may exert an ever present influence, and become thoroughly incorporated with the ever expanding character. The same incomparable standard of moral virtue and excellence which is expounded from the pulpit and the altar, and which is daily held up to the admiration of the family circle, should also be reverently kept before the mind and the heart, in the daily exercise of the school."

I might multiply quotations of similar import from these volumes to an indefinite extent—but I fear that I have already given too many for the space which can be conveniently allowed for my letter, and I think I have given enough to establish the truth of the proposition that every rightly planned system of education must regard man as possessed of a moral and religious nature, as well as an intellectual one. I will therefore close this communication made up of extracts by a quotation from a lecture by the late Dr. Hamilton, of Leitch, England.

"Man is something more than matter,—he is a spiritual being. He is accountable for the exercise of his liberty, possessing a choice of conduct. To draw out such a being for his duties, and his beliefs, and his prospects, must be a religious task. Any attempt to educate him save religiously, is a mockery and an insult. What is defended as secular education is most superficial, considering the depths of his soul; most incidental, considering the laws of his being; most temporary, considering the revolutions of his duration. Such a secular education need not say, there is no God! but it must not say there is one. Such a secular education need not say, that Christianity is a lie; but it must not say that it is the truth, and no lie! Such a secular education need not denounce the faith of an hereafter; but it, as a thing of an earthly *seculum*, (age) must never point to *secula seculorum*—(eternity.) I remain, Mr. Editor, Respectfully yours, A WESLEYAN."

March 25th, 1850.

Hon. H. Bell's Letter.

To the Editor of the Wesleyan.

Sir,—As you have thought proper to give me such a prominent place in your paper of the 21th inst., I hope you will permit me in self defence, through the same medium, to offer some explanation. Your motto "The real motive behind," placed over an article which refers particularly to me (but the writer of which had the candour afterwards to modify so as to exonerate me from any improper motive) would lead persons unacquainted with all the circumstances to suppose that I had been the author and promoter of some scheme or plot different from the cause explained and avowed in my place in the Legislature; especially as you gave only the charge, in connection with your own, not very kind nor liberal

comments, without the explanation of your contemporary of the "Sun."

Permit me then to inform you that the whole of your animadversions under the head "The fate of the College Bill in the Council," are so far as I am concerned, wholly inapplicable, and without the slightest foundation in fact. I had no consultation with any member of the Legislature, and know nothing of any purpose or scheme such as you have surmised. I deemed the mode of coupling two measures together, which should have been discussed separately, as an attempt to take from the Legislative Council that free and independent action in parliamentary proceedings which is their constitutional right; and resisted it accordingly. Your correspondent "Epsilon," has on this point, in your last number, fairly and fully stated my views, I need not therefore recapitulate what he has so correctly expressed.

That I have always been opposed to Denominational Colleges I have openly and steadily avowed. It was not necessary therefore for me to resort to any trick, or to conceal by any "devious move" "the real motive behind." I have been always ready, and ever will be while I have a voice in the Legislature, to avow and sustain my opinions on this subject, notwithstanding any censure, opposition or vituperation to which such avowal may subject me; and merely to shield myself from these I should not have deemed it necessary to trouble you with any remarks; my chief object is to prevent erroneous impressions being made on the minds of your readers.

In that portion of the press under the direction of violent political partisans, we are not surprised at the too prevalent attempt to misrepresent and blacken the characters of their opponents; but in your paper, professing non-political and religious, we expect candour, charity, and truth. Allow me then to say that in such a paper I am sorry to see charges made which in reality and verily have no foundation—such as for instance, that aid would be withheld from institutions because religion was taught in them. This charge I must most positively, unequivocally, and unreservedly deny. Such a thought, far less such a purpose never entered my mind, and I do not believe ever entered the mind, of any member of the Legislature, or of any of the Governors of that "bated" and unmercifully attacked institution, Dalhousie College. I can aver most positively that I never heard such a remark made, or such an intention avowed; and if you will persist in reiterating it, Mr. Editor, pray award my colleagues and myself the justice of publishing this disclaimer.—Permit me further to remark that you have taken much pains, and occupied much of your paper to prove what nobody denies—that aid is given from public funds to denominational institutions. But this aid is not given because they are denominational, but because they are educational. Would you give to the Catholics (I mean Roman) because they are Catholic—to the Calvinists because they are Calvinist—to the Unitarians because they are Unitarian? If these questions cannot (as I am sure they will not) be answered in the affirmative, assertions that such do receive aid prove nothing as to the principle. In England, Scotland and America the opinion is fast advancing, that secular, should be separated from religious instruction; not because religion is undervalued, but because the two cannot satisfactorily to all parties be united, and should therefore be taught in two schools instead of one. This opinion I know you will combat, but I have sufficient evidence to convince, at least myself, of the fact. A dispute on this point would be interminable, and my means and opportunities of defence are not equal to yours of attack. I only ask (and I think the request is reasonable) that you will not for the purpose of a-sailing those who differ from you in opinion, impute designs and motives which really have no existence but in your own imagination. If you will persist in doing this will it not look very like the real motive behind? I am, Sir, yours respectfully, H. BELL. Halifax, 25th, 1850.

ITALIANS AND THE JESUITS.—A New York journal says, these only who have intercourse with Italians can form adequate ideas of the extent of their antipathy to the Jesuits. They are detested as the most bitter enemies of Italy and of the liberty and happiness of mankind. The announcement of a recent concert to be given by some of the singers of the Italian opera for the benefit of the Jesuit institution in canal street caused strong excitement among the patriotic Italians. Indignant rhymes addressed to the singers were posted in the coffee-houses resorted to by the Italians. None of the opera company, except two or three who were compelled by a written contract, took part in the concert.

CHRIST AND ROME AT VARIANCE.—The commission of cardinals has thrown into prison fifty priests, for having administered spiritual consolation to the wounded republicans in the hospital during the siege. How unlike the Saviour, who, when upon earth, relieved the distressed, and who, as Judge of the earth, will reward with a welcome pardon those to whom he can say, "I was sick, and ye visited me."

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, necessarily, contain the names of new subscribers, or furnish some sure postage; and enclose us in confidence, with their proper stamps and address. The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the North West and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, April 6, 1850.

HON. H. BELL'S LETTER.

ELSEWHERE we have given insertion to a Letter of the Hon. H. Bell, animadverting on one of our recent articles, headed "The fate of the College Bill in the Council." In that brief notice we stated the FACT that the Hon. Gentleman had moved "that the further consideration of the Bill be deferred to that day three months, which was carried by a vote of 12 to 8—the President voting with the majority." In this connection alone does the name of the Hon. Mr. Bell stand in the article in question; it never having been used by us in the discussion on the educational subject before or since; and even in this instance it appears in quotation from a report of the sayings and doings of the Legislative Council. We did, however, speak of the "course pursued" as calculated to excite "grave suspicions," &c., and of our being "dissatisfied with the movement." We know what was in our mind when we penned these remarks. The hon. gentleman has construed them as if designed solely for himself. Now we intended them to bear as well on the course pursued by the Lower House in taking the two Bills together, as on that of the Council in so unceremoniously throwing out the grant for Collegiate and Academic Education. We had good reason to believe that there were some who were disposed to get rid of the obnoxious grants to denominational institutions at whatever cost; nor could we soon forget that the policy involved in the action of the Council had been advocated on the floors of the House of Assembly—i. e., to continue the grant to King's and to withhold assistance from the other institutions for a purpose we have already exposed. We are also free to confess, that, aware of the Hon. gentleman's opposition to denominational Colleges, we thought in regard to himself as the mover in this matter, that he considered, by throwing himself back on the constitutional privileges of the Council, he would as effectively, though less offensively to his friends, cripple the Institutions affected by the passage of the Resolution, whilst his own favoured and favourite Institution would be left comparatively untouched.—This was the "motive" which we thought was "behind"—a motive, considering the well known opposition of the hon. gentleman to denominational Colleges and his ardent advocacy of Dalhousie, which, at the utmost, would involve an error in judgment more than dishonesty of principle. If however we have misjudged him—if his only motive was to maintain the independence of the Council, we take pleasure in reading the phrase, "the real motive behind," though our views of the whole movement from first to last are not very much modified. We regret that we are compelled to notice other portions of the hon. gentleman's communication, which contain reflections on our-

selves which are wholly unwarranted. Though "in that portion of the communication," he says, he is "not surprised at the valent attempt to misrepresent the character of their opponents" our paper professing non-political grounds" he "expects candour, candour"—which, if there be any p remark, implies that we lack "candour and truth" whilst we "may and blacken the character of our opponents." Whatever becomes of "candour and truth," we hesitate not to say, that in this communication there is not "truth" neither misrepresented nor misrepresented character of any persons opposed. Where are our "charges" which and verity have no foundation for instance that aid would be withheld from institutions because religion was taught in them. "Such a thought, far less such a purpose," he assures us, "never entered my mind." When the hon. Mr. Bell alleges against us, that "we charges which in reality and verily have no foundation," he must excuse me if I do not produce any evidence against himself. As to what has entered into the mind of any member of the Council, he expresses only his own opinion, without arrogating to ourselves the right of forming some accurate idea of ourselves have heard and of the grounds advanced. We cannot call to mind who all are "Gentlemen" and if we could we affirm, that we have not had communication in their official relationship, and therefore, as such, made no charges against them. Not the "motive" or "purpose" entered into the mind of any person to withhold aid from Educational Institutions because religion is taught in them stands out prominently to us and which cannot with due regard be denied, that whilst, oppositional Institutions under Denominational pervasion, and in which the element is recognized, is openly a part of education is attempted on the country, of which religion forms no part, and in working of which, even the Sacred Scriptures—God's Word is not to be denied. This "principle" is not to be denied. We were scarcely prepared to hear, from the hon. gentleman's letter, that "we much pains, and occupied much of your paper to prove what nobody denies—aid is given from public funds to denominational institutions." Not only deny, but we have granted to these Institutions by leading men in the recent Session House was, that there was no national Institution in the western Union that received a State grant. Why, under this false assumption, States were held up as an example to us, and a whole battery was discharged against the names of learning! The names of our paper, from first to last, are not very much modified. We regret that we are compelled to notice other portions of the hon. gentleman's communication, which contain reflections on our-