

been more successful than in their laws respecting separate schools. Truly, I am very much of the opinion of a Free-Church Presbyterian friend, who remarked to me that he would rather see the establishment of openly infidel schools than the present system, which will admit of socialism or any other abomination being inculcated, and that under the hypocritical pretence of a religious sanction.

We repeat, then, our demand as loyal British subjects and conscientious Christians, for Protestant DENOMINATIONAL Schools—schools which shall not only be sneeringly *permitted* by law, but which shall receive *every aid and support therefrom*; that it gives to those secular schools that are uncorrupted by the least taint of positive religious influence; especially seeing that the advocates of distinctive religious schools are, at least, as loyal, peaceable, well-informed, and conscientious as their opponents.

Since the foregoing letters were written, the evidences increase upon me of the almost despairing feeling of many of our neighbours in the United States, as to the ultimate effects of their own irreligious Common School System. I much regret that want of space prevents my adducing any of them here. I cannot therefore better conclude, than by the following extract of a note I lately received from a high dignitary of the Anglican Church, who has personally witnessed the system he so severely condemns, and whose name, were I in circumstances to obtain his leave to use it, would add no small weight to his opinions. The italics are his own:—

“To educate immortal spirits on exclusively worldly principles, or what is speciously called *morality not absolutely nor exclusively built upon the Gospel*, is, in my opinion, to train him up, not for God or Heaven, but for the world, the flesh, and the devil.”

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