

many parents either imperfectly attend to, or totally neglect the religious instruction of their children!—And, with regard to the Pastors of the Church, Schools, especially those over which they can exercise some controul, are the very places where they can best and most effectually enforce this duty. If we look into the constitution of those Charity Schools which the guardians of the Church of Christ on earth are so anxiously seeking to spread over the world for the education of the poor, we shall find that religious instruction forms a prominent part of the system. Even those who once imbibed the fanciful notion of the founder of the Lancasterian system, of excluding all religion from Charity Schools, have found it necessary to abandon so absurd a plan—and do not now scruple to propagate peculiar dogmas in the shape of selections from the Bible.—If it be thought necessary, in Schools established by the wisdom and benevolence of the good and great of the land for the education of the lower orders of society, to incorporate that sort of instruction which constitutes the main branch of such an “enlightened education” as will prove “the corrector of error and prejudices, the parent of all right opinions, of all sound principles, the very fountain of truth and virtue,” upon what principle shall we deny it to those to whom the humbler classes look up for precept and example, and to whom consequently it is most important that such great and valuable advantages should be conveyed?

We shall not further pursue this part of the subject—but proceed to examine the opinions of our author, as expressed in his essay, with regard to Collegiate Institutions. The same eagerness which we have already noticed, coupled with an uncontrollable itching to heap censure on the head of an individual, has induced him so to mix up his strictures on a particular Institution and on a particular man with his general observations, that it is difficult to select any one passage from which the exact nature of his opinions, on the particular subject of incorporating religious instruction with a Collegiate education, may be gathered. We must therefore be content to select some detached portions illustrative of this point.

“Religion, say they, (i. e. the Patrons of the University) and we most cordially assent to the proposition, ought to form a main object in the education of youth. * * *

From the proposition that Religion ought to form a prominent part of education, it can never be deduced on any principles of legitimate reasoning, that the whole management and controul of it should be vested in the hands of the Clergy of a particular Church. But this, so far as we are able to discover, is the purport and amount of Dr. Strachan's reasoning in favor of the exclusive character of the University, for the erection of which, he has lately obtained a charter from His Majesty.”—p. 36. C. M. No. 2, vol. 1
 “We readily admit that the Professor should not be a Deist, much