

tions whose children attend, and when we have some who deny the Godhead of Christ how can we base christianity on teaching in which that Godhead is denied? There are other matters which Churchmen also think it essential to teach; such for instance as our Church Catechism. The official documents of the School System show that in other Countries a higher system of instruction prevails than here although we are told we follow the Prussian systemt. Why go for a system to Prussia a Country which rejects Episcopacy. But we do not follow even the Prussian System. In the Prussian Schools they are taught to study the life and death of Christ. The History of Christianity. The History of the Reformation. The Catechism. The compendium of Christs Doctrine. Thus then the course of teaching in the Prussian Schools testifies against us. It is said there may be an agreement with the Teacher to teach the Catechism, now there are various Catechisms in use among the various denominations, and can we imagine any one teacher with heart and belief teaching all these different Catechisms? He must do it as a mere matter of routine, or form, not of heart. Is it the way to Instruction to be taught by a man who teaches what he does not believe? He thought not. We are told we may have separate Schools but there could only be separate Protestant Schools where there Roman Catholic Teachers, but where there were Protestant Teachers, no matter of what demomination, there could be no separate Church School, thus the liberty was extremely limited. As then the Common School act effectually cuts us out from

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