

the more numerous. The time of the organization of the presbyterian church there is not known. But in 1705, Henry Brown obtained a grant for three hundred acres of land, which in 1717 he conveyed to certain persons in "trust for the benefit of a presbyterian clergyman in Edisto Island." In 1732, another donation was made for the benefit of a minister "who owns the Holy Scriptures as his only rule of faith and practice, and who, agreeably to the Holy Scriptures of the Old and New Testaments, shall own the Westminster Confession of Faith, with the Larger and Shorter Catechisms as a test of his orthodoxy, and that before the church session for the time being, before his settlement there as the rightful minister of the aforesaid church or congregation." The Scotch and Irish were also among the early settlers of Georgia.

From this slight and imperfect view of the several classes of people by whom our country was settled, it is evident that a broad foundation for the Presbyterian Church was laid from the beginning. The English puritans were all calvinists and many of them presbyterians. The Dutch were calvinists and presbyterians; a moiety, at least, of the Germans were of the same class. All the French protestants were calvinists and presbyterians, and so, of course, were the Scotch and Irish. Of the several classes, the Dutch and Germans formed distinct ecclesiastical organizations, and subsist as such to the present time. In a multitude of cases, however, their descendants mingled with the descendants of other presbyterians, and have entered largely into the materials of which our church is composed. The same remark applies to the descendants of the French protestants, who have generally joined either the episcopal or presbyterian church. The early influence of the New England puritans was, as has been seen, nearly confined to Long Island and East Jersey. Of those who settled in Jersey, a portion were, no doubt, inclined to congregationalism, others of them were presbyterians. All the ministers, according to Mr. Andrews, were of the latter class. The strict presbyterian emigrants, Scotch, Irish, Dutch, and French, laid the foundation of our church in New York, East Jersey, Pennsylvania, Maryland, Virginia, and the Carolinas, through which provinces, as has been shown, they were early extended in very great numbers.

EDUCATION.

For the Christian Examiner.

MR. EDITOR,

I am one of those who consider the neglect of education, in this fine province, as one of the principal causes of the evils, under which its inhabitants are now suffering. On this subject, our

rulers and legislators have much to answer for. Had proper attention been paid, in times past, to the education of the whole body of the people, instead of the distrust, division, discontent and misery that now prevail, we should have had confidence, union, satisfaction and happiness. I am willing to admit—indeed it cannot be denied—that the FAMILY COMPACT, like an incubus, press down and paralyze the energies of the people; and, till this is removed, we can expect neither happiness nor prosperity. I consider the neglect of education as proceeding from that source. If they do not consider ignorance the mother of submission as well as of devotion, they seem at least, determined that we shall have no more instruction than is necessary for the support of their cause, and the providing for their adherents. For more than ten years past, we have been amused, from year to year, with the hopes and promises of a better system of education; and yet what has been done? Absolutely nothing; for the late establishment of Grammar Schools—on paper—I consider a mere delusion. Look at the persons who are to put the system in operation, and say if it is at all likely that these schools will ever, under such direction, be beneficial to the country. I would call upon my countrymen to keep this subject in view; and, at the next general election, give their support to no candidate who is not known to be friendly to a liberal, moral and religious education. It is too late, in our days, to think of governing mankind by any other means than moral influence. On this subject, the following remarks from the *Montreal Morning Courier*, of July 13th, pleased me much.

"The engrossing object of free governments should be education; nations that are free, can only possess the guarantee of their freedom in public intelligence;—nations that are approximating to freedom, must look to a national system of education, as their only preservative from great troubles. Education of the masses should be the beginning and end of every statesman's creed. The people being the fountain of power, how indispensable is it, that the fountain should not be poisoned at its source by ignorance? If we apply these observations to Lower Canada, over what volcanic fires are we standing? Whilst in seeming security our dangers are of great magnitude. We are in the midst of a population to whom Common Schools are almost as a sealed book. If this lamentable state of things be suffered to continue, the inevitable state of things will be calamity; we may say the calamity has already overtaken us, for it is certain, if the Canadians had been intelligent, there never would have been rebellion. We wish the public mind in Canada could be awaken