

gone by, supported largely by contributions from Dr. Bray's associates, the S. P. G. and S. P. C. K. and other confraternities of our Church; and many God-fearing and truly loyal men and women were indebted to such schools for their education. A clergyman could then go into a public school and instruct the children of his own flock, and all others who chose to listen, in the principles of the Christian faith. Well do we remember the regular catechetical visits of the Rev. Mr. Waddell, the respected Presbyterian minister of Truro, to the public school in the days of our boyhood, and the kind and fatherly manner of the good old man. Well did he drill us in the Westminster Catechism, and far, far better would it be for many of our people now to enjoy such a privilege than to see their children daily puffed up with a smattering of all the ologies except theology.

But, now, all this is changed. It is true, schools have multiplied on every side, but we are not allowed therein to educate in a clear and definite manner the twofold nature of man.

But why is it that the true system of education is not, as a rule, insisted upon by Protestants, and in this Christian land? The Romanist will answer, just because they are Protestants, and in their jealousy of each other in general, and of Romanism in particular, have consented to strike out distinctive religious instruction from the common-school system of education.

But do the Romanists lose anything by this new system? Nothing as yet; for whilst religion is excluded from our own schools, it is well known that in various parts of the Province the order of Christian Brothers and the Sisters of Charity of the Roman Catholic Church conduct public schools on religious principles, and in their text-books, and otherwise, inculcate most zealously their own form of faith at the public expense. Not here only, but in the United States and Great Britain, are they making every effort to address themselves to the unprejudiced by getting into their hands the education of the young. Who can blame them for this? But where is our wisdom? "Surely in vain the net is spread in the sight of any bird." From various indications, we can see that the denominations around us will, for some time to come, obstinately thrust their heads into the sand, and fancy that because the Protestant ostrich can see no danger, the Roman Catholic hunter is equally blind. They—or many of them—will fight hard for the continued exclusion of definite religious instruction from the schools, and will strive to allow a generation to grow up in this Province with the dangerous impression that the Roman Catholic Church is the only one which cares or adequately provides for the religious education of the young; and large will be the harvest gathered in by the Romanists if this be allowed to go on. But is the Church of England to be thus blind?

In Prince Edward Island, it would seem, the want of definite religious instruction in the schools is making itself felt. Politicians are careful to mark the beat of the public pulse, and the Hon. J. C. Pope, in his electioneering card, thus alludes to the educational question:—

"Upon the important subject of Public Education, which now engages the attention of a large portion of our population, I consider it proper briefly to state my views. I am opposed to the endowment of any Sectarian Institution. I, nevertheless, consider it just, that so long as it shall remain the policy of the people of this Island to defray the cost of educating the youth of this Colony from funds raised by common taxation, the sum annually voted by the Legislature for Education shall be apportioned among the schools in which Education is imparted, and if elected, I shall advocate such amendments to the laws relating to public education as will entitle efficient schools—if open to the inspection of the Executive Government—to a share of the