

the sympathetic tears of the pupils, would go far deeper into the offender's heart than any severity of corporal infliction.

Scott's beautiful and touching picture of the character of a parish schoolmaster, in the *Tales of My Landlord*, and Galt's humble sketch of a similar character, in his scene from the early days of Sir Andrew Wylie, are no exaggerations of the wisdom and humanity which generally characterized the discipline of the Scottish schools.

The moral code which prevailed in these schools at the time to which I have referred, was no dry collection of maxims and precepts, but an emanation of the living principles of virtue and piety, from the lips, the heart, and the life of the teacher. In the daily instructions of the school, every principle of moral action was referred to its genuine source in the higher sphere of religion; the monitions of conscience were uniformly traced to their connection with the authority of Scripture and the will of God. A pure morality was always shown to spring from a sound and intelligent piety.

Our New England district schools have, within the last twenty years, undergone a decided melioration, as regards government and discipline. But, in too many instances, we yet see either a fatal relaxation of authority, and a corresponding scene of disorder and wrong-doing, or an habitual resort to severe castigation, and a consequent deadening of the heart. Moral instruction, notwithstanding the express requirements of State legislation to that effect, is either wholly neglected, or limited to the mechanical repetition of abstract and uninteresting precepts, or to the study of a manual of moral philosophy, to be recited by the pupils to the teacher, instead of being a living influence poured from the heart of the teacher into those of his pupils, and thus becoming a breath of life to the soul.—*Massachusetts's Teacher.*

## Educational Intelligence.

### CANADA.

#### MONTHLY SUMMARY.

At a recent Convocation of McGill College the Vice Principal presented the candidates for graduation—Messrs. Gould, McLaren and Kershaw, in a highly complimentary speech; and having taken the usual obligation, they were severally "capped" by the Principal as B. A.'s amidst loud applause. The Dean of the Faculty of Medicine (Dr. Holmes) read the Prize list in that Faculty. The fortunate competitors were Messrs. Henry Jones, Laberge and Church. The Dean next read the names of gentlemen who had passed their primary examination, and also the names of the candidates for graduation. These latter were addressed by Dr. Hall. The graduates, Messrs. Lee, Stevenson, Henry, Jones, Laberge, Hamel, Dupuis, Kirkpatrick and Kollmyer, were then severally presented and capped Doctors of Medicine. Professor Abbott announced that in the Faculty of Law, Mr. Gardner in the senior class, and Mr. Daly in the junior class had taken prizes. He also presented Messrs. Gardner, Snowdon and Barnston, graduates, who were each capped B. C. L., by the Principal. Professor Abbott then delivered a short and appropriate address to the graduates. The Hon. Judge Day announced that the University had determined upon conferring the following Honorary and *ad eundem* degrees. The Honorary degree of M. A. on T. A. Gibson, Esq., first assistant master in the High School. The Honorary degree of M. D. on G. D. Gibb, Esq., of London. The Honorary degree of Doctor of Laws on Sir Wm. Logan, Rev. B. Davies, and Charles Smallwood, M. D. of University College.—The Honorary degree of B. C. L. on Fredrick Torrance, Esq., P. R. Lafrenaye, Esq., and R. G. Lafamme, Esq., Professors and Lecturers in the University. The *ad eundem* degree of M. A. on the Rev. C. Bancroft, M. A., of Columbia College. The *ad eundem* degree of M. A. on James Barnston, Esq., M. D., of the University of Edinburgh. His Honor spoke in the highest terms of the services to science rendered by Sir Wm. Logan and Dr. Smallwood; and expressed his pleasure that the Faculty of Law had now been rendered complete by the consent of Mr. Justice Aylwin to take a chair in it. The Principal having delivered an eloquent and able address upon the duties and obligations of educated men, [see page 73] the Rev. Dr. Davies pronounced the benediction, and the assembly broke up.—John Langton, Esq., M. A. has been elected Vice-Chancellor of the University of Toronto.—The 16th session of the Normal School for Upper Canada commenced on the 15th instant. 117 candidates presented themselves for admission. The *St. Catharines Constitutionnel* gives a highly flattering account of the examination recently held in School Section No. 3, Township of Grantham, Mr. W. R. Biggs, lately of the Normal School, Teacher. A Sketch of the history of Common Schools in the City of Toronto is about being prepared by G. A. Barber, Esq., local superintendent.

### THE PROTESTANT EPISCOPAL SYNOD AND SEPARATE SCHOOLS IN UPPER CANADA.

#### *Extracts from the Bishop's charge.*

The system of education established in Upper Canada seems, at first sight, to have something very favorable in its general aspect. It proceeds upon the principle, that the great and indeed the first object of education is to give men and women such instruction as shall serve the purpose of their temporal advancement in the present life and shall enable them to pursue with efficiency any calling to which they may turn their attention. And so far as it furnishes the tools and instruments best adapted for the advancement of the scholars in the arena of social competition, it promises a fair measure of success. Religious subjects are not allowed to interfere with any of its arrangements, nor is the necessity of adopting any distinct religious teaching admitted. On the contrary, to avoid all such difficulty, the Gordian knot is cut, and the process of instruction is almost entirely secular, and confined to that description of knowledge and the practical utility of which there can be no doubt; and christianity and its doctrines are left to be dealt with by every one according to his pleasure.

This I believe to be a fair representation of the teaching of common schools in Upper Canada.—The system has assumed great dimensions, and no labor or expense is spared to promote its efficiency.

On referring to the Chief Superintendent's Report for 1854, I find the number of schools to be 3,244, being an increase of 243 upon 1851. The schools in which the Holy Scriptures are to any extent used, may be taken at two-thirds of the whole number, as there appears only a trifling difference since 1851,—showing that of the 3,244 common schools in Upper Canada in 1854, two thirds (2163) read the Bible, and one-third (1081) did not.

One new feature which I consider of great value, and for which I believe we are altogether indebted to the able Superintendent, deserves special notice; it is the introduction of daily prayers. We find that 454 schools, or about one-seventh of the whole number, open and close with prayer. This is an important step in the right direction, and only requires a reasonable extension to render the system in its interior, as it is already in its exterior, nearly complete. But till it receives this necessary extension, the whole system, in a religious and spiritual point of view, may be considered almost entirely dead.

I do not say that this is the opinion of the Rev. Dr. Ryerson, who, no doubt, believes, his system very nearly perfect; and so far as he is concerned, I am one of those who appreciate very highly his exertions, his unwearied assiduity, and his administrative capacity. I am also most willing to admit that he has carried the meagre provisions of the several enactments that have any leaning to religion, as far as seems consistent with a just interpretation of the law.

Fortunately this system, vicious as it is at present, may be very easily amended, and without losing a particle of its value, may be made to supply with efficiency all that is wanting.

1st. Let separate schools be admitted in all villages, towns, and cities, when required, and let the same privilege be extended to the country, whenever the population warrants their introduction.

2nd. Till this regulation take effect, let it be provided that all Public Schools, whatever, be opened and closed with prayer, and a portion of the Holy Bible be daily read; and farther, that the Lord's Prayer, the Apostle's Creed, and the Ten Commandments, be regularly taught in every such School; provided, nevertheless, that no child be compelled to receive religious instruction, or attend any religious worship to which his or her parents, shall on conscientious grounds, object.

These simple provisions would interfere with nothing of importance that exists in the present system, nor in any way disturb its elaborate machinery, which would apply as well as it does now to every exigency that might occur.—*Russell's Edition of the Charge.*

#### *Proceedings of the Synod.*

Rev. Mr. TOWNLEY moved that it be resolved that application should be made for the right of having separate schools being extended to the Church of England.

Mr. O'BRIEN seconded the motion.

Rev. Mr. PALMER said, that no man could be more strongly in favor of having religious education than he was, but after careful consideration, he had come to the conclusion that to attempt to obtain the establishment of separate schools for the Church of England was simply impracticable. He moved the following resolution in amendment:—