

party, since the matter was carried at the Board there has never been a discussion or dispute—they have allowed the Syllabus to be adopted, and in fact two of the ablest now work so well with me that they are of the greatest assistance in promoting the thorough Biblical instruction of the children. This is the more remarkable as in England the opposition is intensified by the feeling on the part of the political dissenters that the maintenance of religious instruction in the Board schools is against the arguments they use for the disestablishment of the National Church.

Sincerely hoping that the religious feeling in Canada and America will secure a return to religious instruction in the National Schools.

I remain, yours very truly,

FRANCIS PEEK.

P.S.—I may also say that I met Goldwin Smith, so well known in America, and found that he was an advocate for the secular teaching only, but the placing in his hands the papers that you now have, I imagine must have convinced him; for I noticed in a public address given by him recently, he advocated religious instruction being given in this way.

In the documents, that came duly to hand, we find a large body of valuable information in regard to religious instruction in schools, in the shape of (1) arguments in behalf of the Bible in the public schools. (2) Statements and statistics showing the complete success of the system in London. (3) Reports of Inspectors on examination in Scripture Knowledge. (4) Syllabus of instruction in religious Knowledge extending over three years. (5) Examination papers, giving all the questions for 1877. (6) Specimens of the answers given by the children in the different grades.

Under these six heads we have beside us material of a most important kind that might fill several numbers of our Magazine; but being restricted to a few pages our references and quotations at present must be brief.

Well worthy indeed of our attention in Canada are one or two paragraphs in which we find laid down with clearness and completeness the essence of education in its truest and highest sense:—"Education, as the word itself indicates, should be the drawing out of latent powers; and in the application of this process due consideration must be had to the age and circumstances of those brought under instruction, so that we may not prematurely tax the strength or overload the mind with more than it can assimilate. We find then in the child three powers waiting for development, namely, those of