

School History of British Empire. By William Francis Collier, L.L.D.

IV. PHYSICAL SCIENCE.

Lessons in Elementary Chemistry. By H. E. Roscoe, B.A., F.R.S.

Galbraith and Haughton's Manual of Mechanics. For First Division.

Rudimentary Mechanics. By Charles Tomlinson.

Ganot's Natural Philosophy. Ed. by Peck.

The Animal Kingdom. By Ellis A. Davidson.

How Plants grow. By Asa Gray, M.D.

V. MISCELLANEOUS.

First Lessons in Agriculture. By Rev. Dr. Ryerson.

Easy Lessons on Reasoning. By Archbishop Whately.

First Lessons on Christian Morals. By Rev. Dr. Ryerson.

First Book on Anatomy. By Calvin Cutter, M.D.

Three-Part Songs. By H. F. Sefton.

Manual of Vocal Music. By H. F. Sefton.

Mensuration. By J. H. Sangster, M.A., M.D.

Book-keeping. By W. R. Orr.

THE SCHOOL SYSTEM OF ONTARIO AND THE CHURCH OF ENGLAND BISHOPS.

From the Address to the Synod of the Diocese of Toronto, by the Right Reverend Bishop Bethune, June, 1872.

Speaking of the increasing spread of evil, and of the duty of the Church, under her Divine Master, to cope with it, the Bishop remarked:

"Her work is, confessedly, to lead fallen man to the true source of pardon, and to teach him to aim at the recovery of the moral image in which he was at first created. If the passions, and prejudices, and divisions of professing Christians themselves are a distressing hindrance to the attainment of this noble and dutiful aspiration, we have much in the condition of the world around us to warn and rouse us to a vigorous and united effort to arrest the increasing tide of sin and crime. The developments of a grossly evil spirit at the present day fill us with horror and alarm; the profligacy and wanton cruelty of which we hear so many instances, make us tremble for our social peace and safety.

"It is but right to enquire to what all this enormity of wickedness is traceable, that we may come if possible to the remedy. That is largely to be ascribed, as all must be persuaded, to the neglect of religious instruction in early life; to the contentment of peoples and Governments to afford a shallow secular education, without the learning of religious truth, or the moral obligations that it teaches. The child taught and trained for this world's vocations only, without a deep inculcation of the love and fear of God, and the penalty hereafter of an irreligious and wicked life, will have but one leading idea—self-aggrandizement and self-indulgence, and will be checked by no restraint of conscience in the way and means of securing them. Gigantic frauds will be perpetrated, if riches can thus be acquired; atrocious murders will be committed, if these will remove the barrier to unholiness and polluting connections, or cast out of sight the objects of jealousy and hatred.

"I have no disposition to reprobate this defect in the system of education, prevailing with the authority and support of Government among ourselves. I know the difficulty, the almost impossibility, of securing the temporal boon with the addition of the spiritual; how hard it must prove in a divided religious community to introduce among the secular lessons which are meant for usefulness and advancement in this world, that lofty and holy teaching which trains the soul for heaven. The irreverent and fierce assaults recently made upon a praiseworthy effort of the Superintendent of Education in this Province to introduce a special work for moral and religious instruction amongst our common school pupils, testify too plainly the difficulty of supplying that want. (Cheers.)

"I have confidence in the good intentions and righteous efforts of that venerable gentleman to do what he can for the amelioration of the evils which the absence of systematic religious teaching of the young must induce; so that we may have a hope that, from his tried zeal and unquestionable ability, a way may be devised by which such essential instruction shall be imparted, and the terrible evils we deplore to some extent corrected." (Cheers.)

In response to this portion of his address, the Rev. Dr. Ryerson addressed the following note to the Bishop. The note and the Bishop's reply are published with the consent of the writers:—

Toronto, July 1st, 1872.

MY DEAR LORD BISHOP:—

I feel it my bounden, and at the same time most pleasurable duty, to thank you with all my heart for your more than kind reference to myself in your official charge at the opening of the recent Synod of the Diocese of Toronto; and especially do I feel grateful and gratified for your formal and hearty recognition of the Christian character of our Public School System, and of the efforts which have been made to render that character a practical reality, and not a mere dead and heartless form.

It has also been peculiarly gratifying to me to learn that your lordship's allusions to myself and the school system were very generally and cordially cheered by the members of the Synod.

My own humble efforts to invest our school system with a Christian character and spirit have been seconded from the beginning by the cordial and unanimous co-operation of the Council of Public Instruction; and without that co-operation my own individual efforts would have availed but little.

Since the settlement of the common relationship of all religious persuasions to the State, there is a common patriotic ground for the exertions of all, without the slightest reasonable pretext for political jealousy or hostility on the part of any. On such ground of comprehensiveness, and of avowed Christian principles, I have endeavoured to construct our Public School System; such, and such only has been my aim in the teachings of my little book on Christian Morals; and such only was the aim and spirit of the Council of Public Instruction in the recommendation of it,—a recommendation to which the Council inflexibly adheres, and which it has cordially and decidedly vindicated.

I have the honour to be
Your Lordship's humble and obliged servant,
E. RYERSON.

To the Right Reverend Dr. Bethune,
Lord Bishop of Toronto.

Toronto, July 3, 1872.

MY DEAR DR. RYERSON,—I have to thank you for your letter of the 1st instant, received last evening, and to express my gratification that I had the opportunity to bear my humble testimony to your zealous and righteous efforts to promote the sound education of the youth of this Province.

I believe that in the endeavours to give this a moral and religious direction, you have done all that, in the circumstances of the country, it was in your power to accomplish. I was glad, too, to give utterance to my protest against the shameless endeavours to hold up to public scorn the valuable little work by which you desired to give a moral and religious tone to the instruction communicated in our Common Schools. If more can be done in this direction, I feel assured you would assume any reasonable amount of responsibility in the endeavour to effect it.

Wishing you many years of health and usefulness, I remain, dear Dr. Ryerson, very faithfully yours,

A. N. Toronto.

Rev. Dr. Ryerson, D. D.

NOTE.—This correspondence affords a striking instance of the fact that the very earnest discussions between the writers of these notes in past years, have not diminished in any way the personal respect and kindly feeling which happily exists between them. And it was so with the late venerable Bishop Strachan, with whom Dr. Ryerson more than once measured swords in days gone by. Among his very latest utterances on the Separate School Question in the Synod in 1856 he thus referred to the Head of the Education Department and his labours:—

"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 [3,246 in 1870!] schools 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 view, may be considered almost entirely dead. [The increase from 454 in 1856 to 3,246 in 1870, would have gratified the venerable prelate had he lived.]

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 out 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. *Charge of 1856, pp. 15, 16.*