

even assures us that they employ foulsome flattery to induce Baptists to abandon their system! Does the admission that they are in *involuntary mistake* or *misconception* amount to anything comparable to these charges?

After a thrilling reference to the persecutions of Baptists by Pedobaptists in former days, he proceeds, "Am I asked if I intend to charge the Pedobaptists of the present day with these monstrous proceedings? I reply that such a thought is far, very far, from my heart. Our brethren are now peculiarly friendly; but I presume not the less desirous that we should abandon our odious Anabaptism. They approach us, not with fetters and faggots, but with smiles and kindness. They say to us in effect, 'Do give up your principles as Baptists, and then we shall have no more difficulty. We love you as brethren, but your doctrines and practices are most unfortunate. They are indistinguishably odious.'"—p. 127. Thus he proceeds in a tone of taunt and sarcasm which is really disgusting after making the professions of regard for Pedobaptists which he makes; yet he courts the suffrages of Pedobaptists by persuading them that Open Communionists differ from them more widely than Close!

Z. F.

REVIEW.

REPORT OF THE CHIEF SUPERINTENDENT OF EDUCATION, CANADA WEST, FOR THE YEAR, 1855.

This volume is an elaborate statement of the practical character and issues of the admirable educational system, now so happily established in Upper Canada, under the able guidance of the Rev. E. Ryerson, D.D. Having, without any prepossessions in the Doctor's favour, closely and continuously scrutinized his official management, during the whole period in which he has been laying the foundation and building up our present system of Common School instruction—a system *already* abounding in precious fruit, and full of promise for the future; and finding, that for his efforts in the establishment and defence of this system, against all its open and secret enemies, Dr. R. has incurred the displeasure of Papal Episcopacy, all the Canadian *Sees* of which, are leagued against him, and often, by their plots and intrigues compelling him to feel the whole weight of the executive arm of United Canada, and finding, moreover, that the determination seems fixed, to crush Dr. Ryerson and the invaluable system of education which he has established, the time appears to have fully come, when every *press* and tongue that is with him should render him every possible assistance, that he may be strengthened in maintaining in all their integrity, the existing school regulations of Canada West. Most gladly, therefore, does the *Tribune* bear its testimony in favor of the sentiment, that the gratitude of all the friends of general education is due to the Rev. Dr. Ryerson, for "the just, equitable, and catholic basis on which our common schools are now established, and also for the great ability which he has ever displayed in defending the system against every dangerous assailant.

In accordance with the above, much satisfaction is

experienced, in presenting from the Report now under consideration, the following triumphant argument of Dr. Ryerson, against extending state support to sectarian schools:—

SEPARATE SCHOOLS.

While the general success of the school system during the year has been an increase over that of preceding years, the people of Upper Canada have evinced an unprecedented unanimity and determination to maintain it in all its integrity. It secures to all what all have a right to claim—equal and impartial protection. It provides equally for all classes of the community. No example of proselytism under its operations has ever occurred; and no charge of partiality in its administration has ever been substantiated. No less than 396 Roman-Catholic teachers are employed in teaching the public schools, and a corresponding or larger proportion of the superannuated teachers to whom pensions have been granted, are Roman Catholics.

A system of public instruction being founded upon the principle, that it is the duty of the State to provide for the school instruction of all its citizens, it follows, that none should be excepted from its advantages or obligations. If all do not need it, or do not desire to avail themselves of it, they are not the less obliged to support it, the same as all are required to contribute to provide court houses and the payment of the salaries of Judges, although many may never enter a court house nor seek the decision of a Judge.

In such a system, where there are diversities of religious opinion, the method is to have *combined secular* instruction, and *separate religious* instruction,—the State providing the former, and leaving the latter to the respective parents and religious persuasions of the pupils. In most cases, especially in America, the religious instruction (when given at all) is given at home, in Sunday schools, and in Churches. In other cases, religious instruction is also given in the school houses or elsewhere by the clergy or catechist of each persuasion at appointed times, such as will not interfere with the ordinary exercises of the school. This last is the national system in Ireland, and it is, for the most part, the system in Upper Canada, and will probably be so altogether. In such a system there is no interference with the religious convictions of any pupils in the schools, and therefore no reasonable pretext for separate schools. If public schools are founded at public expense and for the public good, no citizens can be separated from them without injury—injury in some degree to the public schools on the ground of support—but much greater injury to the parties separated, as being deprived of the advantages of the public schools and compelled to support other schools at greater expense and generally less efficient, and with the additional disadvantage of being severed and alienated from other classes of the community with whom their interests, position and future prospects are largely associated. It is only, therefore, for very grave causes that the State can be justified in allowing any portion of the population to be isolated from a system of public instruction. But where this is claimed with the avowed view to the interests of a religious persuasion, the answer is, "the State has nothing to do with the peculiar interests of sects, but has everything to do with the school education of its youth." The State equally tolerates and protects the former, but it largely provides for the latter. As, therefore, a system of public schools is based upon public interests, the members of no sect or re-