

# JOURNAL OF EDUCATION,

Upper Canada.



VOL. V. TORONTO, UPPER CANADA, OCTOBER, 1852. N<sup>o</sup>. 10.

## CONTENTS OF THIS NUMBER.

	PAGE.
I. Question of Religious Instruction, in connection with the System of Public Instruction in Upper Canada, . . . . .	145
II. Short Memoirs of Eminent Men. No. 3. Right Hon'ble Joseph Addison, . . . . .	148
III. MISCELLANEOUS.—1. The New School-house—Dedication Ode—(Poetry). 2. Brock's Monument. 3. The Duke of Wellington. 4. Guizot on Wellington and Napoleon. . . . .	149
IV. The Period of a Child's Education, . . . . .	151
V. The Claims of Universal Education, . . . . .	152
VI. EDITORIAL.—1. Economy of Public Schools in Canada. 2. Canadian Resources and Progress. 3. Great Results from Small Beginnings, . . . . .	152
VII. Descriptive Catalogue of the Maps and other School Requisites for Sale at the Educational Depository, Toronto— <i>Concluded</i> .—Cause and Effect, . . . . .	154
VIII. EDUCATIONAL INTELLIGENCE.—1. Canada Monthly Summary. 2. Educational Institutions, Toronto. 3. Schools in Brantford. 4. Huntingdon School Examination. 5. Belleville School Examination. 6. British and Foreign Monthly Summary. 7. United States Monthly Summary, . . . . .	156
IX. LITERARY AND SCIENTIFIC INTELLIGENCE.—1. Monthly Summary. 2. Wonders of the Universe. 3. Gigantic Telescope at Wandsworth. 4. Parliamentary Literati. 5. Effect of the Earth's Rotation on Locomotion. 6. Skill of Insect Builders. 7. Loyd's List a Century ago. 8. The New Suspension Bridge, . . . . .	158
X. Notice respecting the Abolition of Postage on the <i>Journal of Education</i> for Upper Canada. Advertisements, . . . . .	160

## QUESTION OF RELIGIOUS INSTRUCTION, IN CONNECTION WITH THE SYSTEM OF PUBLIC INSTRUCTION IN UPPER CANADA.

(From the Annual Report of the Chief Superintendent for 1851.)

The question of religious instruction has been a topic of voluminous and earnest discussion among statesmen and educationists in both Europe and America—has agitated more than one country on the continent of Europe—has hitherto deprived England of a national system of education, permitting to it nothing but a series of petty expedients in varying forms of government grants to certain religious denominations, while the great mass of the labouring population is unreached by a ray of intellectual light, and is "perishing for lack of knowledge" amidst the din of sectarian war about "religious education," and under the very shadows of the cathedral and the chapel. If I have not made this question a prominent topic of remark in my annual reports, it is not because I have undervalued or overlooked its importance. In my first and preliminary report on a system of Public Elementary Instruction for Upper Canada, I devoted thirty pages to the discussion of this subject (pp. 22-52,) and adduced the experience and practice of most educating countries in Europe and America respecting it. In preparing the draft of the school law, I sought to place it where it had been placed by the authority of Government and by the consent of all parties in Ireland—as a matter of regulation by a National Board,

regulations\* have been prepared and duly sanctioned, and placed in and with the guards which all have considered essential. These

### \*These Regulations are as follows :— CONSTITUTION AND GOVERNMENT OF SCHOOLS IN RESPECT TO RELIGIOUS AND MORAL INSTRUCTION

As Christianity is the basis of our whole system of elementary education, that principle should pervade it throughout. Where it cannot be carried out in mixed schools to the satisfaction of both Roman Catholics and Protestants, the law provides for the establishment of separate schools. And the Common School Act, fourteenth section, securing individual rights as well as recognizing Christianity, provides, "that in any model or common school established under this Act, no child shall be required to read or study in or from any religious book, or to join in any exercise of devotion or religion, which shall be objected to by his or her parents or guardians: Provided always, that within this limitation, pupils shall be allowed to receive such religious instruction as their parents or guardians shall desire, according to the general regulations which shall be provided according to law."

In the section of the Act thus quoted, the principle of religious instruction in the schools is recognized, the restriction within which it is to be given is stated, and the exclusive right of each parent and guardian on the subject is secured, without any interposition from trustees, superintendents, or the Government itself.

The common school being a day, and not a boarding school, rules arising from domestic relations and duties are not required; and as the pupils are under the care of their parents and guardians on Sabbaths, no regulations are called for in respect to their attendance at public worship.

In regard to the nature and extent of the daily religious exercises of the school, and the special religious instruction given to pupils, the Council of Public Instruction for Upper Canada makes the following regulations and recommendations :—

The public religious exercises of each School shall be a matter of mutual voluntary arrangement between the trustees and teacher; and it shall be a matter of mutual voluntary arrangement between the teacher and the parent or guardian of each pupil, as to whether he shall hear such pupil recite from the Scriptures, or Catechism, or other summary of religious doctrine and duty of the persuasion of such parent or guardian. Such recitations, however, are not to interfere with the regular exercises of the school.

2. But the principles of religion and morality should be inculcated upon all the pupils of the school. What the Commissioners of National Education in Ireland state as existing in schools under their charge, should characterize the instruction given in each school in Upper Canada. The Commissioners state that "in the National Schools the importance of religion is constantly impressed upon the minds of children, through the works calculated to promote good principles and fill the heart with love for religion, but which are so compiled as not to clash with the doctrines of any particular class of Christians." In each school the teacher should exert his best endeavours, both by example and precept, to impress upon the minds of all children and youth committed to his care and instruction, the principles of piety, justice and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry, frugality, chastity, moderation and temperance, and those other virtues which are the ornament of society and on which a free constitution of government is founded; and it is the duty of each teacher to endeavour to lead his pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above mentioned virtues, in order to preserve and perfect the blessings of law and liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices.—*General Forms and Regulations, &c., Chapter IV., Section 5. See Annual School Report for 1850, pp. 257, 258.*