

are treasured up in the heart of the grateful child, as the richest legacy earth can bestow. He blesses Heaven for the inestimable gift of a godly mother; and resolves, through divine assistance, to attain to holiness and heaven. And even of the wayward child, how often does the silent influence of a mother's love overcome the stubborn heart; and the seed sown in tears, and with trembling, bring forth fruit to the glory of God! Honoured is that mother, and thrice blessed her children, who, in the fear of the Lord, trains young immortals for the kingdom of glory. May the mothers whom I address be thus honoured, and their children be thus blessed!

Other influences tend to render the home of childhood lovely in retrospect. Who can estimate the value of a devoted brother or sister, whose liveliest sympathies are freely bestowed upon the mutual friend, and upon each other! Second only to a mother's love, is the pure flow of generous feeling from a sister's heart. Where harmony unites the members of the family—alas! that it should ever be otherwise—the source of happiness is sufficient to fill the mind with bright memories, and the heart with all the dear delights of mutual love. And when, superadded to congeniality of sentiment and feeling, the happy group are one in hope of future glory with the saints above, then may be experienced the “unity of the spirit in the bonds of peace.”

To the mothers of the land are committed the high and holy labours of love, which shall make the fireside the most attractive and lovely spot on earth; from which shall go forth a purifying and elevating influence, to cast a halo of glory on the future of our beloved country. Let me entreat the readers of the *Journal*, both mothers and children, to cultivate a spirit of entire consecration to the great work of mentally illuminating, and morally elevating the young of our own happy land, by making the influences of home such as themselves shall enjoy, angels delight to witness, and God shall bless to the glory of his name.—[*British Mothers' Journal*.]

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\*. Parties in correspondence with the Educational Department will please quote the number and date of any previous letters to which they may have occasion to refer, as it is extremely difficult for the Department to keep trace of isolated cases, where so many letters are received (nearly 800 per month) on various subjects.

## OFFICIAL REGULATIONS IN REGARD TO RELIGIOUS INSTRUCTION IN THE SCHOOLS.

As very many persons do not appear to be aware of the facilities provided by our present educational system for religious instruction in the Common Schools, we insert in this number of the *Journal of Education* the following official Regulations on the subject, adopted by the Council of Public Instruction, 3rd Oct., 1850:

“GENERAL REGULATIONS IN REGARD TO RELIGIOUS AND MORAL INSTRUCTION.—As Christianity is the basis of our whole system of elementary education, that principle should pervade it throughout. The fourteenth section of the common school act of 1850, 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 restrictions within which it is to be given is stated, and the exclusive right of each parent and guardian on the subject is secured.

“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.

Minute adopted by the Council of Public Instruction for Upper Canada, and printed on the inside cover of each School Register, on the 22nd April, 1857, in regard to RELIGIOUS INSTRUCTION:

“That in order to correct misapprehensions, and define more clearly the rights and duties of Trustees and other parties in regard to religious instruction in connection with the Common Schools, it is decided by the Council of Public Instruction, that the Clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own Church, in each Common School house, at least once a week, after the hour of four o'clock in the afternoon; and if the Clergy of more than one persuasion apply to give religious instruction in the same school house, the trustees shall decide on what day of the week the school house shall be at the disposal of the clergyman of each persuasion, at the time above stated. But it shall be lawful for the Trustees and Clergymen of any denomination to agree upon any other hour of the day at which such Clergyman or his authorized representative may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school.”

OPENING AND CLOSING EXERCISES OF EACH DAY.—The following regulations in regard to the opening and closing exercises of the day have been adopted by the Council on the 13th Feb., 1855, and apply to all common schools in Upper Canada:

“With a view to secure the Divine blessing, and impress upon the pupils the importance of religious duties, and their entire dependence on their Maker, the Council of Public Instruction recommends that the daily exercises of each Common School be opened and closed by reading a portion of Scripture and by Prayer. The Lord's Prayer alone, or Forms of Prayer provided, may be used, or any other prayer preferred by the Trustees and Master of each school. But the Lord's Prayer should form a part of the opening exercises; and the Ten Commandments be taught to all the pupils, and be repeated at least once a week. But no pupil shall be compelled to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Master of the School.”

It may be proper to add in this connection the following extract from a circular addressed to County Councils in 1850. Its counsels are no less salutary in 1858 than in 1850:

“In the great work of providing for the education of the young, let partizanship and sectarianism be forgotten; and all acting as Christians and patriots, let us each endeavour to leave our country better than we found it, and stamp upon the whole rising and coming generations of Canada, the principles and spirit of an active, a practical, a generous and Christian intelligence.”

## 2. NEXT SESSION OF THE NORMAL SCHOOL.

As intimated in the last number of this *Journal*, the next Session of the Normal School will not commence until the 8th of January, 1859. The present Session terminates on the 15th instant. The number of students in attendance was unusually large, not less than 196 having presented themselves for admission to the advantages of the Institution. It is confidently anticipated that the recent improvements in the programme of the course of study will contribute largely to the advancement of sound education throughout Upper Canada, as well as to the greater usefulness and influence of Teachers themselves.

## 3. TRUSTEES' SCHOOL MANUALS.

In reply to numerous applications for copies of the Trustees' Manuals of the School Act, we have to state that, as the old