

Religious Persuasions, or to place the common education of the youth under the exclusive control of the Clergy, may not be satisfied with this system; but, to those who are contented with the inculcation of the doctrines and spirit of the Ten Commandments, the Apostles' Creed, Lord's Prayer, and the discretionary use of the Holy Scriptures,* will, I am satisfied, regard our Common School System as established upon the proper foundation of the Common Christian faith of our Country, in connection with the common religious rights of all classes of its inhabitants. It is also to be recollected that our Common Schools are not boarding, but day, Schools; and, therefore, they can have nothing to do with those parts of Religious Instruction which belong to the parental fireside and the Christian Sabbath. The churches' and parents' duties are not merged in those of Common, as in that of Boarding, Schools. In Common School Education, therefore, the instructions of the parent and of the Church are to be taken into account, in connection with those of the Common School.

VIII.—THE THREE METHODS OF TEACHING IN THE COMMON SCHOOLS.

There are three distinct methods of teaching arising out of the arrangement of pupils in the Common Schools; the Mutual or Individual method, teaching pupils one by one; the Simultaneous method, teaching by classes; the Monitorial method, in which some of the more advanced pupils are employed to teach the less advanced. It is important to know which of these methods is adopted, or how far they are combined, in order to understand the character and efficiency of the Schools.† With this view, I introduced these heads into printed blank forms of local School Reports; but I have reason to believe that the distinctions, in respect to the methods of teaching have not, in all cases, been understood and, therefore, that the entire accuracy of the Reports cannot be relied on.

IX.—GENERAL CHARACTER OF THE COMMON SCHOOLS AND TEACHERS IN 1847.

It will be seen by referring to the statistical part of this Report, (Tables and Abstract D), that the Schools are classified as follows:—

1. Good, or first-class, schools;
2. Middle, or second class, schools;
3. Inferior, or third class, schools;
4. Separate, or denominational, schools.

There having been no standard fixed for uniformity of judgment on the different branches taught in the Schools, and the modes of teaching them, and for the uniform classification of Teachers, no very definite idea can be attached to this three-fold classification of the Schools.

1. *The Law provides that Teachers shall be divided into three Classes.*

The 41st section of the School Act of 1846 provides:

That the Teachers who shall receive Certificates of Qualification under this Act shall be arranged in three classes, according to their attainments and abilities, in such a manner as shall be prescribed by the Chief Superintendent of Schools, with the concurrence of the Provincial Board of Education, and the sanction of the Governor-General-in-Council.

*The Board of Education for the State of Massachusetts have the following remarks on this subject in their Report for 1847:—"It is not known that there is, or ever has been, a Member of the State Board of Education who would not be disposed to recommend the daily reading of the Bible, devotional exercises, and the constant inculcation of the principles of Christian morality in all Public Schools, and it is due to the Honourable Horace Mann, Secretary of the Board, to remember that, in his Reports and Addresses, and in whatever form he expresses his opinions, he proves himself the unshrinking advocate of moral instruction upon Christian principles."

†These various Systems of Instruction are explained in the First Volume of the Documentary History of Education in Upper Canada. See pages 89, 174, 244 and 252 of that Volume.