

tem, and to myself, in the relation that I sustain to it, I hope that you will insert a few passages from the remarks appended to this note, headed, "Question of Religious Instruction," which form the concluding section of my Annual School Report for 1851, lately laid before the Legislative Assembly, and now in press.

In this place, I shall only further add two remarks. The one is.—That, although you, and a few of the Clergy of your Church, write against our Public School System, many of the Clergy of the Church, and the great body of its Laity, are active and patriotic promoters of it as there is in Upper Canada; nor is there any other Church in Upper Canada indirectly deriving at this moment great benefit from that system. I do not believe that even a considerable party can be fomented in the Church of England itself, much less in the country at large, against our system of Public Schools.

My second remark is.—That if the School-tax-paying electors please, denominational Schools—and no others—may, according to law, be established in every City and Town in Upper Canada. The 11th clause of the 24th section of the School Act gives the Board of School Trustees in each of the Municipalities, unlimited power "to determine the number, sites, kind, and descriptions, of Schools which shall be established in each such City or Town. It, therefore, the Board of School Trustees in the City of Toronto choose to establish Church of England, Presbyterian, Methodist, Baptist, and other denominational Schools, they can do so, as I stated in the Appendix to my Annual School Report for 1850, No. 17, p. 309. The question is not, therefore,—as you have represented it,—whether there may or may not be denominational Schools in each City and Town in Upper Canada, but whether the Municipalities themselves shall judge and decide this matter; or whether they shall be compelled to do as you demand at the expense of those very municipal rights (or, as you advocate in to-day's *Churchman*, "democratic rights") guaranteed to them by successive Acts of Parliament.

I have the honor to be, Sir,
Your obedient servant,
E. RYERSON.

Toronto, 21st October, 1851.

The question of religious instruction has been a topic of voluminous and earnest discussion among statesmen and educationalists 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 Education 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, and with the guards which all have considered essential. These regulations have been prepared and duly sanctioned, and placed in the hands of all school authorities; nor have I failed from time to time to press their importance upon all parties concerned. It is, however, worthy of remark that in no instances have those parties who have thought proper to assail the school system, and my self personally, on the question of religious instruction, quoted a line from what I have professedly written on the subject, or from the regulations which I have recommended, while such parties have more than once pretended to give my views by quoting passages which were not at all written in reference to this question, and which contained no exposition of my views on it.

As some prominence has been given to this question during the year by individual writers, and some vague statements and notions put forth I will offer a few remarks on it in concluding the report.

1. My first remark is the system of common school instruction should like the legislature which has established, and the government that administers it, be non-sectarian and national. It should be considered in a provincial rather than a denominational point of view—in reference to its bearing up the condition and interests of the country at large, and not upon those of particular religious persuasions as distinct from public interests, or upon the interests of one religious persuasion more than upon those of another. And thus may be observed the difference between a mere sectarian and a patriot—between one who considers the institutions and legislation and government of his country in a sectarian spirit, and another who regards them in a patriotic spirit. The one places his sect above his country, and supports or opposes every public law or measure of government just as it may or may not promote the interests of his own sect irrespective of the public interests and in rivalry with those of other sects, the other views the well-being of his country as the great end to be proposed and pursued, and the sects as among the instrumentalities tributary to that end. Since, indeed, have gone to

the extreme of viewing all religious persuasions as evils to be dreaded, and, as far as possible, proscribed; but an enlightened and patriotic spirit rather views them as holding and propagating in common the great principles of virtue and morality, which forms the basis of the safety and happiness of society; and therefore as distinct agencies more or less promotive of its interests—their very rivalry tending to stimulate to greater activity, and therefore, as a whole, more beneficial than injurious. I think a national system of public instruction should be in harmony with this national spirit.

2. I remark again, that the system of public instruction should be in harmony with the views and feelings of the great body of the people, especially of the better educated classes. I believe the number of persons in Upper Canada who would theoretically or practically exclude Christianity in all its forms as an essential element in the education of the country, is exceedingly small, and that more than nine-tenths of the people regard religious instruction as an essential and vital part of the education of their offspring. On this as well as on higher grounds I lay it down as a fundamental principle that religious instruction must form a part of the education of the youth of our country, and that the religious instruction must be given by the several religious persuasions to their youth respectively. There would be no Christianity among us were it not for the religious persuasions since they, collectively, constitute the Christianity of the country, and, separately, the several agencies by which Christian doctrine and worship and morals are maintained and diffused throughout the length and breadth of the land. If in the midst of certain writers have said about and against sectarian teaching and against sectarian bias in the education of youth it is meant to proscribe or ignore the religious teaching of youth by sects or religious persuasions; then is it, the theory, it not the design of such writers to preclude religious truth altogether from the minds of the youth of the land, and thus prepare the way of raising up a nation of infidels? But if, on the other hand, it is insisted, as it has been by some, that as each religious persuasion is the proper religious instructor of its own youth, therefore each religious persuasion should have its own elementary schools, and that thus denominational common schools should supersede our present public common schools, and the school fund be appropriated to the denominations instead of to the municipalities; I remark that this theory is equally fallacious with the former, and is fraught with consequences no less fatal to the interests of universal education than is the former theory to the interests of all Christianity. The history of modern Europe in general, and of England in particular, teaches us that when the elementary schools were in the hands of the Church, and the State performed no other office in regard to schools than that of tax-assessor and tax-gatherer to the Church, the mass of the people were deplorably ignorant and, therefore, deplorably enslaved. In Upper Canada, the establishment and support of denominational schools to meet the circumstances of each religious persuasion would not only cost the people more than five-fold what they have now to pay for school purposes, but would leave the youth of minor religious persuasions, and a large portion of the poorer youth of the country, without any means of education upon terms within the pecuniary resources of their parents, unless as paupers, or at the expense of their religious faith.

3. But the establishment of denominational common schools for the purpose of denominational religious instruction itself is inexpedient. The common schools are not boarding, but day schools. The children attending them reside with their own parents, and are within the charge of their own pastors; and therefore the oversight and duties of the parents and pastors of children attending the common schools are not in the least suspended or interfered with. The children attending such schools can be with the teacher only from 9 o'clock in the morning until 4 o'clock in the afternoon of five or six days in the week-day and the whole of Sunday they are with their parents or pastors; and the mornings, and evenings, and Sabbath of each week, are the very portions of time which convenience and usage and ecclesiastical laws prescribe for religious studies and instruction—portions of time during which pupils are not and cannot be with the teacher, but are and must be under the oversight of their parents or pastor. And the constitution or order of discipline of each religious persuasion enjoins upon its pastors and members to teach the summary of religious faith and practice required to be taught to children of the members of each such persuasion. I might here adduce what is enjoined by the Roman Catholic, and the several Protestant Churches; but as an example of what is required, in some form or other, by the laws or rules of every religious persuasion, I will quote the 59th canon of the Church of England,—which is as follows:

"Every Parson, Vicar, or Curate, upon every Sunday and Holy-day, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the Articles of the Belief, and the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism. Fathers, mothers, masters and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. At, after

submitting himself, he shall willingly offend therein again, let him be suspended; if a third time there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And, likewise, if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, of the one sort of not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated."

The theory, therefore, of denominational day schools is as inexpedient on religious grounds as it is on the grounds of economy and educational extension. The demand to make the teacher do the canonical work of the clergyman is as impolitic as it is selfish. Economy as well as patriotism requires that the schools established for all should be opened to all upon equal terms, and upon principles common to all—leaving to each religious persuasion the performance of its own recognized and appropriate duties in the teaching of its own catechism to its own children. Surely it is not the province of government to usurp the functions of the religious persuasions of the country; but it should recognize their existence, and therefore not provide for denominational teaching to the pupils in the day schools, any more than it should provide such pupils with daily food and raiment, or weekly preaching or places of worship.

4. But, it may be asked, ought not religious instruction to be given in the day schools, and ought not government to require this in every school? I answer, what may or ought to be done in regard to religious instruction, and what the government ought to require, are two different things. Who doubts that public worship should be attended and family duties performed? But does it therefore follow that government is to compel attendance upon the one, or the performance of the other? If our government were a despotism, and if there were no law or no liberty, civil or religious, but the absolute will of the Sovereign, then government would, of course, compel such religious and other instruction as it pleased,—as is the case under despotisms in Europe. But as our government is a constitutional and a popular government, it is to compel no farther in matters of religious instruction than it is itself the expression of the mind of the country, and then it is authorized by law to do. Therefore, in the "General Regulations on the Constitution and Government of Schools respecting religious instruction," it is made the duty of every teacher to inculcate those principles and duties of piety and virtue which form the basis of morality and order in a state, while parents and school teachers and school managers are left free to provide for and give such further religious instruction as they shall desire and deem expedient. If with us, as in despotic countries, the people were nothing politically or civilly but slaves and machines, commanded and moved by the will of one man, and all the local school authorities were appointed by him, then the schools might be the religious teachers of his will; but with us the people in each municipality share as largely in the management of the schools as they do in making the school law itself. They erect the school-houses; they employ the teachers; they provide the greater part of the means for the support of the schools; they are the parties immediately concerned—the parents and pastors of the children taught in the schools. Who then are to be the judges of the nature and extent of the religious instruction to be given to the pupils in the schools; these parents and pastors, or the Executive Government, counselled and administered by means of heads of departments, who are changed from time to time at the pleasure of the popular mind, and who are not understood to be invested with any religious authority over the children of their constituents?

(To the Editor of the Canadian Churchman.)

APPOINTMENTS TO THE RECTORIES.

DEAR SIR,—A Presbyterian of deservedly high standing in this Diocese lately suggested a scheme with respect to the subject of election to the Rectories, which, in my opinion, is infinitely superior to any I have yet heard of. He proposes that in every Deanery there should be a Council consisting of three senior Clergymen, whose duty it would be to advise with the Bishop, in the case of a vacant Rectory; the consent of both parties being necessary to the filling up of the vacancy. The whole matter to be conducted confidentially; thus avoiding the unpleasant feelings which must arise if there should be a public controversy respecting the merits or demerits of the parties proposed. Now it seems to me that this is an excellent plan; for, along with avoiding the miserable canvassing and degrading collisions which must ensue if the appointments are made by a great number, and which will keep the best men from entering into the contest, there is also the surest guarantee that can be given that the most suitable men will be appointed. It stands to reason, that the three Presbyters residing in a District must have a far better idea of the character of a vacant parish, and the qualities required in an individual to fill it successfully, than strangers to that District can possibly have; and that, therefore, their knowledge would be of the greatest use to the Lord Bishop.

Trusting that these suggestions may receive due consideration,

I remain faithfully yours,

A RECTOR.

Canada West, November 21st, 1851.

Trinity College.

THE Annual Examination for Matriculation and for Scholarships will commence on Monday, October 3rd, 1853.

The following Scholarships will be open to competition:

Five Divinity Scholarships, tenable for four years, viz., one of £30 currency per annum; two of £25; two of £20. The holders of these Scholarships will be required to reside for four years, during the two first of which they must attend the lectures in the Arts course.

One Law Scholarship, of the value of £30 currency per annum, tenable for three years, on condition of regular observance of terms and lectures, and good conduct.

Candidates for Matriculation must have entered upon their sixteenth, for Scholarships on their seventeenth year.

All persons presenting themselves for examination must produce testimonials of good conduct.

N. B.—Early application should be made to the Provost for the subjects of examination and any other information desired, by all who intend to present themselves as Candidates either for Scholarships or for admission.

Toronto, November 4th, 1852.

1-a-m

Medical Works.

Wilson on Syphilis,	£0	11	3
Simon's General Pathology,	0	6	3
Neligan on Diseases of the Skin,	0	5	0
Gregory on Eruptive Fevers,	0	16	3
Eberle on Children,	0	15	0
Taylor on Poisons,	0	15	0
Graham's Elements of Chemistry, Part I,	0	7	6
Burns' Principles of Midwifery,	1	4	0
Mey's Treatise on Obstetrics,	0	17	6
Pereira's Materia Medica and Therapeutics, Vol. I,	1	0	0
Watson's Practice of Physic, 6th ed.,	0	16	3
Dunghson's Medical Dictionary,	1	0	0
Dewees on Females,	0	15	0
" " Children,	0	14	0
Sargents Minor Surgery,	0	7	6
Sharpey and Quain's Anatomy, 2 Vols.,	1	12	6
De La Roche's Geological Observer,	1	2	6

For Sale by

HENRY ROWSELL,
Bookseller & Stationer,
9, Wellington Buildings,
Toronto, 4th Nov., 1852.

CHURCH OF ENGLAND PROPRIETARY SCHOOL.

At a Meeting of the Council on Thursday, the 13th of August, the following Minutes were passed:—

2. Resolved.—That for the reasons herein stated, the Council having been compelled to relinquish their plans, the Church of England Proprietary School is hereby given up accordingly.

3. Read a proposal from Mrs. Poetter, offering to open a School upon the same plan as that intended for the Church of England Proprietary School.

Whereupon it was resolved:—

"That inasmuch as the Council had intended to place Mrs. Poetter at the head of the Educational Department of the Church of England Proprietary School, they have the less hesitation in according to Mrs. Poetter's proposal, and they hereby allow her to state that she has their sanction for using their name, and they hope that her exertions may meet with that success which she so well deserves."

THE TORONTO LADIES' SCHOOL.

LADY PRINCIPAL:

MRS. POETTER.

ASSISTANTS:

2nd English Teacher,	Mrs. LIDDELL.
3rd English Teacher,	Miss KENNEDY.
French,	Madlle SIMON.
Master for Writing and Arithmetic,	Mr. EBBELS.
Master for Drawing,	Mr. BULL.
Master for Music,	Mr. STRATHY.
Master for Singing,	Mr. HUMPHREYS.

In consequence of the number of Shares not having been taken up for the Proprietary School, the Council had been compelled to relinquish their plans, and Mrs. Poetter has therefore undertaken, with their sanction, the present Establishment, under the same system as the Proprietary School, and on the same Terms, without the liability of the shares.

The Studies will include a thorough English Education, with French, Italian and German, Music, Singing, and Drawing. Wax Flowers, Embroidery, and all kinds of Plain and Ornamental Needle Work, are also taught.

A Lady will assist Mrs. Poetter in taking charge of the Boarders, whose sole duty will be to watch over the health and attend the comforts of those committed to her care.

TERMS.

(To be paid Quarterly, and in Advance.)

Education,	£15 per annum.
Finishing Pupils,	5 additional.
Boarding,	30

NO EXTRAS.

Boarders will be required to bring their Knife, Fork, and Spoon, Bedding and Towels.

Persons wishing for further information are requested to apply (if by letter post-paid) to Mrs. Poetter, York street.

Toronto, November 4th, 1852.

FOR SALE.

CHAMPAGNE from the celebrated Vineyards of Messrs. Bouche, Son and Drouet. "The Queen's Own."

THOS. BRUNSKILL.

Toronto, October 12th, 1852.