

ments about her laws and methods, may exercise a deep and lasting influence upon character. This distinction has been ably drawn in a paper read before the present meeting of the association, so that it is altogether unnecessary for me to further develop it. A single practical suggestion only I throw out in illustration, viz., with regard to the strengthening of the powers of observation, and therefore of the capacity for the enjoyment of Nature, and of reverent fellowship with her, which can be effected outside the walls of the school. A botanical excursion, or vivid explanation of the way in which geologically the various features of some landscape actually in sight have been formed, may open up in the mind new interests and ideas to be gladly followed up in after life. This method of teaching by occasional excursions is strongly recommended by Milton in his *Tractate on Education*, and practised to a considerable extent in Germany. The successful introduction of Arbor Day, through the wise foresight of the Minister of Education, proves the possibility of such occasional lessons in Nature. To return, however; without underrating for one moment the practical importance of Modern Languages, it is undoubtedly to the thought and history of the ancient world that we must turn for educational influences of the highest kind. Acquaintance with French and German literature can no more equal in educational value living contact with the thought and motives of the ancient world than a tour in our own fair Province can supply the advantages of extended travel. I trust that I shall not be misunderstood as detracting from the great practical utility, and therefore importance, of the modern languages. It is unnecessary at the present day to plead for what is universally accepted. I speak only of their value for purpose of education in the strict sense of the term. It is, of course, a truism to assert that our modern thought and existing society have been profoundly influenced in every part by the three great streams of culture we inherit from the Greek, the Roman, and the Jew. To gain, however, any real insight into the nature of this influence—to see how the self-culture and analysis of the Greek, the consecration to law and the orderly discharge of the duties of citizenship, which forms the distinguishing characteristic of Rome, the revelation of man's capacity for fellowship with God, and for co-operating with him for the building up on earth of a divine kingdom, which is the special dignity of the Jew, formed three indispensable factors in the necessary education of the race in its duties to self, to society, and to God; further, to gain even a faint glimpse of the way in which the mingled waters of these three streams flow on together in the Christian culture of to-day, because they have been united and harmonized in the person and influence of the perfect Man, is to gain an insight into the divine plan on which the education of the race has actually been based, the educational value of which can hardly be over-estimated.

I would not be supposed for one moment to undervalue the importance of the advance which has been made by the great improvement made of recent years in the various departments of professional and technical training. In this way has been rolled back a reproach often too justly levelled against our educational systems, that they failed to qualify their students for the actual occupation in which they were to engage. To fit men to discharge in the best and most efficient manner the various duties which devolve upon them is a side of education the neglect of which brings swift retribution with it. So far from minimising, I would strongly advocate the increase of these practical subjects of training; such subjects as book-keeping, hygiene, and the elements of sanitary science, the practical application of chemistry, and, for girls, domestic economy in its various departments, appear to be eminently deserving of more systematic treatment than they yet have received. I simply claim that such subjects do not exert the same influence upon character

as is done by classical, historical, and scriptural studies, whose foundations lie deep down in the past development of the race: and that the development of character is a part of education of vital importance to the well-being of society. The true strength of a state undoubtedly lies in the character of its citizens, or, to quote the *Century* once more: "The prime cause of commercial dishonesty and political corruption is a false ideal of life; an ideal that puts the material interests of man above the spiritual, and makes riches the supreme effort of human endeavor, and the only efficient remedy is the establishment of a higher and more spiritual ideal." Such an ideal it is the function of education in its widest and most comprehensive sense to give, and I trust that the several types of education may be so harmoniously blended in our Ontario system that we may lead the van of progress towards this great and all-important end.

The treatment of my subject would hardly be complete without a few thoughts, however fragmentary, upon the direct bearing upon character for good or evil of the actual methods of imparting knowledge. The qualities which it is specially given to school life to develop are, I suppose, courtesy, fidelity and thoroughness in work, truthfulness and integrity, together with reverence for all that is really deserving of its bestowal. The grand old adage, *maxima pueris debetur reverentia*, which even the most degraded of men in some sort recognize, recalls the fact that the personal character of the teacher or teachers will largely reproduce itself in such matters amongst the pupils. A thoroughly enthusiastic teacher, who is scrupulously conscientious about his own preparation, will become a very fountain of energy to dissipate that mental apathy of which boy-nature is often painfully conscious, and against which it often struggles manfully to but little purpose. Youth responds eagerly to enthusiasm, and the fact is worth remembering. It is impossible to exaggerate the importance of the bearing upon character of thoroughness and freshness in methods of teaching, together with every precaution for absolute integrity and impartiality in all matters affecting examinations, etc. Even trifling carelessness in such matters is like the opening of a sluice-gate, and sets free a torrent which it may be next to impossible to stem. For example, the boy who crams up by rote the translation of a Greek or Latin author, and succeeds in imposing upon an examiner thereby, has received a lesson in dishonesty which it will be well for society and himself if he does not afterwards turn to further account.

One element for which sufficient allowance is perhaps not always made in regard to its tendency to foster carelessness in work is the necessary ignorance of scholars either as to the nature or the importance of the subjects which they are required to study. A short explanation with reference to these points before beginning a new subject, especially if it be well illustrated with a few striking examples, may do much good; e.g., if in beginning a classical author a few extracts in some good translation illustrating the most important features in the book were read to the class, their interest would be aroused and quickened. And again, in beginning Euclid, instead of allowing a child to flounder hopelessly by himself amidst the maze of definitions, postulates, and axioms, or to sink amid the difficulties of the *pons asinorum*, the attention of the class was called to the great practical utility of being able to construct accurately certain figures, e.g., by the aid of a pair of compasses, to trace out on a board an equilateral triangle, etc., and the scholars are encouraged to attempt in various ways to solve a problem apparently so easy, an insight into the marvels of Plane Geometry will be gained, which will go far to surmount later perplexities. It is, perhaps, hardly too much to say that children should never be sent to the dry pages of a book to make out for themselves some new object of study—the living voice of the teacher with a bright,