

confined to such books as are actually required for legislative purposes, and the balance of the books transferred to the joint library.

The Canadian Institute to hand over their collection to the joint library, receiving in consideration a suitable meeting room.

Regulations made by which students in all parts of the Province could share in the use of the books, due regard being had for their safety.

In this way a library could be in-

stituted, free to the citizens of Toronto, as their own is to-day, furnishing the highest literature to every student in the Province, properly housed, with little more expense than the three libraries are at present costing; in which would be found room for extensive geological, mineralogical, botanical, and other departments, which are so much wanted, forming a national library worthy of the Province and of the city in which it is placed.

—*James Bain, Toronto.*

CHARACTER AND SCHOOL EDUCATION.

BY SUPT. C. B. GILBERT.

THE necessity of training youth to virtue is everywhere recognized. The importance of giving such training in the common schools is generally conceded. Most now admit tacitly, if not avowedly, that no other agency can be relied upon for the proper training of all citizens.

The church and the family, at their best man's two most sacred institutions, no longer sufficiently meet the needs of the youth. Comparatively few people come under the direct influence of the church. Some regard it with hostility, many with indifference. Whatever be the cause, it cannot be denied that there are large classes of people who receive no direct benefit from the labors of religious organizations.

The family, too, fails as the universal means for training the youth to virtue. How can it be otherwise? How can it be expected that families whose heads are not virtuous should train their children wisely? In too many instances home is the worst place in which children can be. More and more the public school is recognized as the only institution which can be utilized for the proper training of all children. Yet we must admit that

her too partial failure has thus far attended all efforts. But the public school is a institution under control, and one that reaches practically all citizens; hence it may be made the desired agency, and will be, so soon as its office is universally recognized.

We are still bound by precedent; the public school, as an institution for universal training of the youth, is still young. At first, and largely even at the present, it has been regarded as an institution for giving intelligence. The church and the home have been relied upon to supply the moral training; but intelligence is no longer regarded as a guarantee of integrity. The intelligent man, unless his character is sound, is simply more able to work evil than the unintelligent man. To give the child knowledge without giving him character is enlarging his possibilities for evil, as well as for good.

In general, there are three classes of opinion regarding the means by which virtue is to be inculcated through public schools. One class claim that the ordinary school discipline and the ordinary school instruction necessarily inculcate virtue. It is pointed out that through school ex-