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*REV. C. B. PITBLADO'S ADDRESS.*

In my remarks on the school system I shall endeavour to deal with general principles rather than details. If without attempting to be exhaustive, I succeed in being suggestive I shall be satisfied.

Our school system is a national, a public one. It has been called into existence by legislation. Its machinery is moulded, adjusted, or propelled by the power of law. No doubt its life and efficiency depend upon the men who work it, but its organised form is shaped and maintained by the Government.

To try to give point to our remarks we shall arrange them on the following order:

1. The principles upon which our school system is based.
2. The objections that are urged against it.
3. Some of the defects that are apparent in its workings.

Two fundamental principles upon which our school system is based are (1.) The proprietorship of the state in every citizen. (2.) The evident superiority of the educated to the uneducated human being. Every member of the community is in a certain sense public property. It is the right and duty of the Government to care for and dispose of that property so as to make it conduce to the general welfare.

Under the popular institutions of Britain and America the functions of Government are recognized as two fold—executive and legislative. The executive enforces the laws which have been enacted. It is the centralized power of the state acting constitutionally. Legislation is what guides this power. True legislative wisdom consists in so adjusting private rights and public interests that they shall be working in harmony, under the constraints or restraints of the executive power, promote national prosperity.

The principles which underlie the legislation of all free countries (so-called) are these three: the equality of men, the obligations of justice, the rights of liberty. Given in the form of propositions, we may state them thus: All men are equal in the eye of the law. Impartial justice is the birth-right of every human being. Every man should be protected in giving expression to his conscientious convictions, whether by word or worship.

In Britain and America our laws profess to be made and enforced on these principles. The individual looks to the government for the protection of his rights in the maintenance of human equality, the dispensation of justice and the employment of liberty; the government on the other hand expects the countenance and support of the individual in making and administering beneficial laws.

For the protection guaranteed to the subject by the government every citizen becomes, as I have said, a kind of public property. He and his possessions are under the control of the government, to be disposed of as the constitution directs. The common way in which the proprietorship of the state is claimed and acknowledged is the levying and payment of taxes. Taxation is the price we pay for the benefits of government. Taxes are the oil by which we lubricate the wheels of government. In theory, however, it may be in practise, the public funds should be dispensed only for the general good. They should be employed only to