

moral, much less otherwise qualified to teach : but, if they are of good moral character, they will doubtless belong to some Religious Persuasion. The moral test is, better than that of Sect, especially as one of the proofs required of a Candidate for the teaching profession is the Certificate of some Clergyman, not that the Candidate is of a particular Sect, but that he is a good moral character. Again, it is the feeling and interest of the Members of all Religious Persuasions, (who constitute the large majority of every neighbourhood), that the moral character of the Teacher be good, and the moral influences of the School healthful. Those feelings and interests of all Religious Persuasions combined on the single points of Christian Morals and efficient teaching, are stronger than those of any one Religious Persuasion developed in a Separate School, where the peculiarities and partizanship of Sect are the predominant object and interest. The people of Upper Canada, of all Religious Persuasions, have, therefore, the best guarantee possible, in the circumstances of the Country, of sound morality, intellectual qualifications, and effective instruction in the Public Schools.

8. In a Day School, the general Christian character and spirit of the Books, the teaching, the government, the social influences of the School, are of much greater importance than any Catechetical Religious Instruction that can be given to each Pupil. To provide for such Denominational Instruction is the duty of each Religious Denomination and of each Parent, in his Denominational capacity ; and does not devolve upon the Public School Fund to pay for, or the Public School Teacher, as such, to impart. It is the undoubted business of each Religious Persuasion and its Members to provide for the teaching of their own Catechism and peculiar Dogmas ; and all attempts to weaken Church and Parental obligations by transferring to the Day School what belongs to the Church and the fireside, must have a demoralizing influence upon Churches and Parents, and divert the Day School from its legitimate and appropriate objects of teaching Reading, Arithmetic, Grammar, Geography, etcetera. The education of a child consists of all the habits of thought and feeling, of all the knowledge and views he has acquired, the manners he has cultivated, and the character he has formed from infancy to manhood. But a very small part of this education can be acquired during the few years, or parts of years, that a child is in a Day School from nine o'clock in the Morning until four o'clock in the Afternoon, during five days and a half of each week. The whole of Sunday, and two-thirds of each week day, and the whole of several weeks, or months in the year, each Pupil spends in the family, in the Church, or in promiscuous society ; and these are the chief educators of youth, as to both morals and manners. Every child brings to the School a character formed under these influences,—a character which they will probably maintain and develop notwithstanding any efforts of the Teacher of the Day School. The Teacher of the Day School can do much to corrupt and demoralize by his example, and spirit and teaching ; and, by the same means, he can contribute much to elevate the moral feelings and taste, and improve the moral character of his Pupils, especially if he is continued in charge of them a length of time ; but this is done by the devout and consistent recognition of the Divine Being and authority ; and the spirit and character of his whole department and teaching, based upon the Commandments of God, rather by his hearing recitations of a Catechism once a week,—the latter being the special and appropriate duty of the Parent, the Sunday-school Teacher, and the Pastor. One-seventh of the time, (besides Mornings and Evenings), of children is, by Divine authority and appointment, at the disposal of Pastors, Parents and children, for the Religious Instruction of the latter, and other sacred purposes ; and if the latter religious part of their education is neglected, the guilt lies with the Parent and the Pastor, and not with the Teacher employed for the secular part of their education. Combined literary and separate Religious Education, is the true and only principle on which free, equal, and universal education can be provided for a people of various forms of Religious Faith. The State, or Body Politic, provides the former Pastors and Parents, individually, impart the latter. The former is the peculiar work of the Day School ; the latter is the peculiar work of the Church and the home fire-side. The former is imparted during one-third of five, or six, days out of seven ; the latter should be imparted during some part of the two-thirds of six days out of seven, and the whole of the Seventh Day. Let not that be confounded which is distinct in the order of Providence and the nature of things, in any System of Public Instruction. Least of all, let not the teachings and influences and obligations of Religious Persuasions, which determine the moral character of a people, and form that of their offspring, be ignored, or left out of the account. And I may be permitted to add, that every grown-up person is a moral educator of the young, as far as his example, sentiments and doings may influence them. No individual in a community is an isolated unit ; he is linked to the community of individuals around him by laws of dependence and influence as sacred and imperative as those which mutually bind and control each member of the community of worlds. "No man can live, or die, to himself" only. As every child is being educated by all that he sees and hears and learns, so is every adult person an educator by all he does and says, and counsels. Yet, specially and pre-eminently, Parents and Pastors are the divinely authorised and appointed Teachers of Religious Education, while Teachers, licensed and appointed under the authority of State Laws, and paid out of State Funds and Public Taxes, are employed to impart to youth their secular education.