

lieve in the possibility of something better, "and better still, and better thence again, in infinite progression." Lord John Russell told the Reformers of England a few year ago that the time had come to "*rest and be thankful*." In educational matters the true motto is to be thankful and rest not. It will be time enough to talk of resting when we have reached something like a settled science of the mind, and an education in harmony with that science; time enough to rest when the leading educators in Europe and America have come to something like agreement as to what should be taught, how it should be taught, and when it should be taught; what place should be given to physical science and what to languages; what to ancient languages and what to modern; how far the curriculum should be uniform, and how far varied or special, or optional; what should be done with the girls; whether they should be taught like the boys or otherwise; whether with the boys or away from them; whether, with Mill and others, we are to take up in defence of woman's rights and adopt new views of education to correspond, or whether we are to resist these notions as dangerous heresies leading back to Chaos; these are but a few of the questions which remain to be answered, and which, on one side or the other, we are practically answering for good or evil every day of life. It belongs to the teachers of the land, as men of thought and experience to have well considered views on these matters, and in all suitable ways to press home their views on the public mind. And in this respect the practice of our Chief Superintendent may be commended, in that he not only travels to study the educational institutions of other lands, but visits, from time to time, the various counties of our own province to discuss with the people, face to face, the operations of our system of public instruction and to elicit especially the opinions of teachers and trustees.

Before leaving this point, I wish particularly to mention one striking proof of what yet remains to be done in even the most elementary parts of education; I refer to the art of reading. We sometimes collect statistics to show what proportion of the population can read. We mean by this, what proportion can gather something of the sense of an author for themselves; but if we speak of the proper and effective reading of an author in the hearing of others, then there must be a vast alteration of our statistics. In this sense how many men are there in Canada who can read? How many even of educated men? How many of college graduates? How many of the professors? It is a poor solace to know that it is as bad elsewhere as in Canada. Every thoughtful mind must rejoice in the recent awakening of a new interest on this subject. These popular readings are yet destined to do much for the improvement and entertainment of the people. A talent for public speaking has always been a power in the earth, but the capability of adequately rendering, I say *adequately* rendering, the words of another, is scarcely less valuable. Genius is a rare gift, but to read well is to put the world in possession of the fruits of genius: Shakespeare, Milton, Tennyson, Macaulay, and all the great masters of prose and song are made to speak to us with the living voice. The sympathy of many hearts redoubles the power of what is said, and we rise to a