

of the idea that education is the duty of the State, and in our empire it took hold of the mind of the people most distinctly at the inauguration of the first Universal Exhibition, London, 1851.

The motto of these international exhibitions, true and safe within certain limits, seems to be. "Let the purpose of all existence be to minister to the needs, the comforts and the luxuries of the human being." Against the theory that the State should educate the child, the Church of England in England, the Church of Scotland in the Scotland, these Churches in other lands, also more or less, and most emphatically in all lands, the Roman Catholic Church protested and do protest. Generally speaking, these Churches hold the theory that it is the duty of the parent to educate the child. This is the root idea of the system of education in Great Britain, though quite recently an agitation has been started to compel the Government to give gratuitous education to each child, thus making it wholly a State duty. The effort which the Church has to make in order to remedy the primitive defect in the system of public instruction, both in Canada and the United States of America, by endeavouring to supply the moral and religious element in various ways (the most common and at the same time the most efficient being Sunday-school teaching) tends to make permanent the unnatural separation of these indissoluble parts of education. The attempt to educate the child, by the State, in what are called secular studies (whatever that

may mean), and in these alone, has been made for a longer time in the United States of America than in Canada; much to the loss both in standing and power of the teacher, and to the great, if not irreparable loss of the country. President Seelye testifies in emphatic terms, as to the unsatisfactory outcome of this gigantic effort in his country. One of the most encouraging signs of the times is the earnest and increased attention which is given by the foremost men the world over, but especially so in English-speaking communities, to the wide question of education in all its bearings on the welfare of the race. We do not claim to wear the prophetic mantle, but we venture to say that the results of the present system in Canada will be equally unsatisfactory and ruinous, as found by our co-workers in the United States of America.

We press on parents, on the Church, to emphasize much more decidedly the moral and religious aspect of the teacher's calling; the proficiency of the pupil in drawing, in science, in English, is not the be-all or end-all of the teacher's work. Let us keep this ever in mind. Recognize the oneness of the work in Sunday Schools and in Public Schools, that both classes of schools are engaged essentially in the same great undertaking, Character-building.

The responsibility of the parent for the nurture and admonition of his child, *i.e.*, for the proper up-bringing of the child, is the invariable plane under all and every system of education worthy of permission to live.

HINTS.—1. Do not worry your scholars all the year with the threat that they will probably fail to be promoted. 2. You have no right to expect that any class just promoted from a lower grade into your room will be deficient in nothing; therefore it is not wise in you to make sharp allusions to the shiftlessness of the previous teacher. 3. Consider your class a part of the school as a whole, not as your exclusive possession. 4.

Remember that what your pupils do for themselves makes the strongest impression. 5. Assign lessons suited to the capacity, not of the best, but of the average scholars. 6. Do not allow your pupils to discover that they ever annoy you. If they are noisy, you must keep cool and quiet, and speak in your lowest tones. 7. Carry out, in good faith, the methods and general regulations of your principal.—*Prof. Hall.*