

thinks of resisting what he has been led to believe a part of the settled order of things in this world—that is, to him, the world of London. Now, Sammy, to my colonial eyes this practical English regard for things we all appreciate in the abstract, but do not believe in with a “saving faith,” as the clergy call it, was very striking and instructive. I heartily wished many a time I could import a little more of it into my own country. The notion that because a man having the *entrée* to the same public building as yourself, through having paid an equal amount of money, has also the right to smoke, spit about you, if not upon you, talk during a performance, etc., etc., is a conception almost purely American, and the sooner we teach our youth to respect age, experience, position, intelligence, moral worth, and in a general way the rights of others, by virtue of what they are in themselves, the better for the real progress of our people.

I believe, Sammy, the question of religious education in schools is one that has of late been the subject of thoughtful discussion. People are too greatly at variance to do much practically in this direction now; but surely in the matter of morals, high principles, training in the regulation of social life to good ends, is a part of education that all should feel the need of introducing into our public schools. The statistics of crime, insanity, etc., show us that to teach people the “three R’s” does not necessarily make them better members of a community; and every phase of our life of to-day tells us that the tendency of public school education, even that of boasted Canada, is not so much to make *men*, in the proper sense of the term, as highly perfected machines for increasing capital and gathering in wealth. The god of this age, Sammy, is Mammon, or power in some form of a *natural* kind. We worship wealth, and

we worship what can secure wealth—that is, intellectual sharpness; and the reflex of all this we see in the public school system of to-day. In the “payment by results,” where and how does the result of the *moral* influence of the teacher count? But, as is generally the case, the great *vulgar* that sways everything is responsible for this, and not alone the powers that sit enthroned on the Olympian heights of educational government. People wish their children to be “smart,” and, provided they be not openly immoral, they will not grieve over the rest, but clever they must be, or be miserable here, and —. Well, never mind the rest. This leads me to make another remark—the result of some observation of English people, and cultivated people too—that in England neither wealth nor merely intellectual sharpness is of itself sufficient to make a man a desirable social unit. You may say to me, “But do they not carry social distinctions to that pernicious degree we so reprobate in America?” Yes, in certain quarters, but I speak now of the cultivated middle class, constituting as they do, take them all in all, a body of people unequalled in any country in the world. Now, this class does demand from its members not only a character free from grosser stains, but a fine moral feeling which is really essential to form a gentleman; and, unless I greatly mistake, this class has as yet to be formed in Canada, or at least is not very largely represented. If I were a school inspector, and came across a man or woman essaying that most noble of all arts—the one of making out of crude humanity the proportionate and healthful organisms worthy of being called men and women—I say, Sammy, if I found men in that profession that showed no regard for anything finer than quadratic equations and grammatical forms, I should “write them down” as per-