

have, in Canada, nothing approaching this deplorable state of affairs, and that this is so every true teacher will be most thankful. And yet let us not be exalted overmuch. Ours is a young country; the chief superintendency abolished only a few years. Nevertheless, do we not hear now and again a note of discord? then a plain assertion that political influence is interfering with the inspector in the discharge of his official duties? that certain teachers, on account of political connections, are specially regarded?

The question now is frequently asked:—Is it possible for a Minister of the Crown, however learned, upright, and wise he may be, to be free from party entanglements? To this query the answer No rather than Yes is much more frequently given. The remedy is obvious—Return to an arrangement as free as possible from such foreign and perplexing influences as politics inevitably engender.

The third cry, a cry louder perhaps than either of those already noted, heard regarding the Public Schools of the United States of America is, that there is no attention paid to direct moral or religious training. The intolerance shown by the people towards any system or schools pretending, without direct moral or religious training, to provide education for their children, must have forced itself upon your notice in the very brief sketch which I have given of the educational work of Great Britain and Ireland. It is true, that in Ireland this religious training is not in the same form, nor is it carried to the same extent, as in England and Scotland. Nevertheless, there also we find special attention given to this important part of education. And this is true not only of the schools under the immediate control and management of the Churches, where, of course, we would expect to find this part of education fully recognized; but also of Board Schools. In

these schools not only is time set apart for religious teaching by clergymen of different denominations, but such teaching, almost universally, is given by the master. As evidence of this strong determination on the part of the people, I can cite, perhaps, no better proof than the case of Birmingham, England. In Birmingham they began by having a purely secular form of education. The conviction was, however, soon forced upon them that morality, at least, should be taught. They thereupon introduced a "Text Book on Morals," and the result was that a year after the Bible itself found its way into the schools. Is there any book on Morals equal to the Bible? Did not the Birmingham people decide wisely? Many of you, I dare say, are acquainted with the admirable provision made by the London (England) School Board for the teaching of the Scriptures to the hundreds of thousands of children who are in attendance at the schools of the metropolis of the British Empire. In Scotland the most careful provision is made for the encouragement of religious training. The Church of Scotland has in its employ inspectors who, when asked to do so, inspect and report upon the teaching of this subject alone in the Board Schools. Permit me to quote the opinion of three writers, setting forth their estimate of the Scriptures. Macaulay states:—"The sacred books of the Hebrews, books which, considered merely as human composition, are invaluable to the critic, the antiquary, and the philosopher. When we consider what sublime poetry, what curious history, what striking and peculiar views of the divine nature and of the social duties of man are to be found in the Jewish Scriptures, . . . this indifference is astonishing." To the foregoing list of critic, antiquary, philosopher, I take the liberty to add, above all, to the teacher. Froude, the historian, writes: