

educational privileges as those which the Roman Catholics enjoy. But such a privilege seems a very long way off, however reasonable the concession may seem. But one of the arguments reported in the newspapers as being employed against the voluntary school scheme seems to us very insufficient indeed. This was the statement that such schools would interfere with the educational system of the province. It was highly desirable, it was argued, that the educational methods should be uniform, and any departure from this seemed undesirable. On this point we must express our entire disagreement with the reverend gentlemen; and we can do so all the more frankly, that, in this case, the maintenance of an opinion different from theirs implies no assumption of superiority on our part. It is a matter on which everyone may legitimately form an opinion of his own, and give reasons for his conclusions without any arrogation of higher wisdom. Now, we have no wish whatever to deny or question the great excellence of the educational system of the Province of Ontario. It was well begun, it has been well developed, and it is well worked. It is a matter of course to refer to the valuable work of Dr. Ryerson; it will soon be a matter of course to do justice to the great educational work done by Dr. Ross. This gentleman has been untiring in his labors, has made himself intimately acquainted with the educational systems of other countries, and has adopted the best foreign methods, so far as they were suited to the conditions of our Province. But Dr. Ross himself has sometimes publicly lamented that there was a somewhat dead uniformity in our results, that there was a growing lack of individuality among the young people who came out of our schools. Now it appears to us, with all respect, that it is this very lack of individuality that the reverend members of the Ministerial Association seem desirous of perpetuating. If we turn for a moment from Canada to England, we shall be struck with the difference of system and the difference of result. In the Mother Country there is very little care for that kind of uniformity in education which is so pleasing to many among ourselves. Each school has its own traditions, its own atmosphere, its own sentiment. Eton and Harrow and Winchester and Rugby are all proud of their history and their character. There is a kind of freemasonry among their members, their "old boys." They don't want to be all alike. They would regret the loss of their peculiarities. Yet they are none the less, all of them, equally good citizens, and fathers, and soldiers. We can imagine many of the officers in South Africa conferring on their old school life with fellow Etonians, or Harrovians, or others, as the case may be. And to many of those who visit England, or who meet with travelled Englishmen, it is a distinct charm to find so many diversities of type. In a book recently published on Anglo-Saxon superiority, written by a Frenchman, a great part of the superior influence of the people of Great Britain is attributed to the superior quality of their education. Such a testimony may well be weighed. Leaving this part of the subject, however, and even granting that the movement in favor of voluntary schools may make yet further progress, there surely is something yet to be done in advancing the cause of religious education in our Public Schools. Quite recently we gave proofs only too abundant and convincing of the depth and width of