

new landscapes loom up before us. We are but as children set out upon a voyage of exploration among the heavenly bodies. We have no sooner clapped our hands with joy over the discovery of some beautiful and sparkling star than a still brighter jewel crowns our sight. So, too, in the great firmament of education, each step opens up new horizons of thought. When we fancy we have studied the subject from every side, it is only within the little world of our own mind. We have been taking observations very earnestly, indeed, and in good faith, but they have been all taken from one point. Hence our limited knowledge of the broad expanse of Heaven, its hosts of planets, and its countless stars. If, then, we cannot afford to be stationary in so great a work as this, how can we get a true knowledge of education if we do not study it from more standpoints than one on the earth's surface? Nor can this great heavenly body and planet education be accurately measured if we do not view it from a moral as well as an intellectual standpoint. Now, by morality I do not mean that misty morality which so many writers mistake for religion in the school, and which I would term rather school virtues or princely points of discipline, but that inward and unconscious tuition which moulds the heart of every school child, or rather directs its every thought and impulse. I touch upon this point of moral education in this essay on the Separate School, not with the object of throwing aspersions negatively on any system of schools, but to show the basis upon which rests the Separate School system, as well as to answer for the faith that is in us. Catholics, in support of Separate Schools, have nothing whatever to do with Public Schools, nor, to my mind, does it become them in any shape to attack institutions of such efficiency, which have lately won the admiration of the whole world. In doing so I would consider that we would be but wounding a portion of our own body, inasmuch as every class of schools in our midst forms a portion and part of the great school system of Ontario, and I feel assured that we can all get along amicably together. The day is past for arguing the necessity of the Separate School in this Province. But we will argue that a greater efficiency should characterize it, a better legislation invest it, and a blending of harmonious action mark its upward and onward course. These points, to a great extent, shall form this paper. It is foreign to my purpose in this essay to arraign any system of schools before the tribunal of my own individual understanding. I only know that the Separate School exists, and that it is my object, my aim, my every hope to render it efficient in its work and in every way commensurate with the growth and advancement of the Catholic element of Ontario. To argue against the necessity of its existence would be but to meet in hand-to-hand combat the arrayed precedents of almost every country in Europe where Protestantism and Catholicism form the religions of the masses. Austria, France, and parts of Prussia bear testimony to the necessity of respecting the conscientious convictions and principles of the minority, even in educational matters. In our own sister Province of Quebec, Separate Schools, invested with every privilege of development, have been established to meet the requirements of the Protestant minority. I mention these facts, not for the purpose of provoking controversy, but to show that other countries, as wise in legislation as Canada, have acceded to the demands of the minority in the tolerating of a Separate School system. True, I will grant you, that Separate Schools do not find favour with statesmen; but then statesmen do not legislate for our welfare hereafter. The leading spirits among them are but earthly of the earth (like to the people whom Sallust describes with head bent down, grovelling in their desires, and incapable of maintaining a spiritual thought). Thank God, the welfare of our souls hangs not upon such men. We have spiritual statesmen who do more to further even the material glory of the country than an

army of such wily men. That statesmen are not in favour of Separate Schools is very obvious. All education which does not bring us nearer to God is worse than purposeless, it is criminally injurious. The triumph of the intellect is the world's desire, and statesmen who shape the destinies of this world consequently see but through an intellectual eye. The education which is most productive of good to us is not that which makes the proudest intellects, but that which makes the purest hearts. If you educate the head at the expense of the heart, you have an intellectual monster. True knowledge is power, but proves only serviceable while kept under restraint. The highly-mettled horse throws its rider if not checked by the rein, and the locomotive hurries train and passengers to destruction if it be not guided by the skill of the engineer. Some of the greatest nations of antiquity fell while orators were moving the populace to its very centre, and poets singing their most gifted songs. The intellect must be subservient to the soul. It is the prerogative of the latter to command, the bounden duty of the former to obey. The sceptre of the soul claims universal sovereignty.

The soul must triumph or become annihilated. How important it is, then, that the influences which surround children in the school-room should be of the purest and brightest kind. I verily believe that the principles incorporated into a child's being while at school leave a greater impression upon the age than the homilies of many a silver-tongued orator in the pulpit. It is in the age of childhood that the mind is so plastic. In a word, it is in the age of childhood is written the preface to the age of manhood. Show me a people whose children are educated under virtuous auspices, whose hearts are carefully watched over, whose passions are entirely under subjection, and I will show you a people by whose firesides domestic virtue reigns supreme, where parental obedience is not a task, where morality is the corner stone of the nation, and where truth and justice and honesty and charity abound among those who make the nation's laws and who grace its higher walks of life. Yes, gentlemen, I know this to be irrelevant to the real title of this essay, but I cannot refrain from expressing what I consider to be the true import, the true Alpha and Omega of the word education. I feel sure, too, that the educational system of Ontario possesses in an eminent degree all the beauties and excellences essential to the building up of a great people. Let us then not forget our inheritance as teachers and educators. The words of Webster should ever ring in our ears, "If we work upon marble it will perish, if we work upon brass, time will efface it, if we rear temples they will crumble into dust, but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave upon those tablets something which will brighten to all eternity." And let us never forget that as teachers in the school-room we should be living models for the pupils to copy. For, as the great English writer Ruskin says, "It is not so much in buying pictures as in being pictures that you can encourage a good school. The best patronage of art is not that which seeks for the pleasure of sentiment in a vague ideality, nor for beauty of form in a marble image, but that which educates your children into living heroes, and binds down the flights and fondness of the heart into practical duty and faithful devotion." And may that day never come upon the intellectual Ontario, when, in order to maintain a high standing in educational matters, the empire of the soul may be forced to pay tribute to the despotic power of the intellect, and immortality compelled to bow and offer incense to the God of dust. No. Ours is a grand school system, where labour forming our aristocracy, the child of the poor and rich may sit side by side and contend for the same prize. It would be useless to think that we could build up a great nation or form a great people if we expelled God from our schools. Even the har-