

clerks, but upon its workmen: it is the men who handle tools that contribute to its wealth and may be trusted for its defence, and it is of first importance that this class should be trained, not only in the arts, but in intelligence and character—in other words, we require for our children not merely an intellectual but a physical and a moral culture also. I do not wish you to go away with the notion that I attribute this defect in manual training to our public school system alone. I think that the public school system is much to blame in this respect, but I see other influences that have combined to bring about this result, such as the disappearance of the apprentice system, the introduction of steam power and so on. But let us not be cowardly enough to throw elsewhere responsibility when we have it in our power to do something at any rate to remedy a defect. I, for one, hail with pleasure some signs that seem to show that public attention is beginning to turn in the right direction. The increasing importance attached to drawing as a part of school curriculum, the introduction of sewing for girls, the springing up of various schools of technology in connection with public schools, for the purpose of teaching children the meaning of their hands and the proper use of tools—all these are significant facts. They are facts which ought at least to make us pause and reflect whether a training which ignores the hand is, after all, the training which either nature or history will approve.

I am compelled to quit this subject of physical or rather manual education at this point. As there are other matters on our programme that call for a share of your attention to-night, the time that I can allow myself for this address must be limited, and therefore I long to pass on to the second and more important question of moral education.

I approach this subject with extreme diffidence. It is so hard to say anything about moral education without appearing to be didactic. Then, on the one hand, although the results of a good early moral training, as they show themselves in character, are apparent enough, so, on the other hand, the means by which these good results have been obtained, the line upon line, the precept upon precept, which have gone to build up the character, are so impalpable, so evanescent that it is almost impossible to lay down definite suggestions for the guidance of teachers. For my own