

of ever-increasing intelligence, ability, and good-will to meet the needs of food, clothing, shelter, and all of material good that these types stand for. But since to earn a living is not the main purpose of life, education must also be a series of experiences leading one to make life itself worth living. That can be done by the unfaltering quest of truth, beauty, and goodness. Everybody is concerned in those, and an interest in education is at the beginning of wholesome enthusiasm for those and for humanity.

Of old, the informing and training of the children were carried on in the homes and at the occupations of the family. Then, for reasons of economy and efficiency, formal education was taken up by public and representative bodies—ultimately by governments, as representing the whole people. Out of these efforts came schools as we know them—to conserve knowledge, to impart it, and more than that, to train youth for life at its best, at the time and in the locality. The experiences of a people change with the development of individuals, of civilization, and of the conditions of life. To meet these changes, there must come to the schools, ever and ever and ever, reforms, additions, and advances, unless the race itself is to stand still. We are carrying on experiments in governments and in schools. A free people will keep on making experiments—going on from every new advantage gained.

The first schools were private, with self-appointed teachers, and existed chiefly to teach letters, or reading and writing. Then came church schools, with their fees and their catechisms. Then came public schools, maintained by the taxes of all the people for the good of all the people. Under that system, contributions in our Dominion are made by the provincial governments, municipal authorities, and rate-payers of school sections. Governmental authority controls the courses of study, the qualifications of teachers—to some extent their remuneration, and also the text books and regulations.