

haps the most masterly essay on the advantages of refinement and culture. Especially should the teacher silently use the moral power of the school in correcting defects that may arise. Profanity may often be cured by laying bare its rudeness, when exposing its wrong might fail to influence. We should keep our pupils close to us in sympathy. To lose faith in them will make them lose faith in us. A harsh reproof, falling on the tender soul, is more blighting than the frost of spring-time.

The force of example should be the great influence employed by the teacher in developing moral character. The man who is so cold in his manner, so touchy in his disposition, that the pupils are continually frozen by the scowl on his face, or cut by his snappish words, will never leave the proper moral impress. The teacher who habitually loses his temper, is vulgar in his language, intemperate in his habits, or slovenly in his manner, will not exhibit his powers in moulding the character of his class. His conduct out of school should be above censure and in harmony with religious principles. His walk in life should not be marked by any habits or associations of questionable propriety. When incidents arise demanding his opinions he should always be found on the safe side.

If amusements of doubtful moral tendencies prevail in the vicinity; if an Underwood lectures, or a temperance by-law is discussed, the religious community should not feel that the views of the teacher are in harmony with those of their opponents. The pupils will desire to know, and will not fail to find out, his opinions. There should, at the same time, be no ostentation in his morality. His life should be a constant commentary on this words, which young eyes will not be slow to read. The virtues which he desires to inculcate in them should be reflected in himself.

I have failed in this article to make myself understood if I have conveyed any impression of hostility to a single religious sect. I have equally failed, if I have appeared to favour any religious instruction by the teacher in addition to what the spirit of the law suggests.

I protest against every effort to draw away the sympathy and encouragement of any denomination from our national institutions by endowing schools and colleges to do work which those of the State already perform. With equal earnestness I protest against those who would divorce morality from Christianity. I speak in no disrespectful sense when I regard both parties as enemies to national education as well as to religion and morality. If I thought differently I should shut my eyes to what is going on in Europe and America. I should forget the repeal of many sectarian clauses in the statutes relating to the Universities of Oxford and Cambridge, and the tendencies of the denominational provisions of Mr. Forster's School Bill of 1870. I should forget the efforts of the United States to remove the evils of a former period. I should forget in what consists the strength, and in what the weakness, of the German system. I should forget the overthrow of imperialism at Sedan, and the subsequent overthrow of clerical education, with the defeat of Marshal McMahon's advisers, and the adoption this summer by the French nation of the strongly marked unsectarian clauses of the educational bill of M. Ferry. Above all, I should forget the happy manner in which the various churches in Ontario have united to give us a system of popular education, unsectarian in its character, yet exercising a moral, and I may add a religious, power unequalled in any country in the world.