

life in a new country. The so-called sentimental side of our national character has received but scant encouragement, so hard and practical, and materialistic have been our wants and necessities. Rightly used such a training and its consequent effects tend to develop a hardy, robust and common-sense population, fit to cope with great difficulties and overcome seemingly insurmountable obstacles. Wrongly used they lead to the belief that the all of a nation's life is the acquisition and enjoyment of material objects. It leads to that gospel of wealth which preaches the potency and power of the almighty dollar. It leads to selfishness, to grossness of feeling, to corruption in public life, and to dishonesty in private life. How far we have gone in this way may be left to each of us to determine, but that we have suffered somewhat from the over-mastering influence of materialism few will care to deny. And this is what the teacher should labour ceaselessly to combat and destroy. With those who have grown up under these hardening and degrading influences but little can be done. With the young and impressionable a teacher's opportunity comes. From homes where morals are per chance low and opportunities few, the children come to our schools to be acted upon by influences which may determine their future careers, and through them may mould the character of the community they will ere long form. Shall they be taught nothing but the barest elements of that intellectual curriculum presented by the school regulations? If so, what possible influence can such teaching have in making a good citizen? Nay, may not that very training tend to develop his tendencies to crime. His skill in penmanship may aid him in becoming a successful forger; his knowledge of arithmetic may enable him to swindle and cheat the public by some nefarious

stock or railway speculation. And yet, through our educational system from the lowest rung of the primary school to the highest elevation of the university there is an almost utter absence of that moral and political teaching which should have a place in the harmonious and symmetrical development of national character. Now, I can imagine that someone is prepared to ask how can this moral and political teaching be given without violating the rights of parents, and without exceeding the strict bounds of impartiality and leaving the teachers open to the charge of proselytism? This is a question which should be fairly faced, and honestly answered. Every teacher should be as impartial as the Chief Justice of the Supreme Court; he or she should do nothing that would leave even the appearance of endeavouring to exercise an undue influence. It is also true that teachers are human, that they have their political and religious leanings that they are more or less under the influence of early training and social surroundings. Yet, while recognizing these difficulties I do not believe them insurmountable, or even a serious drawback. We all know that our judges on the bench are taken from the ranks of men actively engaged in political warfare. When our election law was changed so that it fell to the judges to try disputed or contested elections, many feared that our judges would be swayed by prior political leanings. But all these anticipations of evil have failed of realization; the former politician is now the dignified and incorruptible judge, leaving his personal feeling behind when he ascends the judicial bench. So it should be in the case of the conscientious teacher. Before his class he is now accustomed to forget everything but his duty, and that mental and moral practice which he daily has will enable him to ap-