

leaves to other sources—or to chance—the moral and religious elements?

I venture to assume that the great body of the teachers of Ontario are at one on this question. Knowledge is indeed power; but the fruit borne by the tree of knowledge is both good and evil. Moral and religious training must go hand in hand with intellectual culture in the education of our youth, if they are to be fitted for the citizenship of a free country. Do we then acknowledge that in any sense there is truth in the epithet "godless," applied to our Public School system? Are we content to speak of our Provincial system of education in its schools, collegiate institutes, and colleges, apologetically, as a mere compromise or evasion of a difficulty?

This I assume to be the question which you invite me to discuss; nor do I feel any reluctance in facing it. The system, as applied to the Provincial College over which I preside, has my fullest approval, and is, indeed, the only one that can be called truly national. But it is a system designed for the secular training of the rising generation in a community not less Christian than that of the Mother Country. There, indeed, a constituency has been found to elect an avowed Atheist as its representative in the House of Commons. It may be confidently assumed that no Bradlaugh, however high his intellectual attainments might be, could offer his services to any Canadian—nor indeed to any English—School-board, with the slightest chance of acceptance. The moral character of a teacher is indeed all-important; for it is not the formal inculcation of creeds and catechisms, but the daily, hourly, influence of precept and example which moulds the character and makes the man.

Here, then, I conceive, lies the distinction on which the development of our system of teaching should be based. It is no part of the duty of a

public school teacher to set forth denominational catechisms or creeds, or in any form to inculcate dogmatic theology. It is no disparagement to him to say that he is not the fit person for such dogmatic teaching. All matters of special denominational diversity of opinion; questions relating to the sacraments, to Church order, ministerial or priestly authority and power—in so far as they are in any sense a fit part of youthful education—pertain to the home-training, the Sunday school, or other Church organization. The attention now paid to Sunday school work is one of the most healthful features of the age; and to the Sunday schools of the various denominations may be safely confided the training of their own children in all which they specially value as distinctive in creed and Church order. But much still remains as the legitimate work of the teacher in the Public School.

The best of all moral culture is the informal teaching which goes on in the daily and hourly intercourse of the teacher with his pupils. If he has the lesson of love and constraining moral power in his own heart, he cannot fail to communicate it to them. "It droppeth like the gentle rain from heaven upon the place beneath." It is by teaching such as this that men like Arnold have left an endearing impress on a whole generation of Englishmen; while their memory is cherished with loving gratitude. No parliamentary enactment, no school law, no board of trustees, or minister of education can interfere with you, or prevent such vital moral training, were they so inclined; and the school board, which looks beyond the evidence of University honors, first-class certificates, and testimonials of acquirements, and insists, above all, on having a teacher of such high moral standing as ought to pertain to the man or woman who is to have the moulding