

PRICE TEN CENTS.

MINUTES  
OF THE  
FOURTEENTH ANNUAL CONVENTION  
OF THE  
ONTARIO TEACHERS' ASSOCIATION:

HELD IN THE  
THEATRE OF THE NORMAL SCHOOL BUILDINGS,  
TORONTO,

ON TUESDAY, AUGUST 11th, 1874.



TORONTO:  
COPP, CLARK & CO. PRINTERS, COLBORNE STREET.  
1874.

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47 FRONT STREET EAST,  
TORONTO.

MINUTES  
OF THE  
FOURTEENTH ANNUAL CONVENTION  
OF  
THE ONTARIO ASSOCIATION  
FOR THE  
ADVANCEMENT OF EDUCATION;  
HELD IN THE  
THEATRE OF THE NORMAL SCHOOL BUILDINGS, TORONTO,  
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TUESDAY, THE 11TH OF AUGUST, 1874.

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The President, Professor Goldwin Smith, in the chair.

At half-past three o'clock in the afternoon, Archibald Macallum, Esq., M.A., at the request of the President, read a portion of Scripture, and led the Convention in prayer.

The Roll of Officers was called by the Secretary.

The Minutes having been printed, were held as read.

The Secretary read communications from E. Ryerson, D.D., LL.D., Chief Superintendent of Education for Ontario; from the Very Reverend Principal Snodgrass, Queen's University, Kingston; from R. A. Fyfe, D.D., Principal of the Canadian Literary Institute, Woodstock; and from the Reverend Professor Young, University College, Toronto, setting forth that, for various reasons, the writers could not address the Convention this year.

Moved by Archibald McMurchy, seconded by J. B. Dixon, Esq., M.A.,

That the hours of meeting during this Convention be from 2 to 5 p.m.; from 7.30 p.m. to adjournment; the forenoon of each day being for Committees and the different Sections of the Association.

As none of the Delegates were prepared to report on behalf of Local Associations, the Convention adjourned, to meet at half-past seven.

#### EVENING SESSION.

The Association met according to adjournment; the 1st Vice-President, J. B. Dixon, Esq., M.A., was called to the chair.

The President delivered his Address, at the conclusion of which Archibald Macallum, M. A., moved, and Dr. Kelly seconded,

That the cordial thanks of this meeting be and are hereby tendered to our President, Professor Goldwin Smith, for the able, interesting and eloquent Address with which he has this night favoured us.

The following Delegates reported on behalf of their Associations:—

- Mr. David Johnston, Northumberland.....
- “ Robert Ferguson, Huron .....
- “ Jas. Wilkinson, Brant .....
- “ Jno. Faulkner, Wentworth .....
- “ John Irwin, Hastings.....
- “ E. B. Harrison, Thames Teachers' Asso'n..
- “ Robert Alexander, North York.....
- “ A. C. Steele, Perth.....
- “ W. Woodward, Waterloo .....
- “ William Macintosh, North Hastings.....
- “ S. Groat, East Middlesex .....
- “ R. Coats, Halton.....

The Chair announced that the different Sections were to meet at 9 o'clock in the morning on the day following.

*August 12th.*

The President in the chair.

Mr. Watson opened the Convention by the reading of Scripture and engaging in prayer.

Minutes read and confirmed.

Dr. Kelly then proceeded to read his Paper on “Where do we Stand?”

Moved by Mr. Wm. Macintosh, seconded by Thos. Kirkland, Esq., M.A.,

That the hearty thanks of this Association be accorded to Dr. Kelly for the very able, interesting and instructive Paper just read by him.

The Treasurer, Mr. McAllister, read his Report, which showed that the affairs of the Association are in a most satisfactory state.

Mr. R. Alexander moved, and Mr. ——— seconded,

That the Report be received and adopted, and that the Chair name an Auditing Committee to examine the Treasurer's statement.

The Chair named Dr. Kelly and R. Alexander as the Auditing Committee.

Mr. McAllister reported verbally on behalf of the Industrial School Committee, and moved, seconded by Wm. Watson, Esq.,

That the Industrial School Committee for the current year consist of Messrs. Groat, Macallum, Hughes, and the mover.

The Auditing Committee reported that they had carefully examined the Treasurer's accounts and found them correct.

Mr. R. McQueen read his Paper on "The Antiquity and Dignity of the Public Teacher."

A vote of thanks was tendered Mr. McQueen for his carefully prepared Essay; moved by Mr. Husband, seconded by Wm. Watson.

The Secretary called the attention of the Association to the time of meeting, and after a short discussion it was agreed to bring the matter before the Convention again in the evening.

#### EVENING SESSION.

The President in the chair.

Professor Wilson delivered an admirable Lecture on "The Place of Science in Education."

Moved by Mr. McAllister, seconded by Mr. S. P. Groat,

That the hearty thanks of this Convention be given to Professor Wilson for his eloquent and instructive Lecture.

The President then directed the attention of the Convention to the time of holding the Annual Meeting of the Association.

MINUTES.

After considerable discussion, the following motion was made:

Moved by R. Alexander, seconded by S. P. Groat,

That a Committee be appointed to consider the expediency and the practicability of obtaining an extension of the Easter holidays, for the purpose of enabling the Annual Meeting of the Association to be held at that time, and to report to the next meeting of the Association.

In amendment, it was moved by David Johnston, seconded by J. A. Clarke,

That the question of altering the time of holding the meetings of the Association, and of extending the Easter holidays, be referred to the Local Associations.

Upon the vote being taken, the motion was carried.

After several announcements had been made, the Convention adjourned.

*August 13th.*

The President in the chair.

The Rev. Geo. Grant, M.A., opened the Convention by the reading of a portion of Scripture and engaging in prayer.

Minutes were read and confirmed.

Mr. Glashan, who was to have read a Paper on "Certain Theories of Education and the Methods founded on them," explained that, owing to the short time he had to prepare and the work he had to do, he was unable to read a Paper on the subject he had selected.

"The Co-Education of the Sexes" was introduced by J. M. Buchan, Esq., M.A., Inspector of High Schools. The Essayist treated the subject in an able manner.

A spirited discussion followed, in which the following members took part, viz., Messrs. W. Carlyle, J. B. Dixon, Kirkland, G. Grant, Dr. Kelly, Glashan, Campbell, Tamblyn, Groat, E. Scarlett, McMurchy and Macallum.

A vote of thanks was cordially given to Mr. Buchan for bringing this important subject before the Convention.

On motion, it was resolved that the appointment of a Committee to consider the advisability of a change of time for the Annual Meeting of the Association be left to the Executive



Committee. (Committee appointed: Messrs. R. Alexander, David Johnston, R. Ferguson, J. A. Clarke, S. P. Groat.)

The Report of the Executive Committee on the Nomination of Officers for the ensuing year was read by Mr. William Macintosh.

The Report was received, on motion of Mr. Macintosh, seconded by Mr. Macallum.

The adoption of the Report was moved by J. M. Buchan, M. A., seconded by R. Dawson, B. A., both mover and seconder speaking in complimentary terms of the officers of the Association.

List of officers of the Association for the year 1874-5 :-

*President*—Professor Goldwin Smith, M. A.

*1st Vice-President*—M. J. Kelly, M. D., Inspector of Brant.

*2nd* " D. I. Johnston, Esq., Cobourg.

*3rd* " Jas. Turnbull, Esq., B. A.

*4th* " Ed. Scarlett, Esq., Cobourg.

*5th* " Wm. Watson, Esq., Weston.

*6th* " Dr. Thorburn, Ottawa.

*Corresponding Secretary*—Thos. Kirkland, Esq., M. A.

*Recording Secretary*—A. McMurphy, Esq., M. A.

*Treasurer*—Samuel McAllister, Esq.

The Secretary read a note from Dr. Tassie, explanatory of his inability to introduce the subject which he had intended to discuss in the Convention.

The Secretaries of the different Sections presented the Minutes of the proceedings of each Section; and upon each stating that there was nothing calling for special notice, the Minutes were ordered to be printed.

Mr. Macintosh moved, and Mr. Hughes (Inspector) seconded, votes of thanks to the Education Department for the use of the Normal School Buildings during the Convention; to the Grand Trunk, to the Great Western, to the Northern, to the Midland, and to the Toronto, Grey and Bruce Railways, for granting reduced fares to members of the Association; and to the Press, for the full and accurate reports of the proceedings.

The Convention adjourned, joining as usual, in singing the National Anthem.

ARCHIBALD McMURPHY,

*Secretary.*

PROCEEDINGS OF PUBLIC SCHOOL SECTION.

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WEDNESDAY, August 12th, 1874.

First Session held this morning at 9 o'clock—Mr. Watson, Chairman; Mr. Dickenson, Secretary.

Mr. McQueen opened the meeting with prayer.

Minutes read and approved.

Report of Executive Committee received and adopted.

Report of Committee appointed to wait on Attorney-General received; and on motion of Mr. Cushnie, seconded by Mr. Henderson, a vote of thanks was tendered the Committee for their services.

Under the order of new business, the following resolution by H. Husband, seconded by Mr. McCulloch, was introduced for discussion:

Resolved, that the holding of examinations of Public School Teachers annually is a retrograde step, inasmuch as the effect of it will be to increase the number of interim certificates, and consequently to lessen the number of duly qualified teachers.

After a lengthy discussion, it was moved in amendment by H. Dickenson, seconded by John Dearness,

That the late change making annual take the place of semi-annual examinations be approved of.

Amendment carried.

Moved by D. Maxwell, seconded by John Dearness,

That whereas it is desirable that the school year should commence with the midsummer term, also that it is unjust to give students of any institution advantages not enjoyed alike by all candidates for examination; be it resolved, that all candidates for Public School Teachers' certificates shall be examined on the same questions and at the same time during the midsummer holidays.

In amendment, it was moved by H. Dickenson, seconded by F. Kantel,

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That we cannot approve of the holding of two examinations in the summer; that we can only approve of the holding of separate examinations for Normal School students at the close of the last half of each year, as long as the half-yearly sessions of the Normal School continue; and as a solution of the difficulty, we would suggest the lengthening of the Normal School Sessions to one year.

An amendment to the amendment was introduced by Mr. Campbell, that no special examination be held for Normal School students at the close of any session.

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THURSDAY, *August 13th, 1874.*

Mr. Husband opened second session with prayer.

Minutes read and confirmed.

Resolution and amendments of the previous session left on table were again brought up for discussion, when Mr. Dickenson's amendment was carried.

Moved by Mr. Dearness, seconded by Mr. Irwin,

That we recommend the printing of the value of each question on the examination paper presented to candidates.—Carried.

Moved by D. Maxwell, seconded by John Dearness, and

Resolved, that it is absolutely necessary that all Provincial Certificates should be granted by the Central Committee of Examiners only.—Carried.

Moved by John Campbell, seconded by D. A. Maxwell,

That this Section is of opinion that no *limit time* table can be constructed which can be practicable in *all* grades or classes of schools, and recommends that the Council of Public Instruction construct a distinct *limit* table, suitable for *each* grade of school in city, town and rural districts.—Carried.

Moved by D. Maxwell, seconded by H. Dickenson, and

Resolved, that teachers holding third-class certificates from one county should not be admitted to third-class examination in another county except on recommendation of the Inspector of the county in which the former certificate was obtained.—Carried.

Moved by D. A. Maxwell, seconded by Wm. Rannie, That Interim Certificates should not be granted in any county where there is already a sufficient number of certificated teachers.—Carried.

Moved by John Dearness, seconded by A. C. Steele, That the Secretary forward the resolutions passed at this meeting to our representative when elected.—Carried.

The following officers were elected for ensuing year :

*Chairman*—D. A. Maxwell, Chatham.

*Secretary*—H. Dickenson, Brantford.

*Executive Committee*—Messrs. Dearness (Strathroy), Campbell (Toronto), and Irwin (Belleville), together with the Chairman and Secretary.

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### PROCEEDINGS OF INSPECTORS' SECTION.

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The Inspectors' Section of the Ontario Association for the Advancement of Education met in the Library, Victoria Square, at 9 a.m., Wednesday, 12th August, 1874.

In the absence of the Chairman and Secretary, Mr. Scarlett, of Northumberland, and Mr. Brown, of Peterborough, were, on motion, appointed to fill these offices respectively.

Mr. Groat moved a resolution appointing a Committee to report on School Legislation. Dr. Kelly and Mr. Harrison spoke against the motion, and Mr. Macallum in favour of it. The motion was lost.

Dr. Kelly and Messrs. Harrison and Macintosh were appointed a Business Committee, to report on the following morning.

Dr. Kelly moved, and Mr. Brown seconded, that Thomas Moss, Esq., Q.C., M.P., be Inspectors' candidate for representative on the Council of Public Instruction. After a desultory discussion the motion was withdrawn.

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The Chairman appointed Messrs. McKinnon, Groat, Hughes and Macallum, and Dr. Kelly, members of the Board of Directors.

Moved by Mr. Brown, seconded by Dr. Kelly, that Messrs. Little, McKinnon, Harrison and the seconder, be a Committee to report to-morrow morning on "The Regulations of the Council of Public Instruction." The motion was carried.

There was also an irregular discussion on Teachers' Third Class Certificates, but no definite action taken.

The Section rose.

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THURSDAY, August 13th, 1874.

The chair was taken at 9 a.m.

The Report of the Committee on "The Regulations of the Council of Public Instruction" was read and received. The following clauses of the Report were adopted :—

1. That a minimum of at least 40 % of marks be required on each of the subjects of Grammar and Arithmetic from Candidates for Third Class Certificates.

2. That the time for which Third Class Certificates be endorsed shall extend only to the next meeting of the Board of Examiners, and that Certificates be endorsed for the balance of time they have to run upon their holders passing the Annual Examination.

3. That it be left discretionary with the Board of Examiners to renew for one, two or three years, Third Class Certificates which have expired, upon the Candidates passing the Annual Examination.

4. That First Class Candidates write for their Certificates at the same time with other Candidates.

5. That there be a separate paper on Etymology.

Moved by Mr. Ross, and seconded by Mr. Glashan, that Mr. Little be requested to prepare a paper to be read before this Section at the next annual meeting of the Association, on "What constitutes a thorough Examination of a Public School?" The motion was carried.

Moved by Mr. Ross, and seconded by Mr. Glashan, that Messrs. Hughes, Macallum, Hodgson, Johnston and McKinnon form the Executive Committee. The motion was carried.

Moved by Mr. Scarlett, and seconded by Mr. Hughes, that Mr. Macallum be Chairman and Mr. Brown be Secretary of this Section of the Association for coming year. The motion was carried.

The Section rose.

JAMES COYLE BROWN,  
*Secretary.*

### PROCEEDINGS OF HIGH SCHOOL SECTION.

WEDNESDAY, *August 12th, 1874.*

The High School Section met in their room this morning at half-past nine o'clock.

J. B. Dixon, M.A., of Peterborough Collegiate Institute, was appointed Chairman, and H. J. Strang, B.A., of Goderich High School, was appointed Secretary.

Mr. Anderson called attention to the fact that last year, in appointing the High School Committee, the clause of the constitution which requires one of the five members of the Committee to be selected from either of the other two Sections was not complied with.

Mr. Mills brought up the question of entrance examinations, and a general discussion followed in regard to the number of such examinations, and the time at which they should be held. Finally it was

Moved by Mr. Seath, seconded by Mr. Mills,

That in the opinion of the High School Masters' Section it is advisable to hold each year hereafter an examination for entrance into the High Schools, at some convenient time in October, in addition to those at present prescribed for January and June.

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Moved in amendment by Mr. Strang, seconded by Mr. Oliver,

That the members of this Section assent to the plan of having in future only two entrance examinations in the year, viz, in June and December, but that this year, in view of the insufficient notice given of the change, they consider it highly desirable that a supplemental examination should be held some time in October.

The amendment having been put and lost—only three voting for it—the motion was then put and carried.

Mr. Douglas then brought up the question of the desirability of having greater uniformity in the subjects of examination, more especially classical and French, prescribed by the various Colleges and Universities, and Legal and Medical Faculties. Finally it was moved by Mr. Tamblin, and seconded by Mr. Mills,

That since the great diversity of books in the same subjects prescribed for entrance into our various Colleges and Professions causes much unnecessary work to the teachers in our High Schools, and puts the Candidates to considerable expense, the High School Section of the Ontario Association would respectfully and strongly urge upon the governing bodies of the various Colleges and learned Societies the desirability of having, as far as possible, uniformity in the books and subjects of examination.—Carried. (See page 14.)

Moved by Mr. Ballard, and seconded by

That in view of the coming election for the representation of High School Masters in the Council of Public Instruction, the Candidates be respectfully requested to appear before the High School Section at 11 a.m. to-morrow, and give their views on the various matters affecting our High Schools, and that the Secretary be requested to notify them to that effect.

The Section then adjourned, to meet again in the same place to-morrow at 9 a.m.

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*August 13th.*

The Section was called to order by the President at 10 o'clock.

Mr. Strang being absent, Mr. Alexander was appointed Secretary *pro tem.*

In the absence of the Minutes, the first order of business was the reading of a communication from Dr. Wilson to the Secretary, respectfully declining to appear as a Candidate before the High School Section.

The Secretary having arrived, the Minutes were read and a discussion followed in regard to their correctness. Finally it was agreed that the following statement should be inserted between Mr. Tamblin's and Mr. Ballard's motions:—

"The Chairman, under the impression that the business of the morning was finished, declared the meeting adjourned. A few members then left, but the great majority having remained, at their request the Chairman resumed the Chair, and the following motion was then made and carried *nem. con.*:—

"Moved by Mr. Tamblin, and seconded by Mr. Grant,  
"That the Minutes, as amended, be confirmed.—Carried."

Moved by Mr. Douglas, seconded by Mr. Clarke,

That the Chairman name a Committee of three to carry into effect the resolution passed yesterday respecting the uniformity of matriculation examinations of the various Colleges and learned Societies, and to report at the next annual meeting.—Carried.

The Chairman nominated the following Committee: Messrs. Anderson, Clarke and D. H. Hunter.

Eleven o'clock having arrived, and it being understood that Mr. J. H. Hunter was prepared to come before the Section in accordance with yesterday's resolution, it was moved by Mr. Oliver, and seconded by Mr. Turnbull,

That Mr. Hunter be now heard.—Carried.

The Secretary having stated that a representative of the Press had asked permission to be present, leave was granted to that effect, and also to have a copy of Dr. Wilson's letter.

Mr. Hunter then addressed the Section at some length, explaining his views on various matters affecting our High Schools.

Several questions were then asked by members present, and answered by Mr. Hunter.

Moved by Mr. Henderson, seconded by Mr. Wightman,

That the thanks of the Section be tendered Mr. Hunter for his explanations.—Carried.



The meeting then proceeded to ballot for four members of the High School Committee.

The Chairman named Messrs. Douglas and Seath scrutineers.

A ballot having been taken, Messrs. Mills, McMurphy, Crowle and Strang were duly elected.

Moved by Mr. Turnbull, seconded by Mr. Grant,

That Mr. Ross, Inspector of Lambton, be the fifth member of the High School Committee.—Carried.

The programme of studies was then very briefly discussed, but owing to the limited time at the disposal of the Section it was thought best not to take any action.

Moved by Mr. Turnbull, seconded by Mr. Ballard,

That the Section do now finally adjourn.

The motion having been carried, the meeting accordingly adjourned.

HUGH J. STRANG,

*Secretary.*

## TREASURER'S REPORT

FOR THE YEAR 1873-4.

### RECEIPTS.

Deposit in Building Society, \$56 14; Interest on same, \$3 35..	\$59 49
Cash in hand .....	4 41
Members' Fees .....	61 50
Copies of Annual Report for 1871 and 1872 sold .....	68 09
Copies of Annual Report for 1873 sold by Treasurer .....	4 20
Advertisements on Cover of Report for 1873 .....	17 50
	<u>\$215 19</u>

### EXPENDITURE.

Balance of Expenses of Delegate to Quebec .....	\$2 00
Printing Annual Report and By-laws, \$69; and Annual Circular, \$11 80 .....	80 80
Advertising, \$2; Gas Account, \$4 88; Caretaker, \$4; Postage, &c., by Treasurer, 55 cents .....	11 43
Secretary's Account for Stationery, Postage, &c. ....	11 75
Rent of Room in Mechanics' Institute .....	8 00
Printing Annual Circular for 1874 .....	15 00
	<u>\$128 98</u>
Balance on Deposit, \$59 49; In Cash, \$26 72 .....	86 21
	<u>\$215 19</u>

SAMUEL MACALISTER,  
*Treasurer.*

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## PAPERS READ BEFORE

## THE ONTARIO TEACHERS' ASSOCIATION.

## THE PRESIDENT'S ADDRESS.

GENTLEMEN,—I stand before you this evening as a truant, and almost as a culprit. When you did me the honour to elect me President of your Association, I was meditating, as I warned you at the time, a visit to England, but I did not expect to be absent more than six months. My stay in England was prolonged by the dissolution of the British Parliament, which came upon us unawares, and scattered over the country the friends whom I had expected to find in London; so that I had to wait till the elections were over, and my friends returned to town. Even without that excuse, however, a man might have been pardoned for lingering in England when I was there. In the spring and early summer the beauty of the garden-like landscape is at its height; the greenness, which is its special charm, is most intense; and of late years, since such a marvellous tide of wealth has poured into England, the magic touch of the millionaire has added the last finish to the trimness of the fields and crowned the slopes with the multiplied mansions of a luxury which still has enough in it of the old English taste to delight in the enjoyments of nature.

To the charms of the landscape are added in that ancient kingdom those of historic monument and association. And nowhere are the charms of historic monument and association stronger than in those scenes in which we of the Educational Profession feel a peculiar interest—in the marvellous galaxy of medieval colleges, interspersed with academic lawns and groves, which everywhere meets your eye as you look down from the dome of the Radcliffe Library in Oxford; in the almost equally glorious line of houses of learning which seems to muse along the green banks of the quiet Cam; in that ancient school, the eldest of English grammar schools and the first fruits of the English Renaissance, founded by the princely prelate, William of Wykeham, beneath the shadow of the immemorial fane which holds the ashes of Rufus and those of the Saxon kings; in that younger but still venerable counterpart of Wykeham's work, Eton, with its grey courts and its expanse of lawn overshadowed by secular elms, stretching along the side of the Thames; while, crowning the opposite height, rise in their majesty the historic towers of Windsor, with the memories of the Round Table, and with that romantic chapel in which the victors of Crecy and Poitiers sat among the Companions of the Garter.

It would be difficult to imagine two monuments more symbolical of the quiet advance of education with its beneficent agencies, amidst the

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storms of politics and war, than Eton, founded by that unhappy but gentle and pious King who, unable to grasp the sceptre of his warlike sire, perished discrowned amidst the wars of the Roses, and Magdalen College, Oxford, the loveliest of all the homes of learning, which was founded at the same time by the Chancellor of Henry the Sixth, William of Waynflete. Stand in the quadrangle of Waynflete's College, and as your eye feeds upon its matchless beauty you will be brought into the fullest communion with the spirit which fed the lamp of learning and education amidst the darkness and the tempests of the centuries that are past.

When shall we in Canada have such monuments of ancient grandeur and beneficence—such treasures of noble memory as these? When shall we, in this bleak, though by its children well-beloved, land of promise, be able to point to an Oxford or a Cambridge, a Winchester or an Eton? We are as far, no doubt, from the possession of such shrines of history as our landscape, in which the giant pines, rising in their monumental grimness, remind us that but yesterday all was primeval forest, is from the trim and finished beauty with which the culture of centuries has invested the English fields. But if we have not the glories of the past, we have hopes for the future, rich if we are true to our country and to each other. We have not only hopes for the future, but we have immunities at the present hour. If preceding generations have not bequeathed to us storied monuments and ancestral fanes, neither have they bequeathed to us those legacies of evil, those masses of debt material and moral, those burdensome traditions, those consecrated obstructions to progress which sit heavy on humanity in the old world. If we have not the finished landscape and the abodes of wealth, with their costly gardens and patrician deer parks, neither have we the union workhouse, which in England grimly obtrudes its prison-like form on the fair scene. If we have not the palaces of London, neither have we the leagues of want, squalor and misery which lie close to the palace gate. We have a rough piece of land, not yet perfectly stumped or stoned, but unmortgaged, and darkened by the baleful shadow of no *upas* tree of the past.

I was made sensible of this fact, as soon as I set foot in England, by finding myself in the midst of a controversy, so bitter that it might almost have been called a petty civil war, about a question deeply interesting to our profession, which has now been for many years happily settled in this country, and here troubles us no more. It was the great question raised by the late Public Education Act. Public education was, in fact, struggling to emancipate itself from ecclesiastical control, while the High Church ecclesiastics and the party allied with them in politics were striving to prevent its emancipation. It can hardly be said that anything deserving the name of popular education existed in England previous to the great political and social movement which set in when, the French war being over, interest in domestic questions revived, and the most conspicuous result of which was the Parliamentary Reform Act of 1832. Education, no doubt, there had been, and education to a limited extent of the poor; and this from very early times. To the clergy, in the fruitful age of faith, was due the first commencement of that which afterwards, in the hour of mistrust, when growing doubt

threatened their authority and their endowments, they fiercely and fatally opposed—a remark which may be extended to the general relations of the medieval clergy to the progress of civilization. Christianity was a religion of light, and in the early Anglo-Saxon times, while the conversion of the nation was still going on, we find in the mission centres the centres also of learning and education. The Church, in fact, in those days was the School. Theodore of Tarsus, Archbishop of Canterbury in the seventh century, has left a name honourably connected with the improvement of education as well as with the extension of Christianity and the organization of the Church. The great missionary, Bishop Wilfred, also had constantly under his care a number of boys, the sons of men of rank, till they reached the age of fourteen, when he required them to decide whether they would become soldiers or priests. The Church of Ireland, too, sent not a few labourers into the harvest of English education, as well as of English conversion, in that bright dawn of Irish civilization which was destined so soon to be overcast and to be followed by so dark a day. King Alfred, the Christian hero, and the preserver of Christian civilization in England from the sword of Danish paganism, was also the great restorer of education and rebuilder of schools. Fable—alas! it is only fable—connects him with the foundation of the first school at Oxford. The Court itself in his time was invested with a splendour brighter than the vulgar pomp of kings by becoming the great place of education. In the age succeeding the Conquest, education could hardly hold a place at the Court of the fierce Norman sovereigns; but we find it, with much besides which needed such shelter in these wild days, beneath the tranquil roof of the Benedictine cloister. Anselm, perhaps the most truly Christian, among all the equivocal forms of the medieval saints; Anselm, who by Christian firmness in the maintenance of principle, combined with Christian gentleness, charity and meekness, conquered Norman tyranny, impersonated in the Red King and his less savage but hardly less terrible successor; Anselm, before whose holiness the Conqueror himself had bent in reverence, and whose presence William desired at his bedside when the end of his life of battle and crime drew near; Anselm, the first thinker of his day, and the precursor of the school philosophy, was also the great educator of his time and the great reformer of education. As Abbot of the great Norman Abbey of Bec, before his elevation to the Archbishopric of Canterbury, he had been as assiduous in the good work of teaching and training the young in the school which formed a regular part of the monastic community, as in directing souls, regulating the monastic system, or solving high problems of theology. And he may be regarded as the father of that gentler mode of treating the pupil which we now acknowledge to be the better one, and which he strove by precept and example to introduce in place of the brutal severity which had prevailed in Anglo-Saxon times, and it seems was still in the ascendant. His faithful friend and biographer, Eadmer, a medieval Boswell in his reverent minuteness has left us an anecdote of this educational reformer of the eleventh century, the fragrance of which has not been lost by lapse of time. An Abbot, a very religious man, was one day deploring to Anselm the difficulty of making an impression on the boys in his monastery. "Do what we will," he said, "they are incorrigible. We

beat them without ceasing, day and night, and they only grow worse." "You beat them without ceasing," said Anselm. "Pray, how do they turn out when they grow up?" "Dull and brutal," was the reply. "You are unfortunate," said Anselm, "if with all this trouble you only turn men into beasts." "What are we to do?" cried the Abbot; "in every possible way we try to force them to improve, and all is of no use." "Force them! Tell me, my Lord Abbot, if you were to plant a tree in your garden, and to tie it up so on all sides that its branches could not spread, what sort of a tree would it be when in course of time you gave it room to grow? Would it not be good for nothing—a mass of entanglement and crookedness? And whose fault would that be but yours, who had put such restraint upon the sapling? And this is just what you do with your boys. You plant them in the garden of the Church, that they may grow and bear fruit to God. But you so cramp them with fear, and threats, and blows, that freedom of growth they have none. And thus crushed in spirit, they gather in their minds evil thoughts, tangled as thorns; they cherish those evil thoughts, and doggedly repel all that might correct them. Hence they can see in you no love, kindness or tenderness towards them; they cannot believe that you mean good by them, but put down all you do to ill-will and ill-nature. Hatred and mistrust grow with their growth, and they go about with downcast eye, and cannot look you in the face. For Heaven's sake, why are you harsh with them? Are they not human beings of the same nature as you are? Would you like, in their place, to be treated as you treat them? You try by blows alone to mould them to good. Does a craftsman fashion a fair image out of gold or silver by blows alone? Does he not with his tools now gently press and strike it, now with wise art still more gently raise and shape it? So if you would mould your boys to good, you must not only bow them down by stripes, but with fatherly kindness raise them up and help them." "But," the Abbot insisted, "to form strong and serious character is our aim." "And a right aim," said Anselm; "but if you give an infant solid food you may choke it. For every soul its fitting food. The strong soul delights in strong meat, in patience and tribulation; not to wish for what is another's; to offer the other cheek; to pray for enemies; to love those that hate. The weak and tender in God's service need milk; gentleness from others, kindness, mercy, cheerful encouragement, charitable forbearance. If you will thus adapt yourselves both to your weak and to your strong ones, by God's grace you shall, as far as lies in you, win them all for God." The heart of my Lord Abbot, according to Eadmer, was turned; he fell at the feet of the great teacher, and mended his educational ways. Anselm's language in the conference is, of course, tintured with asceticism; but, on the whole, this scene, enacted eight hundred years ago between two figures in the garb of the remote past, is wonderfully near to us at the present day. If you wish to realize it, and at the same time to make a pilgrimage to one of the early seats of learning and education, go, when you chance to be in England, to the old historic city of Gloucester, where you will find a Benedictine cloister, though not that in which Anselm taught, nearly in its pristine state, adjoining the cathedral, which was itself once the Abbey Church. That cloister was the scene of all those parts

of the monk's life which were not passed in the church or the chapter-house, and, among others, of his studies, his literary work, and the instruction of the novices and the children who formed the school attached to the monastery. It was roofed, but otherwise exposed to the weather, and the monk had to brave the hardships of a sedentary life all the year round in the open air. More than once a chronicler tells us that he is obliged to break off his work for the winter because his fingers are nipped by the frost. Some of our medievalists look back, or fancy that they look back, wistfully to those times. It is a pity they cannot put on the magic shoes of Hans Andersen's tale, and be for one day transported back to the middle ages. One day's experience would probably satisfy their desire.

High honour is due to the monasteries, and especially to those of the Benedictine Order, for the services thus rendered by them to education as well as to learning in the darkest hour. But their pupils, all told, must have been few in number; and of these, while a few were scions of the lay nobility, the bulk, and probably all those taken from the poorer classes, were destined for the ecclesiastical order. That order, indeed, was far more comprehensive than it is in modern times; it included not only the priest proper, but all the intellectual professions—the lawyer, the physician, the literary man, the architect, the artist, the mechanician—every one, in short, but the soldier, the trader, the handicraftsman, and the tiller of the soil. Still it was limited compared with the mass of the population, which remained in a state of total ignorance; among the consequences of which we may reckon the blind and sanguinary fury of labour movements in the middle ages, such as the insurrection of the villeins under Wat Tyler, which strongly contrasts with the generally peaceful and orderly, though sometimes erroneous, contests waged by the better educated mechanics of the present day. Even among the nobility and gentry elementary education was very scarce. The absence of printing indeed would, in any case, have rendered it almost impossible that education should be widely diffused.

With that great movement of the sixteenth century which, from the prominence of the religious element in it, we call the Reformation, but which might more aptly be termed the revival of humanity, came the spirit of national education. Of the first efforts in that direction the honour may be ascribed to enlightened Catholics, to William of Wykeham, and after him to the group of which Sir Thomas More was the noblest man in England, while Erasmus was their leading spirit in Europe; but these men, though, when the religious crisis arrived, they shrunk from schism, and clung to the ancient faith, belonged intellectually, and not in that respect alone, to the Reformation. A number of grammar schools, of which Christ's Hospital is the greatest and most famous, founded by the young Protestant King, Edward VI., and still bearing his name, are at once the first fruits of the newly-awakened spirit of national education in England, and the proofs of the connection of that spirit with the spirit of the Reformation. This connection it is impossible to doubt, and it may be admitted even by a Catholic without necessary disparagement to his religion; for a Church which can herself teach all truth needs not the aid of the human intellect, perhaps naturally mistrusts it, and therefore has comparatively little interest in

education; while a Church which appeals to reason and to private judgment must of necessity educate, and this irrespective of the abstract truth of the doctrines of either Church. Which are the educating nations? Scotland, New England, Germany, Holland, Switzerland, Denmark, Norway, Sweden, Canada. Which are the non-educating? Spain and her colonies, Portugal, Italy, Austria, Belgium—Belgium, in spite of the existence in her of a large manufacturing element, which generally carries with it activity of mind. In the case of Spain the facts are eloquent. By its last census not a fifth of the population can read. But even this amount of progress has all been made since the beginning of the century, prior to which time we are told to be able to read was in men very rare, in women immoral; and the growth of popular education has proceeded at exactly an even pace with the demolition of political despotism and of ecclesiastical intolerance. If, in parts of Catholic Germany and in Ireland, we find popular education, this is traceable in the case of Germany to the influence of Protestant neighbours, in the case of Ireland to the direct interposition of a Protestant power. It is true that the Jesuits were good educators; so good as to extort from Bacon the exclamation, *Tales cum sint, utinam nostri essent*: "They are so excellent that I would they were ours." But Jesuit education was the offspring, as well as the antagonist, of the Reformation; its object was not to enlighten, but to influence and to re-convert, and with a view to that object its pupils were selected. No Jesuit was ever a hearty friend to popular education. We need not press the case too far. That vast extension of popular education in recent times, which is one of the most momentous facts in the history of the nineteenth century, is traceable, no doubt, to other causes besides religious emancipation. Even in Prussia public instruction was comparatively little cared for in the interval between the Reformation and the French Revolution. Frederick the Great, at the end of the Seven Years' War, provided for his superannuated grenadiers by making them schoolmasters. It was when the army of Frederick the Great had been overthrown by Napoleon, in the hour of calamity and shame, that Prussia, feeling the need of something stronger than an army to redeem her from the depths into which she had fallen, first abolished serfdom and then instituted the great system of public instruction which has carried her from Jena to Sedan. But, in the main, the fact remains indisputable that public instruction, as a duty and as a policy, has been intimately connected with the prevalence of religion, which appeals to an open Bible and to reason as the interpreter of its pages.

In the land of John Knox the Reformation was completely victorious, and drew with it the general love of education which has made Scotchmen what they are the world over, as well as the political Liberalism to which, even at the present moment of Conservative reaction in England, Scotland remains true. But in England, as in France, the issue was doubtful. France, even after the defeat of the Huguenots, did not lose all trace of their spirit or sink ecclesiastically and mentally to the level of Spain; while in the English hierarchy, and in the monarchy and aristocracy which were allied with it, as the monarchies and aristocracies of France and Spain were with the hierarchy in those countries, there was preserved some of the doctrine and temper of the Church of the

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middle ages. The spirit of education which touched with fire the lips of Milton, belonged in the main to Milton's party; with the Puritans it conquered; with them it fell; with them it went into illustrious exile, and founded in New England the first common schools. The State clergy of the Church of the Restoration were almost as indifferent to public instruction as the State clergy of Spain; the only proofs they gave of anxiety about the subject were Acts of Parliament passed under their influence to prevent Dissenters from educating their own children, the last and most infamous of which was the work of the infidel Bolingbroke, pandering to the passions of fanatical ecclesiastics. This apathy lasted through the eighteenth and the early part of the nineteenth century. George III. expressed a pious wish that every poor child in his dominions should learn to read the Bible—we may be sure he meant with a political commentary of a very orthodox kind—but no public measures were taken to give effect to the King's desire. About the only places of popular education were those Dames' schools which have furnished themes to every painter of English peasant life from Crabbe to Wilkie, and in which old women who knew nothing taught the children of the peasantry all they knew. After the great French war, however, the mind of the nation being turned again from that mortal conflict to its own affairs, the current of reform, long icebound, began to flow, and the cause of popular education as well as that of political improvement was taken up with accumulated energy and fervour. Wesley had done something by his school at Kingswood, and still more by showing his sense of the importance of the subject. Bell and Lancaster had done something by agitating educational questions, as well as by devising the monitorial system. But the motive power came from that revival of the spirit of progress in the nation, after the long period of reaction caused by antagonism to continental Republicanism, which was so strong, so tempestuous in its character, so powerful in its effects, as almost to deserve the name of the English Revolution. A revolution, in fact, it would have been had not the obstinacy of the aristocracy and the clergy quailed before the advent of civil war. Brougham thundering in the van at once of political and educational reform was the master spirit and typical man of the day. With stentorian voice and vehement gestures he enforced upon the national mind the necessity of public instruction; he once spoke in Parliament on the subject for seven hours. At his bidding, and that of the age of which he was the embodiment, the schoolmaster went abroad, Penny Cyclopædias were published, Mechanics' Institutes rose, inquiries into educational charities commenced, and everything betokened the advent of an educational revolution. At the same time the clergy of the State Church, seeing that education must come, and that it might fall into bad hands, met their danger in the best and most creditable way by exerting themselves in their parishes, and with great effect, for the improvement of the Church schools. Those were days of hope, as all days of revolution are; young men dreamed dreams and old men saw visions. It seemed that a Reformed Parliament and Public Instruction would make new heavens and a new earth. It is a beneficent illusion; for if we could see beforehand how limited the results of our improvements would be, we should hardly exert ourselves to make any improvements at all.

Singularly enough, or I would rather say naturally enough, the first scene on which this spirit of educational reform displayed itself in practical legislation was Ireland. Whether it be in education, or police, or the Church, or the land law, England is always ready for radical reform—in Ireland. Cromwell saw the value of Ireland as a field of experiment; he called it a clean paper on which he could write measures of improvement which in England vested interest and rooted prejudice could not suffer him to introduce; and perhaps the usefulness of the smaller island in that respect is not yet exhausted. In 1831, while the Parliamentary Reform Bill was still struggling through the House of Lords, and forty years before the first English Education Act, Ireland received a measure of national education based on the principle of combined literary and separate religious instruction, the funds being supplied out of the national revenues. The immediate author of this measure was the late Lord Derby, then in the heyday of his youthful Liberalism, and threatening to send the King to Hanover if he would not assent to the Reform Bill. Between Ulster Orangemen on the one hand and Paul Cullen on the other, national education in Ireland has had a hard life, and so have its administrators; but though much bruised and battered by the shillelahs of both parties, it has survived, and has no doubt largely contributed, with measures of political justice, and a kinder and more generous treatment of Irish questions generally, to produce the improvement in the condition of Ireland which may now be happily regarded as an unquestionable fact.

In England itself no measure could be carried. The religious difficulty, or a difficulty of a very mixed character, by courtesy styled religious, stood obstinately in the way. First the Whigs tried a measure on the secular principle, and failed; then the Conservatives tried one on the State principle, and failed also. Sir James Graham held out to the Dissenters what he called his olive branch, which the Dissenters took, and belaboured him over the head and shoulders with it till he dropped his Bill. In the meantime, however, a system of aiding schools with public money, and inspecting them through State inspectors under the auspices of the Privy Council, was introduced, nominally as a tentative policy; and under the astute and aspiring management of Sir J. Kay Shuttleworth it grew yearly to larger proportions, and more deeply committed Parliament and the nation. Parliament all the time behaved with what Englishmen think the perfection of practical wisdom; it voted, with eyes shut, the annual grant, and refused to discuss its principle or to entertain any question connected with it. At last the magnitude of the grant, and the obvious tendency of the tentative policy to become definitive, brought the question to a head, and in 1858 a Royal Commission of Inquiry into the subject of popular education was issued, under the chairmanship of the Duke of Newcastle. That Commission spent three years in its inquiry, investigating through its Assistant Commissioners the state of education, not only in England but in other countries, and among the rest in the United States and Canada, where the Assistant Commissioner was Mr. Fraser, now Bishop of Manchester. The Commission reported, and the materials for legislation were before Parliament; but Parliament still shrank from facing the question, and the only immediate result was a revised

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code of minutes issued by the Privy Council. For ten years more the subject remained in abeyance, and the ancient reign of ignorance was left unmolested among great masses of the population. At last came an event which overcame both intolerance and bigotry, and surely heralded the legislation of 1870. The Tory aristocracy, under the guidance of Mr. Disraeli, resorted to the desperate policy of appealing from the more intelligent and well-to-do portion of the working classes, which was mainly Liberal, to what is called in the polite obscurity of a learned language the *residuum*—in the vulgar tongue, the dregs of the people in the large towns. This policy was carried into effect by the Conservative Reform Bill of 1867. Then Mr. Lowe cried in fear and anguish, "We must educate our masters;" and a Liberal Government having come into power, with Mr. Forster, Arnold's son-in-law, as the Minister of Education, the Education Act of 1870 was passed.

That Act retained the denominational schools with which Government had entered into partnership under the Privy Council system, while it rendered a conscience clause imperative in all schools in which religious instruction was given, and did away with denominational inspection, treating all the schools as national, and making the province of inspectors purely geographical. At the same time it introduced the supplementary principle of local responsibility under the form of School Boards elected by the ratepayers, which are bound, where the school accommodation is found deficient, to supply the deficiency by erecting district schools of their own. The Central Government, besides the function of inspection, is invested with the power of compelling the locality to act where there is a proved deficiency of accommodation. In School Board schools no catechism of any religious sect is to be taught. Thus the system is a somewhat complicated mixture of the national, the local and the denominational—of the secular and the religious. An admirer of it complacently remarks that England is the country of compromise and amalgamation. But we have also heard of a Dutchman arrayed in a dozen pairs of breeches, who did not find that complication of integuments favourable to vigour and rapidity of action.

About this Education Act, however, a deadly controversy had arisen, and when I landed was raging through the whole nation. The first public occurrence which I witnessed was the opening of a School Board school at Liverpool by Mr. Forster, the framer of the Act, who took the opportunity of delivering an elaborate vindication of his own policy, which had been denounced by his friend and late colleague, Mr. Bright. He spoke ably and instructively, of course, but he failed to explain what I wanted specially to hear explained—how it came to pass that this great measure of educational pacification had set the whole nation by the ears. Hostile parties were facing each other all over the kingdom in grim array. School Board elections were being contested with an animosity at least equal to that shown in elections to Parliament. A storm of controversy was raging, and charges of immorality, fanaticism, and bigotry resounded on all sides. The Liberal party was torn with intestine divisions, and you could not mention Mr. Forster's name at a Liberal meeting in the north of England without calling forth a storm of hatred. When the general election came, the clergy of the

State Church raised with one voice the cry of "the Church in danger," which, blending with the equally vociferous cry of "the beer barrel in danger," produced the issue of campaign cards exhorting the voter to vote for the national beverage and the national religion. There had not been such an uproar since the Church mob burned dissenting meeting-houses, after the acquittal of Dr. Sacheverel. If you asked what the specific cause of war was, especially between Mr. Forster and the Liberals, who thirsted for his blood, you were told that it was the twenty-fifth clause. The twenty-fifth clause enables School Boards to pay the fees for children whose parents are too poor to pay—at denominational schools if the parents prefer them—and under it a sum of about \$25,000 had been expended in a whole year. Obviously this was merely the pretext—it was not the real occasion of the fray. It was at most the symbol of the momentous difference of principles which was convulsing the nation. The real question at issue was that of clerical ascendancy in education, with its political and social corollaries, and beneath the question of clerical ascendancy in education again lay the question of the State Church, the just solution of which, in this country, has brought with it educational peace.

I suppose that all who acknowledge, as I for one do, the paramount importance of religion to men and nations, would rejoice if we were so settled and so united in our religious convictions that religion could be effectively taught in our common schools. Perhaps it will be so hereafter—perhaps the cloud of doubt and perplexity which has now for two centuries, since the days of Spinoza and Hobbes, been gathering over the religious firmament, will break up, and the sun of faith, hidden for awhile behind that cloud, will beam forth again and diffuse over the world, now chilled and darkened by its absence, a brighter, more perfect, and more abiding day. Such is not only my hope, but my firm conviction; though I know, and it has been part of my duty as a student to examine, the truly formidable objections which philosophy, historical criticism, and science have raised. But though certainty and unity of faith may come again, they have not come yet; and for the present, communities like ours, which feel education to be a necessity, have to respect religion without undertaking to teach it; they have to let the common school do its own work and the Church and Sunday school do theirs. The school is not irreligious because it does not teach the catechism, any more than any other organ of instruction, say any commercial or military instruction, is irreligious on the same ground. There is nothing opposed to religion in reading, writing, or arithmetic, any more than there is in book-keeping or drill. The cry of the State Church party in England was that the secularists would make the children clever devils. But knowledge does not in itself make a devil, neither does ignorance make an angel; at least it has not made angels of the people of Calabria or Mexico. I do not deny that in certain countries where the clergy have tried to crush education, education has unhappily assumed a somewhat hostile attitude towards the clergy and their teaching. An Italian once said to me, "I like to see the schools rising; every school shuts up a church." But this statement was peculiar to a native of a country where the Church has been the enemy of the school. Again, there may be special defects in an educational

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system—it may be too ambitious, too showy, too superficial, and it may breed in its pupils faults of character corresponding to these bad features of the institution. No doubt such is the tendency of the school system in many parts, at least, of the United States, and perhaps we are not free from the danger here; but these defects we may hope to remove by wise measures of educational reform. So far from fighting against the Church, a good school in a country like ours fights with it, for it is directly and indirectly a potent organ of morality. The school and its master or mistress may not be formally concerned with religion, but in a country like ours they are not severed or estranged from the religious community around them.

The spirit of that community is present with them; they feel and transmit its influence; it pervades the character and tone of the teacher, the discipline and all the moral agencies of the school. Mr. Forster said, in his speech at Liverpool, that it would be very shocking if a teacher, in rebuking a child for telling a falsehood, could not appeal to the interest of the child's soul. Well, but I suppose a Christian teacher, like a Christian employer, can rebuke a lad for falsehood in a Christian way, without reciting the Athanasian Creed or the Westminster Confession. Thus, apart from any direct religious teaching of a neutral kind which you may be able to introduce, and which perhaps is not of much value, there is a religious as well as a moral element in the schools of a Christian country. Such, I suppose, has been the general view of the question taken by the statesmen and the people of this country; and the result is a system of public education, or, if you like to mark the absence of direct religious teaching by a difference of name, public instruction, in this young country, which, having been ably administered, works with almost unbroken harmony and smoothness, while in England, with all her experience and all her statesmanship, public instruction is an organized Pandemonium of political and sectarian contention. We are twitted with not having solved the problem as regards the Catholics. We have not solved the problem as regards the Catholics, because, as regards the Catholics, the problem here and everywhere is insoluble. They, under the authority of their spiritual guides, have taken up, conscientiously, as I do not dispute, a position of antagonism to modern civilization, and even to nationality and civil society, so far as they are embodiments of the modern spirit. There is nothing for it, therefore, in their case, but either to use force, of which nobody in this country dreams, however it may be under the iron rule of Bismarck, or to let them take their portion away in peace and use it, subject to State guarantees for proper secular instruction in the way their consciences enjoin. I think it will very likely be found that by adherence to this mild and comprehensive policy, though we have not extinguished, we have minimized Catholic resistance to public education. In this respect, also, if the foreign Jesuits will only refrain from troubling us with their alien intrigues, I believe we shall all do well.

But at this happy result we could never have arrived if we had not, in accordance with the growing opinion of the most enlightened portion of mankind, and with the decisive experience of history, adopted another great reform. Canada could never have had a harmonious system of public instruction—she would be now either without a system at all, or

like England, full of dissension and embroilment, if like England she had retained her State Church. The State Church is the radical cause of their difficulty in England. If you have a privileged clergy, that clergy will try to rule; it will try to rule in public education as well as in public religion. And it can hardly be blamed for so doing. The only good ground, the only ground not morally detestable, which the State can have for selecting a particular Church, clothing it with national authority and endowing it out of the national revenue, is that the doctrines of that Church are certain truth; and if the doctrines of a Church are certain truth, and recognized as such by the State, why should they not be taught to all the children of the nation? On the other hand, the unprivileged and oppressed Churches will be always in an attitude of jealous self-defence; they will suspect aggression everywhere; they will regard, and naturally regard, what the State does for public education, and what it gives to that object, as done and given in the interest of the privileged Church. The Public Education Act in England has in fact been a vast re-endowment of the Anglican Church. Harmony, therefore, will be impossible; every new regulation will be a fresh apple of discord; a twenty-fifth clause, or any other straw, may be the pretext, but the real source of contention, endless and incurable, will be ecclesiastical domination; the real struggle will be between religious privilege and religious justice. As a member of the Education Commission of 1858, I voted for the voluntary system rather than for State aid with a State Church, and with a State Church I am not sure that I would not vote for the voluntary system still.

It is easy, of course, to see the reason of the alliance between political and ecclesiastical privilege. It is easy to see why the party of political reaction goes to the polls with the clergy of the State Church. Perhaps it is not difficult even to discover a thread of connection between our national beverage and our national religion. But it is difficult to understand how any one who has no interest at heart but those of religion and of the community at large, can think it his duty to uphold a State Church. The words of the founder of Christianity, who said that His kingdom was not of this world, may be glossed over or distorted like other inconvenient texts of Scripture; but how can the evidence of history be ignored? Christianity, unestablished and free in apostolic times, did it not win the ancient world? Established and enslaved to the secular power in later times, has it not almost lost the modern world? Persecutions, religious wars, exterminations of the Albigenses, Spanish Inquisitions, massacres of St. Bartholomew, penal laws, and oppression of Nonconformists—whence did they come but from the alliance of the Church with the State? Of these atrocities and infamies, which have done more to discredit religion than the attacks of ten thousand Atheists, not Christianity, not even fanaticism was the cause, but fanaticism combined with self-interest, and armed by the Government with the sword which Christ had bidden Peter put up into the sheath. Depend upon it, mere excess of religious feeling, even when carried to the most irrational lengths, has not so much to answer for as is supposed; ambition and interest had more to do with the crimes of Innocent III. and Torquemada. They talk of a nation being godless because it has no State religion. If God is the God of mercy and

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justice, what nation could be more godless than Spain under Philip II., or than England when it had Baxter and John Bunyan in prison? They talk of the support afforded by a State Church to the Government. What has been the support afforded by the State Church to the Government in England? The estrangement of the whole mass of Nonconformists—that is, of the most vigorous, energetic, and, when they have been let alone, the most patriotic portion of the people; the division of the nation, in the face of the Armada, by the persecution of the Puritans; then a great civil war; Ireland in a state of chronic rebellion; and now, when a democratic franchise has been conceded by the profligate strategy of a party, an almost impossibility of getting the nation to unite in framing that indispensable corrective of democracy, an efficient system of public education. As to unity of belief, which it is the professed object of establishments to produce, where can be less of it than in that knot of ecclesiastical cobras which I saw the other day wreathing their angry folds and raising their menacing heads against each other? There is far more of unity in our freedom. Our religion is far more truly national than that of an Established Church which includes only half the nation, and makes war upon the other half. Here no wall divides Christians—Protestant Christians at least—living or dead, from each other. Our clergy—the Protestant clergy at least—unite in all good works, in Christian philanthropy and alms-giving. In prayer for national objects, in national thanksgiving and penitence, whatever be our dogmatic differences, we can all kneel down together. I dare to affirm, too, that religion, though unencumbered by the fatal patronage of the State, affords to the Government here a more effective support than it does in England, with all its lordships and its mitres and its stalls. To support Government, religion must be strong; to be strong, it must be sincere; to be sincere, it must be free.

Therefore, I think England will have to follow the example of Canada. And why should she not? These colonies, though they are yet young and perhaps rough—though they have not as yet the refinements or the history, the hierarchies and the grandeurs, are they not the leading shoots of the race? Are not their tendencies to the less adventurous body of the race which has remained behind the natural index of its own future?

Education is a well-worn theme, and to lend any new interest to its generalities, especially before a professional audience, is beyond my skill. I thought I should weary you less by speaking of an episode of its history in the land most intimately connected with us, and most dear to us, which has fallen immediately under my observation, but not so immediately under yours. Europe for the last century has been full of convulsions, the terrible harbingers of a new order of things; it has been full of political and social conflicts—of revolutions that, like a whirlwind, have laid low temple and throne—of wide-raging and murderous wars. And revolution and war alike have too often left behind them nothing but moral and physical ruin, desolated fields, exhausted energies, shattered hopes, political despondency, and prostration and reaction such as we see in France a hundred years after that hour of promise and of transport when she undertook with exulting confidence not only her own regeneration, but the regeneration of the world. Yet, through

all these storms and amidst all this havoc, popular education, gradually and gently but surely spreading, like the dawn amidst the cloud-rack of a tempestuous sky, is effecting a peaceful revolution, which will be followed by no prostration or reaction, and the fruits of which will never pass away.

Yes, you have a great mission. Exaggerated things, no doubt, have been said about the office of a teacher as well as about every other office. The influence of the school has been unduly magnified in comparison with the influence of home. The importance of school education has been unduly magnified at the expense of that which we receive from society, from our calling, through all the various avenues of knowledge and natural improvement in our after-life. The importance of knowledge altogether has been magnified at the expense of character, the formation of which must be the main object of the trainers of youth. Still you have a great mission. I was impressed with that fact by another thing which I witnessed in England, and which it pained an English heart to see. I mean the polling of the *residuum*, which, as I have already said, was enfranchised for a party purpose by the Reform Bill of 1867. These miserable possessors of a misbestowed power flocked to the poll, drugged with beer, and inflamed with senseless fury, ignorant of everything—devoid not only of the rudiments of political knowledge and duty, but of the knowledge which is imparted in an infant school. Swarms of them were unable to make a cross opposite a candidate's name, and had to vote by the form appointed for illiterates. In the trial of a controverted election a witness was put on the stand who had never heard the names of the leaders of the two great parties, and only knew that in his own town one party was blue and the other yellow. In another trial the Judge said that the sum spent in bribery altogether had been very small, but that, nevertheless, there had been a great deal of corruption, for the voters were so ignorant of what they were doing, and of their duty as citizens, that they could be bought for a pot of beer. Yet these men are arbiters of the destiny, not of England only, but of the Colonies and India. And it was Conservatism, self-styled, that had invested them with power, and was now appealing to their votes. We need Conservatism here to temper the rawness and wildness of Colonial freedom; but let us hope that it will be a Conservatism of a different kind—a Conservatism of the school-house and not of the pot-house—a Conservatism of intelligence, of morality, of honour, not of party strategy, which does not scruple to snatch a party victory by committing moral treason against the country. In this country we must frankly do homage to popular right. By the hands, by the hard toil and endurance of the people, this land has been reclaimed from the wilderness. To the people it belongs. We cannot allow ourselves basely to think of conspiring against them, or trying to rob them of their privilege by strokes of party tactics. On the other hand, we owe it to them not to be their flatterers and their sycophants; to recognize their political faults and their political liabilities; in view of those faults and those liabilities, to fortify our institutions in a sense honestly and nationally Conservative, and to endeavour by all the means morally in our power to secure the ascendancy of intelligence and principle over passion, to save civil duty from faction and corrup-

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tion, to bar the way to power against the demagogue, and open it to the man of honour. In this work, by which the foundations of a great community are to be laid, the school and the teacher, if they do their duty and preserve the moral confidence of the country, will have not the smallest or the humblest share. Here before me is a great Conservative party, one without party banners, without party cries, without party wire-pullers, party slander, party trickery, party corruption, but which will continue to live and work when the political parties, with all that belongs to them, have been gathered into an unhonoured tomb.

And now to the business of our Convention. May it be prosperously transacted, and conduce, in its results, to the interest of our high public trust and the credit of our common profession! I am sure that we shall act together in perfect harmony, notwithstanding any pending question about which there may be a difference of opinion among us. We all give each other credit for acting on conscientious conviction, however widely divergent our convictions in every case may be. I will endeavour to do my part by attention and fairness in the chair; you, I have no doubt, will abundantly do yours.

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### WHERE DO WE STAND?

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BY M. KELLY, M.A., M.D., INSPECTOR PUBLIC SCHOOLS.

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The nucleus around which cluster the few observations here offered is a question that addresses itself, not to teachers and friends of education only, but to all sorts and conditions of men. The prudent merchant, the thrifty artizan or farmer, the successful capitalist, finds it necessary to take stock from time to time—to balance his books—in order to ascertain definitely whether his business is prosperous or the reverse.

So it behoves us who pursue a much higher and nobler calling—we have to do with interests, not of a sordid and perishable, but of an enduring character—to examine closely our accounts, to see on which side, not so much the cash as the intellectual and moral balance lies. How shall we best accomplish this, and how present the results of our inquiries so that they may not be falsified by events? Ordinarily this is done by a comparison of the past with the present; by taking a leaf out of the book of experience. But where shall the pregnant inquiry begin, or how confine it within reasonable limits? To answer fully, and with an approach to accuracy, the question propounded at the head of this paper, would involve a task as difficult of performance as that which the father of Inductive Philosophy proposed to himself when he undertook the great work that has rendered his name immortal. Such a survey would be out of place here, even if the writer possessed the ability and information necessary to complete it. The view, then, must perforce be limited, and yet sufficiently extensive to enable us to determine by comparison, as nearly as may be, our relative position in the world of intelligence. When we wish to examine a landscape, we usually make

choice for that purpose of the nearest available eminence; so here, if we can fix upon some central point, some great epochal fact, a rock towering in the mid-ocean of Time, whence,

"Like stout Cortez, when with eagle eyes  
He stared at the Pacific—and all his men  
Looked at each other with a wild surmise—  
Silent, upon a peak in Darien,"

we may scan the horizon without obstruction, we shall have found the desired position. Such, it will be generally admitted, is the invention of the art of printing in 1440—an invention which must have speedily revolutionized the functions and office of the teacher.

Before that event, oral instruction was the principal means employed for the communication and diffusion of knowledge. It is true manuscripts existed, but these were confined, for the most part, to the cloisters and the scanty libraries of the noble and the affluent; they were, besides, too expensive for the masses, who were, in fact, too illiterate to read, even if they had the means to obtain them. Under these circumstances, as we may readily suppose, intelligence was restricted to the few; the field of knowledge was necessarily of limited extent, but the workers there enjoyed exceptional privileges—were regarded with a reverence and clothed with an authority that set them far above the ignoble crowd. For in this profession we must rank many of the great jurists, philosophers, historians, poets and orators of Greece and Rome, as well as of western Europe, up to the revival of learning, from "Crotona's Sage" down to Peter Abelard and the author of the "Book of Sentences." That many of them sold their knowledge dearly, and amassed large fortunes thereby, we are credibly informed; that others gave it gratuitously, from a sincere love of learning and an ardent desire to do good, is equally well authenticated. Notable among the latter was Socrates, the best and wisest of heathen philosophers, but who, nevertheless, incurred the hostility of envious rivals that compassed his destruction. Socrates,

"Whose crime was to be kind,  
To render with his precepts less  
The sum of human wretchedness,  
And strengthen man with his own mind."

When, however, owing to the invention of the art before mentioned, and the consequent greater diffusion of knowledge, the masses of the people began to grope their way towards the light, and the influence of books penetrated the hamlet as well as the hall, something of that awe and reverence with which the members of our ancient and honourable profession had been previously regarded gradually passed away. What becomes common, soon loses value in vulgar estimation. To ignorant ease and contentment succeeded agitation and desire for change; to political servitude, in time, comparative political independence. In the long interval since, opinions have changed, men have changed, the world as a whole has been transformed; everywhere, now, there is unrest. The labouring many are fast encroaching on the privileged few. The brilliant phrasemonger who now shapes Imperial policy, professes to discern, by help, it may be, of the "clairvoyant eye of genius," the signs of impending revolution. One of the greatest statesmen of the last century, his imagination almost maddened by the atrocities of the French Revolution, denounced his own times with a splendid eloquence familiar

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to all—"The age of chivalry," he writes, "is gone; that of sophisters, economists and calculators has succeeded; and the glory of the world is extinguished for ever. Never, never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise, is gone! It is gone—that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness." Such is the picture drawn by one of the profoundest political thinkers of the state of Europe at the close of the eighteenth century; and such is the picture, many thoughtful men conceive, that truthfully represents the state of the present age as we approach the last quarter of the nineteenth. To what is this untoward condition of things due? it may be asked. Is it to the fondness for money, the *auri sacra fames* of the Roman poet, the prevalence of artificial manners and modes of life so characteristic of our times, and which are especially common among our immediate neighbours? But there we find no lack of schools and schooling. Can it be, after all, that the diffusion of knowledge has proved inefficacious as the means of individual and national regeneration? Or did the bard of Twickenham solve the problem for us when he wrote—

"A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring?"

Or Lord Bacon, who says in one of his Essays, "Learning taketh away the wildness, barbarism and fierceness of men's minds; though a little of it doth rather work a contrary effect?" Some one present is, perhaps, ready with the answer. Happily, the evils here hinted at rather than described have not yet afflicted our own favoured country, and long may they be averted. On the contrary, her progress has been steadily onward and upward. We have the authority of Earl Dufferin, the present accomplished Governor General, for stating that Canadians are apparently unconscious of the great natural advantages of this new Dominion. We know that our resources are practically inexhaustible. We enjoy the amplest freedom compatible with stable constitutional government; we have an educational system which, in whatever light we view it, is unexcelled by any other in the world. From the primary school, through all the grades, up to the university, our scholastic institutions are virtually free—free public schools, generally free high schools, a free university. In the halls of learning the rich and the poor stand upon a perfect equality; honours, prizes and scholarships are open to all. These inestimable privileges, however, have not always been ours. Thirty-five years ago there was not a university in Ontario where a young man might, after due study and examinations, obtain a degree in any of the faculties of Divinity, Law, Medicine, or Arts; now there are seven. Upper Canada College was then in its infancy, while Cobourg Academy was but the chrysalis of Victoria University; now there are nine institutions of this kind (or will be ere the year closes), and five of them for the higher education of young ladies. Then the grammar schools were confined to a few of the older towns, as King-

ston, Cornwall, Brockville, Niagara, St. Catharines, &c. ; now our high schools number about a hundred, seven of which, under the operation of the Act of 1871, have been converted into collegiate institutes, or local colleges, employing four or five masters each. Then our public schools were in number little over 2,000 ; now they are nearly 5,000. The school population of Ontario at that time was 180,000, about one-half of whom attended no school whatever ; now it is nearly 500,000, of whom only one-seventh is reported as attending no school. The sum available then for public school purposes was about \$275,000, of which, approximately, \$185,000 was raised by local taxation ; the whole sum available now for the support of the public schools is over \$2,500,000, of which nearly \$1,800,000 was raised by local means, showing an increase of nearly 900 per cent. over 1840. Such are the main facts illustrative of the progress of our public school system during the last thirty-five years. The limits of this paper forbid that we should attempt anything like an historic sketch of our high schools, or the provincial university ; the latter has been subjected more than once to the fiery ordeal of opposition, but has come forth from the furnace unharmed. Its enemies assailed it, in the first place, on the ground that it was not, *de facto*, a national institution, but was controlled almost exclusively by a dominant Church and a privileged class. The late venerable Bishop of Toronto was popularly supposed to possess and dispense, at his own will and pleasure, all or nearly all the patronage of what was then known as King's College, as well as of its principal source of supply, Upper Canada College. The opposition was sufficiently powerful to induce Parliament to secularize the institution, as it did the clergy reserves some time afterwards. But this was not enough to satisfy its disinterested and patriotic assailants ; the authorities and friends of rival schools demanded still further reform ; they urged that the Chairs of Law and Medicine should be abolished, under the specious plea that it was contrary to sound maxims of public policy to divert any portion of the endowment to the education of merely professional men. This demand was likewise rather hastily acceded to, and the Department of Arts alone preserved. Then commenced the migratory stage of the college. The Arts Department shifted from the old building in the Park, afterwards used as a branch lunatic asylum, to Front Street (opposite Upper Canada College), and then back again to the Park, where it found temporary accommodation in the brick edifice occupied originally by the old Medical Faculty, and for several years past by the Toronto School of Medicine. During this interval there was comparative tranquillity. The enemies of the university, hungry for the spoils, and hopeful of sharing them though they were, kept their weapons concealed. But when the Senate wisely resolved to erect a permanent building commensurate with the wants of the country, and creditable to the intelligence of its people—an edifice that now constitutes one of the principal ornaments of this fair city of Toronto, and will long endure as a national monument to which Canadian youth may point with pride—the conflict raged anew, and with augmented fury. The denominational crusade was pressed forward more vigorously than ever before. The aid of the press, the platform, aye, even of the pulpit, it is said, was called into requisition ; the lobbies of Parliament were invaded ; clamours rose high for shares in the endowment ;

nice logical distinctions were drawn between the terms "denominational" and "sectarian," proving conclusively that "tweedledum" was not "tweedledee." Those who looked on with indifference were vehemently urged to join in the "holy war," so as to be participators in the booty. The net result was the appointment of a Commission, that met, investigated and reported, and so the matter ended. The storm passed over, and left the University of Toronto with its scholarships reduced in number, but otherwise intact. The good sense of the people and the wisdom of Parliament were proof equally against the blandishments and the threats of the foes of our national institutions. But turn we now again to our public schools. Those who are familiar with our educational history during the period already referred to, will either remember themselves, or have learned from others, the fierce opposition which some of what are now regarded as the essential features of our School Law encountered. But the schools and school system of the Province have steadily progressed and prospered nevertheless, and there are few Canadians now who do not refer with pride and satisfaction to the greatly improved condition of our high and public schools. Thirty-five years since, and no properly organized school system existed in the country; everything was in a state of chaos; the choice of school books was left to the caprice of the teacher or the inclination of the pupil; and the consequence was, that in the same school the text books on the different subjects were almost as various as the number of teachers that had been employed there. But perhaps the worst feature of these books was, that many of them were imported from the neighbouring States, ignored the existence of Canada nearly altogether, and contained, in some instances, strictures any thing but complimentary to the Sovereign, Government, institutions and people of Great Britain—thus tampering with our allegiance, and sapping the very foundations of Canadian loyalty. All this, as you know, is now changed, and changed very much for the better. At that time there was no effective or thorough supervision of the schools, no authoritative classification of teachers, no facilities for training them for the proper performance of their duties, no adequate system of examination. Too often when a man was fit for nothing else he turned his attention to teaching, and, furnished with a letter of recommendation from some charitably disposed clergyman, he used to set out in search of a school. The desired vacancy having been found, and the qualifications of the applicant tested by the trustees, the next step was to fix upon the rate per pupil, and canvass the section for subscribers. If a sufficient sum was thus realized to satisfy the applicant, he entered upon his duties, and sociably "boarded round" with his pupils, upon whose good will, too often, the amount of his income depended. The salaries, as we may imagine, under such circumstances, were not only small, but uncertain. The fact is, the teacher was a species of itinerant pauper, a social Pariah, without recognized status in society. And yet there were among them men of rare attainments, whose zeal and efficiency might put to the blush some among their professional brethren at the present day. In 1846 the Normal and Model Schools were established in Toronto, after the manner of those in Dublin. The late Thomas Jaffray Robertson, Esq., M.A., Head Inspector of the Irish National Schools, was appointed the first Head Master of the Normal School; and Henry

Yule Hind, Esq., M.A., F.G.S., Mathematical Master and Lecturer in Chemistry and Natural Philosophy. These gentlemen were both highly accomplished, and admirably fitted for their duties. At the head of the Model Schools were Archibald Macallan, Esq., M.A., of Hamilton, and Mrs. Clark, now in California. With the establishment of these schools a new era for public school teachers began. They introduced a more intellectual system of elementary instruction than had prevailed before. Routine gave place to reason; theory and practice were, for the first time, for the benefit of teachers and pupils, properly combined, taught and illustrated. During the last twenty-two or twenty-three years more than 6,000 candidates have received their training in these Normal and Model schools. Mr. M. C. Cameron's School Act of 1871, by rendering the examinations uniform and simultaneous over the whole country, has deprived normal school students of that monopoly of public favour which they have hitherto enjoyed, and placed public school teachers everywhere upon an equality of advantages. The principal changes introduced by this Act have been thus summarized:—

I. The establishment of a national system of free schools.

II. Declaring the necessity for, as well as the right by law of, every child to attend school, thus recognizing the principle of "compulsory education."

III. The fixing of a higher standard of qualification for teachers.

IV. Giving the profession of teaching a fixed legal status, and providing for the retirement and support by it of its worn-out members.

V. Prescribing a more systematical and comprehensive, yet practical, course of study for each class of pupils in our schools,—including the introduction of the new subjects of Agriculture, Commercial Instruction, Mechanics, Drawing, Vocal Music and Natural History into the course of study for the schools.

VI. Requiring that adequate school accommodation be provided by trustees for all the children of school age in their localities.

VII. Giving facilities for the establishment of Township Boards of Education.

VIII. Authorizing the establishment of industrial schools.

IX. Discriminating, by a clearly defined line in the course of study, between the public and high schools; and prescribing a programme of studies for high schools.

X. Providing for the establishment of Collegiate Institutes or local colleges.

XI. Declaring the duty of Municipalities to maintain high schools equally with public schools as part of the system.

XII. New principle of "payments by results" to high schools.

XIII. Providing for a more thorough and systematic inspection of public and high schools—thus recognizing the necessity for a more

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complete supervision of the entire system, and a harmony in its several parts.

XIV. Miscellaneous Provisions: Pecuniary and personal responsibility of trustees—Powers of arbitrators—Appeals—Vacations, &c.

These, it will be generally conceded, are very desirable reforms, and they have been supplemented and secured by the Hon. Attorney General Mowat's several Acts of last session respecting the high and public schools and the constitution of the Council of Public Instruction. The high schools, which had long maintained a precarious existence, are now placed beyond the reach of those who are opposed to all higher education. Teachers of all grades have now a personal interest in the Council; and the provision made in the Act, for the publication of its proceedings, will deprive it of that Star Chamber character with which it has been, for many years, popularly invested. It is scarcely necessary to state that the great aim of school legislation in Upper Canada, since the Rev. Dr. Ryerson was installed as Chief Superintendent of Education, has been to elevate the character and improve the condition of the teachers as well as of the schools. Indeed the one follows as the legitimate and inseparable corollary of the other. Salaries now, although not what they ought to be, are vastly better and more certain than they were thirty years ago, after making due allowance for the difference in the cost of living. The status of the teacher has been much improved, and the quality of the instruction ought to be, if it is not, correspondingly good. This is, unquestionably, an age of advancement—of surprising intellectual activity. "The schoolmaster is abroad," notwithstanding the alarming prevalence of "Communism," "Freeloveism," and the kindred abominations of the day. Science, like the fabled Briareus, holds out to us her hundred hands. Not to proceed now, is to go back. Culture is being everywhere pushed forward with unwonted energy and zeal. In Europe "the desire felt and the efforts put forth for the diffusion of public education, in all its comprehensiveness and fulness, have been remarkable." In Great Britain, France, Germany, Austria, Italy, Denmark and Switzerland, important reforms have been recently introduced in their respective scholastic systems. It will not do for us, then, to sit with folded hands, and imagine that our work is done, and that there is nothing more to be known or worth knowing. The world of thought is all before us. We cannot afford, we have no right to fall back on the past. Our history has yet to be made; our intellectual triumphs have yet to be won. We cannot point the inquiring stranger, a Montalambert or a Jaine, to an Oxford or a Cambridge, a Trinity or an Edinburgh, seats of learning venerable by reason of their age, and illustrious by virtue of a long line of celebrated scholars, although we may convince him that we have accomplished much in a brief period, and that we are not wholly unworthy of our kindred across the sea. With our neighbours beyond the southern border we need fear no comparison. This Dominion of ours is undergoing a process of material development unexampled for its rapidity, variety and extent. With this development it should be our care to see that the moral and intellectual progress of the country keeps pace, and that no bard of the future shall ever be able justly to write of any considerable portion of our population—rural or urban—

" Knowledge to them her ample page,  
 Rich with the spoils of Time, did ne'er unrol;  
 Chill Penury repressed their noble rage,  
 And froze the genial currents of the soul."

But while we are thus solicitous about our country's progress, we should modestly acknowledge our obligations to the past, and cheerfully admit that there "were great men before Agamemnon"; confess frankly that the present is an imitative rather than an original age, and that much of the splendour of modern scientific discovery is due to the reflected light of bygone days. Finally, fellow-teachers, let us unitedly resolve to improve, in every legitimate way, our advantages; to labour diligently in the diffusion of sound learning; to inculcate constantly the great principles of truth, honour and honesty, of reverence for religion and loyalty to the Sovereign; so that, reviewing the whole educational system, which has grown gradually into such fair and goodly proportions in this free and happy Province of ours, we may sincerely and devoutly pray, in the dying words of Scarpi—*Esto perpetua*.

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## CO-EDUCATION.

BY J. M. BUCHAN, ESQ., M.A., INSPECTOR HIGH SCHOOLS.

"*Naturam expellas furca, tamen usque recurret.*"

Side by side with the demand for the higher education of women, there has grown up on this continent a feeling in favour of co-education. For several years past there have been occasional discussions of the subject, and last summer there was a pitched battle between the opposing forces in the neighbouring republic. The co-educationists having carried the public schools, the grammar schools, the high schools, and a large number of the colleges and universities, made an attempt to enlist public opinion on their side against the ancient New England foundations, which still refuse to open their portals to women. The contest perhaps raged most fiercely around the doors of Harvard University, and both the attack and the defence were full of spirit. The debates on the subject at the various educational conventions have given origin to numerous magazine articles and books, and recently the publication of a series of essays on "Sex in Education," by Dr. Clark, a Boston physician of high standing, has provoked a host of rejoinders in the United States, and rekindled the flames of controversy in England, where his views have found an expounder in Prof. Maudsley. The discussion of the subject was, it was announced, to occupy the attention of the convention of the teachers of the United States which met last week at Detroit, but I have not yet seen any account of their proceedings. It is a remarkable proof of our isolation from the great world of thought—an isolation which, I am glad to believe, is growing less every year—that up to the present time the storm of this debate has not, at least as far as I know, raised a single ripple on our placid shores.



Yet great differences of opinion exist among us. There is one class, consisting for the most part of well-to-do men, who, in spite of their prosperity, remain fixed in the faith that the world is retrograding, and regard mixed schools as hot-beds of immorality and all kinds of vice. There is another class, staunch believers in the approach of the social millennium, who regard womankind as the salt of the earth, and become perfectly gushing when they describe the benefits arising from the admixture of the sexes in school. Between the two extremes may be found every form and variety of opinion. We have all the materials out of which to form two parties, and two parties are likely to be formed; for the subject possesses more than a passing interest for us on account of its bearings on the one hand on women's rights, and on the other on the arrangements of colleges and schools, and though we may ignore it for a time, it will finally be forced on our attention by the march of events. The question in its practical form has already cropped up in several places in Ontario, and it is probable that, as additional school accommodations is made necessary by the increase of the population of the cities and towns, it will crop up in still more. From the force of circumstances it has hitherto been a question in Canada between co-education and no education; but with the increasing wealth and density of the population, new possibilities are coming into existence, and as educationists will have a great deal to do in moulding the opinions of and determining the action to be taken in particular localities, I consider that I am warranted in directing your attention to this subject. It is in some respects a most important question. There can, I think, be little doubt that the future relations of the sexes depend largely on the way in which it is settled.

The present crusade in favour of co-education derives its strength from two independent causes. In the first place, the very fact that the larger part of the United States and Canada is sparsely peopled, has made co-education a necessity, and as almost all who have had experience in conducting mixed schools and colleges have found the popular and vulgar objections to it to be groundless, many have rushed to the opposite extreme, and discovered beauties and advantages in the system which I am persuaded exist rather in enthusiastic minds than in any order of educational arrangements. In the second place, the present age has witnessed the development of the Woman's Rights theory—a theory which, in many of the forms in which it has been propounded, seems to aim not only at liberating women from alleged oppressions, but also at turning them into men. To give the same education in the same classes to both boys and girls is obviously one step in the direction of abolishing sexual distinctions, and hence co-education is demanded by female reformers.

The efforts of these reformers to secure for the women of the future the advantages of a thorough education are undoubtedly in the highest degree commendable; but they appear to me to commit a grave error when they set up co-education, which is certainly necessary, and therefore, as a temporary expedient, justifiable in many cases, as the goal at which they aim, and towards which the energies of all who desire the improvement of society should be directed. No one can have a stronger sympathy with those who desire the improvement and elevation of the

female sex than I have, but it is my profound conviction that the path of progress for women does not lie through co-education. As a necessity forced upon us by circumstances it must be tolerated; as an ideal, I regard it as wholly mischievous.

From my point of view, the question whether women have the same mental powers as men, though interesting, is comparatively unimportant. The real question is not what can women learn, but what ought they to learn, and how ought they to be instructed. The peasant in some parts of Germany yokes his ox and his wife to the same plough, and thereby gains experimental proof that they can plough well together; but it does not therefore follow that they ought to plough together, or that the woman ought to plough at all. The kingdom of Dahomey has become formidable to its neighbours on account of the valour and discipline of its female soldiers. We have proof in this instance that women can contend successfully in arms with men. Does it therefore follow that they ought to shoulder muskets against men, against their own sex, or at all? But as the discussion of the mental powers of women and of the arguments generally urged in favour of co-education may enable me to explain my position, I shall devote a portion of my paper to these branches of the subject.

The advocates of mixed education usually support their case by the following arguments:

- (i.) Boys and girls are brought up together in the same family, and men and women mingle in society: co-education is therefore natural.
- (ii.) Young people, if brought into daily contact with the opposite sex, are more likely to be free from illusions with regard to it than if the sexes are educated separately.
- (iii.) The presence of the other sex in a class exercises a restraining influence as regards behaviour, and a stimulating influence as regards work.
- (iv.) The sexes are so similar in their mental powers that the same methods of training and the same subjects of study will benefit both.

I shall examine these arguments separately. The first, namely, that because boys and girls are brought up together in the same family, and men and women mingle in society, co-education is therefore natural, embodies a fallacy. It means, if it means anything, that because brother Tom splits firewood while sister Jane washes the dishes, and because after they grow up, they go to parties together, therefore they ought to be taught quadratic equations together. The fact of the matter is that boys and girls receive a different training at home, and men and women do different work in the world, and that if any inference is to be drawn, it is one unfavourable to co-education. Boys and girls, men and women, associate for pleasure, but not to any large extent for either training or work. The co-educationist sometimes produces what is substantially the same argument in another form equally fallacious. He says that as the sexes eat the same physical food at the same table, and are nourished by it, they ought to partake of the same mental food together. It is in the first place doubtful whether the food of the sexes is the same; at any rate, the quantities of tea and spirits consumed by men and women are decidedly different; and in the second place it is a question, not of mental food, but of mental training. The analogy, like most analogies, is misleading.

The second argument is, that young people, if brought into daily contact with the opposite sex, are more likely to be free from illusions with regard to it than if the sexes are educated separately. My observations and experience go to show that the argument is sound where applied to the case of schools in communities in which there are no marked social distinctions. Where there are social distinctions, as in cities and large towns, and where, in consequence, the teacher is compelled to enforce regulations forbidding communication between the sexes, illusions are fostered which would never have an existence under a system of separate education. To place a dish of tempting fruit, labelled "TASTE NOT," on the table at every meal, is, to say the least of it, not the best way to prevent the mouth from watering for that particular dish. It requires little knowledge of human nature to complete the parallel. I shall quote in this connection the weighty words of Mary Putnam Jacobi, an American physician, and herself a striking example of what mental training can do for woman :

"A more important moral reason for separate education consists in the desirability of prolonging as late as possible the first unconsciousness of sex. At this age the stimulus derived from co-education, acting upon imperfect organizations, is liable to be other than intellectual, \* \* \* and therefore to increase the very danger most to be averted from this period of life—the excessive development of the emotional functions and organs of the nervous system."

I am inclined to think that Dr. Jacobi has in these words given utterance to a home truth. American children are abnormally precocious. At an age when it would be better if boys devoted their spare energies to cricket and girls to croquet, they suddenly become young gentlemen and young ladies, and pay much attention to dressing and flirting, and I am persuaded that this early development lessens both physical and mental energy. It is not, of course, fair to charge this precocity entirely to our mixed schools, but they have their share in inducing it, because the very regulations which it is necessary to enforce continually call the attention of the young to the difference of sex.

The third argument is, that the presence of the other sex in a class exercises a restraining influence as regards behaviour, and a stimulating influence as regards work. This argument is, to a certain extent, sound. Co-education undoubtedly does impose a certain restraint on the behaviour of young people, and it stimulates girls to work in no slight degree. Yet, paradoxical as it may appear, I am convinced that it is injurious to the manners of the girls. It makes them rude and abrupt. It turns them into women too soon. To stimulate young women to compete with young men is, unfair and injurious to the former in no slight degree. A young woman spends thrice as much time daily in dressing as a young man. She spends far less time in the open air. She usually spends considerable time and labour in contriving and making various articles of attire. When she is not so engaged she is probably practising music. Her whole mode of life tends rather to relax than to brace the nerves. If her male competitors do any work besides studying, it is usually of a character to freshen and invigorate them for study. What the consequences must be of inciting the physically weaker and handicapped sex to compete with the stronger and unencumbered it does not require a physician to tell.

The fourth argument is, that the sexes are so similar in their mental powers that the same methods of training and the same subjects of study will benefit both. On this I remark first, that even if it were true that the mental powers of the sexes are identical, that would prove only the possibility, not the desirability of co-education. I deny that they are identical. I admit that they are in many respects similar. But I maintain that there are differences, and accordingly I argue against co-education on the ground that the mental differences are the outcome of the radical sexual difference, which it is not desirable in the higher interests of society to attempt to obliterate. The interests of the race will be best served by the development and improvement of men and women in parallel but different lines.

What are the mental differences between the sexes? Up to a certain point, we, as teachers, all know that their mental powers are exceedingly similar. The most striking difference is partly moral and partly mental. Women lack the power of the initiative in both thought and action. The female sovereigns that have reigned in Europe have not been deficient in energy. Can any one point to a single great reform in law, administration, religion or commerce originated by any of them? How many women of any class have manifested originality, I shall not say in those branches of thought the education for which has been hitherto almost entirely confined to men, but in the domain of art? There have been a few clever novel writers and one or two good poets, and that is all. Though women have for centuries enjoyed superior advantages in the cultivation of music, the great musical composers are all men. In painting the case is almost similar. How many of the thousand and one labour-saving contrivances in use in the kitchen and laundry have been the invention of women? How many patents have they taken out for fuel-saving or light-improving apparatus? Yet the internal arrangements of houses are precisely the sphere in which they have been most stimulated by circumstances to show whatever inventive ability they possess. Did any one ever hear of a woman inventing anything at all? These illustrations so amply prove the charge, that there is nothing left for the believer in the mental identity of the sexes to say, except to attribute the lack of the power of the initiative and the correlated lack of originality to the subjection in which women have been kept for ages by the tyrannical sex, and not to the natural constitution of the female mind. This was the argument advanced by John Stuart Mill in his "Subjection of Women." I shall not weary you with a laboured refutation of his views; but shall content myself with simply remarking that the fact that there is not a single country in the world where it is the custom for the woman to take the initiative in proposing marriage, overthrows his entire argument.

Another, but a related defect of the female mind, is its incapacity for abstract thought. I have never heard of a female metaphysician, and I never expect to hear of one. Instances of women possessing real mathematical ability are exceedingly rare. An eminent Canadian instructor, who has prepared many successful candidates for mathematical honours in the University of Toronto, and who has had large opportunities for observing, tells me that he has yet to meet a woman with real mathematical ability. The records of the examinations held by the Central

Committee prove the mathematical superiority of men. I am fully aware that in the mixed colleges of the United States the female students do as well in mathematics as the male students, but I infer from the remarks of English travellers that the work done in these institutions is anything but thorough.

It may not be generally known that the Toronto Normal School furnishes a test of the relative mental capacity of the sexes, which is as nearly crucial as it is possible for any test of comparative intellectual power to be. The female students of that institution are, when they enter, on the average better grounded than the male students; they generally remain in attendance a longer time, and the standard prescribed for a first-class certificate has in their case always been lower. Up to a certain point they have done better than the men. They have taken rather more second and third class certificates in proportion to their numbers. But at the end of 1869, out of every thousand male teachers in training, 131 had received first-class certificates; while out of every thousand female teachers in training, only 113 had been equally successful. The difference becomes still more striking when the figures for the years subsequent to the raising of the standard are taken into account. For the years 1871 and 1872 the ratio is forty-four to six. Only one female candidate has succeeded in taking a first A since the year 1871.

I do not think that it is possible by any explanation to weaken the inference which naturally follows from these facts. It may be said that out of every thousand women who enter, not so many attempt to obtain first-class certificates as in the case of the other sex. I have not investigated the figures, but my impression is that such is not the case. But if it were the case, what would it prove? Bearing in mind the fact that the female students have attended on the average longer than the male students, it would prove either that they had more difficulty than the male students in taking a respectable stand in the second class, or that their course was broken off by marriage. It is, I think, a rare thing for the course of either a male or female student of the Normal School to be broken off by marriage, and we are therefore compelled to take that horn of the dilemma which is least complimentary to the fair sex. Besides, it must always be borne in mind that a much larger proportion of the female than of the male ability of the country is received within the walls of the Normal School. Men of ability are not driven to teach school to the same extent as women of ability. There are more openings for men who wish to earn their living by their brains than there are for women.

Judging from these and similar facts, I consider it a fair inference to conclude that though up to a certain point the sexes are about equal in capacity for scholastic attainments, after that point is reached the superiority of the average male intellect over the average female intellect becomes manifest. Women ripen mentally as well as physically sooner than men; and though the fruit produced by them is undoubtedly good, it differs in kind. Though a woman's mind is not as well fitted for the work that men do as that of a man, for the performance of her special duties in life it is undeniably superior.

Different, however, as I believe the mind of the sexes to be in capacity and character, I would hesitate to make this difference the basis of an

argument against co-education, did I not believe that it would in the end keep the standard of our highest educational institutions unduly low. The standard of a university is unquestionably, in the long run, determined by the average capacity of those who compete for its degrees. If the average female mind is less powerful than the average male mind, the college that instructs the sexes together must finally have its standard relatively lowered. At first this would not be apparent, because the first female students would be persons of more than average energy; but let co-education become the practice, and the deterioration of the standard will inevitably follow.

In another respect also would the adoption of the principle of co-education be injurious to our colleges and universities. It would bring an enormous pressure to bear in favour of shortening the course, and it would thus tend to intensify that superficiality to which new countries are more or less inclined. I confess that I think it a bad thing that so much haste should be made to finish the education of women, and I would willingly see the period devoted to the development of their minds much lengthened; but in the face of the preference which the majority of men have always manifested for beauty in its early bloom, it will be difficult to accomplish much. At the same time I do not see why exceptional women, who are, and can prove themselves to be, qualified to practise any profession from which they are at present excluded, should be prevented from attempting to earn a living in that profession. We do not prevent women from ploughing; why should we prevent them from practising law? While I think co-education a false ideal, I do not see why society should refuse to profit by the services of individual women in anything which they can show themselves fit to do.

It is, I am convinced, an undeniable inference, from a survey of the various social systems that prevail or have prevailed in the world, that those nations have been most civilized in which the sphere of woman has been most restricted. A Fuegian woman does everything that a Fuegian man does. She picks up shells and plucks berries with him; there is no profession in their country from which she is excluded. As we rise higher in the scale of savage life we find that certain duties, such as hunting and fishing, are performed exclusively by the men, and others, such as cooking and tanning, exclusively by the women, while there is a great borderland of duties which are performed sometimes by the one and sometimes by the other, as tending flocks and herds. Among civilized nations, the lower the grade of civilization, the more out-of-door work is done by women. In no quarter of the world is the tendency to restrict women to in-door occupations more pronounced than in the more civilized parts of Europe and America.

The inference which I draw from these facts is, that as civilization advances, the difference between the work, dress, manners and characters of the sexes increases. To this differentiation of the sexes co-education is opposed. At the very period in their lives when the physical differences become most strongly marked, it labours to lessen the correlated, moral and mental differences, instead of to develop the man or woman as a harmonious whole.

But though I hold firmly that that system which makes men most manly, and women most womanly, will be ultimately most beneficial,

I must admit that the practical effects of co-education in this respect could only be estimated after the lapse of several generations. It is an easier matter to estimate its effects on health.

Whoever reflects on the acknowledged deterioration of the physique of the women of this continent, must come to the conclusion that that fact is a matter of exceedingly great importance. Co-education is, in my opinion, exceedingly unfavourable to female health. Under co-education, young women, at that period of their lives when they are most susceptible to stimulating influences, and when their physical powers most require to be fortified, are forced into an unhealthy competition with incipient young men, whose bodies are hardened by exercise, and who are not aware that they have nerves. Young women frequently surpass young men, but they do it because they are more finely organized, and because they tax their powers as young men seldom tax theirs. It is not to be expected that the consequences will be other than injurious. Is it a right thing that a budding woman of seventeen, who sews while her brothers play cricket, who dresses in garments which prevent her from inhaling a full breath, and which in other ways are injurious to health and an obstacle to exercise, who in fact takes little exercise out of doors, should be incited to do as much brain work as they?

It may be urged that, if we separate the sexes in school, we are returning to the practice and theory of the middle ages, when all intercourse of the sexes was regarded as more or less evil. If I thought that this would be the tendency, I would at once abandon all opposition to co-education. But there is a vast difference between placing all communication between the sexes under a ban, and demanding a separate education for women in the higher interests of the female sex. Does any sensible woman really think that her daughter, at the age of sixteen, will receive more benefit from reciting in a mixed class, than if she attended a girls' school? And how absurd to talk of the refining and elevating influence of girls of that age on boys. I can imagine a woman of twenty-four, with her character formed, exercising a very beneficial influence on boys of sixteen, but I cannot imagine a girl with her mind untrained, her manners unformed, and her character undeveloped, doing it. There is a great deal of nonsense put in print now-a-days, about the refining and elevating influence of woman. I believe in the refining influence of refined and elevated women, but I think that in point of real refinement and moral elevation, the sexes are almost, if not quite, equal.

It is a remarkable fact, that the advocates of joint education never take the trouble to ask what those who must feel the deepest interest in the matter think about it—I mean the women. Women generally come to conclusions on subjects like this, not by a process of reasoning, but by a sort of instinct; yet their instinct often leads them aright. I venture to assert that women do not desire co-education. They desire for their daughters educational advantages equal to those of boys; but only a few of their champions, led away by enthusiastic dreams, demand co-education. The proof of this is, that 999 women out of every 1,000 would, if they could, send their daughters to girls' schools. Let the State open, in any city or town of the United States or Canada where co-education is now the practice, schools for girls, as well equip-

ped in every respect as the present mixed schools, and as inexpensive, and the girls' desks in the school for both sexes would be immediately deserted. The very institutions in the United States that are most frequently referred to by the advocates of joint education, have been compelled to yield in some measure to the pressure of this unspoken demand. At Oberlin, where co-education has been tried on the largest scale, a ladies' course attracts twelve-thirteenths of the female students, one-thirteenth only studying the common course. The fact is, that the advocates of joint education are scarcely ever logical in practice. Distinctions are made between the sexes. The same course is hardly ever enforced on both. The sexes are taught together in many subjects, because that course is economical. Economy is, I at once admit, a valid reason for co-education. But if I were compelled through lack of funds to travel in an ox cart, it might be consistent with human nature, but it would not be logical, to maintain that everybody else ought to use the same means of conveyance.

The fact is, that co-education is impossible unless certain very important things are omitted from the course. What would be thought of a proposal to admit young men to Vassar, with its special lectures on physiology? No sane man would propose it; yet sauce for the goose ought to be sauce for the gander. It is impossible to teach physiology or zoology as they ought to be taught to mixed classes, or to read Aristophanes, Plautus, or Hebrew, with them. One of the most important fruits of an educational establishment is what I may call, for want of a better word, its tone, and this depends largely upon the head master. The head master, whose duty it is to bring the influences under his control so to bear that they will tend to make one portion of his pupils incarnations of manliness, and another section embodiments of womanliness, has to perform an exceedingly difficult—I think an impossible—task.

The whole question, from my point of view, resolves itself into this: Should our ideal of womanhood be the same as our ideal of manhood? I am not prepared to define in words my ideal woman or my ideal man; but I hold this most firmly, that it is the object of education to develop the powers which are in a human being in a harmonious manner. As, therefore, co-education must either take no account of the difference between the sexes, or must distort the one into an imperfect likeness of the other, its tendencies cannot be the best possible.

In conclusion, I again desire to say, that I consider co-education least objectionable where it is most necessary—that is, in places where classes of society have not come into existence. I desire also to reiterate my statement that co-education is better than no education. But I am opposed to setting up mixed schools as the ideal arrangement, and I desire, before closing, to draw the attention of teachers to the practical difficulties that are avoided by separating the sexes for their higher education. You get rid of what is an enormous practical difficulty in some schools—the difficulty about the programme. In many places it is utterly impossible to enforce the same programme on boys and girls. You secure for the girls attention to some points in their manners which are, and must be, practically neglected under the present system. But my main argument, the argument to which all the rest are subsidiary, is, that the physical, moral and mental development of sexes



follow different courses, and that you cannot safely neglect the directions of nature. There is such a thing as the difference of sex. That is the fundamental idea of this paper. While the sexes are young they are physically much alike, and the moral and mental differences are not striking. The question whether we should co-educate at that age is comparatively unimportant. But with the increase of the physical difference between the sexes, there arise conspicuous mental and moral differences. It is then, I think, that it is important to educate separately, because under a system of joint education these differences will be neglected.

"For woman is not undeveloped man,  
But diverse : could we make her as the man,  
Sweet love were slain ; his dearest bond is this,  
Not like to like, but like in difference."

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## ANTIQUITY AND DIGNITY OF PUBLIC TEACHERS.

BY MR. ROBERT MACQUEEN, TEACHER.

How varied are the feelings with which we contemplate the different objects presented to our view, whether in the domain of nature, the province of art, or the range of our civil and social institutions. The emotions of awe, fear, admiration, astonishment and veneration in turn possess our minds, just as the objects presented to us or passing before us are fitted to inspire the one or excite the other of these sensations. Thus, as we gaze on the towering mountain that rears its snow-capped summit in majestic grandeur far into the azure vault of heaven, piercing through the region of clouds and storm, and frowning in lonely majesty on the tempests that rage around its bosom, or the turmoil and tossing which conflict around its base ; while we behold and contemplate that monument of Omnipotence, that type of immutability, pointing us upward to the Almighty source from which it derived its being, to that Almighty hand which digged its deep and broad foundations and reared aloft its hoary summit, we are filled with the deepest awe. Again, when on the verge of the horizon there is seen the snowy-looking cloud stretching right and left, and swelling upward like the foam-covered crest of the approaching wave, as it lifts itself slowly toward the zenith it reveals a dark and frowning base ; when hark ! there comes the roll of the distant thunder, and ever and anon, as it majestically rolls up its vast proportions until it covers the face of the heavens, there darts from its swarthy bosom the vivid lightning's fiery gleam. Anon there is heard a low and sullen moan ; the snowy crest has disappeared ; the seething, working, rolling mass has reached—has passed the zenith, and is descending to the opposite horizon. Nature is hushed and silent, the herds have ceased to graze and have gathered quietly together in mute expectancy, the birds have left the heavens and sought a place of shelter, the voice of their singing has ceased from the grove, the faintest breeze

has ceased to blow, the tiny spray no longer quivers to its gentle motion, the very aspen has ceased its trembling. All below is silent, hushed, subdued; while above the surging mass has darkened and lowered—the distant and sullen moan has swelled to an ominous roar. In an instant from that lowering canopy there bursts the fiery bolt that for a moment withers up the darkness as if it had rent that cloudy veil in twain, followed by a crash which causes the earth itself to tremble, and the mightiest works of man to vibrate to their very foundations. The windows of heaven are opened; the watery torrents are poured on the earth, dashed hither and thither by the wind, now raging in its fury, laying low those giant sons of the forest that for centuries have reared their stately trunks aloft to heaven, whose roots have embraced the solid earth or twined and crept into the crevices of the everlasting rocks, whose sturdy arms for ages have wrestled defiantly with the winter's blast, or played gleefully with the summer's breeze. What a scene of conflict! and commingling with it is the livid lightning's lurid glare, while high above all is heard the voice of the Omnipotent, the rolling thunder. When we behold and listen, we are thrilled with a sense of the terrifically grand. Turn again to the majestic river as it rolls its current to the mighty ocean—whether it soothes us with its gentle motion as it glides placidly along, or stirs us as it rushes foaming o'er the rapid, or thrills us as it plunges down the cataract, as it hurries onward to the main, to be drawn thence by the rays of the sun, and wafted by the ocean breeze to its mountain home, again to trickle down its glacier gorges and ripple through its verdant valleys, once more to join the parent stream. When we consider the complexity of forces, the simplicity of action, the magnitude of the results and the minuteness of the parts, and the multitude of benevolent purposes which are served by their operation, we are filled with admiration at the display of the Divine wisdom, power and goodness. Again, leaving the domain of Nature, and entering the province of Art—whether we view it in the hoar austerity and massive grandeur of the Pyramids and other remains of ancient Egypt, the beauty of design and perfection of finish of the schools of Greece, the vastness of conception and enduring nature of Roman art yet visible in the massive remains of her stately Coliseum, or in the extant specimens of the stately and gorgeous architecture of the mediæval ages which excite the wonder and admiration of the present day. Again, leaving the more remote, and passing to the achievements of our own times. The Menai has been bridged with iron; the mighty St. Lawrence has been spanned; the Alps have been tunneled; the Atlantic has been telegraphed; material barriers have been overcome; time and distance have been annihilated, so that now it almost may be said "there is no more sea." The great physical barrier which separates the nations of the earth has become the medium through which passes the unseen but mighty magnetic bond, uniting the old world and the new, and stretching westward to the Pacific, soon to pass under and unite the new world to the old, forming a great beating pulse around the earth, and bringing its every kindred and people within speaking distance of each other, going far to the re-uniting of the broken bond of the brotherhood of the human race. When we review the past and contemplate the present, we are filled with astonishment and wonder—astonishment at what has been accom-

plished, and wonder is excited as to what will next be attempted, and ultimately successfully accomplished. Leaving the province of Art, let us glance briefly at our civil and social institutions; and first among these stands our "Trial by Jury," long and justly esteemed as the central column and crowning glory of our civil and criminal jurisprudence. Next in order is the "Magna Charta," at once the first foundation stone of our civil liberties and of English nationality. Wrested by force from a profligate and despotic sovereign, and laid in troublous times, it was often drenched with blood or trampled on by tyranny, but it ever remained deeply engraven in the popular heart, and not only did it remain, but it ever and again re-asserted the undying vitality and innate energy of those principles that first gave it being. It has thus not only existed, but it has multiplied itself in all the free governments that have existed since that time or that are existing now, and of which it was the great prototype. And last we have our "Habeas Corpus Act," that great bulwark of individual liberty and personal freedom. Wrested from despotic and arbitrary hands, it has been guarded with jealous care, and hedged about with more than fifty Acts of Parliament. We venerate these institutions, and they claim our veneration not only for their antiquity and intrinsic excellence, but also for the privileges which they confer and secure, and for the patriotic associations connected with them. Passing to our social institutions, we notice but one. More venerable and ancient than any of these, and destined to co-exist with them, if not to outlive them all, is "The Family," existing from the beginning of time by Divine appointment, and governed by laws sanctioned by Divine authority. It is the prototype of the nation; and the right exercise of parental authority and the firm administration of family government form the strongest bulwark against lawlessness of every kind, and the surest guarantee for the prosperity of the commonwealth and the stability of our social and political institutions. Contemporaneous with the family, in one form or other, in one place or another, during every period of the world's history, has existed the office of the public teacher. Whether, as in the patriarchal times, when the offices of king, priest and teacher were combined in one and the same individual, when the head of the family led in the time of war, legislated and instructed in the time of peace, or when in process of time this system merged into the Hebrew commonwealth, in addition to the functions of each head of a family, there was set apart a class of persons for the purpose of public instruction, and for whose support by the people at large express provision was made, and these individuals existed as a distinct class during all the chequered history of the Monarchy, the Captivity, and, after the return, down to the time of the final destruction of the Jewish nationality and the dispersion of that people throughout the world. To return again to Egypt. The massive ruins of her extant architectural remains are an evidence of grandeur and magnitude of conception, combined with durability and strength of execution; the undimmed brilliancy of the colours of her fresco paintings, after the lapse of three thousand years, convinces us that they were masters of that art. These frescoes at the same time give us a painted history of national enterprises, and ample illustrations of the modes of life and employments of her citizens, and show her to have been a highly

civilized nation when the Hebrews were a race of slaves, and that to the schools of Egypt the Hebrew Lawgiver himself was deeply indebted for the education which so eminently fitted him for the position which he afterwards occupied. It is true that an acquaintance with the subjects referred to was chiefly confined to a certain class, who held the keys of learning, and admitted only the favoured caste into the temple of knowledge. Coming down to later times in the history of that country, when, after the founding of Alexandria, it became the royal residence of Ptolemy Lagus, by whom its famous museum was founded, which for nearly one thousand years continued to be the asylum of learning and the resort of learned men, and the chief seat of mathematics, philosophy and literature in general, among the honoured names of those famous in art or science who taught or were taught within its precincts, I need only mention one, viz., Euclid, the author of the "Elements," and who had at least one king for a pupil; and that one work of his has exercised a more than kingly influence through all succeeding ages. It has been translated into the languages of all the nations that have made any advance in civilization, and has been more generally used for the purposes of teaching than any work in abstract science that has ever appeared; and, even amid the gigantic strides of modern science, no work has yet appeared which has superseded it to any extent. We need not more than refer to the schools of Athens, and the enduring influence they have exerted in all the departments of architecture, sculpture, painting, literature, law and language; and even after she had fallen before the Roman power, her schools continued to be the resort of her conquerors. The natives of Italy, Africa and Britain mingled in the groves of her academies with their fellow-students from the East. Her living masters emigrated to Italy and Asia, forming new centres of intellectual power, and honourably sustaining the prestige of their native city. To conclude, in the words of Macaulay: "Though her freedom and her power have for more than twenty centuries been annihilated, her people have degenerated into timid slaves, her language into a barbarous jargon; yet her influence and her glory still survive, and will survive, fresh in eternal youth, exempt from mutability and decay, immortal as the intellectual principle from which they derived their origin, and over which they exercise their control." And if in ancient times the position, duties and influence of the public teacher were so dignified and honourable, so intimately connected with all that elevated for the time being, with all that has resisted the hand of time, and survived decay's effacing fingers, whether in the material, mental or moral world, has it, we would ask, become less dignified and honourable in modern times? At the commencement of our era the conquests of Rome had pushed her empire almost to the limits of the then known world; she had consolidated the civilization of Greece; she had carried her laws and language to the remotest corners of the earth; she was in the noontide of her prosperity, the plenitude of her power, and the height of her intellectual glory. Her citizenship was a mantle of protection to all who lived under its shadow. She was just entering on that course of luxurious ease and debauchery of life which ultimately wrought her intellectual eclipse and national destruction. As time rolled on, the leaven of Christianity permeated the mighty

mass, and ultimately ascended the throne of the Cæsars. This prosperity was too much for it. Aiming at accommodating itself to the gorgeous rites of paganism on the one hand, and to the Jewish ceremonial on the other, it lost its individuality as a system and its vitality as a moral and intellectual power at one and the same time. With its decadence learning declined, instruction was withheld from the masses, the key of knowledge was usurped by those whose interest it was to keep the people in ignorance. Seats of learning declined and diminished, until only in scattered monasteries was aught but the grossest ignorance to be found. The lamp of truth was hidden, the rights of conscience were ignored, private judgment was refused—the night of the dark ages settled down on the civilized world. It is true that a class of teachers even then existed, but their great object was not to elevate the masses, but to debase them; not to train them to exercise their own judgment, but to teach them that they had no right to judge for themselves. Yet even then there was evidence that the minds of men groaned under the grinding tyranny to which they were unwillingly subjected. A few here and there were found with boldness sufficient to protest against the wrong and to maintain the right; and although they were put to silence by the scaffold and the stake, yet they were the precursors of the dawn of the Reformation, that revolution at once mighty and momentous, immediate in its results and lasting in its consequences, freeing men from mental tutelage and physical slavery, and laying deeply and broadly the foundations of civil liberty and religious toleration. It has influenced the law and language, the legislation and literature of the civilized world. It has guided the researches of learned investigation, and directed the march of modern times. In its richest gift and greatest boon, an open Bible, it has secured to the human race the one infallible rule of faith and manners, and established the right of every individual to read and judge for himself, as between God and his own conscience, of the truths therein revealed. It has elevated the philosophy of the past, and stamped the character of modern science down to the present time. The vitality that it begat, the energy that it imparted, still form the mainspring of all the religious effort, the political stability, the philosophic researches and scientific discoveries of our own age and day. And in every land in which its principles have obtained a foothold, one certain result has been, and is, the establishment and support of schools and school systems, the elevation and education of the masses, the giving dignity and responsibility to the position and duties of the school teacher—everywhere begetting and diffusing that spirit of inquiry and manly independence, that hatred of tyranny and despotism which has refused and refuses to be trampled on either in matters of conscience or civil right—such a spirit as animated the Pilgrim Fathers when, for conscience sake, they left their native land and sought an asylum on this side the Atlantic, where broadly and deeply they laid the foundations of that civil liberty and religious equality which are the glory of this continent. They did more; they laid the foundations of that school system from which our own is copied. They were the first to conceive and act upon the great principle on which all truly national systems of education are or have been founded since that time, viz., that the property of all should be

taxed by the majority for the education of all. And here we beg leave to digress, and briefly notice the time, circumstances and some of the individuals connected with the founding of the school systems of this continent. And we remark that though in some instances the anticipated results have not been achieved, yet *that* failure is no reflection on the patriotism and wisdom of the founders, nor due to any defects inherent in the system of which they sketched the outlines, but from the want of a due sense of the importance of securing the benefits conferred thereby on the part of those most deeply interested. But to return. The earliest notice of these events is found in the records of the city of Boston for the year 1635, when, at a public meeting, a school-master was appointed "for the purpose of *teaching and nurturing* the children among us," and "That a portion of the public lands be given him for his support." This was within five years from the time of the first settlement of that peninsula, before the humblest wants of its inhabitants had been supplied; when their very subsistence was precarious and uncertain, and when they lay down at night it was at the peril of their lives, from the savages that hemmed them in on every side or dwelt in their midst. The example of Boston was imitated by the other little villages which were springing up in the wilderness. Governor Winthrop, in his journal of 1645, says that "divers free schools were erected in that year in other towns," and that "in Boston it was determined to allow for ever £50 a year to the master, with a house, and £30 to an usher." But thus far only individual towns had acted. In 1647, however, the Colonial Assembly of Massachusetts made provision by law that in every town in which there were fifty families a free school should be kept, in which reading and writing should be taught; and in every town in which there were one hundred families, a school should be kept in which the youth could be prepared in Greek, Latin and mathematics for the university, which in 1638 had been established at Cambridge. In 1656 and 1672 the colonies of Connecticut and New Haven enacted similar laws, thus laying the foundation of that system which, with the increasing population and succeeding times, has become a prominent characteristic of that people, lasting to the present time, unimpaired in its vitality and unshorn of its pristine vigour. Before leaving this point we would call attention for one moment to the following things: 1st. The position assigned to the teacher, viz., that of "teaching" and "nurturing" the children. He was not considered merely as an individual who, for so much money, was to do a certain amount of work, but as a co-worker with the parents themselves, not only in communicating instruction and imparting knowledge, but in the inculcation of moral principle as well; and to the sterling principle possessed by these men, to their moral stamina, perpetuated by them through those early teachers, may be traced that vital energy which resisted oppression and came off victorious, which has withstood to this hour the influx of the scum of Europe from without, as well as the shock of rebellion from within. 2nd. We may smile at the proposed amount of compensation, but to estimate it rightly we have to consider the ability and circumstances of those who voluntarily entered into that agreement. We have to remember that the first steps were taken within five years from the time of their landing in that uncultivated wilderness;

and that within the next twelve years the representatives of the people in the Legislative Assembly of the colony affirmed and established as the law of the land that which had been carried out before by the scattered settlements buried in the depths of the forest, when the whole population did not exceed twenty-one thousand souls; when the means of the people were limited, their dwellings humble, their raiment scanty, their subsistence of the homeliest kind; when the total valuation of the property then held did not reach the amount held by many individuals of the present day; when the whoop of the savage mingled with the howl of the denizens of the forest. It was in circumstances and amid privations such as these that the Pilgrim Fathers conceived the idea of a free and universal education for the people. Amid their poverty they stinted themselves to a still scantier pittance; amid all their toils they imposed on themselves still more burdensome labours; amid all their perils they braved still greater dangers, that they might find time and means to reduce their grand conception into practice. Two grand ideas filled their minds: their duty to God and to posterity; for the one they built the church, for the other they opened the school. Theoretically, the system which they adopted might have been silenced or refuted by a formidable array of arguments and experience. But time has ratified its soundness, and, after the lapse of more than two centuries, we were glad to adopt the principle as the basis of our own school system; and although we have often amended our School Law—and it needs amending still—yet, in its fundamental theory and practical elements, it still retains, and will retain, its resemblance to its great prototype. But as at the period when the system was established, so in all succeeding times, and in our own day as well, the great and immediate instruments of practical success have been, and are, the teachers themselves. On their moral status and mental power, their energy and faithfulness as a class, in a great measure depends the success of any school system. The close and almost indissoluble connection existing between the possession of these qualities by the teacher on the one hand, and permanent success on the other, will be at once apparent if we look for a moment or two at the relationships which the teacher sustains and the duties which he is under obligation faithfully to perform. And first we notice, that he sustains a certain relationship to the State. Though not employed immediately by the State, nor directly responsible to it, yet we are employed by and are under the authority of those whom the State has constituted its executive in this department. We thus become the subordinate instruments of the State for giving effect to those provisions which it has made for the education of its members; and on us more immediately as a class rests the responsibility of seeing that the behests of the State are fully carried out. And the State has a right to expect that we not only faithfully discharge that trust in the matter of imparting to the utmost of our power a knowledge of the various branches of study suited to their circumstances and capacities, but that we also instruct them as to what their own relationships are to the State, and what their duties are as members of it; that we impress them with the obligations under which they lie to yield a due and loyal subjection to all lawfully constituted authority; that we inculcate a law-abiding spirit as lying at the very foundations of social peace and national prosperity; that we seek to inculcate the responsi-

bility which rests on them for the right use of all the privileges which they enjoy and the opportunities which they possess for fitting themselves to fill, honour and discharge with ability and usefulness the duties of any position which, as citizens of this country, they may be called to occupy, whether in a social or public capacity; and above all, their responsibility to God himself as the ultimate source of all obligation; their responsibility to God, not as "the great indefinite something," "the not ourselves," "the stream of tendency by which all things fulfil the law of their being,"—that too indefinite something to be much of anything, the creation of modern days,—but a personal, *the living and true God*, from whom they had their being, in whom they live, and unto whom they must render their final account; and their obligation to make His word their rule of life, as being at once the grand fountain of moral ethics, and the purest source of political economy. Second, the teacher sustains a certain relationship to *society*: that while frowning down all aping of the meaningless cant or flippant hypocrisy of what is termed "fashionable society" on the one hand, and the slang expressions of "vulgarity" on the other, it is yet demanded of us that we not only encourage, but seek to cultivate in our pupils, all the true civilities of social life; that we seek to cultivate in each that due self-respect which lies at the root of all respect for others; to cultivate in them an openness of manner void of impudence, a combining of frankness of address with modesty of demeanour, the habit of freely expressing and firmly maintaining their own convictions without domineering over or seeking to dictate to others. We should train them to avoid the habit of speaking rashly or judging hastily, as being essential to their usefulness and indispensable to their own and their neighbours' peace. And above all, it is ours to cultivate and cherish that large-heartedness which finds its chief enjoyment and highest happiness in seeking the welfare of others and the general good of all; that unselfishness of disposition which precludes the possibility of any individual feeling and acting as if the world had been made for himself or herself only. Third, the teacher stands in certain relationship to the *family*. We are summoned by the parents to share their authority with them; and that authority we are bound to exercise with the utmost vigilance, firmness and affection. The health of the children is committed to us as well as the cultivation of their intellects and affections. And as virtue does not always follow in the train of knowledge, and knowledge without virtue is fraught with danger to the individual and society, we should therefore bestow our first care on the cultivation of the moral faculties of our pupils. It should be our earnest and unceasing endeavour to implant, to propagate and establish those imperishable principles of morality and right reason, without which universal order is in danger, and to sow in the young hearts committed to us those seeds of virtue and honour which age, riper years and the passions will never efface or destroy. To secure this, all intercourse between the teachers and parents must be founded on mutual trust and presided over by kindness. Where teachers lack the respect and sympathy of the parents, it tends to compromise their authority over the children, and the fruit of their teachings is apt to be lost. Too great care and prudence cannot therefore be exercised in this respect. It may be

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impossible in some instances to secure this, while in others it may be possible to secure the confidence and affection of the children where that of the parents is not only withheld, but a feeling of distrust or dislike supplies its place; and yet the possession of both is a thing to be earnestly desired and sedulously cultivated. Above all, in this connection, it is ours to see that the time-honoured and divinely-sanctioned names of father and mother are not allowed to give place to the slang terms of "the old man" and "the old woman." It is ours to inculcate that filial piety, that honour and obedience to parents, which are the great sources of domestic happiness and the primal elements of social order. It is ours to cultivate the idea of home, and the paramount importance as well as the pre-eminent position of the domestic duties as compared with the social and political. The giving an undue prominence to the latter of these is a tendency of the present time—a tendency fraught with danger to domestic quiet and social stability, by detracting from the sanctity of the one and undermining the other at its base. For the paternal charities of no commonwealth however wise, or social duties however beneficent, can form a substitute for the home sympathies and household bonds, or the personal ties of love and esteem. Again, we sustain a certain relationship to the pupils themselves—a relationship the most intimate in its nature as well as the most far-reaching and enduring in its results. Our first object is to secure their confidence, and when once secured it is a most unbounded trust. We become their counsellors and confidants, the repositories of their little griefs, the righters of their wrongs, their authority for acting or refusing to act. "I'll tell the master" is their watchword against oppression to themselves and a check on wrongdoing in others. It is the defence of the weak against the strong, carrying with it the express conviction that in that appeal their every right will be maintained and every wrong-doer punished. How powerful the influence for good or ill thus placed in our hands, and how deep the obligations under which we are laid to use it for the present benefit and everlasting welfare of those who are thus entrusted to us! And for my own part, even when the relationship has ceased to exist, I confess to having a kindly interest in those who have once sustained it. Their good name is dear to me; their success in life an object of desire; their good conduct a more abundant recompense than aught else could afford me, as being at once a reward of my labours and a guarantee of their future usefulness—an adding to the aggregate of that morality which is the golden thread of conjugal felicity and domestic tranquillity, the silver cord of social order and the security of public honour, the bulwark of civil liberty and the basis of religious toleration, the sure foundation and crowning glory of all true national prosperity and greatness. It may be urged that in all this we are setting up an ideal standard that is utterly unattainable. I have only to reply that lower than this and less than this is beneath the dignity of our true position, and falls short of our obligations, and that in all matters of duty we are sure to fall below the mark; and it is certain that if our aim is low, our attainments can never be high. Having thus glanced at the "antiquity" and "dignity" of the profession to which we belong, and the intimate connection that ever has subsisted between the faithful

and energetic discharge of its duties and the social elevation and civil enlightenment of the masses in every age and country in which its true importance has been recognized and acknowledged, I now record my own conviction that after all the legislating and planning for the elevation of the profession in our own country and day, such a result can only be achieved by each individual teacher apprehending the true dignity of his position and the depth of his obligations to the faithful discharge of its duties, realizing that the maintenance of his own individuality of character and practice must form an essential element of his success without seeking to force himself through any "prescribed groove" in any "prescribed time," however beautiful in form or perfect in allotment that ideal may be. The teacher who seeks to conform to the letter to any such cast iron rule will be under the necessity of paring himself on the one side and plastering himself on the other till his own identity is completely eliminated, and he finds himself a sort of nondescript made up of fragments that are utterly lacking in that fitness and adaptability to each other which are essentially necessary to that sustained and energetic effort that lies at the root of all success. But avoiding such a course as this, and, under a due sense of the dignity and responsibility of our position, concentrating all our energies on the duties of our trust, we cannot live without an influence, nor pass away without leaving deep and lasting impressions behind us—impressions that will widen and deepen as ages run their course—but however circumscribed our sphere of labour may be, how little soever we may be known to the world, yet our energies and efforts, thus directed, like pebbles cast into the stream of time, will send their expanding, deepening and extending ripple onward to the broad ocean of eternity.

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