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Vol. II.

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Number 34.

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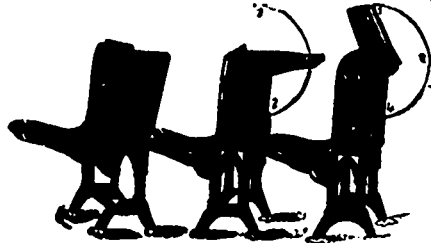
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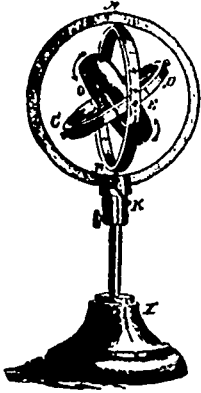
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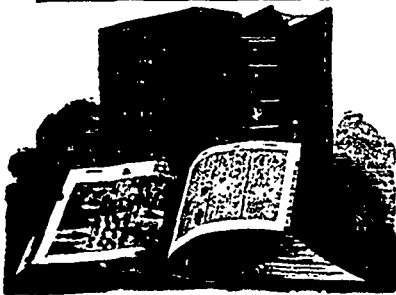
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In reply to enquiries referring to our Edition of Coleridge and Macaulay, we have to say that the Editor, the late J. M. Buchan, M.A., himself an active member, till the time of his death, of the Senate of the University of Toronto, advisedly omitted encumbering the work with historical or exegetical notes on Macaulay. Candidates will not be required to make a critical study of the subject, which is assigned as a Model of Style and not as a subject for minute literary criticism. The themes for Composition will be based on the Essay on Warren Hastings, "with the substance of which the candidates will be expected to have a general acquaintance." Mr. Buchan was of opinion that copious notes on collateral topics would only distract the attention of the student, mislead him as to the intention of the Senate in assigning this subject, and thus frustrate the sole object to be kept in view.

CANADA PUBLISHING CO., LIMITED,
26 FRONT ST, TORONTO.

The Educational Weekly.

TORONTO:

THURSDAY, AUGUST 20, 1885.

WE have succeeded in making arrangements whereby we are enabled this week to publish this large special number, containing most of the papers read at the annual meeting of the Ontario Teachers' Association, which was held in this city on Tuesday, Wednesday and Thursday of last week. This is the first time, so far as we know, that any Ontario educational paper has undertaken to give its readers the benefit of the papers read before this body, which represents the educational workers of Ontario. Owing to some unavoidable delays, several of the papers cannot be published until next week. We have no doubt that our readers will be very much interested in the perusal of the thoughts and opinions expressed by the different speakers and essayists who addressed the convention. Our readers are in this way kept abreast of the advanced educational opinion of our country. These discussions, and the contact of leading teachers with one another in these meetings, are of incalculable value to the cause of intellectual progress. We have undertaken to extend the benefits which result therefrom to a much larger constituency than has been reached in time past.

THE attendance at the meetings of the Association was not so large as on some previous occasions. One of the hindrances in the way of the fullest success of these assemblies of teachers lies in the fact that so few, in proportion to the numbers actually engaged in the work, are present. There are various causes which tend to prevent many of those who are deeply interested from coming to Toronto at this particular season of the year. It makes a break in the holiday season which for a large number means either staying away from the meeting or the loss of a trip to some quiet holiday resort for needed rest and recuperation. Some members of the Association suggested that the time of meeting should be changed to Easter, and that alterations should be made in the regulations of such a nature as to allow teachers to take a few days then for that purpose.

ONE of the most spirited and interesting discussions which took place this year, and one which shows most unmistakably the present tendency in the schools and colleges of Ontario, was that which was opened by Mr. Houston on the study of English. The opinion, frequently repeated at numerous stages of the proceedings, that our courses of study and methods of examination were continually going from one extreme to another, and that each hobby must have its day, has in it some measure of truth. But the majority of those present seemed to think that the importance of English as an educative instrument, and for the purposes of practical life, had not been duly recognized either in the programmes of study or in the teaching done in the schools; while some entertain the opinion that the changes in the character of the Departmental examination papers in this subject were perhaps too great and too abrupt, and that any movement in a new direction should be made gradually. No one seemed to think that the new departure is uncalled for, or that it was in a wrong direction. The feeling now beginning to prevail is that English should be taught, and not merely facts about English; that the study of the literary form and beauty of a poem or a story is of vastly more importance than verbal or grammatical criticism; that the power to speak and write good English is an acquirement worthy of any expenditure of labor or time on the part of teacher and pupil which may be found necessary.

THE Minister of Education has done a wise and graceful thing in consulting those representative members of the teaching profession who were assembled in convention, in regard to the proposed changes in the regulations relating to the public and high schools. The Minister's explanations of the objects to be gained by some of the suggested changes will do much to prevent friction and to secure the co-operation of those affected, while the suggestions which he received from practical men familiar with details, cannot fail to be of value to him. It would have been advantageous if there had been more time for a full expression of opinion by all those who had suggestions to make,

and if there had been a more outspoken and candid utterance of opinion where it was thought that defects existed, the good resulting might have been still greater.

THE tenor of most of the remarks made on the subject of technical education seems to be in agreement with the views which we have frequently laid before our readers in these columns. The opinion prevails that what farmers and mechanics are most in need of at the present time is not technical training in the details of their respective callings, but such a training as will develop their general intelligence. The cultivation of the mental powers, and the acquisition of general information, should precede and be the foundation of the special training required in particular walks of life.

ANOTHER of the subjects the teaching of which will probably receive an onward impulse from the action of the Association is the teaching of Science. A paper on this subject was read by Mr. J. C. Glashan of Ottawa, which affords food for reflection. In the High School Section a resolution was passed recommending the University Senate to recognize the work done by candidates at matriculation examinations in the subjects of Physics Chemistry and Botany, in comparing their relative standing in general proficiency; and that a candidate be allowed to take the three of these instead of only one as at present.

AMONG those actually engaged in directing the work of education in schools and colleges, among students in these institutions, and among those who legislate for the educational system, there seems too strong a tendency to overlook the importance of education for its own sake, apart from ulterior financial considerations. We should like to see teachers keeping prominently before their pupils the advantages of culture *per se*, their influence, if properly exerted, would do much to prevent our institutions for secondary education from being regarded as only for the purpose of educating teachers, and preparing matriculants for the professions. We hope that the new plan of high school graduation may be such as to do some good in this direction.

TWENTY-FIFTH ANNUAL CONVENTION OF THE PROVINCIAL TEACHERS' ASSOCIATION.

FIRST DAY.

THE twenty-fifth annual convention of the Ontario Teachers' Association opened on the morning of Tuesday, 11th inst., at eleven o'clock in the public hall of the Education Department. There was a fair attendance of members. Dr. J. A. McLellan, of Toronto, president, being detained in the North-West by illness, Dr. Purslow, of Port Hope, vice-president, presided.

Mr. R. McQueen read a psalm and led in prayer. The minutes as printed were adopted. Mr. G. K. Powell, Toronto, was appointed minute secretary.

Mr. W. J. Hendry, treasurer, submitted his report for the year 1884-85. The receipts, including a balance of \$541.75 remaining from last year, were \$894.00. After paying expenses a balance of \$51.01 was left on hand.

On motion of Mr. MacMurchy, the hours of sitting for the General Association were fixed at from 2 till 5.30 in the afternoon, and from 7.30 in the evening.

The General Association then adjourned till two o'clock, to allow the sections to meet for organization.

Mr. James Munro, Ottawa, took the chair in the Public School Section. Mr. James Duncan was appointed to act in the absence of the secretary.

Mr. Alexander was appointed to lead the discussion on the new Departmental Regulations.

Mr. A. Campbell, Kincardine, took the chair in the Public School Inspectors' Section. The only business was a decision to take up the consideration of the new regulation as the first item in the programme.

In the High School Section Dr. Purslow presided. A time-table for the next two days was adopted.

AFTERNOON SESSION.

The vice-president took the chair at two o'clock.

Mr. J. C. Glashan, Ottawa, was introduced and read a paper on "A Plea for the Study of Science in Schools," which will be found in another column.

A hearty vote of thanks was tendered to Mr. Glashan for his paper.

Mr. Wm. Houston gave an address on the "Study of English," a synopsis of which we give in another place. A long and animated discussion followed in which Messrs. Powell, Millar, Pomeroy, White, McCallum, Embree, Osborne and others took part. A vote of thanks was tendered Mr. Houston, and further discussion postponed.

EVENING SESSION.

The vice-president took the chair at eight o'clock.

The Executive Committee reported recommending that any educational periodical be granted permission to publish all the papers read during the meeting of the association.

The report was adopted.

The Audit Committee reported that the treasurer's accounts had been correctly kept.

The report was adopted.

The discussion of Mr. Houston's paper was then resumed.

Mr. Osborne took exception to Mr. Houston's contention regarding incidental teaching.

Mr. Suddaby was not in favour of putting a piece before the pupils without any explanations.

Mr. Samuel Woods referred with feeling to the death of Principal Buchan, of whom it might be said his sun had gone down while it was yet day. He would explain the construction of language in a plain common sense way, and leave rules and definitions for senior pupils alone. He unsparingly condemned annotated editions of text-books. Examinations he eliminated as far as possible. He kept a record of recitation during the whole year, and allowed this record to count for one-half, and the examinations at the close to count for one-half.

Mr. Houston then replied to the various objections which had been made to the views which he had stated.

Hon. G. W. Ross, Minister of Education, then entered into an explanation of the regulations of the Department about to be issued. After referring to regulations in regard to site, accommodation and equipments, he said it was provided that English should be taught in every school. There were some German and French schools where English had not been taught, but they provided now that it should be taught in every school. Orthoepy, he pointed out, was now specifically named as a subject to be taught. Drawing instruction was now made uniform. He hoped before long to introduce Kindergarten songs for the schools. On the opening of the Normal School they would have a teacher for the Kindergarten department. He pointed out that formal grammar was not now required until the fourth form was reached. In history they were somewhat perplexed, but allowed the teachers to teach the main facts of history to the first three classes as best they could. Before another year they hoped to have a high school Reader, and where there was a fifth form in the public schools that could be used as the Reader. He had sent a teacher from each of the Normal Schools to the Boston School of Oratory, and when these returned they would have men or women on the staff well qualified to teach this subject. He hoped to provide a text-book on hygiene before long. In regard to the entrance examinations, public opinion was divided, but the Department provided that there should be two each year, and that there should be a more rigid course. In the high school course it was provided that the first form work should be that for third class certificate, and that the second form should be that for university matriculation. They had attempted to assimilate and make homogeneous the high school and teaching course. They would thus prevent the multiplication of classes, and let the work proceed upon identical lines. Language, science and commercial options were provided. These would meet the requirements of some. Referring to the proposed training of high school masters at Hamilton and Kingston, he was emphatically of opinion that the plan would work successfully. It could not fail. Then as to teachers' certificates, he condemned the making of too fine distinctions. He would make distinctions that were perceptible without the aid of a microscope. He thought that two grades of first and then second and third class certificates should be enough. In another year they would, he

thought, have no more than one hundred extended third class certificates. Among the new rules was one requiring the setting apart of an arbor day, when trees would be planted. The Minister also explained the plan for a graduation day in connection with high schools, and the conditions on which first class certificates would be granted after 1888.

On motion of Mr. Morgan, a vote of thanks was tendered to Mr. Ross for his explanation of the regulations.

SECOND DAY.

The Ontario Teachers' Association held the second day's session of the twenty-fifth annual convention on Wednesday, the 12th inst. Dr. Purslow, vice-president, took the chair at two o'clock. Rev. Dr. Nelles, President of Victoria University, read the first psalm and led in prayer.

Mr. D. Fotheringham, Aurora, read a paper on "The Permanency of the Teaching Profession," which we give elsewhere in this issue. Considerable discussion followed, in which Messrs. Kelly, R. E. Brown, Scarlett, Dearness, Moran, Campbell, Hicks and others took part.

"The Schoolroom as a Preparation for the Farm and the Workshop" was the next subject taken up. Mr. J. H. Smith opened the consideration of the question. There was nothing in the public school pointing towards the farm and the workshop. There was a tendency also on the part of the pupils to go to the professions and not to the farm and workshops. In the centre of each group of four or five school sections he would suggest the opening during the winter of a sort of secondary school in which agricultural subjects could be taught to the many young men in the country who only waste their time at that season.

Mr. Merchant followed. Technical education, in his opinion, had a small place in the school system, for the reason that it was not necessary. The heads of workshops informed him that intelligence and not technical skill was what was wanted—skill in the use of machines and in inventing machinery.

Mr. Millar also opposed Mr. Smith's scheme. His opinion was that failure among farmers and in other callings was attributable more to lack of intelligence than to lack of knowledge of the particular pursuit.

Messrs. Pomeroy, Alexander, Steel, McDermaid, Clipsham, Clarke, Brebner, and Strang, also briefly gave their views on technical education.

EVENING SESSION.

Rev. Dr. Nelles, in the absence of Dr. Allison, who was prevented from being present by illness, addressed the association on the subject of University Federation. Dr. Dewart also spoke in favor of the plan. Our readers are already familiar with the main points in this scheme, and nothing essentially new was brought out in these able addresses to the association. Several other gentlemen spoke briefly on the same topic, the feeling of the association being strongly in favor of federation.

PUBLIC SCHOOL SECTION.

The Public School Section met at nine o'clock in the public hall, Mr. James Munro presiding.

Mr. J. Munro read a paper on "The Entrance

Examination: should it be placed at the end of the fifth class?"

A long and interesting discussion followed.

It was finally resolved that the high school entrance examination should be placed at the end of the fourth class, and that the examination should be held once a year.

HIGH SCHOOL SECTION.

The High School Section met in the library at nine o'clock, Dr. Purslow in the chair.

Mr. Wetherell read a paper on "The Present and Possible Influence of the High School Section." A committee, consisting of Messrs. Wetherell, Miller, and Dickson, was appointed to consider the paper.

A committee was appointed to take into consideration the anomalous position of Upper Canada College in our system of education, and to report to the section.

Mr. Houston addressed the section on the relation of high school masters to the Provincial University.

The high school representatives on the University Senate gave a detailed account of the actions of the Senate during the year affecting the high schools.

On motion of Mr. Fessenden, seconded by Mr. McHenry, it was resolved, "That the Senate of Toronto University be urged as soon as practicable to make such arrangements regarding the local examinations as will enable it to allow candidates writing at such examinations all the privileges allowed to candidates writing at Toronto."

On motion of Mr. Strang, seconded by Mr. Connor, it was resolved, "That this section is of opinion (1) that Chaucer should be removed from the first year's examination to a later stage in the curriculum, and be replaced by some modern author; (2) that English prose should receive due recognition in the English course of the university; (3) that the study of the earlier forms of the language should be provided for in the later years of the curriculum."

Moved by Mr. Orr, seconded by Mr. Oliver, "That in the opinion of this section equal recognition should be given in the junior matriculation examination in the matter of scholarships to modern languages and to classics, and that ancient history and geography should be annexed to classics, and modern history and geography to modern languages."

The motion was adopted.

On motion of Mr. Dickson, seconded by Mr. Spotton, it was resolved, "That in the opinion of this section, such a value should be assigned to the Department of Science in awarding the general proficiency scholarships at junior matriculation as to encourage the teaching of science in the high schools."

INSPECTORS' SECTION.

The Public School Inspectors' Section met at nine o'clock, with Mr. Campbell in the chair, and Mr. F. H. Mitchell, secretary.

After a paper on "The Public School Programme," by Mr. A. Campbell, Kincardine, the amended regulations were taken up *seriatim* and considered.

The rest of the morning until eleven o'clock

was taken up in considering the regulations affecting the duties of inspectors, when Mr. Smith read a paper on "Township Institutes."

THIRD DAY.

The following officers were elected by the General Association:—

President—Mr. E. McAllister, Toronto.

Recording Secretary—Mr. R. W. Doan, Toronto.

Corresponding Secretary—Mr. D. H. Hunter, Woodstock.

Treasurer—Mr. W. J. Hendry, Toronto.

Mr. Thomas Swift, Ottawa, read a paper on "Reading as a Part of Elocution."

Mr. Campbell presented the following resolution adopted by the Inspectors' Section:—

"That this section has reason to deplore the loss during the past year of one of its most esteemed members, the late Robert Little, Public School Inspector for Halton. In him his fellow workers feel that they have lost a warm, true-hearted friend, one whose ripe experience, wide attainments, and sound judgment made his counsel always reliable. The heart-felt sympathies of Mr. Little's late colleagues are extended to his sorrowing widow."

On motion of Mr. Campbell, the resolution was adopted.

A copy was ordered to be forwarded to Mrs. Little.

EVENING SESSION.

The vice-president took the chair at eight o'clock.

Mr. A. MacMurchy presented the following resolution from the High School Section, relative to the late Principal Buchan, and moved its adoption:—

"Whereas in the mysterious providence of God it has pleased Him to remove from our midst our respected friend and colleague, J. M. Buchan, Esq., M.A., late Principal of Upper Canada College, therefore be it resolved by the Teachers' Association of Ontario:—

"That we place on record our appreciation of the many noble qualities of the deceased, his ardent adherence to principle, his firm and just discharge of the many duties devolving upon him in the various public offices held by him, and his upright conduct in the relations of life, and in common with the friends of the educational institutions of the country with which he was so closely connected, and which are now deprived of his inestimable advice and influence, we deplore his early death in the midst of a career of usefulness and honour; while to his aged parent (father) and bereaved widow and family we tender our sincere sympathy in the irreparable loss sustained by them in the removal of a beloved son, a loving husband, and a kind and affectionate father.

"That a copy of this preamble and resolution be engrossed and signed by the president and secretary and forwarded to Mrs. Buchan, and the accompanying recommendation be entered upon the minutes and published in the various city papers."

Mr. Millar seconded the resolution, which was adopted.

Rev. Dr. Body, Provost of Trinity College, was then introduced, and warmly received. He

read a paper upon "Education in Relation to Character."

Dr. Allison, Superintendent of Education of Nova Scotia, was also introduced and read a paper on "The Historical Development of Education." We hope to be able to give our readers a synopsis of this scholarly and instructive essay.

The usual votes of thanks were passed, and the annual meeting was brought to a close by singing the national anthem.

PUBLIC SCHOOL SECTION.

The Public School Section met at nine o'clock, in the public hall, Mr. Alexander in the chair.

A resolution was passed calling the attention of the Minister of Education to the abstract and comprehensive character of the History paper at the last entrance examination.

The section also passed a resolution favoring the retention of the fifth class in public schools.

The section then balloted for officers, and the following were elected:—

Chairman—Mr. F. C. Powell, Kincardine.

Secretary—Mr. J. A. Brown, Whitby.

Directors—Messrs. W. J. Osborne, Rossmore; James Deacon, Woodstock; Robert Alexander, Galt; H. J. Strange, Goderich; John Munro, Ottawa.

Legislative Committee—Messrs. R. W. Doan, W. J. Hendry, Toronto; and W. Rannie, Newmarket.

The regulations were then considered, and several amendments and additions were recommended to the Minister.

HIGH SCHOOL SECTION.

The High School Section met in the library at nine o'clock, Dr. Purslow in the chair.

The section decided to call the attention of Toronto University Senate to the objectionable character of the honour papers in English and the pass paper in history and geography for junior matriculation.

The University Senate was requested to allow candidates at junior matriculation to take more than one sub-department of natural science, and to define the course in botany more accurately.

Messrs. Strang, Dickson, McBride and McCallum were appointed a committee to wait upon the Minister of Education and explain the objectionable nature of some of the second and third class papers set at the recent departmental examinations.

The committee appointed last year to bring in a scheme for high school graduation reported that they had met in April and considered the scheme submitted to them by the Minister of Education. They had recommended its adoption with a few amendments. Subsequently the Minister recast the scheme in harmony with the new course of study proposed for high schools and collegiate institutes, and embodying the recommendations made by the committee. The scheme provides that any pupil who passes the departmental or the university examination in any of the courses prescribed for the second, third or fourth forms in a high school shall be entitled to a graduation diploma, signed by the Minister of Education and the head-master of the school. The committee recommended the adoption of the scheme by the section and by individual schools.

Mr. Oliver read a paper on "The Present Position of High Schools and Collegiate Institutes in the Educational System of Ontario."

The Minister of Education addressed the section, explaining the new regulations for the distribution of the high school grant.

A discussion followed.

The section adjourned until 1:30 p.m.

On resuming, the following officers were elected:

Chairman—Mr. D. C. McHenry, Cobourg.

Secretary—Mr. J. E. Wetherell, Strathroy.

Directors—Messrs. Spotton, MacMurchy, Fesenden and Dickson.

Legislative Committee—Messrs. Oliver, Purslow and Embree.

On motion of Mr. Connor, seconded by Mr. Millar, Messrs. Millar, Embree and the mover were appointed a committee to prepare a scheme for the assimilation of the entrance examination for students in medicine, civil engineering, dentistry and pharmacy, and report next year.

The committee appointed to consider Mr. Wetherell's paper reported the following recommendations: (1) The drawing up of a constitution, by-laws and rules of order for the section for next year; (2) that a circular be sent to high school teachers, pointing out the special advantages of the annual meeting, and urging the attendance of the masters; (3) that the question of the change in the time of holding the annual meeting be referred to the General Executive Committee.

The report was adopted.

On motion of Mr. Embree, the Executive Committee of the section was recommended to make such changes in the constitution and duties of the Legislative Committee that it might take the place of an advisory committee, and be consulted by the Minister on questions regarding which he might wish to consult the high school masters.

The committee appointed to take into consideration the status of Upper Canada College and its relation to the provincial system of education, submitted the following report in the form of a memorial to be presented to the Minister of Education:—

"The High School Section of the Ontario Teachers' Association would respectfully submit to the Hon. the Minister of Education that, although at one time Upper Canada College was a necessary adjunct of the Provincial University, it is no longer in the interests of secondary education that a school of this character should be maintained from provincial funds. In support of this contention, they submit:

"1. That the record of the matriculation examination at the Toronto and other universities of Ontario clearly proves that the work of preparing candidates for the examination is quite as well done at the county and city high schools as at Upper Canada College.

"2. That in the training of public school teachers the high schools do an important provincial work, in which Upper Canada College has no part.

"3. That the Education Department has found it necessary to select training institutes from the high schools, which depend largely upon local support.

"They submit further that the funds that have

been diverted to the Upper Canada College are urgently needed for the purposes of higher education. It is, therefore, the opinion of this section that, in the general interests of education in this Province, Upper Canada College should be closed, and its revenues appropriated for other purposes."

Mr. Embree moved the adoption of the report, which was discussed at some length.

Mr. Connor moved the postponement of the consideration of the report until next year.

The motion for the adoption of the report was carried on a vote of eleven to four.

The Minister of Education explained the new regulations relating to high schools, and asked for suggestions.

INSPECTORS' SECTION.

The public school inspectors met at nine o'clock, Mr. Campbell in the chair. The regulations respecting inspectors' qualifications having been taken into consideration, it was decided to recommend that hereafter no certificate as inspector be granted to a candidate except it be accompanied by proof of successful teaching in a public school whilst holding a provincial certificate.

The following committee was appointed to prepare a report to trustees and to submit the same to the Hon. the Minister:—J. C. Morgan, Barrie, chairman; Jas. Brebner, Sarnia; Jas. Dearness, London.

After several other improvements to the existing regulations had been approved of, the election of officers was proceeded with, with the following results:—

President—Mr. F. L. Mitchell, Perth.

Secretary—Mr. Jas. Brebner, Sarnia.

Directors—Messrs. A. Campbell, Kincardine; J. C. Morgan, Barrie; W. H. Ballard, Hamilton; H. Reazni, Manilla; and R. W. Murray, Picton.

Legislative Committee—Messrs. Jas Dearness, London; D. Clapp, Harriston; and McIntosh, Madoc.

PERMANENCY OF THE TEACHING PROFESSION.

THE subject of this paper is more important than attractive. Its right treatment demands more time and space—not to say, ability—than at my disposal. I shall hope, however, to enlist your sympathy and develop profitable discussion.

Where thoroughly qualified persons are employed continuously in any calling, the results should be more satisfactory to themselves and to their employers. On all hands it is admitted that better work and better returns are secured when skilled workmen perform the same duties in the same office year after year. Change of office or officer of necessity implies initiation into the peculiarities and specialties of the new office or officer, with corresponding loss of time, efficiency and progress. Change, of necessity, implies a period of disquietude and friction, of anxiety, if not mortification, to employer and employed; and these disadvantages are intensified as the nature of the

work involves more of the intellectual and moral, and less of the merely mechanical.

It is not risk so much to affirm that in no occupation are the evil effects of change more likely to be serious than in teaching. The material with which the teacher has to deal is the most precious and enduring of which the earth has knowledge, and its essential nature is so delicate and full of far-reaching possibilities, that to transfer its management from hand to hand, year by year, in its plastic condition, makes it certain that great loss must follow. A plant cannot thus be transferred from soil to soil and climate to climate without a serious dwarfing of its powers. Neither can the young mind, learning to observe, reason, act, to know and love truth and beauty and power, after the training and individuality of one teacher, in the atmosphere and soil of which he is the sun, be transferred to the hands of another without serious loss.

Even in a pecuniary aspect, frequent change involves no small loss. Under favorable circumstances, the new teacher cannot readjust the mental and administrative machinery of a school and have the whole moving on harmoniously from the point his predecessor left it at, in less than two months—not always so soon. It may be allowed that, in ordinary circumstances, three months are nearly lost to a school. When the change is a bad one, which too often is the case, a year and more, with all its outlay, is lost.

It is frequently affirmed and universally believed that, in Ontario, much is lost through lack of permanency in the profession to which we belong. To reach, as nearly as may be, the actual state of the case, I have grouped statistics bearing on this point as I could gather them from official returns. These cover thirteen years, beginning with 1871 and ending with 1883, the last that has been fully reported. If all the generalizations reached are not absolutely correct, they are at least approximately so.

In 1871, 5,036 teachers were employed in Ontario, and 2,236 certificates (including 390 interim) were issued by the Education Department and County Boards. That is, 42 new teachers for each hundred employed were licensed in 1871. In 1872, 2,560 (including 578 interim) certificates were granted. That was at the rate of 46 to the hundred. In 1877, 2,269 (including 464 interim) certificates were sent out, making 35 new, to each hundred. In 1881, if I have been able to get the correct figures, only 20 to the hundred were granted. In 1883, 34 to the one hundred were given. During the thirteen years, the Department and the County Boards had issued 260 First Class, 3,985 Second Class, 16,570 Third Class, and 7,256 Interim or other Certificates—28,071 in all. To maintain an average staff of

6,257 teachers in active service for thirteen years, 28,000 certificates were issued, or an average of 2,159. Putting this in other words the new issues, one year with another, were 34 per cent of those in actual use.

This would not necessarily show that 34 per cent of the teachers were raw recruits. The average issue of Class I. was 20, of Class II., 306; of Class III., 1,274; and of Interim and other Special Certificates, 558. Now, all Class I. and II. teachers must have had employment before securing their certificates, while some "Thirds" were given a second time, on due examination; and a considerable number of "Specials" were no doubt "Extensions" of "Thirds."

We may therefore regard all I. and II. Class as renewals; that is an average of 326. To this add an equal number for renewals of "Thirds," and, say, one half of the "Specials," and we shall have a total of about 930 certificates issued yearly to persons who had had more or less experience. Deducting these from the average issue we have still left about 20 new and inexperienced teachers every year in 100—one out of five. At this rate the profession is entirely changed in five years; and I am satisfied that this is within the mark.

A large proportion of Third Class teachers do not remain in the profession till their certificates expire; and the expiration of "Extensions" and "Specials" not infrequently means the expiration of the holder's term of service.

The medical profession is largely replenished if not overstocked from ours.

Not a few in law and divinity get their first start in pocket, if not in ambition, in the teacher's calling, while a sprinkling of our legislators and other public men owe their knowledge of men and things to the impetus given them in their school-teaching days.

And the discovery in the public school of the gift to teach has no doubt led a large number of those now in high schools to devote themselves to the more remunerative and more permanent work of their advanced calling.

Thus, naturally, creditably, in this young country, our profession has given of its best talent to all the professions. No wonder that it changes so much. Yet it holds its own even though changed in *personne* once in five years. More: we stand to-day in advance of our profession of twenty, ten, five, years ago. In literary attainment, in professional training and public opinion the teacher of to-day is in advance of himself yesterday; and while, hitherto, we have suffered heavily from lack of permanency in the profession we find, in this vantage ground, as well as in the rapid increase of Second Class teachers in the service, a sure promise of better things still in the future.

[NOTE.—In 1871, 517 Second Class teachers were employed. In 1883, 2,167, or four to one, were in active service.]

Some of the causes of the lack of permanency in the profession have been hinted at. I shall seek to place them more in detail:

Insufficient remuneration is undoubtedly a leading cause. Persons wishing to become teachers must spend from two to three years in non-professional and professional preparation, at a time when it would be possible for them to earn a fair livelihood in other pursuits. After all this time and considerable outlay of money they seldom secure \$300 as a salary at first. If successful, they may hope to get \$400 by the time their "Third" expires. Then comes another course for a "Second," after which they may look forward to the munificent sum of \$450 or so, though the highest average reached in counties for male teachers is less than \$400, and for female teachers, less than \$250.

With equal literary and professional training in other callings, teachers would, undoubtedly, have far superior prospects both as to permanency and pay; while, with an additional expenditure, not greater than that of the past, they often find employment in one of the learned professions where the prizes offered are both more numerous and more inviting. It is no matter of surprise, therefore, to find many of our clever and ambitious teachers making ours a stepping stone to some other life work.

Lack of fixity of tenure, if constant change of sphere may be so named, is another important factor in driving teachers out of the profession. Like travellers in a desert, they do little else than pitch tent and next remove it. One year here, another there, they begin to fear the mark of Cain is on them, and look around for a local habitation and a name—some abiding home and steady occupation. Akin to this comes—

The lack of professional recognition, which no doubt has discouraged most of worthy teachers. A higher or holier calling than the teacher's can scarcely be found, and yet he has been and is slighted and slurred as if entitled to nothing but his bread and butter and not always to that. Undoubtedly, there are exceptions, and the profession is claiming and receiving more of its legitimate place through its own higher merit, and also through a more rational attitude on the part of the public. But stunted appreciation, or the very opposite, has had decided influence among the factors that make the profession so changeable.

Lack of adaptability in teachers has also had its influence in producing change, and that oftener than we are prepared to admit. Not a few have chosen the life of a teacher who have had neither natural nor acquired fitness for the successful discharge of its intricate and unending duties. When one enters

the profession to have an easy life, never greater mistake was made. When one enters it without intuitive insight into or love of childhood, a greater mistake was never made. When one enters it who does not daily feel need of fresh inspiration and new resources, no greater mistake could be made. Yet these mistakes occur and recur with painful frequency; and every faithful inspector has had the painful duty of advising one and another to seek a different calling.

Defective administration of the school law has had much to do with change in our profession. This is often defective, feeble, fickle. School boards are unnecessarily numerous and mutable; often uneducated, sometimes biased by local prejudices and jealousies; do not always recognize the efficient; often appreciate the cheap and superficial, and often neglect the simple essentials of efficiency in a school. With the official rope in the hands of such an administration, not much wonder that high-minded teachers leave the profession.

Parental shortcoming has to do with the change of which I speak. How few parents recognize in a teacher their substitute, associate and equal! How few of them inculcate and require unquestioning obedience to their authority delegated to him! How few recognize practically their obligation to forward study at home as much as the teacher's at school! How many of them allow the children to decide the social and professional standing of the teacher, and treat him as their children indicate without hearing "the other side"? How many of them take a practical and daily interest in school work and life so as to become co-workers with the teacher?

I must trespass further to speak a little of the results of lack of permanency. There is great loss every way. First and foremost, the loss to the child is simply incalculable. As matters now stand, the majority of teachers have not acquired a full measure of skill and tact and patience and unselfish devotion to their children which can only be gotten in the school of experience. Nor can we expect much improvement here till the profession becomes reasonably permanent. To many children, this means disaster—indelicate, sometimes rough handling, and change of manipulation, sometimes ignorant, unappreciative, hardening, coarsening, distorting change in manipulation. It cannot be otherwise while into so many schools every year introduces many youths of little knowledge of child nature and no experience in its control or development.

To the teacher, it means a dwarfing of ambition, a scattering of resources, a straining of local and social attachments, disappointment of hopes, a weakening of powers, a lessening of opportunities, a circumscribing of usefulness. Not even an angel could do as good work with this sword of separation sus-

pended eternally over his head. How can a teacher in these circumstances secure the highest results of a wise, logical and thorough course of education in a few months? How can he secure the best results of sympathy, co-operation and love—the cumulative power of moral and intellectual forces—in the time a teacher now holds his school? And so, hampered and discouraged, the most conscientious and earnest may be excused for leaving an occupation which keeps them as it were beating the air.

To boards of trustees, this lack of permanency largely means outlay without return, a school in name, not in reality. To the enlightened and liberal it brings disappointment and discouragement, so that when their term expires their services are withdrawn or reluctantly renewed.

To parents, it means half educated sons and daughters, with half cultivated tastes, poor literary habits, and a love of transitory and unsatisfying gratification; while the pure and lofty enjoyments of a cultivated soul are unknown and unappreciated. Nothing occurs oftener than to hear a father say: "My boys were just at the age when a year or two with a good teacher would have secured the education they need, but we had an unfortunate change of teachers and their chance was lost; I cannot spare them now."

To the country, this changing means a lower average of intelligence, enterprise and power, in private and public life. Nothing can advance so surely or so rapidly, for her citizens have left their talent buried in the earth. Her legislators have given to her untutored sons to control the destinies of the land by saying: "You shall employ to-day and dismiss to-morrow as you like, those who are set to unseal the springs of intellectual and moral life;" those who, more than any other, could develop in the citizen the principles of true patriotism, ambition, courage, self-sacrifice and love.

I can only speak briefly of the remedies for the lack of permanency in the profession. These must come chiefly from two sources, the profession itself and enlightened and practical legislation.

The more we truly and fully appreciate the dignity and responsibility of our calling, the more we understand the importance of our rare opportunities, the higher will we rise above petty ends and ways, the nearer will we get to the ideal of a teacher of the young. Day by day will we toil to acquire worthiness for our work and its reward, the love and admiration of our pupils and their parents, because we are their best benefactors. When these come permanency will soon follow.

Salaries should be largely increased, but how this can be done is a problem that few are able to solve. That salaries are improving is evident, the cause being found chiefly in

the better appreciation of trained and experienced teachers. Even boards of trustees learn by their experiences that training and experience are worth more than inexperience and cheapness. With this view before us, it would seem that the remedy of low salary is at least partly in the hands of the profession itself. Let teachers never rest satisfied till they are near the head of the profession in legal qualification and also in practical efficiency. If teachers remained for life in this calling, no doubt greater efficiency would be reached, and fewer inexperienced could enter to work for less, as they are really entitled to less. So that in reality permanency in the work and more remuneration would become mutually helpful. Loyalty to the profession should lead all who enter it to observe the golden rule towards each other. I hope it never occurs in a section or county represented here, but it has been charged that teachers sometimes so far forget their self-respect and the reputation of the profession as to underbid their rivals for a school. It thus happens that lack of self-respect and lack of professional honor have come in along unfortunately with a proportion of drones to keep down the reputation and the pay of the profession. These evils let us trust, as many feel sure, are lessening and will soon disappear. Meantime let us not claim that legal assistance is all we need to raise our pay till we have exhausted our resources in ridding the profession of those who have hitherto only lessened its efficiency, its reputation and its remuneration, and till we bring the highest attainable qualifications to our work.

On the other hand we have the right to expect that those who hold the power to legislate and administer, will look above and beyond the conflicting interests of the present to the unchanging principles that underlie the full development of social, intellectual and moral forces; that they make ample and far-seeing provision for the education of the young, including the untrammelled and uninterrupted discharge of the teacher's duties.

It should be within the sphere of legislation to make adequate and attainable provision for a teacher's residence in every well-to-do section. No one thing would help the cause of permanency more. How to provide this cannot be here discussed, but till this is done there cannot be true permanency. And why should the teaching profession alone be expected to live without homes? and on incomes so small and precarious that teachers cannot in reason be expected to provide homes for themselves? Why cannot some provision be made in law by which a fair proportion of public grants shall go to the sections that provide residences for their teachers, and to the teacher who holds a life certificate and resides in that residence from year to year? Thus,

liberality on the part of trustees and higher qualification and permanency on the part of the teacher would be directly rewarded.

Provision should be made that will secure prompt and ample supply of appliances, both as to accommodation and apparatus for the efficient discharge of the teacher's duties. Many a teacher is worried and discouraged, sometimes to the extent of changing schools, because he cannot get needed supplies.

Provision should also be made for a teacher's assistance and self-improvement during his months and years of labor. Why should not every board of trustees be required to furnish a library containing a few of the best authors on professional work, some of the most useful books of reference, and at least one educational periodical? While such provision may be classed among the less important means of securing permanency, it and others have their place and should not be overlooked.

I crave your indulgence for the imperfect way in which I have presented this important subject, but the time and ability at my disposal have been my limitations, and I trust the hints given may lead to practical results.

A. L. Sturges

ENTRANCE EXAMINATION:

SHOULD IT BE PLACED AT THE END OF THE FIFTH CLASS?

PERHAPS it would be well at the outset to inquire if it should, as it exists at present, be placed at the end of any class. Some years ago when the amount of Government grant to the high schools and collegiate institutes depended largely on the number of pupils in attendance, there was naturally a desire on the part of high school teachers and others to gather in by every laudable means, and sometimes by means not very laudable, as many pupils as possible. The result of such a course would soon be that the high schools would be crowded with a class of young pupils for whom these institutions were never intended. In this way their usefulness would soon be imperilled if not altogether destroyed.

To prevent such an undesirable state of affairs the "entrance examination" was introduced. It appeared to be a necessity at the time. It was predicted it would fail; but it didn't. It fulfilled well the purpose for which it was intended. Many a high school in the Province owes a debt of gratitude to the originator of the plan. But now as the disease is cured, why continue taking the medicine?

The grants to the high schools and collegiate institutes no longer materially depend on the number of pupils in attendance; therefore we venture the opinion that within certain limits the right of admission might

safely be left in the hands of the high school masters themselves. Should any restriction be found necessary we would suggest that the candidates be examined only in the subjects of Arithmetic and Grammar with a paper on English. This would be sufficient to show if they were fit to enter on a high school course. Should pupils unduly cram for this examination theirs would be the loss. It would readily be discovered during the term. The classification in the high school would not be more uneven than at present.

By this change high school masters and inspectors would be relieved of a burden of unnecessary work, at a time of the year when they need rest more than money; and the country would gain considerable, not so much in the saving of the small amount of money paid for services to examiners, as from vigorous and healthy work done by these gentlemen after a well spent holiday season.

Let it be granted that this "entrance examination" is to be continued. We shall now proceed to inquire whether it should be a test of the work done in the fifth class, or as it is supposed to be at present, a test of the work of the fourth class.

If the recent examination papers for entrance to high schools are really a test of the work that should be expected of pupils before entering the fifth class, then we do not wish, so far as these subjects are concerned, to see the standard of entrance to high schools raised, at least for some time to come. We refer specially to the last History paper, as being outside the range of *fifth class* work. In fact this paper should come last on examination, as it is calculated to discourage pupils who have prepared only the prescribed course. I may not be a competent judge. Let us put it to a fair test.

We would like to ask how many teachers in the Province make it a test of fourth class work in their schools? In how many schools in cities and towns is it adopted as a test for entrance to fifth class? We venture to answer, in very few, if any. Further, we are of opinion that in the subjects covered by the examination papers it is already practically placed at the end of the fifth class by the committee who prepare the questions. We think this is right; but we see no good reason why the other subjects of the fifth class course should not be included.

By the time a pupil is prepared to pass the entrance examination as at present, he is well advanced in algebra, geometry, book-keeping, etc., in a good public school. He then enters the lowest form in the high school and finds that he must work for six months or a year with pupils who are just beginning these latter subjects. There is evidently a loss of time here. For this reason, as also on the principle of economy, we say that the work of the high school and that of the public school should not coincide,

but should rather be continuous. There is no good reason why the work in the senior class in a public school and the work in the junior class in a high school should be the same. Where such is the case, the same municipality or corporation has to pay twice for a certain amount of work, and frequently the work is not so efficiently done in the high school, because the salaries paid in the lower positions are not usually such as to guarantee the services of first-class experienced teachers. These positions are frequently filled by comparatively inexperienced teachers—often by young men fresh from the university without any training in the art of teaching, and lacking in that knowledge of commercial work so necessary for boys the majority of whom are so soon to be engaged in the active duties of life.

When we hear of a graduate of a university accepting a position in a high school at \$500 per annum, we may be very well assured it is all his services in that position are worth.

Here we might advance another reason why it would be to the advantage of the great majority of pupils to remain at the public school in preference to going to the high school for six months or a year. As soon as a pupil enters upon his high school course his attention is divided among a number of new studies, most of which he does not pursue far enough to be of any practical benefit to him. Dr. Morgan, a celebrated English mathematician, would call this the first state, viz.: that in which the pupil learns simply the alphabet of the subject, and which is of no use to him except as preliminary to the second state, in which he can think and follow reasoning well. His third division—that of original discovery, is one upon which we cannot hope that our pupils may enter under a system presumably based upon psychological foundations, but in reality defined by programmes, limit tables, and orders-in-council.

We think then in all cases where circumstances do not permit, or where there is not the desire to remain for a full course at a high school, it would be more profitable to remain at a good public school, and continue and perfect those branches of study that would be of real value in the various occupations of life.

But you may ask here, is it not desirable for those who purpose taking a full high school and university course to begin the study of classics at an earlier age than that at which most would be able to finish the work of the fifth class. This is a debatable question, but we incline to the belief that they should, and we think that any difficulty in the way might be overcome by township boards of trustees making provision in two or more schools in each township where the elements of classics might be taught. In graded schools there should be no difficulty.

Let us now look how this early drain on our public schools affects more particularly the country sections. When the more advanced pupils leave for the high school the senior classes are practically broken up. Here a hardship very often occurs. A and B, who are in good circumstances, are at the high school. C and D, who could attend in their own section, but cannot afford to pay for board and other expenses incident upon attending a high school, are practically excluded from further school advantages. If you say the gain in the one case balances the loss in the other, we answer No, for had a good class been maintained in the public school the advantages to A and B, for a year at least, would be equal to what they are in the high school. Then there is another element we must not overlook here, namely, the loss of home influence to those who leave the parental roof too young. We wish to emphasize the fact that this moral side of the question should not be lost sight of. It appears to us reasonable that the public school course should last until the pupil of average ability could safely be trusted away from home. There are parents who send their unmanageable boys away to school at a distance for the purpose of getting rid of them for the time being. This, however, is not as it should be. neither is it an argument against the ground we have taken.

The usual result of such a case as we have been supposing, when the higher classes in the public schools have been broken up, is, that the trustees in their wisdom begin to consider that a cheaper teacher will answer their section just as well. The efficient teacher is then discharged on the score of poverty, and the cheaper one, and in nearly every case the inferior one, is installed in office. Soon a good many ratepayers will suddenly discover that the sections are too large—that the schoolhouse is too far away for such small children—that it would be better to have smaller sections and cheaper teachers, forgetting that in the long run they pay more for the education of their children—that the quality of the education is not so good as in a larger school with a better teacher. Almost any inspector can tell you that a small school is rarely a good one.

This may seem an exaggerated supposition, and yet I think it is not an extreme one.

Again, this is perhaps not the worst feature of the system. The more the standing of the public schools is reduced, the greater the number of good teachers who leave the profession. So in this way under this system the profession is constantly liable to lose its best members.

Our argument, then, from what has been said, is, that the Entrance Examinations, if continued, should, in the interest alike of the pupils and of the teaching profession, be placed at the end of the fifth class.

Dr. W. Morgan

THE STUDY OF ENGLISH.

MR. HOUSTON'S address on the "Study of English" was largely devoted to the illustration and enforcement of the assertion that the present methods in schools, colleges, and universities are highly defective, as we have been occupied in teaching and studying about English rather than in teaching and studying English. Instead of acquiring an intelligent and useful acquaintance with the structure of the language we cram treatises on formal grammar; instead of acquiring by dint of wisely-directed practice facility in composition, we try to become good writers by mastering treatises on rhetoric; and instead of obtaining our ideas of the works of classical authors from a perusal of these works themselves we accept the estimates given of them by the writers of encyclopædic histories of English literature. The result is a painful deficiency in ordinary speech and writing, and many inexcusable defects even in the works of authors of high reputation. After dwelling briefly on the importance of "English" in a system of education Mr. Houston proceeded to define the term as including (1) the right use of the language, spoken as well as written; (2) capacity to appreciate literature rather than actual acquaintance with literary works; (3) the formal science of language as dealt with in grammar, and the related sciences of logic and rhetoric; and (4) philology, including the constituent elements of the language, its history, and its relations to other dialects, languages, and groups of languages. In connection with the first of these topics the lecturer advocated constant practice, under judicious guidance, of both composition and analysis, leaving the theory to be picked up incidentally, at least until after the entrance to the high school or to the upper classes of the public school. He advocated also greater attention to orthoepy instead of devoting so much to orthography, and to the banishment from school and neighborhood of all prevailing errors of speech. The study of literature he defined as an attempt (1) to comprehend the author's meaning, (2) to enter into his spirit, and (3) to appreciate his work as an artist. This study should be commenced as soon as the child begins to read, and even before, the memory being stored with beautiful gems of poetry, which has a strong fascination for even very young children. The proper use of literature in our schools is prevented partly by the nature of the departmental and university examinations, partly by the use of excerpts of texts at the entrance examination. Mr. Houston then described briefly how such a poem as Longfellow's "Evangeline" should be taken up in a public school. It should first be read through aloud by the class without any attempt at explanation by the teacher except in answer to questions, and this should be

repeated several times in order to enable the pupils to get for themselves as much as possible of the benefit to be obtained by mastering it. The poem should next be read through in order to afford the teacher an opportunity of ascertaining by judicious questioning the extent to which the pupils have been individually impressed with beauties of form, cadence, rhyme, onomatopoeic passages and the more obvious figures of speech. It should then be read for the purpose of calling attention to grammatical and philological difficulties, to metrical structure, poetical licence, etc. The object of the matter may then be taken up, and his fidelity to historical truth may be investigated in the light of Parkman's "Montcalm and Wolfe." "Evangeline" may then be compared with other poems by the same author—with "Miles Standish" in point of form, with "Hiawatha" in absence of rhyme, and with the rhymed poems of Longfellow, passages and brief poems being memorized. Lastly, a brief study may be made of the author's life and work. The folly of taking up the formal sciences of grammar and theology at too early a stage and in the ordinary way were next illustrated, the lecturer paying, in closing, a high tribute to philology as a subject of education.

A PLEA FOR SCIENCE IN THE SCHOOL.

MR. PRESIDENT, LADIES AND GENTLEMEN.—Three hundred years ago this very month there was sorrow in the family of Vincenzo Galilei of Florence. Galileo, the eldest son, had returned from the University of Pisa without having taken his degree. For four years the family had submitted to many privations in order that out of a scanty income enough might be spared to support Galileo while he studied medicine, but a time had at length come when no more could be done for the student, and he must either leave the university, or obtain the Grand Duke's nomination to one of the forty free scholarships which had been founded for poor students. The father had petitioned the Grand Duke to grant his son one of these foundations, and had been refused. Wherefore? The father, although poor, was a Florentine nobleman, and the son, who had been born in Pisa, had, although but twenty-one years of age, already won for himself a name as the possessor of brilliant and varied talents. These very talents were the cause of the refusal. At this time the study of natural science meant the study of the writings of the ancient philosophers, and chiefly of Aristotle. The state of affairs may best be described in Galileo's own words:—"People . . . think that philosophy is a kind of book like the *Æneid* or the *Odyssey*, and that the truth is to be sought,

not in the universe, not in nature, but (I use their own words) *by comparing texts.*" If there arose any question respecting natural phenomena, it was settled by an appeal to Aristotle, and if any fact contradictory of received opinions obtruded itself, it was *demolished* by a *priori* reasoning, even as after the discovery of Jupiter's satellites, "the first philosopher of the faculty at Pisa," again to quote Galileo, "tried, now with logical arguments, now with magical adjurations, to tear down and argue the new planets out of heaven." What then was the horror of these professors at the unheard of audacity of a young student who, refusing unconditional surrender of his intellect and unquestioning acceptance of the dicta of the Great Master, Aristotle, proposed that men should search out the truth for themselves! What was their indignation, rising later to uncontrollable wrath, when this "wrangler" demanded that in questions concerning the facts of nature, nature's self should be questioned! And, to Galileo, the first warning of their wrath was this refusal to grant him the boon of free instruction.

But the mighty work for which Galileo's genius had been bestowed on him was not thus to be stopped. Even as Luther, nearly sixty years before had appealed from Pope and cardinals to God's word, so Galileo appealed from Aristotle and the professors to God's works; and as the result of the first appeal has been an ever-increasing toleration of freedom of thought in religious matters, and a strengthening of the feeling of individual responsibility with a corresponding growth of Christian charity, the only true all-brother-love, so the result of the second appeal has been a steady increase of liberty of opinion and action under the general restriction of not injuring others, and an enormous advance in the material prosperity and, as a consequence, in the civilization and morality of a large part of mankind. By sustaining Galileo's appeal, man has created science, and science has created the arts and manufactures that have changed the whole face of the earth and the conditions of existence. Science has increased almost beyond estimate the power of production, and by ever more and more throwing on machinery the heavier and more exhausting kinds of toil, it has lessened the severity of manual labor, and made the mechanic's life easier to him, and has left him more leisure and energy for self-culture. Steam and electricity are doing much to stamp out and obliterate old sectional and national prejudices by almost annihilating time and space, thus enabling populations to circulate freely and bringing men and nations closer together. By making emigration to the farthest lands a matter of a few weeks at most, by affording a ready means of rapid and certain intercourse be-

tween the most distant countries, by rendering easy the interchange of products between remotest regions, these daughters of science are rapidly peopling and civilizing the waste and barbarous places of the earth. They enable men to carry their knowledge and their skill to the market where it is most in demand; they save the life or soothe the suffering of the invalid by bearing him swiftly from under rigorous skies, and they are making thousands happier and better by putting it in their power to see more of the grandeur and loveliness of earth.

But why speak of what science is doing for mankind in general, or for the vague and indefinite "other people"! Look around you and consider what science has done and is doing for each and all of you individually. Can any of you realize what your condition would have been had the state of affairs of three hundred years ago continued to the present time? Can you estimate the advance that has been made materially, mentally, and morally, since the time when the young Galileo had no other means of testing the isochronism of the vibration of Maestro Possenti's lamp, than by counting the beats of his pulse; since the time when the answer could be given in an English borough—"Sir, according to the custom of this town, a man is of age when he knows how to reckon up to twelvecence, and he shall answer in a writ of right when he is of that age"; since the time when the Italians could burn Giordano Bruno, the Swiss could burn Servetus, and the English, to go a little farther back, could burn Joan of Arc, and no man protest or even shudder at the horror?

Now, if the study of science has done so much, if science is the foundation of all natural progress in industry, in arts, in almost everything, if a nation's welfare and advancement depend upon its science, does it not behove us to ask ourselves what we as teachers are doing to foster a love of science and to further its study? To judge by our work, to judge by our programmes of instruction, the schoolroom might be said to be almost the only place into which science, true science, has not entered. Still, as in the days of Galileo, in the schoolroom, in the very place where the love of natural science should be strongest; is its influence least felt, and among teachers are to be found far too few of its cultivators. But here let me be clearly understood. I do not mean that in our schools, no instruction is given in the facts of science. Many of our reading-lessons, and most of our lessons on geography, are nothing else but descriptions of nature and of natural phenomena, and generalization and reasonings based on these, but the study of these lessons is not science-teaching, and I wonder how it would even now fare in many a case with a pupil who

should, like Galileo, appeal from the text-book to nature. By the proper teaching of science, I mean not merely instruction in the facts and principles of science and in the laws which govern natural phenomena, but also and chiefly discipline in the methods of science. Mere head-knowledge will do a man very little good, it is the habit of mind, the training in method that determines the character of a man. The facts and principles of science ought never to be presented to the young student in mere dogmatic fashion as acquired results. It is essential for his true progress that he shall feel the reality of the facts and generalizations he is dealing with; that he shall comprehend the mode in which these facts have been observed and disentangled, and in which the principles derived therefrom have been arrived at, the mode of reducing unorganized collections of observations to a systematic arrangement and presentation of them in a logical system exhibiting the mutual relations of the phenomena; that he shall be practised until thoroughly trained in all the processes of observing and thinking which are employed in the study of natural science, and that above all he shall be systematically exercised in methods of induction.

But, it may be answered, nature does all this without our aid. The very growth of the faculties of a child depends on exercise on the phenomena of nature. As soon as the child begins to see it is an observer, and as soon as it begins to move it is an experimenter; and the range of its experiments is continually extending, as the child grows and its mind develops. Each moment adds new experiences, new perceptions, and enlarges its knowledge of the world around it. Nature does this for all, but the work of the teacher is to supply what nature does not and cannot give—that communion with the master minds of our race which is to be got only by reading—only by the study of books. I freely acknowledge the importance of this study; I hold most strongly that the pursuit of science should never be divorced from literary culture, and that the crowning examples of scientific methods of study must be sought for in the writings of a Faraday, a Young, and a Newton, but I deny that nature does enough for the cultivation of the observing powers, or, unaided, teaches us to arrive at the truth respecting herself. In our journey through life thousands of objects impress themselves on our outward senses, that are never really observed by us. Nay, they may actually in some degree reach the inner sense, yet from ignorance, from carelessness, or from want of skill, we may never perceive these things as they really are, or as they would be seen by one whose observing powers had been duly cultivated. And if a habit of observation be not inborn and active in us, will the discipline of literary

culture engender it—will dogmatic teaching quicken it into life? No, rather will they foster in us a tendency to substitute reasoning for experiment in the study of nature, to reason from postulates based on ill-observed facts, to generalize from altogether insufficient data. This habit of mind was the very stumbling-block in the way of the ancient Greeks—this was the great obstacle to their progress in science. On every page which preserves the teachings of their philosophers we find physical phenomena taken as starting points, or used as illustrations of profound metaphysical doctrines; but a single misinterpretation of fact made a foundation for deduction, a simple sophistry applied to an observation often led to results which appear to us in the light of modern science most absurd—most monstrous, but which, because no one thought of submitting these results of *reasoning* to the test of experiment, were then accepted unhesitatingly, and as time passed on were held more and more firmly, until at length it required the genius of a Galileo to suspect that error lurked in them. And how much of error lies in all untrained observation has been well demonstrated by the experiments of Dr. Emile Yung, who found that in more than ninety per cent. of the persons he experimented on, expectation of any proposed sense-impression led to belief in its perception, and it is especially noteworthy that the subjects of his experiments whom he found to be accurate observers were, without exception, men trained in experimental science.

But even if facts are observed correctly, little progress will be made if the mind rests there. We must observe the phenomena under varied circumstances in order to be able to discover their relative importance, and the laws of that relation. The phenomenon which most forcibly strikes the notice of the untrained observer may not be that which is of chief importance, which the experienced student of science would at once recognize as fundamental; and the ability to discriminate with accuracy and rapidity between the essential and the accidental is to be gained only by systematic and properly directed training. The scientific text-book is good in its place, but that place is at first only a secondary one. It is true that every science tends by a seemingly universal law to become more and more abstract; and, in proportion as it becomes exact, to become mathematical. But it is just as true that all the natural sciences began by observation or experiment, and whatever they may now have developed into, it is necessary in teaching them to go back to their beginnings, and to find a sure foundation for abstract notions in experience and observation. Empedocles was right when he declared that "Wisdom increases to men according to what they experience."

And again was he right in a certain sense, though not in the sense in which he meant it, when he said—

"Surely by earth we perceive earth, and man knoweth water by water,
By air sees air the divine, by fire sees fire the destructive;
Yea, love comprehends love, and 'tis through strife dismal we know strife."

If the object of education is to help people to help themselves, to teach them how to learn, then we must not merely supply our pupils with the materials for thought, but we must show them how to collect these materials for themselves, how best to use these materials when collected, and how to penetrate from outward phenomena to the universal underlying laws. Let us do this—let us base our teaching on a groundwork of real knowledge, and the after progress of our pupils will rise upon a sure and stable foundation. Then will science be accorded its rightful place, and scientific discoveries, fraught as they are with innumerable benefits to all God's creatures, will raise higher and higher the scale of civilization, and will hasten the coming of that golden age which poets dream of, as in the dim far distant past, but which assuredly lies in the certain future.

I believe the day is fast approaching when every teacher will recognize the need of a real and living knowledge of the world *in* which we live, and the laws of it *by* which we live, and will feel that to impart such a knowledge to his pupils is a sacred duty he owes to himself, to them, and to God. To God, for is it not a duty to Him who has placed us on this beautiful earth, and has given us powers to see, to understand, and to enjoy that earth—is it not a duty of reverence to use those powers to learn aright the lessons He has put before us?

But in all this scientific training of the intellect is there no place for the culture of the feelings and the imagination? is there no room for morality and religion? methinks I hear some one ask. There is room in abundance, there is ample scope for all these. Science is but a true and full knowledge of nature, and nature is all-embracing. We count a man truly educated in proportion to the dignity of his thoughts, the loftiness of his principles, the nobleness of his actions; and to cultivate such dignity, loftiness and nobility there are no other means equal to a study of nature, for it is no petty, quibbling knowledge that science offers us. To the student of receptive and imaginative mind I would say—Go learn of Dame Nature, and she will show you things more wonderful than the wildest fancies ever dreamed, nobler than the loftiest thoughts ever sung by poet of Hellas.

"To the solid ground
Of Nature trusts the mind which builds for aye."

To the student of morals I would say:

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

Too often the eye of the moralist can see but evil, but misery and pain; to him all is vanity, there is naught but a terrible struggle for existence. Not so.

"For pleasure is spread through the earth
In stray gifts, to be claimed by whoever shall find.

Thus a rich loving-kindness, redundantly kind,
Moves all nature to gladness and mirth.

The showers of the spring
Rouse the birds, and they sing;
If the wind do but stir for his proper delight,
Each leaf, that and this, his neighbor will kiss;
Each wave, one and t'other, speeds after his brother,
They are happy, for that is their right."

It has been well said by a great master:—"The habit of seeing; the habit of knowing what we see; the habit of discerning differences and likenesses: the habit of classifying accordingly; the habit of searching for hypotheses which shall correct and explain those classified facts; the habit of verifying these hypotheses by applying them to fresh facts; the habit of throwing them away bravely if they will not fit; the habit of general patience, diligence, accuracy, reverence for facts for their own sake, and love of truth for its own sake; in one word, the habit of reverent and implicit obedience to the laws of nature, whatever they may be—these are not merely intellectual but also moral habits, which will stand men in practical good stead in every affair of life, and in every question, even the most awful, which may come before us as rational and social beings."

To him who seeks to purify and ennoble his religious thoughts and feelings, I would say—turn to nature, and learn something of the true majesty, might, and glory of Him who reveals himself in His universe, as well in its minuteness as in its unthinkable vastness.

To all men Nature freely gives the invitation she gave to Agassiz, when

"Come wander with me," she said,
'Into regions yet untrod,
And read what is still unread
In the manuscript of God.'

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him, night and day,
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvellous tale."

And truly wonderful are some of those tales. When you look up at the stars to-

night, bethink yourselves what and where they are. The light which is just arriving from them, how long ago did it leave them, and what does it now tell? This great earth so solid beneath our feet, seems to us vast indeed, and a heart-throb lasts not a long time, yet light travels so fast that it could six times girdle this mighty orb while your heart beats but once. The sun, apparently so small, is in truth so large, that were our earth stopped in its annual course and hurled against it the blow would cause not much more disturbance on the farther side than an earthquake in Japan would cause here. How far away must that sun be; yet it takes light but little more than eight minutes to traverse that tremendous distance. What must be the speed of light! It can travel farther in one minute than the ball as it rushes from the cannon's mouth could go in a year and a half; yet it takes light three years and a half to come from the nearest of those stars, while there are others you can see whose light, arriving only now, left them more than a thousand years ago.

But stranger than all this are the tales light tells. You know that the telephone conveys to you not merely the words but also the tones of a speaker's voice; so, light, though only a rush of waves, each so short that a thousand of the longest of them one after another would not measure the thickness of a single sheet of the paper I hold in my hand, that light reveals to us what the stars are made of, and what state they are in. It tells us that the stars we see with the naked eye, and a thousand times as many that the telescope discovers to us, all belong to one system in which our sun is a small star, and that there are other systems as far removed from each other as systems, as the stars are from each other as stars. Some of these systems, when, perhaps ten thousand years ago, the light which is only now arriving with its story left them, were mere whirling rings of gas; others were condensed like our own system into separate suns, each shrouded like our own sun in heavy clouds of metallic vapors; and still other systems had sunk to slow-swinging clusters of fast cooling solid stars.

But the story of light ends not here. Within our own system it tells of at least one cold, dark, dead world, the companion of the star Algol, and it has told us of stars that have burst forth in terrible conflagration, such that were the like to happen to our own sun, this solid earth would, almost in the twinkling of an eye, return to the vapor from which it came.

Light tells us also of strange worlds where there are two suns, one blood-red, the other deepest emerald. Strange indeed must be the changes beheld by the dweller on a planet of such a system, as it swings slowly to and

fro, his world now glowing a fiery red, anon all pale green, and then flaming yellow, under the scorching glare of two suns.

But not of the stars alone are Nature's marvellous stories. She will tell of wonderful things on the earth; of the whirling dance of atoms in every leaping flame; of the clash of the grappling molecules as they build and unbuild in secret the forms of all visible things; of the fairy chains that are woven by the power that sculpts crystals; of the marvels of the magnet that man has taught to speak; of the stroke of the hurtling thunderbolt; of the crash of the down-rushing avalanche; of the awful fires of the volcano; of the mighty throes of the earthquake.

She will tell how the solid rocks unfold the tale of ancient life, and how that same life under different forms still throbs and pulses everywhere, from the eternal snows on the highest mountain peaks and in the wastes of farthest Greenland; from the boiling springs of New Zealand and the alkaline lakes of La Plata to the deepest depths of ocean, where dwell, amid darkness and eternal silence, those strange fish who never rise within a mile of the surface, and to whom daylight means death.

She will tell how every stagnant pool and every slimy puddle is peopled by countless myriads of living creatures to whom a water-drop is a vast dominion, and a day a lifelong age.

She will tell how at the bottom of the ocean, unmoved by the fiercest blasts of the tempest, unswayed by the rush of the mightiest tidal wave, lies the oozy mother of all living things, slow pulsing to and fro with earth's precession, each mighty throb lasting 26,000 years!

J. C. Hoshaw.

EDUCATION IN REFERENCE TO CHARACTER.

MR. PRESIDENT AND MEMBERS OF THE ONTARIO TEACHERS' ASSOCIATION:—

I MUST confess to some amount of hesitation in accepting the invitation of your secretary to read a paper before this association. Whilst profoundly grateful for the honor you have thus done me, I felt strongly that one comparatively unacquainted with the detail of the Ontario system of education, had little right to read a paper before an assemblage such as this, composed of gentlemen whose whole lives are devoted to the working out, and the improvement of that system. I was led therefore to select a subject bearing upon education in general, viz: its influence upon the formation of character,

and I must crave your kind indulgence if, in treating of a somewhat well-worn, yet, I venture to think, most important subject, I of necessity, suggest thoughts familiar to you in your own educational experience, as also for the somewhat fragmentary way in which, from the pressure of varied engagements, I have been compelled to discuss the subject.

According to one numerous and influential school, the office of education is not so much to develop character as to procure for it in the future an environment at least relatively favorable to that development. It has been urged that the chief dangers to the social order arise from the hard pressure of poverty and want. By the diffusion of knowledge, especially of a technical or scientific character, it should be the aim of education to increase the power of the individual, and thus to raise him above the stratum of temptation in which the lot of poorly remunerative labor is inevitably cast. Now whatever partial truth there undoubtedly is in the contention, it cannot be denied that the optimistic views founded upon it, and largely current a generation ago, as to the solvent effect of education upon crime, have not been confirmed by experience. Instead of melting away under the gentle influence of knowledge, crime has largely increased. If we flatter ourselves that it has at least become more refined, we are startled from time to time by the revelation of the grossest crime, rampant amongst educated men. Fraud and dishonesty threaten to invade with overwhelming force every class and every occupation; and there seems to me no small peril that in disgust at the utter failure of unreasonable expectations, education may, in the not distant future be unduly discredited for an issue which might from the first have been clearly foreseen.

The primal fallacy underlying this whole position is the assumption that any condition of life is comparatively free from temptation; so that by increasing the power of an individual we enable him to rise to any great extent above its influence. On the contrary, the truth seems to be that with the increased power which education brings, as well as with that which multiplied invention, rapid communication and locomotion has supplied, temptations dangerous to society have become far more intense as the chances of success as well as the prizes to be obtained have been proportionately greater. To quote a recent writer in the *Century*, "The greater temptations of the present day demand greater conscientiousness to resist them, and this greater conscientiousness is not always forthcoming."

Experience is every day demonstrating with increasing force, that if education has no other ameliorating influences at her com-

mand than the mere negative one of improved material surroundings, then the outlook for society is undoubtedly dark, and the results of the teacher's work hopelessly unsatisfying. It is the deep conviction of the present writer that only by recognizing and fostering the *direct influence* of education upon *character* can an adequate remedy be found—whilst from this influence rightly exercised the best results may under the Divine blessing be expected. The subject is at least a practical one, and it may be that the present time is not unsuitable for its discussion. A moment's reflection seems sufficient to prove that the direct influence of school life upon after character must be unquestionably great. Whether we consider the receptive nature of the young life, or the fact that school forms a boy's first introduction to that wider social life which lies outside the family circle, and that therefore at school the foundation of those social virtues which regulate the intercourse of man with man will be laid, or necessarily the seeds of the opposite vices will be sown; if we consider further that school introduces a boy into the conscious work of life, and that the spirit with which he addresses himself to his school work will, in the majority of cases, stick to him through life, and though little stress be laid upon the direct bearing of mental conceptions and bias upon the moral and spiritual character, it is clear that as he passes through the microcosm of school life, he boy becomes for the most part the father of the man.

Regarding education then, not as the mere mechanical receiving of knowledge with a view to increasing individual power for the purpose of acquiring wealth, but rather as the living development and training of the manifold faculties and powers which each man possesses latent within him, the studies which are most fruitful for this purpose are undoubtedly those which are directed towards the past, such as literary, historical, classical studies and the like, rather than those directed immediately to the needs of the present, such as technical, professional, and to a large extent also, scientific studies, although in this last case such studies as actually bring the pupil face to face with Nature, and not with mere dogmatic statements about her laws and methods, may exercise a deep and lasting influence upon character. This distinction has been ably drawn in a paper read before the present meeting of the association, so that it is altogether unnecessary for me to further develop it. A single practical suggestion only I throw out in illustration, viz., with regard to the strengthening of the powers of observation, and therefore of the capacity for the enjoyment of Nature, and of reverent fellowship with her, which can be effected outside the walls of the school. A botanical excursion

sion, or vivid explanation of the way in which geologically the various features of some landscape actually in sight have been formed, may open up in the mind new interests and ideas to be gladly followed up in after life. This method of teaching by occasional excursions is strongly recommended by Milton in his Tractate on Education, and practised to a considerable extent in Germany. The successful introduction of Arbor Day, through the wise foresight of the Minister of Education, proves the possibility of such occasional lessons in Nature. To return, however; without underrating for one moment the practical importance of modern languages, it is undoubtedly to the thought and history of the ancient world that we must turn for educational influences of the highest kind. Acquaintance with French and German literature can no more equal in educational value living contact with the thought and motives of the ancient world than a tour in our own fair Province can supply the advantages of extended travel. I trust that I shall not be misunderstood as detracting from the great practical utility and therefore importance of the modern languages. It is unnecessary at the present day to plead for what is universally accepted. I speak only of their value for purposes of education in the strict sense of the term. It is, of course, a truism to assert that our modern thought and existing society have been profoundly influenced in every part by the three great streams of culture we inherit from the Greek, the Roman and the Jew. To gain, however, any real insight into the nature of this influence—to see how the self-culture and analysis of the Greek, the consecration to law and the orderly discharge of the duties of citizenship which forms the distinguishing characteristic of Rome, the revelation of man's capacity for fellowship with God, and for co-operating with Him in the building up on earth of a divine kingdom, which is the special dignity of the Jew, formed three indispensable factors in the necessary education of the race in its duties to self, to society, and to God; further, to gain even a faint glimpse of the way in which the mingled waters of these three streams flow on together in the Christian culture of to-day, because they have been united and harmonised in the person and influence of the perfect Man, is to gain an insight into the divine plan on which the education of the race has actually been based, the educational value of which can hardly be over-estimated.

I would not be supposed for one moment to undervalue the importance of the advance which has been made by the great improvement made of recent years in the various departments of professional and technical training. In this way has been rolled back a reproach often too justly levelled against

our educational systems, that they failed to qualify their students for the actual occupations in which they were to engage. To fit men to discharge in the best and most efficient manner the various duties which devolve upon them is a side of education the neglect of which brings swift retribution with it. So far from minimising, I would strongly advocate the increase of these practical subjects of training; such subjects as book-keeping, hygiene, and the elements of sanitary science, the practical application of chemistry, and, for girls, domestic economy in its various departments, appear to be eminently deserving of more systematic treatment than they have yet received. I simply claim that such subjects do not exert the same influence upon character as is done by classical, historical and scriptural studies, whose foundations lie deep down in the past development of the race; and that the development of character is a part of education of vital importance to the well-being of society. The true strength of a state undoubtedly lies in the character of its citizens, or, to quote the *Century* once more: "The prime cause of commercial dishonesty and political corruption is a false idea of life; an ideal that puts the material interests of man above the spiritual, and makes riches the supreme effort of human endeavor, and the only efficient remedy is the establishment of a higher and more spiritual ideal." Such an ideal it is the function of education in its widest and most comprehensive sense to give, and I trust that the several types of education may be so harmoniously blended in our Ontario system that no great element may be lacking, and that we may lead the van of progress towards this great and all-important end.

The treatment of my subject would hardly be complete without a few thoughts, however fragmentary, upon the direct bearing upon character for good or evil of the actual methods of imparting knowledge. The qualities which it is specially given to school life to develop are, I suppose, courtesy, fidelity and thoroughness in work, truthfulness and integrity, together with reverence for all that is really deserving of its bestowal. The grand old adage, *maxima pueris debetur reverentia*, which even the most degraded of men in some sort recognize, recalls the fact that the personal character of the teacher or teachers will largely reproduce itself in such matters amongst the pupils. A thoroughly enthusiastic teacher, who is scrupulously conscientious about his own preparation, will become a very fountain of energy to dissipate that mental apathy of which boy-nature is often painfully conscious, and against which it often struggles manfully to but little purpose. Youth responds eagerly to enthusiasm, and the fact is worth remembering. It is impossible to exaggerate the importance of

the bearing upon character of thoroughness and freshness in methods of teaching, together with every precaution for absolute integrity and impartiality in all matters affecting examinations, etc. Even trifling carelessness in such matters is like the opening of a sluice-gate, and sets free a torrent which it may be next to impossible to stem. For example, the boy who crams up by rote the translation of a Greek or Latin author, and succeeds in imposing upon an examiner thereby, has received a lesson in dishonesty which it will be well for society and himself if he does not afterwards turn to further account.

One element for which sufficient allowance is perhaps not always made in regard to its tendency to foster carelessness in work is the necessary ignorance of scholars either as to the nature or the importance of the subjects which they are required to study. A short explanation with reference to these points before beginning a new subject, especially if it be well illustrated with a few striking examples, may do much good; e.g., if in beginning a classical author a few extracts in some good translation illustrating the most important features in the book were read to the class, their interest would be aroused and quickened. And again in beginning Euclid, instead of allowing a child to flounder hopelessly by himself amidst the maze of definitions, postulates and axioms or to sink amid the difficulties of the *pons asinorum*, the attention of the class was called to the great practical utility of being able to construct accurately certain figures, e.g., by the aid of a pair of compasses, to trace out on a board an equilateral triangle, etc., and the scholars are encouraged to attempt in various ways to solve a problem apparently so easy, an insight into the marvels of Plane Geometry will be gained, which will go far to surmount later perplexities. It is, perhaps, hardly too much to say that children should never be sent to the dry pages of a book to make out for themselves some new object of study—the living voice of the teacher with a bright, cheery method of explanation being an aid to which children are really entitled in meeting new and unknown difficulties. Hunting out together in class the number of aorists, perfects, imperfects, etc., in a given passage is often a pleasant relaxation from the actual head work of memorizing or repetition.

Irreverence and flippancy in all its forms should be strictly discouraged, as the uniform index of a shallow mind, and the cloak of ignorance vaunting itself beneath a fancied and fictitious superiority. The law holds good in every department of knowledge that great thinkers receive back the instinctive reverence of childhood, only deepened and intensified by the manifold experience of varied knowledge. Thus we are led into

the development of that reverence for purity, for holiness, for God, which is the crown and stay of human character. After the brilliant and exhaustive way in which the subject was treated from the presidential chair of this association by Mr. Archibald MacMurchy some two years ago, and the emphatic action taken by the association thereon, in advocating the efficient use of the Bible in schools, as well as that of smaller associations of teachers in various parts of the Province, it will be quite unnecessary for me to dwell upon the supreme importance of Bible study as the best of all studies to the formation of a devout and noble character. My own views on this matter have been repeatedly expressed, and are well known both to the public and the educational authorities. I am sure that the vast, the overwhelming majority of the people of the Province were profoundly grateful for the unmistakable testimony at that time given by this great association, that the heart of the Teachers' Association of Ontario beats sound upon this great question, and that you thoroughly endorsed the dictum then laid down, I think by your president, that a man who could not or would not teach the Bible was not fit to teach children at all.

It may be better for me, instead of speaking further upon a subject upon which most happily no division of opinion in this body exists, to offer a few remarks in reference to the volume of Biblical selections lately issued by the Minister of Education. Apart from the great advance made by the recognition of the Holy Scriptures as an integral and necessary part of our educational system, much of the educational value of the book appears to me to lie in its character as a volume of Biblical selections. We are thus forced to recognise the composite character of that Library of Revelation, including a literature extending over thousands of years, and the historical character of which it seems to me so important to teach. By means of this selection our scholars can hardly fail to recognise the gradual development of the Kingdom of God from the call of Abraham, as it came successively in contact with the varied civilizations of Egypt, of Phœnicia, of Assyria, of Babylon, and of Persia; how by the continuous demonstration of the inability of the chosen people to realise their destiny by themselves, the way was being gradually prepared for the coming of the Christ, whilst the hopes and fears and the devotional aspiration of each successive crisis are enshrined in the literature of the period, of which the most striking passages have been selected. Thus the student is led up to behold the Person and to study the teaching of our Lord in all their magic sublimity and tenderness, yet so accurately fulfilling the hopes of the generations of the past, and regenerating the future by the founda-

tion of the Christian Church rising majestically under the work and teaching of apostolic builders. It certainly seems to me that as our youth has thus unfolded before it in each generation the grand central panorama of all history, it will be best qualified to profit by its seathing analysis of human character, so pure and honest, yet withal permeated with the quickening breath of a higher and nobler life, or to receive its more distinctly dogmatic and spiritual teachings. Such teachings must, undoubtedly, in the present circumstances of the country, be left to the authorized spiritual guides of the various religious bodies, provision for which is so carefully made in the new regulations. One suggestion I would venture to make; it would be a great convenience to clergy who have several schools in their parishes if provision were made by authority that the same readings should be used at the same time in all the schools.

I see nothing whatever in the way of the use of a small handbook to the Selections, to be used either by the teacher alone or to be placed in the hands of the children, giving such supplementary information with regard to the several selections as may be necessary for the complete understanding of their meaning and setting from an historical point of view. Nor do I believe that if such a book were edited in the same spirit as the volumes of the Cambridge Bible for Schools series, that any difficulty would be raised to its adoption. Of one thing I feel certain, that it only needs the subject to be thoroughly understood and placed fairly before them, and that then, the Christian people of this Province will not long brook any obstacle which really stands in the way of the imparting throughout our educational system of a wise and liberal but at the same Christian education; and that they are thoroughly in earnest in demanding that the education given to their children shall not merely fit them for the duties of this life, but shall also, as far as education can do so, mould their characters for God, for righteousness, and for truth.

C. M. R. Boddy

THE BIBLE IN THE SCHOOL.

It is not necessary now to plead for the use of the Bible in the public school; that question has been settled. The selections for reading have been made, the methods of instruction have been indicated, and the path of the teacher is simple and clear. He must not enter on the sacred ground of theology. His duties in this regard are exceptional—opposed to all the habits of routine. They are limited to the *reading* of the Scriptures and to hearing them read. The teacher is to make no explanatory remarks: for the definition of a word, or the explanation of

a passage, would amount to a comment. There seems to be an inconsistency or a contradiction in this part of the instructions issued; for the teacher is warned not to give any sectarian bias to the lessons imparted, but to "impress the truths of the Bible upon the minds of the pupils as the safest guides for life and duty." It is difficult to understand how he can carry out such instructions, or where the peril of proselytism lies, when he is rigidly forbidden to make any comment upon or explanation of the selected passages. But whatever be their purport, it is manifest that they are in harmony with the popular estimate of the teacher's duties—the estimate which reduces his work to the narrowest and most material forms; an estimate which regards him as a mere machine, directed by official wisdom, and incapable of that manly and independent action on which mental and moral culture chiefly depends. A writer in the *Gentleman's Magazine* defined that estimate in these words: "Lord Brougham's schoolmaster taught reading, writing and arithmetic, and Mr. Forster's schoolmasters teach little more"; and a speaker at a Sunday school convention held in this city, gave his sanction and that of the convention which he addressed, to that estimate, when, in contemptuous reference to the organization of the public schools, he said that "the object of the day school was simply the imparting of knowledge; while the primary object of the Sunday school was personal influence." The inconsistency or utter ignorance of such an estimate of our work and our power, betrays itself when the same parties, representing great moral and religious agitations, and overwhelmed by the progress of vice, of intemperance, and of infidelity or indifferentism, invoke the co-operation of the school with the church, as indispensable to the success of prohibitory laws for temperance, and of Sunday school and pulpit teaching for religion.

There has been frequently exhibited in the history of common school education an intense anxiety amongst the leading denominations of Christian churches to secure the control of schools and teachers. The motive may be good, but it is human, prompted by the desire for power which marks the history of all great religious organizations. Every Christian denomination desires to establish the moral law of the Bible as the law of human life; but every denomination believes it possesses the best views of religious truth, and is the best interpreter of the mysteries of revelation, and that it therefore is the best fitted to educate the people in harmony with its special creed and doctrines. When this anxiety to dominate education has been permitted to assume supreme control over the education of the common people, liberty of conscience has been imperilled, and the final purposes of common school education have been sacrificed to the views and interests of clerical power, and a domineering church; and it may be safely advanced as a political axiom that the liberties of the people are as much nourished and protected by the freedom of the public schools from the control of powerful associated bodies, whether lay or clerical, as by the checks of parliament or the jealous watchfulness of the press.

But there is another principle at issue in this anxiety to control school education, and that is an acknowledgment of the moral and religious power of the school teacher—an acknowledgment of his

personal influence over heart and mind, which ignorance or prejudice denies or fears, and which must be fully admitted and applied before the moral and religious results can be accomplished, which can only be accomplished by the teacher.

The agitation on this subject, which has been sustained by synods and conventions for several years throughout this province, and which has not always been marked by courtesy, or charity, or truth, has culminated in the adoption of scripture selections for the public schools, with elaborate instructions for their use, issued with the sanction of the Provincial Government. The minds and consciences of the pupils are carefully protected from the dangers of proselytism by the teacher, and the direct instruction and commentaries on Holy Writ are entrusted to the clergyman, who is supposed to be incapable of biasing the minds of his youthful hearers in the direction of his own special views, and of the doctrines which, as he believes, embody the truth. Now this method, accepted with such high approval, is, after all, but the revival—with some alterations—of methods adopted in Ireland and in England more than half a century since. It was believed then that the *reading* of the Bible in the school was the surest safeguard against the temptations of vice and the attacks of infidelity. In the schools associated with the State Church, the pupils and the teachers were entirely under the control of the clergy. The Bible was the principal reading book; it was in daily use, and passages from it, and from the catechism, were committed to memory, and could be better recited than any other subject on the limited programme; while the fact that moral and religious ignorance, and an utter indifference to the duties of Christian worship so abounded amongst the class for whom these methods were established, gives the saddest evidence that this mechanical religious instruction, without the aid of wiser alliances and agencies, must be attended by disastrous failure. In Ireland arrangements were made to conciliate the Catholics by the issue under Government authority of scriptural extracts accepted by the clergy of the two great religious bodies—the Roman Catholics on the one side, and the various divisions of Protestants on the other. An effort was made in the City of Liverpool by the Reform party to introduce these extracts into what was called the "Corporation Schools," which were the property of the city, and supported by the local taxes. The extracts were excellent as far as they went; but the Church of England, headed by Dr. McNeil, commenced an agitation against the change, denounced it as an "unprincipled concession to Popery," and carried on a war against what they called the "mutilated extracts," which finally drove the Reform party out of power, and restored to the Tories the government of the town. The victory was crowned by expelling the obnoxious extracts from use in the common schools, and replacing "the Bible, the whole Bible, unmutilated, and without note or comment." Of course the Catholics were practically expelled from the city schools, for the support of which they were taxed as fully as the Protestants. I make these statements, not in disparagement of recent arrangements for the use of the Bible in the schoolroom. The Catholics here have their own schools. No right of theirs is violated, and as a Protestant I hail

the measure as a step in the right direction; as an acknowledgment, notwithstanding the too common estimate of our work, that we exercise a moral and religious influence over the minds of our pupils, which is distinct from that of the church, yet fully as momentous and enduring. But the instructions warn the teachers not to comment upon any of these passages, and the inevitable results of reading and hearing read these "truths of the Bible without comment," will, I fear, be to beget weariness and indifference in both teacher and pupil, and to make the Bible what it was under the régime to which I have referred, the book the worst read, the least understood, and the most disliked of any book read in the schoolroom. That is my fear, unless wiser measures be adopted. While denominational jealousy refuses to concede to the school teacher any of the functions of a theological commentator, and in that spirit fails to distinguish between that which is strictly theological and strictly moral and religious, it has acknowledged his moral power in two issues apparently antagonistical. On various platforms, and from pulpits of opposing creeds, the public schools have been mercilessly denounced as the nurseries of all the social and political evils and unbridled passions that afflict the civilized world at this hour. In the mildest attacks their influence has been pronounced to be purely secular; and while one of their enemies denied that they exercised any personal influence over the pupils, with a strange inconsistency one reverend assailant declared there was proof that under this secular system, burglars and midnight assassins had been educated, and another stated that the school system "followed the model of the devil."

Supposing that the common schools only gave instruction in secular subjects I am at a loss to know, in any of the limited departments of the three "R's," what subject has such a felonious and a devilish tendency. Is not the attainment of the simplest branch of what we call useful knowledge a step upwards—an ascent from the brute to the man, an ally for virtue and for God against the empire of darkness and sin? It is true that these assailants cannot find any special doctrinal theology in the simple reading books of the public schools; but in the entire circle of school literature there is not a thought printed calculated to corrupt the heart or to weaken the moral sentiment of youth. Is not a child who has learnt to read, under the guidance of teachers who have the testimony of clergymen for their moral qualifications, safer, stronger to resist the temptations of sin than a rude and untutored savage? All over this continent and the continent of Europe common schools cover the land. In rural districts, in populous cities, they stand, at once the beacons and citadels of a higher civilization, controlled and governed by Christian men, with Christian teachers to guide and instruct by Christian lessons and examples the children of the nations. Are not such assaults false and uncharitable libels upon the schools, the teachers, the school managers and the parents of the pupils, all of whom are impliedly charged with tolerating these abominations? It is true that some burglars and midnight assassins have in their youth been pupils in the public schools; but it is equally true that they have attended Sunday schools. The same charge, absurd as it is, might be

brought against our churches. Hear what a clergyman himself said of them, in a series of articles published in the *Atlantic Monthly* on the "Social Aspect of the Times":—

"Multitudes of men who are religious (that is, make a religious profession) are not honest nor trustworthy. They declare themselves fit for heaven; but they will not tell the truth nor deal justly with their neighbors. The money of widows and orphans placed under their control is not safer than in the hands of highwaymen. There is no article of food, or medicine, or traffic which can be profitably adulterated, or injuriously manipulated, that is not, in most of the great centres of trade, thus corrupted, by prominent members of Christian churches."

Does a week pass in which you do not hear of violations of trust, of vices and sins, and gigantic frauds which bring ruin and sorrow upon the innocent, committed by members of churches?

Now, it is miserable reasoning to charge true religion—pure and undefiled—with the vices and sins which it comes to correct and to banish from the world. These evils are inevitable in all human institutions. Christ commenced his great work with but twelve disciples. They lived in His presence; they listened to His divine lessons; they beheld His heavenly life. Yet in this holy band of brothers there was one corrupt and debased nature, type of the selfish world which he loved better than his Master—the treasurer of the humble society, which ere long was to shake and shatter to pieces the mighty structure of idolatry and vice which ruled the nations of the earth—and he was a rogue. A member of the first Christian church that ever existed—and a thief—the father and founder of all the vile band that in after ages, down to this hour, have assumed the Christian name that they might defraud and rob the people of Christ. You cannot keep rogues out of the church—Christ could not. How unjust, then, to attack the school because it fails to accomplish what the Christian Church, with its traditions and associations and its boundless wealth and power cannot accomplish. If there be mitigating circumstances, they are in favor of the school; for the burglars and midnight assassins have long left the school when they enter on the career of crime—nay, may have become church members and Sunday School teachers, of which there is also much evidence; but the fraudulent, adulterating, licentious professors of religion are sitting, surrounded by a Christian brotherhood and Christian examples of honor and virtue; and listening to the exhortations of a Christian ministry, with every inducement to live righteously, and none, but their own devilish nature, to prefer the Iscariot to Christ as their master. Only the grossest ignorance of human nature and the doctrines of Christian morality, or intentional misrepresentation, would blame the church because it cannot close its doors against fraud and lust; and only similar causes prompt the assailants of the public schools when they accuse them of being the nurseries of vice and crime.

But it is stated that the power of the teacher for evil does not cease in the realms of vice. It extends its baneful influence into the region of politics. While the school system of this continent has been accused of fostering the vices and crimes of the community, it is also arraigned as the cause

of that discontent which inspires Labor to demand from Capital a juster distribution of the wealth which it creates and which capital monopolizes; it is said to prompt the designs of Communism in France, where its teachers have the least power and are the most degraded as a profession; of Socialism in Germany, where its methods have been modelled by the co-operation of Church and State; and of Nihilism in Russia, where every form of education is inspired by the priesthood and the Government, and guarded and superintended by a spirit of cruelty and terrorism which utterly forbids political propagandism. Here, again, the accusations betray the ignorance or the wilful misstatements of the accusers. The struggles of the industrial classes with capital have the sympathies of the best and wisest and purest thinkers of the age. Their methods are often wrong; but their discontent is just; and their demands, on this continent and in Europe, are the natural demands of outraged humanity for more rest, for more and better food and for the rational enjoyment of life. Communism and Socialism and strikes are the inevitable results of ignorance struggling blindly for justice against the selfishness of skilful monopolists who prey upon industry, rob it of its products and give no adequate return.

The crimes of Nihilism are inexcusable, but they have been inspired by the deeper crimes of a cruel and utterly unjust government. We are shocked when the head of the Empire is assassinated and the princes of the land are murdered; but we do not see the multitudes torn from their homes and condemned without trial to an exile and to tortures worse than death, for the mere expression of discontent, an expression which, in free lands, is the right of every citizen. The oppressed must suffer and perish or avenge themselves by secret crime, for it is ever the last resource of a people made desperate by injustice to retaliate crime with crime; and if the atrocities of Nihilism are to be charged against education, the Church and the Government only are guilty, for the higher as well as the lower education of Russia is the creation and the servant of the Greek Church and the Czar.

But enough of this. What has all this to do with the Bible in the school, you may ask? The assailants of the schools, especially of the common schools, have laid to their charge all the social and political guilt which has been named—and the remedy proposed on the one hand is to put the school in subjection to the church; and on the other hand, by Protestant denominations, to authorise the use of the Bible in the school, under prescribed arrangements.

Let us deal with the latter proposal.

The antagonism to education, and especially to the common school, is an acknowledgment of the moral power of the school. It is an admission that the school, if its power be misdirected or neglected, can baffle the Church and the State, and is strong enough to mar their best efforts.

Then a wiser party, admitting the power of the school, suggests the remedy. Missionaries, especially in India, where Christianity has to combat with a semi-civilized population, wedded to ancient forms of faith, have stated after bitter experience of failure with Hindooism, that their highest hopes and almost only prospects of conversion lie in

schools for the young. The adults, they say, are bound up in the faith and traditions of many centuries, and are the slaves of superstitions impregnable to the appeals and reasonings of Christian teachers. "Give us the schools," is the cry, "and the coming generations are secured to the Christian Church." In the same spirit and with the same experiences the advocates of temperance demand the alliance of the schools as their last and their only hope. They have lost faith in moral suasion as a means of changing the habits of an adult population. They doubt, they tremble before the weakness of law which can be evaded and transgressed, and which cannot reach the moral consciousness nor destroy the confirmed habits of men. "Give us the schools," they now cry. "Give us the children and we will cultivate new habits, and enlist judgment and taste on the side of temperance, before intemperance shall be able to plant its poisonous seed in the fresh and pure soil."

It is a transition state. Church and State are found to be insufficient, and a neglected power, always admitted in the abstract but practically rejected or misapplied, is invoked. But while in the diffusion of religious influences the heart is appealed to in the church, in the schoolroom the appeal is to be made to the intellect, and the agencies are to be text books. The churches or their leaders, after many conferences and such assaults on the school system as I have presented, have secured the sanction of the Local Government to the remedy they proposed—the Bible is to be read in the schoolroom. The teachers are to read it or to hear it read; but surrounded and bound by such injunctions as shall ensure the pupil from the dangers of propagandism; and whatever theology is to be interpreted will be entrusted to the safer and more sacred guardianship of the clergyman. It might appear that greater danger would arise from entrusting theological interpretations to a clergyman, in every case the special representative of denominational views, than to an intelligent school teacher. The former has been educated and is still surrounded by influences and interests which make denominational distinctions and prejudices direct all the currents of pastoral life. It is almost inevitable in the exegesis of the Baptist minister that he shall interpret any Scripture, bearing on the ceremony which distinguishes his creed from that of other sects, from his own standpoint, and that he shall treat with indifference bordering on antagonism any passage which would seem to sanction infant baptism and would not sanction immersion; of the Presbyterian, that he should enforce the doctrines of predestination and election when any passage favorable to Arminianism should appear to conflict with his cherished Calvinism; or of the High Church clergyman, if a passage calculated to support the claims of sacerdotalism or ritualism would present an opportunity for exposing the errors of an evangelical brother. The school teacher may cherish his favorite doctrines; but as he meets daily with the youthful representatives of every creed, he finds that there is a Christianity independent of and higher than those matters which divide churches. He acquires habits of forbearance and toleration towards them who differ from him in religious opinion; because he finds that the best characteristics of Christian life and religious faith

are peculiar to no church and belong to all; and thus he is more likely when he is permitted to interpret Scripture, to exercise judgment and Christian charity and to make his exegesis in accord with the principles of Christian love and duty, than to enforce doctrinal theology that might wound the feelings of a pupil.

But it is supposed that no danger can be apprehended from the school teacher's exegesis, because he is forbidden to tread upon that sacred ground. Selections from the Bible are to be read daily, and periodical instruction by clergymen is to complete the programme for the moral and religious training of the pupils. But what are the conditions of responsibility and success for securing the great end in view? When the subjects of the programme are simply intellectual the results can be tested by examinations. But moral and religious culture lies beyond human investigation. Its results are concealed in the soul from human observation, and whether its fruit be good or evil, whether vice or virtue prevail, whether infidelity or Christianity has taken deeper root in the heart or in the creed of the pupil, no written or oral examination can discover. I have no doubt that many a burglar can glibly repeat the eighth commandment, and many a midnight assassin be as familiar with the sixth commandment as with the oaths he uses when he dashes out the life of his victim.

I have referred to the methods of moral and religious education, as it was then styled, practised in the charity schools of England half a century since. The Bible was then read with a regularity and a rigor that can never be surpassed by any efforts we may use. But the exercise was a mechanical one; it was destitute of reverence; it was memory drill and not heart culture. The teacher's conception of his duty was on a level with his social position or his pay, and nothing could be lower than either of them. His business was to make the pupil recite the sacred passages from memory; and as corporal punishment and neglect of "religious studies" went together, the creed of the Church and the passages of Scripture assigned to be memorized were closely associated in the minds of the pupils with the torture of blows and whippings administered, sometimes by the teacher and sometimes by the clergyman, each in the eyes of the pupil a representative, the one of Christian morality and the other of the church.

The grand mistake lay in the management, not the matter of instruction, and in that management I especially refer to the chief element of success—the only one who can be the effective instrument of moral and religious culture in the schoolroom—the school teacher. It was then supposed, as it seems to be now, that Bible reading conducted, that is heard by the teacher, and occasionally supervised by the clergyman, the very speciality and supposed higher character of whose function weakened and rendered of none effect the influence of the teacher, constituted religious education. The tremendous mistake was to overlook or, as was recently done, to deny the personal influence of the school teacher—to overlook the possibility of a teacher being indifferent or mimical to moral, and especially to religious instruction, and the very fact of the social degradation of the office, of the disrespect which surrounded it, and which has

not yet passed away, made the possibilities of antagonism or indifferentism stronger.

Are we safe from that danger? I speak with special reference to religious culture; and while I admit that wherever the education of the people is regarded as the solemn duty of the State, the professional character of the teacher has improved and made him intellectually equal to the official demands of his office, the public estimate of that office does not encourage that high sense of his responsibilities which will ensure all the moral and religious results on which so much of the happiness of mankind depends.

I have stated that there is no possibility by formal examinations to ascertain the nature, the depth and extent of moral and religious culture; and it is more than probable that in the pressure for intellectual distinction the claims of the programme weaken the claims of moral and religious training; and, as the conscientious teacher wins no higher estimate for any special zeal he may manifest and practise in that higher department of duty, and his reputation and pay depend chiefly on the intellectual triumphs of his pupils, it is probable and natural that the subjects of the programme will, more than all others, absorb his anxiety and attention.

Then there are the perils to faith and religious culture of indifferentism or antagonism, against which I claim you cannot, either by regulations or supervision, guard the sanctities of religion and the susceptible minds of the young. Society has no protection against either of these perils to religious culture, and the very common habit of teachers making the schoolroom a mere stepping stone to what is socially regarded as a "higher position," that is, a more lucrative one, only increases the peril. Indifferentism will quench all religious fervor by its frigid treatment of religious instruction, and by that very treatment create and foster indifferentism. It is worse than antagonism; for antagonism, if expressed, may come into collision with a faith implanted by love and ready to rouse into conflict when assaulted; but indifferentism kills zeal for truth by its scorn and by its silence.

But antagonism to religion and to the accepted doctrines of revelation cannot be prevented. The regulations may forbid commentary and explanation; but how easy for a skilful teacher, a disciple of what is called advanced views, in a scientific lesson, to awaken doubts by a reference to physical laws, on the Scripture that tells us Joshua commanded the sun to stand still; that Jonah was swallowed by a whale; or that Satan showed Christ from the summit of a lofty mountain all the kingdoms of the world. I maintain that antagonism to religion could plant doubt and infidelity so deep and so well, that the pupil would not be conscious of the seed sown until it should ripen into fulness before which faith would for ever perish.

Thus, too, the teacher, carried away by popular doctrines of sociology and economy, could even in an arithmetical exercise lead his pupils to doubt the wisdom and justice of those financial arrangements that now govern the business transactions of the world. It would be easy to show, without a single word of comment, that the capital which demands 6 per cent for its use robs labor and keeps in hopeless dependence and poverty the masses of the people, and by suggestion and arithmetical

illustrations sow the seed of Communism, Socialism and land nationalisation, without using the obnoxious terms or the name of Henry George. Do you say there is no danger of this kind of propagandism? Remember first that the intelligent teacher holds the power. Remember next that as society refuses to recognize his influence and his just social position, and financially as well as conventionally keeps him down to a level with the dangerous classes, it strengthens his sympathies with them, and his interests as well as his ambition may drive him into association with the ranks which constitute Communism and Socialism. I ask my fellow teachers to pardon me impugning their integrity or their good sense. I believe they have shown themselves as thoughtful and as honorable as any other class. I believe there is no necessity to have special clauses in acts of parliament to prevent them sowing the seeds of Communism any more than there is to have such clauses to bind them more than any other class to observe laws of morality and chastity. But it is natural that they should sympathise with the class amongst whom and for whom they labor, and I have no doubt when the public good is concerned they will throw the weight of their influence on the side of justice.

Thus it is clear that every doctrine, the most violent and destructive to social order, or to the well-being and liberty of the nation, or to the spiritual interests and peace of man, could be quietly and secretly promulgated by the skill of a zealous apostle of such doctrines, and against all this peril mere negations and inspectoral supervision would be of no avail.

But there is a remedy. Granted the peril, the power for evil in the hands of the indifferent or unprincipled teacher zealous to advance his own opinions, and skilful in concealing them, and then you grant the possibilities of the remedy. Infidelity, Nihilism, Communism, Socialism, vice and crime are charged to the school. The school teacher is able in defiance of the Church and the State to wield a power for evil. Then you admit the existence of an abased or a neglected power. There is a personal influence wielded, and coercion has failed to direct it. That is the accusation, and herein lies the remedy.

The remedy I suggest then is—AN APPROPRIATE ESTIMATE OF THE OFFICE. If such a power be wielded by the school teacher, as the attacks upon the school system suggest, then there is no power for evil greater than that exercised by the school teacher, and if that power be exercised righteously there is no power for good greater than that power. The two great powers now that direct, and guide, and protect the interests of virtue and religion are the pulpit and the press; and the power that baffles and frustrates the efforts for good has been pronounced to be the school. I utterly deny the libellous attacks on the moral and religious uses of the school. I pronounce them to be utterly unfounded and false. The intellectual demands of the school programme all over this continent tax the time and energies of teacher and pupil so as to subordinate and narrow the claims of moral and religious culture. But there is no evidence that the teachers have abased or neglected the power intrusted to them, no evidence that they have neglected to impress the truths of the Bible upon the pupils, as the safest guides for life and duty,

and in most instances with such reverence, decorum and earnestness as could only be accomplished by men and women inspired by a profound sense of responsibility, and by an abiding faith in the necessity for this high duty.

But what I desire to impress on this audience is that whatever value may be attached to the services of the clergyman in the schoolroom, the moral and religious agencies can only be applied with advantage and permanent good by the school teacher taking the foremost rank in the schoolroom, acting not as the subordinate of the clergyman, but as co-worker with him in his special department. The teacher is not with the pupils for an hour or two in the week, as is the Sunday school teacher, and, as under the new arrangements, the clergyman will be. The pupils are under the influence of the day school teacher from twenty-five to thirty hours a week for several years during the most impressible and susceptible period of life; and as this influence must operate lastingly for good or evil over the character and destinies of the pupils, they can and will be exercised in the right direction by that teacher only when public opinion shall attach to his duties, his responsibilities, the honor and the respect which it attaches to similar duties in any other sphere. I may be asked in what form shall this honor and respect be shown? It is impossible to suggest details. The honor shown by a community to those whom it favors is not merely a *material* one—it is a *public opinion* which surrounds the person and the office with public approbation and esteem, and gives to both a rank and power in society. You see it manifested in the courtesy shown to the recognized professions of arms, of law, of medicine, of divinity, not only when counsel is sought from the knowledge and experience of these classes; but at all times this recognition of power and public usefulness is freely accorded; and as a consequence, sustains in the members of each profession an adequate sense of responsibilities and evokes a corresponding greatness of action.

One way of suggesting the necessity of right methods is by showing the effects of their absence. It has been announced that certain selections of Scripture have been prepared for use in the schools of the Province. These selections, if I am correct, have been made by a member of a profession which has the least experience of the necessities of school education, and probably the least sympathy with its difficulties and demands. It is true that the selections have been submitted to clergymen of the leading denominations—which suggests the possibility of injustice to the subordinate ones which have the misfortune to be in the minority—and have their approval. Now, here is manifested the common mistake—an utter indifference to the experience of the teacher—and to his power—always admitted when it is convenient to attack the school system—but disregarded when the contest for control has been successful. The clergyman is no doubt the most familiar with the resources of Holy Scripture, but the school teacher, and the inspector who has been a school teacher, ought to be the most familiar with the moral characteristics and needs of the pupils; and if the rare occurrence of a lawyer being distinguished for biblical knowledge justified the preference of one of that profession to make scriptural selections for permanent

use in the schools of the Province, surely there must be as strong reasons for associating members of the teaching profession to co-operate with clergymen in examining the *fitness* of such selections.

The instructions issued for the guidance of teachers in the use of these selections suggest the great end of public school education—the preparation for the duties of life. It is that which attaches such solemn obligations and responsibilities to the office of the teacher. But society must recognize by its sympathy with the worker its estimate of the work. The church, the Sunday school, and all the platforms for moral and social reform, admit that their efforts must fail unless they have the alliance of the school. Let them practically admit this. Temperance reformers, for example, invoke the alliance of clergymen, of the press, of the other professions, and of the moneyed classes. This is a wise policy, as well as an element of strength; for it is a social recognition of power exercised by each of these classes, gratifying to the self-esteem of them who are invoked, and always attended with the best results. This, with rare exceptions, is never accorded to the school teachers. They are "instructed," they are admonished and lectured; and sometimes, with the ignorance and insolence which mark minds that can only estimate principle and high consciousness of duty by their market value, they are warned and threatened, but they are not, as the other classes are, courteously, respectfully, but withal earnestly, as the noblest function of their office, invited to co-operate with associations for human improvement. On the platforms for any great movement for the good of society, you see and hear clergymen, lawyers, physicians, and representatives of wealth, but you never see nor hear representatives of the schoolhouse. For many years the temperance agitation has been moving society, and time after time its apostles have appealed for aid to the classes I have named; but until very recently the aid of the school teachers as a distinct class has not been invoked. Can you not see how this disregard of our office by great representative bodies blinds us to our moral power, and encourages indifference to the great moral questions of the times, just as surely as the appeals to the other classes arouse and sustain interest in them? Women have worked bravely for the suppression of intemperance, and of vices which bring shame and suffering upon their sex, and they have invoked the aid of clergymen and medical men, because they have experience and influences of practical value. One would think the women teachers of the land, whose education should give them a claim to associate with the highest, and whose experience and influence with the young of their own sex would give them the first title to sit in council with women, would be invited to join with their sisters in the great work of moral reforms for the protection and salvation of women. This social recognition of their power would awaken the indifferent, and strengthen in all teachers the moral importance of their duties; but the greater lesson would follow from the knowledge and experience which the revelations of sin and sorrow would open to them, and the relation of their daily duties to the highest interests of mankind.

If burglars and midnight assassins have been educated in the public schools, who more fitting than

teachers to sit at meetings for the suppression of crime, or of prisoners' aid associations? There reports are read and experiences recited which show the causes of crime, and abound in suggestions for reforms and motives for effort, which, if commenced in the schoolroom and not in the prison-house, would become a mighty element in the prevention of crime, and would again react upon the teacher by inspiring him with the moral grandeur of his office.

But the conditions must be fulfilled by the community. The people in whose service the teachers are laboring must evoke and encourage this high sentiment of duty by its just appreciation of the office. Every effort is made by the church to surround the office of the clergyman with importance and authority. The impressiveness of his exhortations owes its force not only to the fact that he claims to be the ambassador of Heaven, but that his instruction has the authority of public opinion and his office that of public respect. The respect paid to the office reacts on the man, and sustains in him a sense of his responsibility and his power. Apply the principle to the office of the school teacher. Surround it with similar influences, expect as much from it, and attach the same honor to the results; impress upon parents, and let parents impress upon their children, that when the teacher uses his personal influence and gives his lessons for the moral and religious improvement of the pupil, he is then the servant and ambassador of God as much as the clergyman in the church. Religious parents are careful to impress respect for the clergyman upon the minds of their children, because they know that will give authority to his counsels. In an equal degree and for the same reasons they should train their children to respect the authority and counsels of the school teacher. If they fail in this duty, if they allow the pupils to speak scoffingly or disrespectfully of him or her who, when giving lessons of duty to their offspring, is the veritable voice of God to them, the instruction will fail, and as an inevitable and just consequence the wrong will recoil upon the parents and the community.

There is no work of progress, of benevolence, for the amelioration of suffering, or for the suppression of vice and crime, and for establishing that kingdom of God upon earth for which we daily pray, with which the teachers of the schools could not co-operate. Fling away the narrow view that the object of the day school is merely to impart secular knowledge. Grant its moral and religious capabilities, let teachers be inspired with the high principle that the welfare of the State, the temporal and spiritual welfare of the nation, the progress of the world to a higher and a nobler civilization, depend upon them as much as upon any class in the community, and we shall exalt our profession, and aid and hasten the accomplishment of all high and holy enterprises for the good of mankind. Let us act, then, in the spirit of this faith. Let us not wait until we are invited, or patronized, or driven. Social and political reformers tell us there is no possibility of advancement to higher conditions of life, no safety for liberty and social order unless we do act with them. The world can no more do without the schoolhouse than it can without government, without the press, without the church.

Christendom is trembling under the skillful attacks of scepticism. We can lay the foundations of faith, on which such defences shall be laid that no fascinations of vice on the one hand, and

no assaults of reasoning hostile to Christian hope on the other, shall imperil the souls committed to our charge. Our work is higher than that of theology. It is moral and religious training. We are forbidden to encroach on the demesnes of controversial doctrines. That is the province of the theologian. Our ground is so broad and so rich in its charities, and its sympathies so free and so high that Ignatius Loyola with his divine ardor, and Pascal with his apostolic simplicity, and John Wesley with his passionate love for souls, and all the glorious company of human benefactors of every faith, might meet in blessed brotherhood upon this platform, and work in harmony together for the good of man and the honor of God. I believe the fraternization of Christianity must begin on the floor of the schoolhouse. It is the weakness and the reproach of Protestantism that it is broken up into so many sects, each wrapped up in some favorite and often unimportant dogma. But the schoolroom unites them and is able to give them the faith of Christianity without its animosities. At any rate, that is the privilege of the school teacher. By the right exercise of our power we can initiate reforms beyond the reach of the church. The grandest qualities of Christianity are those in which all men agree—its lofty morality, its divine charity, its heroic self-sacrifice, its devotion to the best interests of man, can be planted and cultivated within the four walls of the humblest log house embosomed in the wild woods as well as in the costliest cathedral raised in the richest metropolis of Christendom. Hostility to revealed religion and to the Bible is widely spreading amongst the masses of the people of great cities—growing in power because growing in the knowledge of their power. I believe that nothing is wanted under rational instruction more than a better knowledge of the Bible. In all the range of infidel literature there is nothing to compare with it in expressions of sympathy for the poor, the suffering, and the oppressed, or with the denunciations of the just ruler of the universe against selfishness, against the greed for wealth, against the cruelty of despotism. If there is nothing in its pages to justify the madness of Communism or the crimes of Nihilism, there is in them nothing to sanction the deeper crimes of imperial despotism. God sent Moses to rebuke the tyrant, Pharaoh, and to destroy his servile hosts that the oppressed people might be free. When Christ commanded the rich man to sell and give to the poor, He preached a doctrine of Communism, and rebuked the millionaires of every land and age; and when He pictured the selfish Dives tortured with the agonies of hell, and exalted the despised beggar loathsome with his sores, into the heavenly company of the angels, He proclaimed His everlasting hatred of that wealth-power which shows no consideration nor sense of obligation to the suffering poor, and His everlasting sympathy with sorrow and sickness and poverty.

This is the text-book for morality and religion to be used in Protestant schools. Its charities and sympathies are wide and deep as the benevolence and beneficence of God. They must not be closed to us. If society is slow to recognize our moral power in the schoolroom, let us not wait for its patronage or its smiles. The world's best workers, its reformers in all ages have been ahead of their time and of public opinion. They have battled against prejudice and traditions and the opinion of the hour, until they have conquered, and made their opinion the public opinion of all time. Let this be our faith, that a boundless power for good or for evil lies with all earnest workers; it is not the privilege of classes; it is not sanctified by buildings, and whatever traditional reverence or sanctity may surround other institutions, no office is more blessed nor endowed with higher power to advance the work of human progress nor accomplish the great mission of Christianity than that of the school teacher.

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