

Assuming that means can be found to overcome the difficulties stated, then what should be done in Botany in the preparation for a teacher's certificate? The course as laid down for the first year at present furnishes a good basis for consideration of the relation of plants to their surroundings, and of the habits of plants, and this should be supplemented by some elementary

work in plant physiology, this last to be required of students for Junior Leaving certificates, and the Senior Leaving work to remain as it now is. On account of the fact that so many of our teachers have to work in rural schools, special attention should be given always to those plants, a knowledge of which is of importance to our agriculturists.

CORRESPONDENCE.

SOME REMARKS ON MR. SCOTT'S ART,
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"Religious and moral training were rightly regarded as nothing more." It seems to me this assertion is rather dogmatic; "rightly" may suit Mr. Scott, but not me. "As indispensable to an education at all." What does he mean by "at all"? I understand "indispensable to an education," but "to an education at all" I do not; I give it up.

Page 42: "Motives are created by the mind itself." Sometimes, perhaps, but certainly not always. "That the child may be able to set up proper motives for himself." A wonderful child, and I should think well advanced in years. "A free moral agent." No; neither man nor child is free to do ill; the will is free, but their actions are not free when they touch others; the punishment is held out before them by the decalogue, and by the civil and criminal law.

(1) "The organic unity of physical, etc." I question this very much. Admitting that these three may be united in one school, I do not see that it is necessarily so, and I believe it often happens they are looked after by different institutions for the same individual pupils; therefore I do not see the "organic" unity.

We are not often at liberty to set up motives for ourselves:

1st, We must honor our father and mother. 2nd, In our present society we must live a decent life. 3rd, We must love God.

If we do not, so much the worse for us.

Page 43: "A mere knowledge of religious and moral truths" is a very great help to making a man "either religious or moral." But just here why the two words "religious" and "moral"? What is the difference? Is not a religious man moral? And if a man be morally good, has he not made a great step to religion? St. James says, "True religion is this, to visit," etc., etc. Did not Jesus say, "If ye love me, keep my commandments," and "Not everyone that sayeth, Lord, Lord, but he that doeth," etc., etc.?

Mr. Scott says, "Hence religion and morality cannot be taught." By what logical right does he use "hence"? I deny its propriety, and say it does not follow from what he has said. Non sequitur. Did not Jesus say, "Go teach all nations"? What? Morality? Yes. "Teach them to observe all things whatsoever I have commanded you." What are the things? The decalogue. Love God. Love your neighbor as yourself. Is there any difference here between religion and mor-