

church) which tends to rob both of their highest value. Once more then, let me urge the utmost importance of supporting our schools, both for the sake of the church and for the sake of the children. For is it not beyond all things obvious that the children passing through such schools receive a training and are brought up in an atmosphere conducive to the formation of the highest character, that character which is built up by careful religious training, and calculated at the same time to make them in after life strong and loyal adherents of our beloved church?

I am glad to have this opportunity of stating publicly my unalterable belief, the result of upwards of twenty years' work in the teaching profession, for more than two-thirds of which I was a Headmaster, in the supreme importance of definite religious instruction in education. This is no shibboleth of a theorist; it is the deliberate conviction, growing ever stronger as experience increased, of a practical man. And since I have been called to a different sphere of work, my conviction has grown in intensity. I will, therefore, try to suggest to the best of my ability what my own experience has taught me as to how to make the most effective use of such definitely Church of England Schools as we now possess.

In the education of a child there are always two factors at work. On the one hand, there is the definite system of instruction, consciously planned, and consciously received, the imparting by the trained mind of knowledge to the immature mind. But side by side with this conscious instruction there is a more subtle power at work, the influence of environment and associations. There is, to use a hackneyed word, the atmosphere. And this form of instruction is no less effective than the other. If the child sees that religion is a part of daily life in the school, if it takes part in common worship, if it becomes familiar with the liturgy, if it observes that the Holy Days of the Church are specially marked, if it finds that those to whom it looks up as its teachers are men and women to whom these things are a great reality, then abstract teaching is brought into touch with the concrete reality and they both blend into one living and indestructible whole. That is why, to be strong, a church ought to have her own schools. The results cannot be secured in any other way, just because of the important part environment and association play in influencing the child mind.

We shall, then, be always careful to see that our church schools really are church schools. In the case of boarding schools, the chapel will naturally become the centre of the religious training. Here both factors of instruction, active and passive, are at work at one and the same time. By daily services both the idea that the soul must be cared for as well as the mind is enforced, and a thorough familiarity with our beautiful liturgy is secured, a process of much educational value from any point of view. The child also learns that the regular services of the Church are for children as well as adults, and that their opportunities for public worship are not meant to be limited to special services for children. There will also be opportunities at least every Sunday for giving instruction, by