

to his brethren when they came down to Egypt to buy corn ; there is nothing in literature which furnishes such an abundance of material for moral instruction. The crime of the brethren, repaid by the magnanimity, generosity, brotherly love, unselfishness, forgiveness of Joseph, awakening a sense of shame for their wrong and penitence, furnishes most forcible illustrations for class-room use which could not fail to bear fruit. And yet, because this beautiful story is found in the Bible, it may not be used in school for laying in the lives of our pupils the foundations of right thinking and acting.

Then the life of Jesus and his eminent disciples of all ages should be studied, not for the purpose of developing a system of faith, but to discover the good done by them, to furnish examples of good lives, and to learn the mighty influence they exerted, and the impulses they started to make the world better. The study of Jesus, Paul, St. Augustine, Bonifacius, and Luther, certainly cannot be dangerous to the youth of any nation ; certainly not if Alexander, Cæsar, and Napoleon, may be studied. These three things, therefore, should be taught in the schools of America under state control :

1. The history and literature of the Bible.

2. The moral lessons of the Bible based upon its abundant illustrations.

3. The life of Jesus and his followers as an inspiration and example to the children of the present generation.

This would leave the confessional character of religion still to the family and the church, and would not trespass upon this most sacred of rights, but would supplement and assist it.

Such instruction would be welcomed by parents of all shades of faith, and Catholic and Protestant, Jew and Gentile, believer and unbeliever,

would feel that the common school, the common ground on which all meet with equal rights, is doing something to train and educate the noblest faculties of their children.

This brings us to the last and most difficult question of all, namely :

4. HOW SHALL RELIGIOUS INSTRUCTION IN THE ABOVE SENSE BE INTRODUCED INTO THE AMERICAN SCHOOLS?

Let us remark at the outset in discussing this question that we use the term "religious instruction" in the absence of any better term, though in the narrow, strict sense it will be recognized that the term is a misnomer. But the state must educate for citizenship and the above requirements are the least that can be asked of the state. With the preparation thus given the family and church will be able to supplement the work done with the purely confessional side and thus the child be given the complete religious training so necessary to full, rounded character pointed out at the beginning of this article. And, in families that neglect all religious training of their children, at least a great deal will have been gained.

How, then, shall religious instruction be introduced? In the first place, as most of the states have passed laws forbidding the use of the Bible in the public schools, the first step is the repeal of these laws and the express permission to give religious instruction under the above limitations. It is possible that the expulsion of the Bible from the school has worked more serious results than those who demanded it had expected. Eminent Catholics have indicated as much. The readmission of it as a text-book of sacred history, and literature, and of morals would not mean a tendency to unite state and church, nor a trespassing of the one upon the rights of the other. It would