

sarily religious instruction, has its place in every well-conducted public school. It is the duty of the teacher to employ, for purposes of discipline, those motives and incentives which human nature possesses as its divine attributes. The State admits religion to be the essential basis of morality, but this admission does not foster the special views of any sect. For the purposes of the school, the value of religion may be assumed, without an examination of its principles. A prominent educationalist, the late Dr. White, says, "You might as well say that we shall not use the sunlight, unless we teach the chemistry of it; that we shall not breathe the air unless we analyze it in the schools, as to say that you cannot use religious sanctions unless you use the dogmatic definitions of religion."

The aim of the school is to train children to become good citizens. The advocates of religious instruction often say that the parent has an inalienable right to decide how his child shall be educated. Doubtless he has certain rights, as well as duties, regarding the religious, moral, intellectual, and physical training of his children. If the State decides to confine its efforts to what will assist the parent to train his children morally and intellectually, their religious wants must still receive the attention of the parent. His religious obligation is not removed if the State in its wisdom should regard religion as a matter that should be left to the parent or the Church. The aim of the Public School is to develop character, and religion is simply an instrument to be used for the purpose only so far as necessary. If religion were to be added to the subjects of the Public School curriculum, it is evident from its transcending importance it should receive greater recognition on the time-table than any other subject. Just as soon as

the necessity of religious instruction in creeds or dogmas is admitted, the establishment of denominational schools, instead of national schools, is the logical outcome.

I believe it will be acknowledged that morality is not confined to the teaching of any one religious body, and that those who do wrong have not lived up to the doctrines of their Church. There are certain leading principles held by all denominations. The belief in a personal God, the dependence of man on his Maker, the immortality of the soul, and the accountability of every intelligent person to the Supreme Being, are recognized principles of every good kind of ethical teaching. Reverence for authority is a necessary condition of obedience to law, and this implies a reverence for and a belief in the Source of all law. Every good disciplinarian is required to assume all the essential principles of Christianity. I have never known a teacher who felt that his power in character-building was weak because he was prohibited from giving instruction in religion; indeed, the teacher in a good Church School promotes moral training exactly in the same way as the teacher in a good Public School. Will any one contend that the moral character of pupils taught in sectarian schools is superior to that of those trained in our Public Schools? The population that reaches this continent from Europe, where education is denominational, does not show more obedience to law than the people trained in our national schools. I have been told by English educationalists that the moral tone of boys in Canada is, on the average, better than in the Old Country.

After all, the efficiency of national schools, when properly supported, is the crowning evidence of the soundness of the principles upon which they have been estab-