

come to understand that such a plan sinned against no sound pedagogic principle. Through this co-operation we have been able to approach the elemental laws of child-nature in a practical way, and if we have had the preliminary laugh to contend with as we persevered in introducing and maintaining the three drills as a means to an end, we surely can gain sufficient confidence, from what has been done, to face any obstacle that may be thrown in our way while introducing a fourth drill, the most important of all school drills.

After all these years of patient experimenting, it is surely not necessary for any one to tell you from this platform that physical drill is a necessary part of school work, a legitimate school function. And yet it may be necessary to repeat that physical drill is only a legitimate school function when it is kept in its place as a means to an end, and not for exhibition purposes. Do I need to tell you that sentence-drill is a legitimate school function? Certainly not; but remember that such a drill is only a legitimate school function when it is kept in its place as a means to an end, the end being the training of the child to think correctly by attaining to a correct way of uttering thought original or memorized. and no more need I tell you that religious instruction in school is a necessity, a legitimate school function as long as you do not forget that it must also be kept in its place as a means to an end, the end being the development of the moral nature of the child, the supreme test of all school work the forming of character.

In searching for a warrant for the introduction of religious instruction into our schools, it will therefore be necessary for us, as teachers, to take higher ground than the parent who desires to have his children receive religious instruction in order that when they grow old they will not depart

from the religious denomination to which he wishes them to belong. In a word it is not the function of the school either to make good churchmen or good Catholics in the technical sense. Religion has to be taught in school because religion inspires the highest motives, because the religious emotions, conscience born, which have in them no share of the self-interest or worldly-mindedness of denomination-alism, places at the disposal of the teacher the proper means to the noblest end, the activities of a moral drill that will realize the best results in developing the young towards the full maturity of an unprejudiced manhood and pure womanhood.

Nor is it difficult to make this clear to the teacher even of the least logical turn of mind. If the forming of character, the power to take charge of one's self be the supreme test of school work, and if this forming of character in its highest and noblest development depends upon the highest motives, and if these highest motives can only be born from the reverence for authority that religion invokes in the soul, the undeniable *sequitur* is that since moral training is a legitimate function of the school, religious instruction in school, as the most effectual means towards the highest end of school work, should be had in every school. Some would fain distinguish between morality and religion, whereas the only distinction between the two is that religion is a mere apperception of morality. To repeat, religion inspires the highest motives, and in the moral training of his pupils, the conscientious teacher does not desire to cultivate the habit of having less than the highest motives for all that he does. To emphasize this we might go a step farther. Religion is not only the strongest influence in provoking ethical motives in the moulding of human character and the guiding of human conduct, but it has been the strongest of all his-