

## PUBLIC OPINION.

RELIGIOUS LIBERTY.—Lord Salisbury looks for improvement in the School Board system by an extension to other religious bodies of the privileges enjoyed by the Jews under the London School Board. For the redress of the injustice under which Churchmen suffer in having to pay for religious teaching of which they disapprove while their own schools are, so far as public aid is concerned, starved, he looks to some system that will enable a man to pay his rates for the teaching of his own religion; but he is fully conscious of the enormous difficulties that at present attend the adoption of such a plan. When we pass from principles to the ways in which they may be most advantageously carried out, we feel that we are stepping from solid ground to a footing that is more or less doubtful; but the solutions of existing difficulties suggested by Lord Salisbury indicate, with unquestionable accuracy, the general direction in which future educational legislation must move. The religious convictions of the parent must be respected, and in some way or other religious people must not be persecuted by having to bear a double educational burden, simply because they are religious. What, perhaps, is of more importance than the policy of the future is the duty of to-day. The friends of distinctive religious teaching must see, said Lord Salisbury, "that the interests and the efforts of those that come after are not jeopardised or compromised by our faintness of heart or weakness of effort." Justice must come, and it will come all the sooner by our doing all that lies in our power under the oppression of injustice. The love of religious liberty is too deeply rooted in Englishmen for them to tolerate much longer the denial to parents of the right to have

their children educated in their own faith. Already they are beginning to ask why citizens, who have no religion or are indifferent about religion, should be a privileged class, enjoying boons that are refused to other citizens, whose sole offence is that they value religion.—*The School Guardian*.

THE HOME THE UNIT OF SOCIETY.—The unit of society is the home. Enrollment that assumes to be thorough is not a registration by individuals but by families. If we were to say that the structure of society is cellular we should have to say that it is the family that constitutes each separate cell. No man, however entire, is a cell. No woman, however complete, is a cell. There is no finished cell except in the grouping of several individuals bound by the ties of domesticity. A bachelor is a dislocated fragment. His female counterpart is in the same category. It may not be their fault. It may lie in the necessity of their case. Still, all in all, it is a condition reprobated by nature and foreign to divine intention. The strength and health of society are to be measured by the amount of affectionate emphasis that is laid on the home idea; and the wholesomeness of society is simply the sanctity of the home.—*Rev. C. H. Parkhurst, D. D., in the Ladies' Home Journal*.

THE GREATEST MISTAKE.—There is a growing conviction among the leading educators that one of the greatest mistakes we have made in our schools, public and private, is the education of the brain while comparatively little attention is paid to heart-culture. Christianity should be the basis of our whole system of elementary education, and its principles should pervade that system throughout.