

that the special subjects named should not be taught *compulsarily*; in other words they should be taught *voluntarily*. This is exactly the principle of Voluntary Schools. Further, it will be noticed that Mr. Douglas emphasizes the fact that the Public School should give an education "not especially adapted for any particular walk in life." Now it must be acknowledged that every child must sooner or later adopt some particular walk in life. Thus the Chairman of one of our principal Boards admits that the Public Schools are not adapted to prepare any child for any walk in life. To overcome this want the Voluntary School scheme provides a means whereby the parents, when they so desire it, can supplement the elementary English education of the Public School with any special instruction or other accomplishments when they are ready to provide such instruction at their own cost. The parent then would not be driven to seek an education outside the "national" system, but the school to which he sends his children remains part and parcel of the Common School system. He secures in harmony with the State the services of duly qualified teachers and all the advantages of public inspection, with the result, as I have stated, that the school to which he may send his children remains an integral part

of the national system. This will also remove an injustice, felt by many to exist in the present system, in that citizens are now compelled to support a system of schools which cannot meet with their approval.

Objection is raised by some to the "sectarianizing of our youth,"—here again we find that intolerance of religion in a land where we are supposed to have religious freedom. It is rather curious that this objection is so commonly raised by ministers who are themselves connected with or in charge of denominational colleges, their inconsistency makes their position ludicrous.

It will be found, on closer examination, that the principle of Voluntary Schools is the principle of religious freedom, that their establishment is alone consistent with the contention that the State should have nothing to do with religion; that their possible accomplishment is shown by practical experience in other lands; that in the proposal equal rights to all is the motto, that their advocacy is based on reason, justice, and economy; that their efficiency is guaranteed, that the need is apparent in the life of our Public Schools, and that the demand for more flexibility in our national school system is manifest.

It is often said that teaching is a narrowing profession. The attempt is made to prove the statement by pointing to the teachers. This has, probably, been a just charge. The teacher often has entered on his work with but little preparation, possibly he has been advanced because of his school room experience; but, from habit in his later years, he still sits on the back seat of

the community. Lately, visiting a small town, the principal of the four-room school was found to be leader of the choir, president of a literary club, an active member of the rural improvement association, a helper at the library—in fact he ranked among the first in influence, and yet his salary must have been small. This man did not let his profession narrow him.