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UNDENOMINATIONAL SCHOOLS.

A great deal has been said about the religious element in schools, and a great deal more will be said before all minds will be settled. In America the public mind has oftentimes waxed hot in the discussion of this question, and in attempts to abolish Separate Schools in Canada and the Parochial Schools in the United States. In both these countries opinion is divided whether religion will be given a place in the schools. It is not strange to find able men strongly advocating purely secular education: it is one of the signs of the times. But it is strange to see outer men come boldly forward, and while urging the retention of religious training, assert that the schools can re-

main undenominational. They are actuated, no doubt, by the desire to combat the tendency to remove God and religion from every walk of life, and for these men we have profound respect, and would join them if we could. We believe, to put the matter clearly, that neither can religion be entirely excluded from the schools, nor can it be taught without conflicting with some creed or other. There are some branches into which religion need not enter, but there are others in which it will necessarily appear, for example, history and natural sciences, if they be studied at all thoroughly. No history can be taught without dealing with the influence of religion, from the institution of Christianity at least, to the present day. This influence of religion is the history of the Church and its separated branches. And what is the Church? The answer given the pupils will depend upon the belief of the teacher and the author studied. Every religious body, calling itself Christian, professes to have the true and Apostolic teaching that has renewed the face of the earth. One of these must be selected and held up as the true Church of Christ, and to it attributed the work of the Gospel, and this to the exclusion of the others, which is denominational teaching pure and simple. On the other hand, if it be asserted that the Church is not one sect or organization only, but the aggregation of all those that believe in Christ, and accept Him after their own fashion, as their master, the statement is directly opposed to Catholicity, and in this respect is denominational. And how many other questions of ecclesiastical history are there, so intimately connected with political history as not to be separated from it, that require explanation necessarily touching upon private belief.

In natural sciences it happens that there are adopted theories whose development leads to the denial of its fundamental