

rogative of his spiritual ruler; we can in time root and enthrone the ideas of authority, obedience, law, with unhindered penalties and incorrupt courts, in the mind of generations to come. We cannot exterminate unthrift, laziness, incompetency, vice, any more than we can the infirmities of age, orphanage, and disease; but we can abolish indiscriminate alms giving, rationalize our sentimental philanthropy, multiply our bureaux of charity, punish impostors, distinguish real relief from a cruel and prodigal liberality, gradually substitute simple and moderate employment for an enervating bounty; and we certainly can abolish the tenement house inhumanity, with all its disgraces, as the breeding-place of barbarity, pestilence, and every species of sensual abomination. We cannot quench the thirst for alcohol; but we can convict the saloon as the destructive enemy of public virtue and peace, and shut it up. We cannot lift the

soul of a man or woman to a lofty preference of realities unseen and eternal over what is superficial and perishable, or transform selfishness into generosity; but, God helping us, we can so chasten and elevate our standards of living, by school and college and press and household nurture, that those who come after us shall not have been poisoned and belittled by the passion for material possessions, exclusive privileges, vulgar entertainments, or outside display. These are not unreasonable expectations. If it be said that they promise no instantaneous arrest of the disorders that threaten the social body, and no universal cure of its existing discontents, neither do the theories of the philosopher or the outcries of alarmists. Their latent power lies in the free will, the moral sense, the patient self-discipline of the persons whose well-being is at stake, and there lies the strength of the family, the church, and the State. —*The Forum.*

THE ROYAL COMMISSION ON EDUCATION.

THE following is the part of the majority report (15 out of 23), which deals with the question of religious instruction in public elementary schools, issued recently by the Royal Commission, which had taken evidence from all classes of persons on the working of the schools in England.

RELIGIOUS AND MORAL TRAINING.

(57) That while we desire to secure for the children in the public elementary schools the best and most thorough instruction in secular objects, suitable to their years and in harmony with the requirements of their future life, we are also unanimously of opinion that their religious and moral training is a matter of still higher importance, alike to the children, the parents, and the nation.

(58) There can be no doubt, from the statement of the witnesses, whether favourable or hostile to teaching religion in day schools, and from the testimony afforded by the action of both school boards and voluntary schools, as to the opinion of the country generally on the subject of religious and moral training in day schools, and that all the evidence is practically unanimous as to the desire of the parents for the religious and moral training of their children.

(59) That to secularize elementary education would be a violation of the wishes of parents, whose views in such a matter are, we think, entitled to the first consideration.

(60) That the only safe foundation on which to construct a theory of morals, or to secure high moral con-