

the above subject, lately waited on the Council of the Education Department of England. The following which we extract from the *Schoolmaster*, expresses the view of the deputation :—

"That your memorialists regret to hold the belief that the past teaching of the duties of home life in public elementary schools to boys and girls has been much impeded by the phraseology of the codes and the use of the terms domestic economy and its explanations, and they respectfully suggest that such terms may be abolished, and that plain English words in common use among the people, such as food, cookery, rules for health, rules for the house, and thrift may be substituted. That your memorialists respectfully urge that these subjects should be taught practically even in infant schools, being of the first importance in every-day life, and that each subject may receive State encouragement as class or specific subjects. Finally, your memorialists venture to suggest that measures may be taken through local action to secure the superintendence of the teaching of these subjects by women, and that localities be encouraged to offer prizes and hold public local examinations annually, as is done with elementary drawing and science."

*Moral and Religious Training of Children.*—This subject was discussed at the meeting of the Massachusetts Teachers' Association, held during the last days of the old year. An able paper was read by Mr. G. Stanley Hall, who has made a special study of pedagogic subjects in Germany, an abstract of part of which we reprint from the *Journal of Education*.

Religion is the most generic kind of culture as opposed to all sects that are one-flesh, but the differences of sects should have no place in the education of the young,—as well might the medical student attempt the fine distinctions of optics before studying the human eye. The religion should enter into a child's education from the cradle. The first things noticed by the infant are the mother's face and voice,—the mother is the infant's God, and the less its feelings are trained towards that deity, the less will they be developed later towards the true God. As the child grows it is like a plant, and like the plant it should live out of doors,—nature is now its religion, and religious training is standing out of nature's way. Bodily training is the best assistance possible in this portion of the child's religion. Next, the child's curiosity is aroused by nature's forces, storms, rocks and trees. To see a natural phenomenon and to accurately describe it may be difficult for a child, but it is admirable training. The elements of science should therefore be taught children for their moral and religious effect.

Church going and piety are dangerous for a child, at least before the first school year. Familiarity with sacred things will dwarf the natural curiosity which should come later. The child's conception of God should not be early encouraged, and when first encouraged it should be with a feeling of reverence rather than love. That child is said to be unfortunate who has never heard its parents pray, but more unfortunate is the child who is early encouraged to frequent communication with God by prayer,—it causes self-consciousness and retards true religious feeling. Before the Bible is put into the hands of a child, it should be told some of the most entertaining of the biblical stories, to which a series of the myths and traditions of other religions may be added. Then teach it the Old Testament, in the Teacher's own words, as is done in Germany, where only those specially prepared for it are allowed to instruct children in the study of the Bible. So far in the life of a child there is no essential difference in the training of the Jewish, Catholic, and Protestant religions, and up to this point some general form might be agreed on for use in our public schools.

Now approaches one of the most important periods in the life of a child ;