

those who are to be its future citizens for the duties and responsibilities of citizenship.

ADMIT this and what follows? First, the material prosperity of the State depends upon the industry of its citizens, and the measure of that prosperity upon the ability of those citizens to make that industry productive. The greatest drag upon the material progress of any country is its idle, non-producing population. Idleness is the result of inability or disinclination to work, or of both. No surer, more effective means to remove both these baneful causes can be devised than to reduce to the minimum the number of those who have never either learned the art or formed the habit of working with their hands. This manual training in the schools would go far to accomplish.

In the second place, the well-being of the State depends upon (1) the morality, (2) the intelligence of its citizens. All are agreed in regard to the latter point, and it may be at once dismissed. But there can be no grosser error than to suppose that "manual training has no value as a means of developing moral power." Moral power, like every other kind of power in a voluntary agent, is largely the result of habit. The habit of earning one's own bread by the sweat of the brow, instead of depending upon one's wits to get it out of other people's earnings, becomes in itself a mighty moral force enlisted on the side of honest industry. Again, idleness being the prolific mother of vice, the very best moral lever that can often be applied to raise a vicious man to a higher moral plane, is to induce or compel him to form a habit of industry. The very exercise of skill in any productive art tends to bring with it a sense of power and a feeling of self-respect, which are in themselves sources of moral strength. We have space just to hint at these thoughts. Our readers who choose to follow them out will, we are confident, become convinced with us that an efficient system of manual training for the young, especially for those who would not otherwise receive it, would be one of the grandest agencies for the development of moral power in the State that can be conceived of.

THE third argument may be dismissed with a word. It seems based on the assumption that all the pupils in the public schools are to become specialists in the study of physics, an assumption so absurd that we suspect there must be some mistake in the way of putting it.

OUR English exchanges are still busy discussing the corporal punishment question. Many correspondents, with true John Bull conservatism, plead strongly in favor of the free use of the rod by teachers. One fact, and it is a fact of great weight in the discussion, seems to be lost sight of by those who think the teacher placed at a great disadvantage in maintaining order by any restrictions upon his liberty to use rod or ferule. That fact is this. The young teacher who is not permitted or encouraged to resort to the brief and ready argument of brute force on every provocation, is thereby placed under a necessity of seek-

ing out other modes of enforcing his authority. A demand is made upon his mental resources which, if those resources are ample as they should be, is pretty sure to be answered. Thus the educator is himself educated in the art of governing. He is placed under bonds to study child-nature, and the use and force of a higher class of motives than any which can spring from the degrading fear of physical pain.

ANOTHER new departure in the matter of time is shortly to be taken by the Canadian Pacific Railroad. It is announced that, for all the purposes of the road, the twenty-four hours of the day will be numbered continuously from midnight to midnight. In this way the confusing *a.m.*'s and *p.m.*'s will be got rid of in its time-tables. Arrangements are being made for the necessary changes on the dial plates of clocks and watches of officers and employees of the road. This is a very simple business. All that is required is to paste a paper dial, of so much less diameter than the original one that the old figures may not be covered, on the face of the time-piece, said paper dial having its twenty-four divisions numbered 1 to 24. It may for a time seem strange to hear it announced that such and such a train will leave a quarter before nineteen, or arrive at half-past twenty-three, but the public will soon become used to it, and the new method has so many advantages that there is little doubt it will, in a few years, become universal.

THE *Educational Weekly*, in discussing the "Patent Bible" article of the *Presbyterian Review*, defends the book of "Scripture Readings" as follows:

"There is a difference between religion and morality. It is not within the sphere of government to teach the former; it is within its sphere to inculcate the latter. The Bible is admitted by the vast majority of people to contain the highest ethical code yet formulated. But the Bible, or portions of the Bible, are made use of to teach very different forms of religion. With these portions of the Bible, therefore, the State and State-aided schools have nothing to do; with such portions as contain moral principles they have, in a Christian country, everything to do. Creeds cannot be taught by governments," etc.

This evidently proves too much. If the selections are made simply for the ethics they contain, it would surely be much better for the Department to employ some of its book-makers to choose and formulate those ethics in a connected system, rather than give them to the children in their present disconnected form, as a mere bundle of extracts. But the fact is that those who are contending for the use of the Bible in schools want, not only the ethical system, but the solemn and sacred sanctions on which that system rests. They believe the precepts and laws of Scripture should be taught, not only as admirable in themselves, but as being the words of the Book of God, and of the Teacher who "spake as one having authority and not as the Scribes." They believe that the words will come direct from the Bible to the child mind clothed with an authority and sacredness which are lost when they come from a book of extracts, a mere school-book. We present this view of the case, not by any means as not seeing the difficulties in the