

It is to be feared that most pupils are urged on to greater intellectual progress by having set before them the lower motive of getting on in the world ; whereas, the higher motive brought out in the parable of the talents should be the one used to quicken them ; that not to use and develop our minds is a sin ; that all our gifts mental and physical, all our opportunities, of place and fortune should be used with reference to God's plan for us in the world, for our own training and the benefit of our fellow-creatures. Very little children can be made to understand this truth from the concluding lines of the poem, "Child's World" :—

You are more than the earth, tho' you're
such a dot ;
You can love and think, but the earth cannot.

With the most gratifying results have I proceeded on this plan in three different schools, where the majority of pupils had little or no training of any kind at home. The labour to me in enforcing discipline was almost nothing, for the children learned to exercise a rare control over themselves. They sought to do right, not because punishment would follow wrong-doing, but because it was right, and to please me. Whispering, that troublesome habit among school

children, almost ceased, because each one tried to prepare his or her lessons thoroughly. Every day there was apparent an increased devotion to duty, more kindness and self-denial displayed towards their fellow-pupils, a more scrupulous regard for truth in words and actions. The stories read or told helped the pupils greatly. Casabianca on the burning deck, the little Dutch boy stopping the hole in the dyke, the story of the little match-boy, as told by Dean Stanley, in a sermon in Westminster Abbey, all moved them to the exercise of courage, patience, obedience and truth. All wise and helpful words were laid under contribution, whether written in this nineteenth century,—

True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in dreaming
Of great things to do, by and by ;
For whatever men say in their blindness,
And spite of the fancies of youth,
'There is nothing so kingly as kindness.
And nothing so royal as truth,

or those which were the guide of an old Roman long ago, "Be brave, be just, be pure, be true in word and deed ; care not for your enjoyment, care not for your life, care only for what is right."—*Common School Education.*

SOME GENERAL PRINCIPLES OF RELIGIOUS INSTRUCTION IN THE SCHOOLS.

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IN this question of the free public schools *versus* parochial schools, I think that the first point to settle is whether religious instruction is essential or even desirable in the same schools in which secular instruction is given. If the answer to this is negative, it will be evident that the public schools should be secular and

that parochial schools with religious instruction mixed with secular instruction are not and can not be of the best type. Moreover it would follow that there is an easy solution to this difficulty of adjusting public schools to the needs of all denominations and shades of religious belief.

It seems to me clear that it is better