

without the Bible? and how can the Bible be a code of morality without its being read, known, and openly appealed to as such? It would surely be unreasonable for our learned friend, the Professor of Logic, to expect his students to reason with his own logical precision, and to think at all times as becomes sound metaphysicians, like their distinguished master, without any "stated period set aside for instruction in logic and metaphysics." It would be unreasonable to expect a man to become proficient in some art and yet grudge him time, text-book, and teacher in the principles that underlie the art. Can soldiers march with precision and fight as a disciplined host without ever having been taught from a military text-book or having spent an hour in drill? As unreasonable is it indeed to expect children to practice morality at play and at work, without any stated book or period for moral instruction, as it would be to expect their parents to practice morality in the shop and in the family without any text-book in morals, that is without the Bible, and without any stated period for instruction,—that is without the Sabbath. Our schools are places for learning what morality is as well as for practising it. In carrying into actual use the plan of Professor Young, it would be a very strange thing should the teacher be many times a day involved in the dilemma humorously suggested by Dr. Begg. "Again, how was a teacher to enforce discipline in his school? Suppose a child told a lie. The teacher said it was bad to tell a lie. "Why so?" the child might say. "Ah," replied the teacher, "I will tell you when we are out of school; I can't tell you here." (Loud laughter.)

(2.) Some hold that there should be in every public school moral training, and that in order to moral training there should be in every school and in the hand of every child that can read

it, a Bible, and stated periods for listening to the words, the reasons, the stories in which the Bible gives forth its utterances on morality. As these are the views of the editor, and as they have been explained and vindicated again and again in the pages of this Monthly, it is unnecessary to say any thing more at present on this head.

(3.) Some hold that religion and morality should be taught in the school buildings, and to the school children; but at hours beyond school hours, and by men who are not the school teachers. Here are the words in which Mr. Dick Peddie explains this plan before the Edinburgh School Board at a recent meeting.

"What they proposed was that at the hour set apart for religious instruction the schools should be thrown open, under such regulations as the board might adopt for securing order, and on payment of an adequate rent to all churches or religious associations of the parents; that each church or society might provide for its own children religious instruction, and for the children whose parents belonged to no church or cared for no religious instruction, it might be provided by those who could induce the parents to allow their children to attend. There would be no difficulty in working out this plan. Doubtless all the great Presbyterian Churches and the great bulk of the evangelical Dissenters would join in one organization for this important work. The Roman Catholics would, of course, go by themselves, the Episcopalians would doubtless do the same, and so might other small bodies of marked religious opinions. But doubtless the great mass of the evangelical denominations would work in entire harmony."

Mr. Peddie gives some seven reasons in favour of his scheme, but they seemed to carry little force with the School-board, for only the mover and the seconder voted for giving the plan a trial.

It is good to see this question attracting attention; it is good to see the foremost thinkers of our day turning their attention to the subject; it