

which have a more direct relation with certain objections raised against our school laws and their application. The numbers, the reader will see, do not all follow one another, but each one is quoted fully. The whole of the 198 numbers can be found in the final report from page 208 to page 223. Here are my quotations:

"(24) That in framing regulations for fixing the qualifications required of teachers, it will be desirable to bear in mind that there are some with a natural aptitude and love for teaching, who have not received a college training, but who could not be excluded from the profession without a loss to our schools."

"(25) That the employment of women of superior social position and general culture as teachers has a refining and excellent effect upon scholars."

"(33) That, to encourage managers of voluntary schools as well as school boards to extend the advantages of central class teaching to their pupil-teachers, extra grants should be offered to those managers or boards who successfully adopt that course."

"(44) That whilst recommending that facilities should be afforded in one or other of the ways suggested for the establishment of day training colleges, we think that no portion of the cost of establishing or maintaining new day training colleges should fall upon the rates."

"(45) That, in their proposals, the following points will require serious attention of parliament:"

"(1) The question of security for the religious and moral instruction of those who are to be trained as teachers."

"(57) That while we desire to secure for the children in the public elementary schools the best and most thorough instruction in secular subjects, 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.) That there can be no doubt, from the statement of the witnesses, whether favorable or hostile to teaching religion in 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 secularise 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 conduct, is the religion which our Lord Jesus Christ has taught the world. That as we look to the Bible for instruction concerning morals,

and take its words for the declaration of what is morality, so we look to the same inspired source for the sanctions by which men may be led to practice what is there taught, and for instruction concerning the helps by which they may be enabled to do what they have learned to be right."

"(61.) That the evidence does not warrant the conclusion that religious and moral training can be amply provided otherwise than through the medium of elementary schools."

"(62.) That, in the case of a considerable number of children, if they do not receive religious instruction and training from the teachers in the public elementary schools, they will receive none, and that this would be a matter of the gravest concern to the state."

"(63.) That all registers should be marked before the religious teaching and observances begin, scrupulous care being taken, in accordance with the letter and spirit of the Education Act to provide for the case of children whose parents object to such teaching and observances."

"(64.) That it is of the highest importance that the teachers who are charged with the moral training of the scholars should continue to take part in the religious instruction, and that any separation of the teacher from the religious teaching of the school would be very injurious to the moral and secular training of the scholars."

"(65.) That we cannot recommend the plan which has been suggested of religious instruction to be given by voluntary teachers on the school premises out of school hours. That such a plan would be no efficient substitute for the existing system of utilizing the school staff and the house of school attendance for this purpose, a system which has taken deep root in the country, and appears to give general satisfaction to the parents."

"(66.) That the state cannot be constructively regarded as endowing religious education, when, under the conditions of the act of 1870, it pays annual grants in aid of voluntary local effort for secular instruction in schools, in which religious instruction forms part of the programme."

"(69) That inasmuch as parents are compelled to send their children to school, it is just and desirable that, as far as possible, they should be enabled to send them to a school suitable to their religious convictions or preferences."

"(70) That in schools of a denominational character to which parents are compelled to send their children, the parents have a right to require an operative conscience clause, and that care be taken that the children shall not suffer in any way in consequence of their taking advantage of the conscience clause."

"(71) That the absence of any substantiated case of complaint and the general drift of the evidence convince us that the