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THAT moral training is necessary all admit. That religious training is necessary nearly all admit. Not all who insist upon religious training know why it should form an integral part of the education of every one. Hence, if a moment is spent on this part of the subject, it is felt that it will be set upon a foundation upon which it is not always placed.

When the psychologists of a generation ago divided the mind into faculties and founded principles of education upon these divisions, religious and moral training were rightly regarded as nothing more than an added acquisition to what might be intellectually, or æsthetically a well-educated man; but in the light of the psychology of to day there can be no such perfection even in these without a training of all the activities of the soul. The mind is an entity—an indivisible whole. There can be no such thing as an effective training of one part separate from all the rest. Knowledge awakens feeling, feeling solicits will and will determines conduct. These three manifestations of mind are essential to the perfection of any one of them. No one of these can be perfect by itself. Each finds its perfection in the perfection of all

Thus true education is a unitary process. It involves the whole man and covers the entire period of his existence. It knows no subdivisions. It admits of no analysis into elements, each of which has a real existence apart from the whole. Hence any educational policy that ignores or neglects any one of man's endowments, or any part of his existence, is necessarily incomplete. Education is part of one's life. It is a growth by which the person becomes fitted for his environment together with the capacity or power in the person to modify or control that environment. A person may be highly trained intellectually, but not educated at all. He may have great knowledge of some departments of learning, but unless this knowledge has passed into insight and insight has become motive and act, he is not even being educated. A part can retain its integrity only through the preservation of its relation to the whole. Sever the branch from the vine and it can only wither. Hence, so that there may be unity in education, so that each of man's powers may have an opportunity to grow, is why educationists to day regard the training of the religious and moral nature as indispensable to an education at all.