

to those of religion. The effect of this substitution will tell with cumulative effect as those brought up under it become in turn the parents of another generation.

There will always be those who will get religion at home in what "Spectator" rightly calls the divinely-appointed way, and those who docilely receive it will necessarily look on the school and its machinery as representing an imperfect order of things not so good as that to which he belongs. Others will get their ideas of right from the school and will despise the home religion if there is any. As has been effectively shown by a Toronto educationist, even the secular education is sadly garbled by this exclusion, the book which, whether from the point of view of history, of ethics or of literature, holds a peerless place, having influenced the intellect of the human race more than a hundred others, being less known to the rising generation of that province than the tittle-tattle of general literature. Without it, moreover, our school-teachers have in their hands no text book of ethics. What other book so constantly obtrudes questions of right and wrong as the Bible does? We assume, then, that the evolution of things will in the long run be that the state will occupy itself less with imparting instruction and more with enforcing it. Disabilities, and possibly punishment, will be visited on the illiterate, while in the way of supplying it the state will do no more than see to it that primary instruction is within the reach of all. If drink was only stopped and a whole generation educated there would exist a public opinion in favor of education which would hold parents who failed to have their children taught in the same condemnation as those who neglect to feed them. The present generation does well to give its

thoughts intensely to the education problem and to spend its means freely in securing that education shall be within the reach of all. When it has done this, however, its work is only half done. With all our schools a discreditable large proportion of our children are growing up outside of them, and the very purpose for which we are spending money is thus failing of accomplishment. What is our duty with regard to these?—*Montreal Witness.*

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PATRIOTISM.—We need a revival of the old sense of personal responsibility. Men need to feel that to vote, to serve on juries, and to hold public office at a sacrifice of personal interests, is to-day the highest patriotism. Personal interest and partisan prejudice must both give way to the demand for clean, business-like administration of all public affairs.—*G. H. Martin.*

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MEN.—You want to rear men fit and ready for all spots and crises, prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in a jury box, tenacious at a town meeting, unseducible in a crowd, tender at a sick-bed, not likely to jump into the first boat at a ship-wreck, affectionate and respectful at home, obliging in a traveling party, shrewd and just in the market, reverent and punctual at church, not going about, as Robert Hall said, "with an air of perpetual apology for the unpardonable presumption of being in the world," nor yet forever supplicating the world's special consideration, brave in action, patient in suffering, believing and cheerful everywhere, fervent in spirit, serving the Lord. This is the manhood that our age and country are asking of its educators.—*Bishop Huntington.*