

not refer to the present government more than former ones,—boasting of free institutions, and its morality, should attempt to enact a law for the regulation of its educational institutions, without naming the fountain head—the Bible—of all just legislation on the subject.—Yet, notwithstanding the absence of any mention of the Bible in the original bill, teachers are required “to impress on the minds of the children under their care, the principles of Christianity, morality, etc. The word *Christianity*, like that of education, takes a great latitude of acceptations at the present time,—so much so, that haters of Bible truth are as often called Christians as those who are the most devoted followers of its truths; which may be for aught we know the kind of Christianity the school bill contemplates being taught in our schools.

If the bill imposed upon teachers, where parents do not forbid it, the necessity of teaching the principles of Christianity and morality, as contained in the Bible, then the bill would be perfectly intelligible. However, we are

informed that the good sense of the legislature has introduced such amendments in this respect as to make the bill more satisfactory to all parties.

We intend to afford our readers an opportunity of reading it for themselves as soon as it comes to hand in its amended form.

**NOTE.**—Since writing the foregoing, we have understood the two following amendments have been made to the school bill,—the latter slightly altered.

“That the board of education shall, by regulations, secure to all children, whose parents and guardians do not object to it, the reading of the Bible in the parish schools.”

Also,—“The portions of the scriptures to be read to the Roman Catholic pupils in the parish schools, in this province, shall be read from the Douay Bible, and must be read without comment.”

It is also said that a motion is likely to be carried through the legislature, providing for the payment of trustees.

## SCHOOL DEFECTS.

BY ALONZO POTTER, D. D.

### WANT OF INTEREST ON THE PART OF PARENTS, ETC.

“THIS is doubtless the sorest evil with which we are called to contend, indifference and neglect on the part of those who ought to feel the most lively concern for the welfare of our Schools, cannot fail to chill the zeal of all other persons. Neither teachers, nor scholars, nor trustees, can be expected to labour with ardour and perseverance, when they find no sympathy where they have the best right to expect it. This apathy manifests itself in many ways: in the preference which is so frequently given to the poorest teachers, provided only that they are the cheapest; in permitting children to be irregular in their attendance, in the neglect of parents to visit the school, that they may know whether the teacher understands his duty and discharges it; in omitting such examination of the children at home as will animate them to greater

diligence, and, at the same time, reveal the true degree of their proficiency; in allowing the schools to be closed for a large part of each year; in opposing every plan which involves an increase of expence or efficiency; and finally in encouraging a contentious spirit among the employers, and a want of respect towards the teacher. It would seem, at first, as if no man could have the least sense of the importance of schools, or of his duty towards them, who gives his countenance to any one of these practices. Charity however, requires us to admit, that in some cases, this may be owing to ignorance, or inconsideration. All persons do not know that schools may, in some cases, be useless,—in others, a positive nuisance. They usually feel that education is very desirable, and, in the present state of the world, even necessary. They have built a schoolhouse, provided it with a teacher, supplied their children with books, and