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### Religion and The Schools.

Efforts of Protestant denominations in various places to secure arrangements for religious instruction during school hours indicate a wider realization of the inadequacy of present methods. In some cases these efforts take the form of a demand for bible reading in the public schools; in others, requests have been made to have children excused from school for certain hours each week in order that they may receive religious instruction. This shows that a larger number of public school patrons want religious instruction for their children. The methods proposed may be faulty and inadequate; but many believe that they would be an improvement on the present system of no religious instruction at all in the public schools, says the True Voice.

The first method proposed—that of bible reading in the public schools—is objected to as an invasion of the rights of conscience of school patrons who have no religion or who do not accept the version of the bible used in the reading. The method is also practically valueless for instilling religion in school children. It cannot give that religious and moral training that is necessary in later life. Yet in spite of these objections many Protestants believe in the method and strive to have bible reading introduced in the schools. Violation of conscience as far as Jews and Catholics are concerned does not seem to bother them, and they seem to be perfectly satisfied with the weak and vague religious notions that result from imbibing instruction in religion from bible reading in the schools. But we believe

this method is not, on the whole, growing in favor.

The method of imparting religious instruction during hours when the children would be excused from regular school work was suggested as a result of overcrowding in the New York city schools. Half-time pupils were given instruction in this way by some churches, and about a year ago it was proposed that the system be adopted generally. After consideration of the matter the Catholic authorities of New York announced that they were ready to co-operate in the plan—but the Protestant Churches declined on the ground that they were not prepared. The plan has cropped up in other places—but it has never been tried out thoroughly in any place. Whether it would prove a satisfactory solution of the school problem is very uncertain. But one thing is certain: Our Protestant friends are becoming convinced of the need of religious education. Catholics have their own parochial schools wherever possible, and they have reason to be thankful that they have provided this system of religious and secular training. But it must be confessed that not one-half the Catholic children of the country are in Catholic schools. What of the remainder? Would the new method furnish a means of reaching them? Would it be satisfactory for Catholics and a sufficient safeguard of religion? These are questions that should be carefully considered by those who will have to pass upon them soon. For the need of a change is evident. We should be prepared to meet it when it comes.

United States. Here no privileged orders, no factitious distinctions in society, no hereditary nobility, no established religion, no royal prerogatives exist to interpose barriers between the people and to create distinct classifications in society. All men being considered as enjoying the equality of rights, the propriety and necessity of dispensing, without distinction, the blessings of education followed, of course.—Address on Education before the Public School Society of the City of New York, Dec. 11, 1893.

#### THE CHILDREN'S HOUR.

(Continued from page 3.)

burn more brightly for Him," it said sorrowfully. But it brightened up when it thought that it could at least do its best. After Benediction that evening, the altar-boy (who, by the way, was rather a careless little fellow) put out the lights on the altar but being in somewhat of a hurry, left our little candle burning.

How glad it was! "Now, I may perhaps burn all night!" it cried, and it was right. The people passed out of the church, the priest went home, and no one noticed the little candle.

On and on it burned, and sang as it burned. "My life, my love, my all, yes!" it whispered. "I am serving Him during the long watches when no one visits Him!" Then it tried to huddle up even closer to the quiet Tabernacle.

During that night burglars entered the church to rob it of its beautiful gold chalices, and its silver and jeweled ornaments.

There were two of these ruffians, and one, as he put his hand near the Tabernacle, let his sleeve fall into the flame of the little candle. It leaped forward, loyal little watcher, and in a moment the man was screaming with pain. This brought in a watchman from the street, and both men received their just punishment.

In the morning the little candle was only a drop of melted wax, and no one knew it had given its last efforts to save the Creator from shame and insult.

#### TWO PATRIOTIC YANKEES.

The Americanism of John and Sophie Baker could not be quenched by British associations nor subdued by British threats. Their story was written on the subject by Mr. Long's nephew, ex-Governor Long of Massachusetts. In brief, nearly one hundred years ago a party left Moscow, Somerset county. Among the party was this intrepid woman. They made the journey of 250 miles through the wilderness with nothing but birch bark canoes upon which to freight their household goods. They settled at what is called Baker's Brook, on the north side of the St. John river, some six miles below Fort Kent.

Some years after Mr. Baker's settlement Mr. Coffin and General Irish, land agents of Maine and Massachusetts, visited Mr. Baker, and prevailed on him to purchase some land of them, saying that "this territory was in dispute between the English and American governments, and they were for having it settled." Says this old lady, continues Mr. Long: "He bought some, and we, being Americans, the next summer I made with my own hands an American flag, and the next Fourth of July, with the help of Mr. Walter Powers, we raised it." For this act Mr. Baker was indicted for high treason, carried to Fredericton, tried, after being imprisoned ten months, condemned, fined \$200, and then allowed to go free. And even after this, the Provincial authorities still persisted in seizing teams and timber belonging to Baker and other inhabitants of the country. He went to

every child. The best I can do is to endeavor to live and act in accordance with the image of me which is engraven upon my mother's heart, for, if this were possible, I would be the ideal boy.

#### NEEDED, AN INTERPRETER.

All that I wanted, writes a contributor, was a spool of white thread. So, although it was my first morning in old Oxford, I set forth on my quest. A person should have no difficulty in a place where his own language is spoken. Certainly not!

Nearing the business district, I stopped a bright-faced boy and asked him where I would find the nearest dry-goods store.

"Dry-goods store? Store, ma'am? What now would you wish to store?" "Shop, I mean," I said, correcting my mistake hastily. "Dry-goods shop."

"Dry goods? What would dry goods be, ma'am?" "Why, cloth, of course, and things of that kind. Goods, you know."

"Oh, cloth! You would be wanting a draper's shop. Turn to your right at your corner, and there'll be a draper's."

Thanking him, I went on and entered the draper's shop, which at first glance appeared for all the world like a dry-goods store. I asked for a spool of white thread.

"Thread? Very sorry, madam, but this is a draper's, and thread can be had only at a haberdasher's."

"But isn't a haberdasher a person who deals in men's furnishings?" "Not in the least, madam. It is a shop of pins, needles, buttons, thread and the like. There is one a bit of a way on."

I found the haberdasher's shop, which was merely a notion store. Sure of my ground at last, I asked a rosy English girl for a spool of white thread. She fetched a ladder and climbed to the highest shelf, where after some rummaging she found a ball of cord!

"Oh, no," I protested; "I wanted thread."

"Certainly, ma'am; this is thread."

"Help!" I almost cried. Then I patiently explained: "What I want is—something with which to mend, to sew a shirt waist."

"Shirt waist? Shirt waist?" The girl pondered.

I pointed desperately to the shirt waist that I was wearing.

"Oh, blouse!" she cried. "Perhaps what you wish is a reel of cotton."

Thereupon she produced, joy be, my coveted spool of thread!

#### EFFORT.

If you have a task to do,  
Do it well!

In life's reckoning, it is true,  
Halfway efforts never tell!

If you have a song to sing,  
Sing it out!

Humming tunes is not the thing  
Puts our carling cares to rout!

If you have a game to play,  
Play with might!

Hearty romping through the day  
Brings you sweet repose at night!

Lazy ways in everything  
Better far, forsake!

Earnest effort always brings  
Blessings in its wake!

If the fall flowers are not as sweet  
As the blossoms of spring, they are  
gayer of hue.

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#### EXPRESSIONS OF FOUR GREAT MEN ON EDUCATION.

Benjamin Franklin.

The good education of youth has been esteemed by wise men in all ages as the surest foundation of the happiness both of private families and of commonwealths. Almost all governments have therefore made it a principal object of their attention to establish and endow with proper revenues, such seminaries of learning as might supply the succeeding age with men qualified to serve the public with honor to themselves and to their country.—Writings, II, p. 383.

George Washington.

The first and great object with you at present is to acquire, by industry

and application, such knowledge as your situation enables you to obtain as will be useful to you in life. In doing this two other important objects will be gained besides the acquisition of knowledge—namely, a habit of industry and a disrelish of that profusion of money and dissipation of time which are ever dependent upon idleness.—Letter to George Steptoe Washington. Mount Vernon, March 23, 1789.

De Witt Clinton.

The fundamental error of Europe has been to confine the light of knowledge to the wealthy and the great, while the humble and the depressed have been as sedulously excluded from its participation.

More just and rational views have been entertained on this subject in the