

idea was first introduced at the time of the French Revolution. It has ever since and in various forms permeated and led educational developments in all civilised countries. Many are the causes which have brought about the demand for a secularisation of teaching. The tyranny of the "Syllabus" in Roman Catholic countries such as France and Italy; the conflict of the Churches in countries where Roman Catholics and Protestants live professedly on equal terms, as in Germany and Austria; the jealousy created by Sectarianism and Nonconformity in Protestant countries such as Great Britain,—have all tended gradually but surely in the direction of creating a desire to liberate instruction in the higher, in secondary, and even in the popular schools from the clerical influence. But here has arisen a difficulty. So long as education was in the hands of one Power, say the State Church, the training of the intellect and that of the character went hand-in-hand, knowledge and morality being of equal importance, and, as it were, supporting each other in the guidance and the purposes of the teachers. But now that the cry for secularisation has arisen, it becomes a question how the "Moral Lesson" has to be conducted in purely secular schools, which, being under the supervision of the State, can alone secure compulsory attendance. The large, and, as it seems, the increasing number of those who consider that the sense of Obligation cannot be divorced from the sense of Reverence, and that the latter demands a supreme Object, see with alarm the tendency to base morality on purely utilitarian principles, or, at best, upon intel-