

ism full grown. What we want is a force which shall dissipate the turpitude of man's bigotry, which shall restore to him the full effulgence of a true intelligence, the full harmony of a true civilization. Do we know such a force? The lecturer then spoke of the printing press and the steam engine—of the one as the exponent of progressive knowledge, of the other as the symbol of the physical in the industrious, the emblem of man's active powers. The co-operation of these three forces, Christianity, knowledge, and industry, forms the thread-work which runs through society in its regular or crystalline form, just as man's personal being and destiny depend upon his moral, intellectual, and physical activity. It is this co-operation which has promoted the civilization of the present time. And just as the Alchemists busied themselves with a search which did not discover an elixir vite nor a universal solvent, but which nevertheless laid the foundation of the science of chemistry, may we not, in observing the imperfections of the civilization we possess, enter upon a search for some psychical force which, though it may not resolve all these imperfections into the pure gold of wisdom, truth, and justice, may yet perfect the principles of a science of education? The foundations of such a science have been laid deep in the history of man's nature, and to rear upon them some beautiful and symmetrical structure which shall adorn the history of the nations, and stand as the development of man to the utmost limit of his own capacities, is the aim and object of what has been called the New Education.

Mr. Harper, who confined himself throughout to the negative side of the enquiry, proceeded to discuss a passage taken from Addison's works, in which education is compared to the sculptor's art. After examining carefully the various assertions in the paragraph, he proceeded to say: In this comparison instituted between the mind in its incipient stage, and a block of marble in the quarry, we have a glimpse of the *tabula rasa* theory of John Locke, who looked upon the infant's mind as a blank organism, something like a clean sheet of paper, on which impressions are made as the consciousness and experience of the child take shape. And had such a theory been safely established by the sensational school of philosophy, the beauty of Addison's simile would certainly be enhanced by its truthfulness. But even Locke had to confess to an innate activity in the mind. The impressions made upon a block of marble by the sculptor's chisel are not the impressions made upon the child's mind by a process of education. The latter impressions, in their co-ordination, form an experience, and an experience implies an activity on the part of the recipient of the impressions, an activity which in turn promotes co-ordination; whereas a block of marble is one of the most striking emblems of passivity. Perhaps the nearest approach to a valid comparison between a statue and a matured mind would be to say that just as the artist finds in marble certain properties which he turns to account, so the teacher turns to account the capacities and characteristics which he finds in his pupils. This was evidently the simple idea in Addison's mind when he elaborated his simile. But that is as far as it is safe to go, inasmuch as the sculptor turns the properties of marble to account in the perfection of his art, while the skilful teacher turns whatever he finds in the child's mind to the improvement of the child's capacities and active powers. He sets the mind in action by means of its own activity, and guides it to its own adornment. The lecturer here gave an illustration of education when the mental activity is at its weakest. The case was of a little girl who had lost her hearing, power of sight, and even her sense of taste and smell, at the early age of two years. For twenty years her education proceeded, and though she could only gain her knowledge through one sense, she was at last able to converse freely by signs, to read the raised print for the blind, turn up any passage

in the Bible, keep a diary, and write letters to her friends. Here was an example of the New Education in embryo—the imitative faculty, excited through the activity of but one of the senses. The same process is to be seen in our institutions for the blind and for the deaf and dumb, but more particularly in the Joseph McKay Institute of Montreal. To this institution are admitted pupils who, though dumb, have no defects in their vocal organs, and in a very short time, by the process of imitation, they are taught to articulate words. From these and other examples, the lecturer drew the conclusion that the New Education is not to a human soul what sculpture is to a block of marble. Knowledge is power; education is a force; knowledge is potential or possible energy; education is the element acting as gravity acts on the physical, which makes it kinetic or active. Knowledge is the food of the mind; education is the juice acting upon that food for purposes of mental digestion and assimilation. Knowledge is the stock-in-trade with which the mind starts business; education is the activity of those business principles which increases the stock and thus extends the commercial influence of the firm. Knowledge is ecstatic in enjoyment; but it is education that promotes ecstasy. Its ambitions soar beyond this world; but without education their wings are clipped. By means of education, knowledge becomes perennial in its growth; without it, it is a plant matured at its birth. In truth, education is to knowledge what the light and heat of the sun are to the flower. The plant in its germ state has laid up within it vegetable energy which may lie in the potential state for thousands of years; but once let the rays of the sun, under favoring circumstances, play around it, and the visible growth of the plant very soon indicates the energy which was once only a possibility now in active operation. And so it is with the mind, with its stock of knowledge, intuitive or acquired. In that knowledge lies the possibility of a full-grown mind. It may lie as a dead weight, an ornament to the memory perhaps, but of no real benefit to the mental activities. But once let that knowledge be rendered active by a beneficent system of education, and at once the mind will assume new phases, and continue to develop to these limits by which the Creator has bounded it.

Education then is no sculptor's chisel. It does not destroy in order to beautify. It does not cut out; it builds up. It does not repress in order to improve; it improves in order to impress. Aristotle tells us that the sculptor removes the rubbish and clears away the superfluous matter in order to reach the statue. But whatever rubbish or superfluous matter education finds in the mind it takes possession of it, and by a psychical process of which we know as little as of the first life movement, it brings forth the beauty of knowledge from the rot of ignorance. Ignorance is as often false perception as lack of knowledge; and in this sense, and this sense alone, the false is the undeveloped true, just as in morals evil is sometimes considered an undeveloped good. Let the false in man's mind be acted upon by the fullest activity of a man's intelligence brought into play by a healthy system of education, and let the evil in man's heart be acted upon by the warmth of a Savior's love and the purifying confidence in a Heavenly Father's favor, and the false becomes true, the evil good, and the whole man is elevated to that plane of intellectual holiness on which alone can rest the civilization which is a harmony. As the poet says: "With these elements mixed in one being, Nature may truly stand aside and say to all the world, *This is a man.*"

Still keeping to the negative side of the enquiry, the lecturer proceeded to examine other authorities, pointing out some of the defects in their opinions, and giving the audience a clearer insight into the aim and purpose of the New Education. He spoke of the allusion to education as a medicine. Knowledge is to be recog-