

together perfect. Divine revelation, the world's history, daily experience and our innermost conscience tell us that there are disorders, that there are not only holy, but also animal desires, not only upward, but also downward tendencies in our nature, nay, that these latter very often prevail. In youth they take the shape of love of pleasure together with a leaning to idleness, the fruitful mother of many vices. Educators of the old school thought that these moral diseases could be cured only by their contraries, sloth by enforced application, giddiness by compulsory attention. "So they tried seriously to occupy the children's minds, to accustom them to hard, steady work; they trained them to overcome dislikes, to do their duty even at the cost of breaking down the rebellious will. Now, we are told, that was all wrong, it was only the outcropping of the severe and gloomy asceticism of former ages. Our modern pedagogues have discovered that the remedies of education ought to be homoeopathic—like cures like. 'The poor children are overburdened, make it easy for them. Give full vent to the pupil's inclinations; do not force him to do anything he dislikes, this would be interfering with the sanctity of the individual.'" (Schwickerath, Jesuit Education, p. 318).

Against this theory Professor Munsterberg, of Harvard University, says: "A child who is allowed to follow his tastes and inclinations in everything he studies may learn a thousand pretty things, but never the one which is the greatest of all—to

**DO HIS DUTY.**

He who is allowed always to follow the paths of least resistance never develops the power to overcome resistance; he remains utterly unprepared for life. To do what we like to do,—that needs no pedagogical encouragement; water always runs down hill. Our whole public and social life shows the working of this impulse, and our institutions outbid one another in catering to the taste of the public. The school alone has the power to develop the opposite tendency, to encourage and train the belief in duties and obligations, to inspire devotion to better things than those to which we are drawn by our lower instincts. Yes, water runs down the hill all the time, and yet all the earth were sterile and dead if water could not ascend again to the clouds, and supply rain to the field that brings us the harvest. We see only the streams going down to the ocean; we do not see how the ocean sends up the waters to bless our fields. Just so do we see in the streams of life the human emotions following the impulses down to selfishness and pleasure and enjoyment, but we do not see how the human emotions ascend again to the ideals,—ascend in feelings of duty and enthusiasm; and yet without this upward movement our fields were dry, our harvests lost. That invisible work is the sacred mission of the school; it is the school that must raise man's mind from his likings to his beliefs, that art and science, national honor and morality, friendship and religion, may spring from the ground and blossom."

This simile of Professor Munsterberg suggests

**ANOTHER FIRST PRINCIPLE** in education, the third and last which I shall consider this evening. I mean the necessity in moral training of that divine light of which the sun pumping up the waters of the ocean is an apt figure. This necessity is denied by many who hold for what is called independent morality. They follow Kant's teaching about the autonomy of human reason, a teaching which is not only deficient but positively false, since, by making the reason a law unto the will, it acts up in our nature a duality to which conscience bears no witness. A law supposes a law-giver, a person distinct from the one whom that law binds. No one issues precepts or commands to himself. Doubtless the man that does wrong offends against his own reason, but he does more, he

offends against a higher Reason, substantially distinct from his, standing to it in the relation of Archetype to type, a Living Reason, purely and supremely rational. The Archetype is outraged by the violation of the type. Moreover, as the two are substantially distinct, the one being God, the other a faculty of man, there is room for command, for law, and as the Divine Lawgiver is infinitely just and almighty, there must be just punishment. This alone will ensure moral rectitude in the face of secret and strong inducements to evil. The men and women who have to 'buffet with the surge of temptation in the wide world' laugh to scorn the theoretical restraints of the categorical imperative. So ineffectual is the mere knowledge of right and wrong that our prisons are filled with well

**EDUCATED CRIMINALS,**

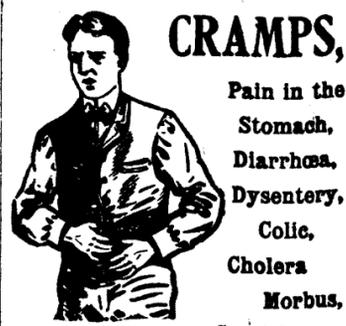
and other still more highly educated thieves on a grand scale, the vampires who gorge themselves on the people's millions and sacrifice to the categorical imperative by munificent donations of a tenth of their ill gotten gains, use their higher knowledge not only to evade the penitentiary which they deserve but to advertize themselves as benefactors of their countrymen. No, you might as well attempt to "quarry the rock with razors"—to use the words of a great writer—"or moor the vessel with a thread of silk" as hope "with such a keen and delicate instrument as human knowledge and human reason to contend against those giants, the passion and the pride of man."

**BEWILDERED PRESBYTERIANS.**

An extraordinary situation has been created in Scotland by a decision of the House of Lords rendered on the first of this month. Four years ago the vast majority of the Free Church ministers decided to amalgamate with the united Presbyterians who have adopted an elastic legislation in which plenitude of freedom is conceded to its ministers and members and the fundamental doctrines relegated to the limbo of open questions. This majority declared their intention to transfer all the property of the Free Church to the United Presbyterians. This property consists of nearly 1,800 kirks and their manse, many colleges, innumerable mission halls, and large reserves of money. But a stern unbending minority of 24 refused to budge. Claiming that they held unchangingly the doctrines and principles of the original Free Church, they fought for the property in the Scottish courts and lost.

Undaunted, however, they collected funds for an appeal to the House of Lords, which has reversed the former decision, and the triumphant twenty-four, who are chiefly ministers in remote parts of the highlands, gain control of cash to the amount of at least \$10,000,000, let alone control of the churches. This success was never considered possible, and it has come with dazing suddenness upon Scotland. The import of the judgment is that hundreds of thousands of people will be without churches, and several hundred ministers will share in the misfortune. The Free Church proper is composed of some 4,000 or 5,000 people, who now find themselves the lawful owners of hundreds of churches and other property estimated at eighty millions of pounds.

Rev. Dr. Patrick, principal of Manitoba College, who during the greater part of his life has been a minister of the Free Church of Scotland, and who took part in the proceedings leading up to the union, was seen by a Free Press reporter and expressed his very deepest interest in a decision, which, he says, is of importance, not only to the churches in Scotland directly concerned, but which will also affect every church body in the empire, throughout the British Isles, Canada, Australia and in all parts of the world. For it consecrates the principle that a change of form, articles of faith or name involves the loss of all pro-



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erty held under another name and other doctrines. Thus this decision would sadly interfere with the projected union of the Methodist, Presbyterian and Congregational bodies in Canada, since they could not unite without some important changes of doctrine and discipline.

Fortunately this question, which bids fair to become a most burning one in Scotland, where the majority of the people are so deeply religious, does not affect "Eternal Peter of the Changeless Chair,"

as Tennyson calls the Pope, nor any of his children. It simply accentuates those variations of Protestantism which are its essential weakness. No other Protestant body has aimed so consistently at inflexibility, and unchangeableness as the Presbyterian, and now its ghastly failure stands written, large and luminous, for the world to see and profit by as a terrible example, in that script most eloquent of all to the Scottish mind, pounds, shillings and pence.

Being asked whether there was any method of escaping the decision of the House of Lords, Dr. Patrick stated that it would be very difficult to escape it. There are certain legal questions which will be raised, such as the question of the ability of the present small Free Church of Scotland to use the property of which the decision gives them. All of this property was given to be used for certain specified purposes, for which the present Free Church is unable to use it. On this ground it is thought that an appeal can be made to the Parliament of Great Britain for remedial legislation.



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