

it may at least be questioned whether the value of this empirical instruction has not been overestimated.

A university student going to his work with clear conceptions of what he is to do, and a Normal school student going to his with methods aëdy to his hand, will be found to have different histories as a general rule.

The first will be likely to stumble, will start rather clumsily, but will soon recover and improve to the end of the race; while the second will start promptly and in good order, but will then be slower in his progress, and finally out-distanced by the teacher having the greater reserved power.

And now a very brief historical notice of the movement I have discussed will conclude this paper.

In English speaking countries distinct chairs of education in universities have been established as follows: In Edinburgh and in St. Andrews, Scotland; in Acadia College, Nova Scotia; in the Universities of Missouri and Michigan. In the Uni-

versity of Cambridge and of London there are courses of lectures on education, but no professorship of education; in the University of Iowa the professor of mental and moral philosophy lectures also upon education; and in various colleges there are Normal departments.

We who are here this hour are participating in a movement that is destined to form a turning point in the history of the educating art; and in this movement there is a complete solidarity of interest. The question chiefly at stake is the ennobling of the teaching profession; and in this question every teacher of every grade has a living personal interest. Nay, more; the interests of every citizen, irrespective of rank or calling, are implicated in this forward movement, for, as Horace Mann has said, "No subject is so comprehensive as that of education. Its circumference reaches around and outside of, and, therefore, embraces all other interests, human and divine."—*Wisconsin School Journal*.

LIFE AND WORK OF DARWIN.

BY GEO. ACHESON, M.A., TORONTO.

(Continued from page 69.)

IN 1871 was published his work on the "Descent of Man, and Selection in Relation to Sex," where he traces man back to a "hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits, and an inhabitant of the old world." Of this book the author himself says: "I am aware that the conclusions arrived at in this work will be denounced by some as highly irreligious; but he who thus denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct

species by descent from some lower form through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction. The birth, both of the species and of the individual, are equally parts of that grand sequence of events, which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion, whether or not we are able to believe that every slight variation of structure, the union of each pair in marriage,