

teachers in the country schools and in the town school. But now, what a change! Perhaps five dollars a week is paid in the country, and in the city \$25. We present this point as the beginning point, to improve the schools of the country. The low

qualifications should be abolished, and none but well trained teachers should be employed in the schools. What if it costs the state twice or thrice as much as heretofore? No money can be so well invested as in the country schools.

## EDUCATION.\*

IT is not quite easy to select a formula that shall fitly express the complete idea of education. The subject is so many-sided, embraces so many stages, may be represented under so many phases, that every effort to give a condensed expression to the notion ends in incompleteness. There is, however, one verse of the Psalms which sets forth two sides of the subject in a very interesting manner: "That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple," (Ps. 144, 12); or, as it is in the Revised Version: "When our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace."

Here we have two aspects of the nature of education, very different the one from the other, yet each of the greatest importance. From the one point of view, education is the developing of the life and being of the thing or person educated; from the other point of view, it is the fashioning and disciplining from without. Both of these conceptions of the work of education are important and necessary; and either without the other would be incomplete. A mere artificial working upon the outside of a man is not education. By such means he may be made into a ma-

chine of greater or less perfection; but the man himself is not truly educated. On the other hand, the mere growing of the man, the coming out of the life which is in him, in a merely natural manner, would be insufficient.

We are here opposing the theory of writers like Rousseau, who attributed all social evils to civilization, holding that if men were allowed to grow up in a natural manner, all would be well. But what is a natural manner? Is it the manner of savages or barbarians? This is nature in one sense; but it is not the way to bring out man's nature in all its fulness. For this, there is need not merely of movement from within, but of influences from without. We might take the first image, that of plants, and say that first we need a higher life imparted to them; secondly, the full and harmonious development of that life; and thirdly, the pruning and training by means of which they may be brought to perfection. Here we have the union of growth and development, on the one hand, with discipline on the other.

In discussing the subject of education at the present time, we have at least the advantage of a general agreement not merely as to the subjects of instruction, but on the general principles of education. However widely we may differ in detail and in the application of our principles, we do not now differ greatly as to the principles themselves, or, at least, as to our starting point. We will now consider

\*The substance of an address by Professor Clark, on occasion of the Centenary of King's College, Windsor, N.S.