

## RELIGION IN SECONDARY SCHOOLS.\*

The volume now before us, by the well-known and distinguished head master of Marlborough College, in England, is both a sign of the times, and an important contribution to the work of Christian education. It is not merely that new difficulties are arising in the way of teaching religion in schools at all; but the old methods are no longer adequate in consideration of the present state of Biblical science. Mr. Bell brings to this work not only an adequate acquaintance with the present state of Old Testament criticism, but a large experience in the imparting of religious instruction to boys and young men—of both of which there is ample evidence in the little volume before us—which we can therefore, confidently and cordially recommend to all teachers and parents who have this work in hand. We may remark, in passing, that secondary education is meant in this volume to include all between elementary education and the universities, that is to say, among ourselves, education in High schools, Collegiate Institutes, and commercial schools, and in England, Grammar or Public schools, middle-class schools and commercial schools.

In the first place, Mr. Bell is quite clear as to the necessity for religious instructions. "The arguments," he says, "for the necessity of religious teaching in schools have been much strengthened of late years by observation of some results of purely secular systems of elementary education in France, and in parts of the British Empire. . . . No system of education has life in it unless it teaches the essential principles of religion, and their bearing on character and conduct. In regard to the time to be occupied and the subjects to be taught, Mr. Bell remarks that the time usually devoted to class teaching on this subject is two hours weekly for not more than thirty-five weeks in the year, and this, he says, in the nine years, from the age of ten to nineteen, would give 630 hours—certainly not too long a time during nine years—70 hours per annum. The subjects that should be included in a scheme of liberal religious education, he says, should be: (a) The preparation for the Gospel, the history of the Jewish Church, the theology and morality of the Old Testament. (b) The preaching of the Gospel, the life of Jesus Christ, His revelation of the Father, and foundation of His Church. (c) The results of Jesus' life, death, and revelation in (1) The growth of the Church in the apostolic age (and later, if time permits); (2) Christian ethics, as shown in the Gospels and Epistles. These subjects, he says, are plainly necessary for all. Other subjects suited to senior classes, and intrinsically important, are (d) creeds, formularies, liturgies; (e) Christian evidences; (f) Some knowledge of the history of religion in England. We may here remark that these subjects, although, as the author points out, not of equal importance, yet are all of real importance, and this to members of all communions almost equally. If, for example, we take the subject, which to some might ap-

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pear as least important, that of creeds, formularies, and liturgies, it will be apparent that it is impossible for us to maintain our position, whether Roman Catholics, Anglicans, or Protestants, without being able to show either that our own creeds and forms of worship are lawfully derived from the original deposit, or that those creeds and liturgies which we reject are not so derived. Only on a clear conviction of these facts can any particular Church justify its resolution to break up the unity of the Catholic Church. In reference to these subjects generally, Mr. Bell remarks: "Experience has shown that it is quite possible to include all the subjects above suggested within the limits of a school programme; and that they can be taught fruitfully, so as not merely to awaken the interest of pupils, but also to supply them with such modest 'aids to faith' as may in some measure prepare them to encounter the difficulties of belief which beset young people at or near the close of school life. It is worth while to spend labour on such teaching; respect, confidence, perhaps even gratitude, will be felt towards a teacher who shows that he has weighed and measured his reasons for belief in that which he offers to teach, and that he is anxious to give some clues for future guidance." The importance of the subject has led us to give more space to this valuable little book than we can ordinarily afford, and we have left ourselves little room in which to describe Mr. Bell's suggestions about method. In regard to these, we may say that no wise teacher will disregard them. "It is full time," he says, "to plead for careful reconsideration of the method of dealing with this important and difficult subject of Old Testament history," and he offers his own suggestions as to the best way of teaching this subject. From this he passes to the period between the Old and New Testament, in connection with which he has some excellent remarks on the Apocrypha. Then he goes on to the New Testament and to early Church history. After this he goes back to the inspiration of the Old Testament and the composition of the book of which it is made up. A series of notes on "Christian Evidences" completes the volume. There can be no question as to the value of this book, especially for teachers of High schools, and parents who have at heart the religious education of their children. They will receive here wise and safe guidance in a work which they have no right to neglect.

## DEATH OF THE DEAN OF LLANDAFF

There passed away on Saturday last, at the deanery, Llandaff, in the person of the Very Rev. C. J. Vaughan, D.D., one of the best known and most distinguished clergymen in the Church of England. Indeed the reputation of the late dean as a scholar and divine was one of almost world-wide celebrity, for it is safe to say that there was scarcely a Churchman throughout the length and breadth of the world who was not familiar with his name. He was born in the year 1816, at Leicester, and was educated at Rugby, and Trinity College, Cambridge, where, like the late Canon Elwyn, he finished a brilliant career by heading the list of the Clerical Tripos and capturing the Chancellor's medal for classics. He

took his B.A. degree at Cambridge as far back as 1838, and a year later was elected to a fellowship at Trinity College. Besides being chancellor's medallist, the late dean was Craven University scholar, parson prizeman in 1836 and 1837, and Browne's medallist for Greek ode and epigrams. Dr. Vaughan was ordained both deacon and priest in 1841, and in the same year was appointed vicar of St. Martin's, Leicester, which living he held for three years. In the year 1844 he was appointed head master of Harrow School, at which school he made a reputation for himself second only to that of Dr. Arnold, of Rugby. When he went to Harrow he found the affairs of that school at a very low ebb, but during the term of his Head Mastership, which lasted until the year 1859, he brought the school into great prominence, and it flourished exceedingly, and grew very largely in numbers under his judicious management. In 1860 he was appointed Vicar, and Rural Dean of Doncaster, and in the same year Chancellor of York Minster. In the year 1869 he resigned the Vicarage of Doncaster to become Master of the Temple Church in London. Here his scholarly sermons attracted large congregations, and his services as a preacher were largely in demand throughout the metropolis. Whilst he was at the Temple a large number of young university men, who had taken their degrees, read with him for Holy Orders, and many of these, notably the present Bishop of Winchester, afterwards occupied important positions in the Church. Dr. Vaughan was appointed to the Deanery of Llandaff by the late Earl of Beaconsfield in 1879, but continued holding the position of Master of the Temple, in conjunction therewith, until three years ago, when he was compelled by failing health to relinquish it. In the year 1860 Dr. Vaughan was offered, but would not accept it, the Bishopric of Rochester, and it is an open secret that on the death of Archbishop Tait he might have succeeded to the highest possible position in the Church of England if he had cared to do so. The late Dean was a Chaplain-in-Ordinary to the Queen and Deputy Clerk of the Closet, a court appointment which frequently brought him in close relationship with his sovereign. He was select preacher at both Oxford and Cambridge at various times, and the author of a large number of books, quite a number of them being different series of sermons and lectures which he delivered at Harrow School, Doncaster, the Temple, and in the University pulpits of Oxford and Cambridge. The late Dean has been held in the highest veneration by generations of Churchmen, and his death leaves a void which it will indeed be hard to fill.

## DEATH OF CANON ARNOLD.

The Rev. Robert Arnold, A.B., Canon of Christ Church cathedral, Hamilton, died at Niagara-on-the-Lake last Saturday evening. He was born at Ballynahinch, County Down, Ireland, on May 12, 1806. His earlier training was obtained at the Belfast Academical Institution, where he laid the foundation of a liberal education. Subsequently at Trinity College, Dublin, he took high honours, and received the degree of A.B. in 1834. Coming to America, he settled in Halifax, N.S., and