

# Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA, MONTREAL, AND WINNIPEG.

Single Copies 5 Cents

## NOTE AND COMMENT

The pledge of the "Pocket Testament League" is as follows:—"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with me wherever I go." An easy pledge to keep and a proper thing to do.

Canada supplies many United States churches with good pastors. Our neighbors, doubtless, need them; but Canada needs them even more. Many of them, we believe, would return to share the toils and joys of the work in their own country. Our vacant churches would do well to look to this source of supply, remarks the Maritime Baptist.

Says the Philadelphia Westminster:—Dr. Gordon Connor, or Ralph Gordon, the Sky Pilot, sails his airship straight toward the haven of eternal rest in Jesus Christ. He is a good pilot. He stands firm at the wheel. He will have no wreckage to mourn, for there are no rocks in the sky. The quiet, unassuming gentleman carries conviction to hearts when he speaks even as when he writes.

The Rev. Dr. W. E. Griffie sends the following note which properly calls attention to one of the great hindrances of missions in the Orient. He says: Ancestor worship has not lacked defenders—generally masculine—who see mainly the outside. Here is what Dr. G. T. Ladd thinks of it. On page 138, "In Korea with Marquis Ito," he says of "this vulgar and degrading superstition": "No heavier curse is put on woman: no subtler form of temptation to lust for man; no more burdensome restriction on society; and no more effective check to a spiritual faith and people of the world than this ancient but unworthy superstition. Even devil-worship is scarcely less cruel and socially degrading." Every Christian who has lived in Japan, China, Korea, and seen the inside of things, says the Christian Intelligence, knows how true this is. It behoves especially Christian women to smite paganism hard—"by the power of the holy cross." Neither Japan nor China will ever be truly civilized till the superstition fades into desuetude.

The outlook in the Prairie Provinces for the crop of 1908 is regarded as very promising. It would seem that, up to the present, conditions generally have been favorable. The fine open fall gave farmers every opportunity to prepare their land for the next season's crop. The winter was remarkably mild, with the exception of some rather severe weather in March, and the considerable snowfalls in March helped to put the land in good condition. Of late the weather has been mild and favorable for seeding, and reports say that the farmers generally regard the prospect for a good crop as most encouraging. Many things may, of course, occur between seed time and harvest to disappoint the bright hopes now entertained, but it is at least something that present conditions are favorable. With the large influx of settlers constantly taking place, a considerable increase in the crop acreage may be expected from year to year, and especially when conditions for preparing the land are so favorable as the present year. If the yield of 1908 should be as good as is now hoped for the total grain crop of the West will no doubt exceed considerably all previous records.

## THE HORIZON OF THE NEWER EDUCATION

And the MacDonald College at Ste Anne de Bellevue, by Dr. J. M. Harpell

The coming together of the philanthropy of Sir William Macdonald and the educational acumen of Dr. J. W. Robertson is an event of which more or less notice has already been taken by myself and others, not only as to its general ethical and industrial expectations, but in its partial effects on the provincial school systems of Canada. Naturally enough, a certain aloofness on the part of the public and a professional dubiety on the part of some of our educationists, are still in evidence, as to the final outcome of the enterprise these two gentlemen have been engaged in for the last five years or more. There is still some fear that Sir William's millions may not realize a return of permanent results in behalf of the community at large, the system to be established being in danger of turning out a castaway, as other school projects have, in an age when hobbies come and go, change upon change. And whatever may be the groundlessness of such suspicions, no one will surely say that it is time wasted to institute an enquiry, along a philosophic line, if for no other purpose than to set the public mind at rest, regarding the scientific stability or empirical instability of the paedieutic methods and industrial training in vogue at Guelph, and even now at their inception near St. Anne's de Bellevue.

• • •

The penalties of isolation no longer hang over the Macdonald Institute at Guelph or the Macdonald College at St. Anne's, since the former has been duly recognized by Ontario as the provincial centre for the preparation of specialists as manual training teachers, and the latter has been entrusted with the training of teachers for all the Protestant schools of the Province of Quebec. Both of these institutions are at least, in posse, public institutions, if they are not actually so; and consequently there can be no discourtesy in venturing upon a critical examination of their claim to be schools of what some have been calling, for lack of a more appropriate name, "the newer education." The teacher is the making of the school—the embodiment of its pedagogic energy; and, if teachers are in time to come from the Macdonald College to take charge of the thousand or so Protestant schools in Quebec, with a modernized pedagogic guidance in their hand, and with no others to compete with, it surely falls as a duty upon the communities where such teachers are to have welcome, to learn wherein the new methods of imparting instruction and moulding character differ from the old,—with the conviction, let us hope, that educational values have more to do with the inauguration of altered paedieutic methods than professional caprice or personal enthusiasm. So immobile have some of us become within our straitened horizons that such a conviction may never come but with tangible results—which means that it will never come to some of the older of us on this side of time, since generation will have to follow generation before this so called pedagogic innovation can give evidence of results that may be computed by tangible ethical and industrial effects in the com-

munity. An article has lately appeared in the Teacher's World which tells us what the Macdonald Institute has stood for, within the past five years, and the most of us know how far the manual training, the nature study, and school gardening courses of the Macdonald-Robertson origination have proved successful addends to the ordinary school course, at the hands of its graduates, in face of a discouraging apathy and a wrong estimate of educational values. But these are evidences that may be made to read in more ways than one. They are not evidences of a visible ethical or industrial uplifting, as some will say, of the community. Besides, there have been so many new-fangled notions urged upon us of late—methods pleasant to the eye and seemingly to be desired to make children wise, which have only proved to be a hindrance, that one had better hasten slowly in accepting more of them! Nay, the faith which Sir William Macdonald has in his insight as the executor of his own estate, and the faith which Dr. Robertson has in promising him a commensurate return for his investments, have moved the teachers and parents of Canada only in part to favor the new movement,—limited as is the educational horizon of the latter, and routine-encased as are too often the former, with the highest possible examination percentage of marks to be placed on record as evidence of the tangible results of their own prowess as pedagogues and the efficacy of the methods that have been handed down to them as a warrant from the centuries. There is therefore nothing left us as proof of the wisdom of the millionaire and his co-adjutor, save the scientific basis of their venture, rendered possible as that venture has been by wealth saved from being squandered in the conventional show and engrossing luxury of the times, to the possible uplifting of those of the generations to follow, on to the plane of self-help.

• • •

The Macdonald Institute of Ontario stands as the fore-runner of the Macdonald Institute of Quebec. The latter, when finished and in full operation, may be taken as a means to the end of maturing Dr. Robertson's educational ideals to the limits of his educational horizon in behalf of the rising generation. The enterprise is in every sense a legitimate one. There is about the exploitation no betrayal of the fundamental principles of the old or the new education. And, when one has compared the limits of Dr. Robertson's educational horizon with the limits of the horizon of education itself as an art and science, he may then, indeed wisely and well how far the one has its warrant from the other, and what there is within both for the child, the citizen, and the state.

• • •

It is no unusual thing for men to wonder why humanity has been debarred from solving scientifically the mystery of the world beyond—for men, too, who would reduce the knowing in a this-world area of phenomenon to a circle of personal ambition in the acquiring of wealth. Education has been defined as the criticism of life—the attainment of a culture which climbs from experience to experience, to the widening out of our horizon of life to the limits of our developed and developing faculties of body, mind, and soul. And, if such is to be