

ENGLISH REVIEWS ON ELEMENTARY SCHOOLS.

THE last number of the *Westminster Review* contains a highly interesting article on the question of overpressure in Schools. An investigation has taken place by Government officials which brings out the startling fact that headache is becoming exceedingly prevalent amongst children, whose young brains ought to be as free from such a trouble as their limbs from gout. The eminent physiologist, whose observations form the basis of the article in *Westminster*, considers this phenomenon as indicative of such a disturbance of the nervous system of the victims of overpressure as bodes ill for the next generation. The seeds are manifestly being generally sown of grave brain disorders. The custom of taxing children indiscriminately, delicate and strong, well fed and ill fed, sensitive and dull, quick witted and slow, with lessons to be mastered at home, is condemned as highly injurious to all except the more robust, and even to them is pronounced a source of risk. The *Reviewer* goes on to consider the moral effect of the State assuming the duty of the parent in educating children, and declares that "the compulsory education of the children has resulted in the deterioration of parents." He shows that the substitution of a "legal obligation" for a "moral duty" has depraved the consciences of parents, and the report prepared for the Education Department sets forth that "the success of the Education Act has diminished the sense of parental responsibility." We are in full accord with the *Reviewer* when he says, "Paternal government soon becomes tyranny and in this country we are in danger of a tyrannous rule of law in every department which will put an end to the freedom of our institutions, which was once our boast. * * * You cannot educate children in any true sense in your schools, the more the State deserts its old role of securing freedom to all to do what they choose, and performs in the new character of having a finger in every pie, the more it will be called upon to interfere." This we are finding out in Canada. The old British pride in personal independence is gradually being lowered in tone. Society fears instead of crushing out the audacious tribe of social and ecclesiastical tyrants, who wish to dictate even the diet and devotions of their neighbours. So low has fallen the manliness of our people, that they quail under the rod of fanatics, submitting without a murmur to a form of social and religious tyranny as insulting and as degrading as any oppression from which their forefathers bled to be free. Another leading *Review*, touching the same question, states that the whole force of evidence and the authority of experts goes to show that there has been a very serious decline in morals since the State assumed the parental task of educating the young. That is not debatable, the growth of juvenile crime has been appalling since the last generation. The growing distaste for labour in any form, the determination to get a living for nothing, as it has got an education for nothing out of society at large, is one of the most alarming features in modern life. Certain appetites grow with what they feed upon. Give a youth all he needs without requiring him to work and he will expect his life-wants to be supplied on the same terms. The State in teaching prospective parents that part of their burthen as parents will be borne by the State, is teaching them that other parental burthens may also be un-

loaded on to the State or society. The *Westminster* shows that the money belief to the poor by State aid education goes chiefly into the pockets of capitalists, for wages are less and rents more because of the assistance given by the State towards maintaining a family by its assuming the educational part thereof. That is demonstrable. We thus get this fact, that the great bulk of the taxes levied for education of the poor goes into the pockets of the rich! The economic law which produces this result is as certain in operation as that which causes water to run down hill. Besides this, there has been withdrawn the most ennobling stimulus to industry and self-denial for the purpose of securing education for the children, thus relaxing one of the happiest of all domestic bonds, as the children are less cared for, less thought of, and the rising generation know that they owe no gratitude to their parents for their education. Verily the prophets were indeed false ones who a few years ago proclaimed that State Schools would close up State prisons, and the machinery of justice fall out of gear for lack of use!

The *Churchman* takes up the same parable in exposing the utter failure of secular education to improve the morals of the people. It says, "That education will not cure intemperance we have abundant proofs, both from philosophy and experience." The force of that can only be judged by considering the relation of intemperance to vice and crime. Secular education advocates would do well to consider what "philosophy and experience" and the consensus of education authorities proclaim, which is that secular education is powerless as a moral agent, that it merely gives vice and crime new powers, that it has depraved the conscience of parents, and that society is supporting godless Colleges and Schools is preparing the way for moral anarchy and social disorder.

RECENT EPISCOPAL APPOINTMENTS.

THE general tone of the Church press and of that section of the press which with more or less intelligence and more or less Christian feeling, discusses Church affairs, is decidedly favourable to the elevation of Dr. King and Dr. Bickersteth to the sees of Lincoln and Exeter, and the translation of Dr. Temple from Exeter to London. Dr. Bickersteth had only just been installed Dean of Gloucester, when "as a further mark of favour," as our Mason friends say, the favour in this instance being, however, that of the Crown, he was placed over the diocese of Exeter, where in the last generation reigned the great opponent of the school to which the Bickersteth's as a family have been long attached. For a Diocese to have in succession a Philpott, a Temple and a Bickersteth, must be a very striking object lesson to southern Churchmen. Perhaps Mr. Gladstone saw a certain fitness in things, in following up a High and a Broad ruler with a Low one, though we must apologise to the new Bishop for using a word which has come now to be felt as a reproach even to those to whom it is applicable as a party title. We regard all three appointments with satisfaction. The outcry against Dr. Temple, raised because of his famous article in "Essays and Reviews," an article which would not to-day raise any such storm, shows that it is possible for a deeply pious mind to hold speculative views in regard to the divine procedure as revealed in Scripture, without any lowering of spiritual vitality, or imparting a tendency to regard the

clearly revealed verities of the Christian faith with indifference. The mind and the soul often move in different orbits. The soul may rest at peace upheld on the bosom of the deep waters of faith, while the mind may through the void space of speculation, range like the dove, ever returning after its vain search for rest or life outside the Ark, the Church of God. It is only in the cages of sects and parties that the soul and the mind are chained, and their wings clipped to keep them from exercising the heaven born, instinctive love of freedom and air.

Dr. Temple is an able ruler, he is "a statesman," he will keep his house in order without oppression, he will keep it at peace without sacrificing his authority. He will have some foes in those few who love strife, as by strife alone can they ever hope any degree of prominence. We, in Canada, have the same class, their noise and activity being in inverse ratio to their usefulness. These persons would be reduced to their natural condition of obscurity and silence but for their craft in wearing a cloak, which all honour, and which we forbear to rend even in exposing the falsity of its wearers. Dr. Bickersteth is, as we have said, an Evangelical, which neither means that he is ashamed to mention the word Church in his pulpit, nor that he is a member of a little coterie whose delight is to humiliate the Church and glorify the sects, nor that he is without natural affection towards his brethren in Christ, whose pride in the Church is greater than his own, or whose "views" are not those he holds on controverted points. That is, he is a genuine Evangelical Churchman, and does not carry the name to hide a malignant disposition towards those who prefer to be styled "Churchmen," without a ticket designatory of party or species being hung upon them like the card on a prize rooster at a poultry show. Dr. Bickersteth is said to be a poet, that depends on what we regard as poetry. The author of "Yesterday-To-Day and For Ever," has no doubt "the accomplishment of verse." Dr. Bickersteth will rule Exeter lovingly and loyally. The elevation of Dr. King, the eminent Regius Professor of Theology at Oxford, to the see of Lincoln, is an endeavour to fill the gap made by the retirement of that great Prelate, Dr. Wordsworth—*clarum et venerabile nomen*—a name which will loom largely in history. Dr. King is honoured by the vehemently spiteful attacks of a few low papers whose vulgarity is a scandal to the Church, but whose influence is as low as their tone. Like Dr. Bickersteth he may be said to have been "born in the purple," being the son of the late Archdeacon King. He became Chaplain of Oundle Theological College in 1858, and was afterwards its Principal. While there the College was attacked by "a little clique" such as Mr. Rainsford denounced, by men who seem to have a sort of mosquito delight in spending their lives in giving annoyance. It is said of Dr. King, "To know him is to love him, to be with him is to recognise his saintliness, to sit at his feet is to be elevated to a higher sphere of thought than the majority of teachers raise a man." Dr. King represents the higher scholarship and the deepest fervent piety of the Church; Dr. Temple, its comprehensiveness and ruling capacity; Dr. Bickersteth its "sweetness," love, and refined gentleness, if not its full "light." No other organization on earth could find three men equal at all points to our Bishops of Lincoln, London and Exeter. God bless them, and make their episcopal course to be a shining light of wisdom and goodness and strength to the Catholic Church of our fathers.