

in keeping the Indians in pauperism, and fighting them when they broke out of the Reservations. Less than \$5,000,000 a year will provide schools for all the children of school age. With necessary reduction of figures the same argument holds good for Canada.

LORD ARMSTRONG, the inventor of the Armstrong gun, joins the loud chorus of English educators and thinkers in declaring that the fault of the British system of primary education is that it endeavors to give instruction in knowledge rather than to train the faculties. "A man's success in life," says Lord Armstrong, "depends incomparably more upon his capacity for useful action than upon his acquirements in knowledge." Therefore he thinks that the Primary Schools should not only teach reading, writing, drawing, and arithmetic, which are all means to an end, but that they should train and develop the hand, the eye, the ear, the memory, and the powers of judging; and that the physical well-being of the child should be as dear to the teacher and as much regarded by the system as the mental. The fact is that the different organs and faculties classified as physical and mental are so related to each other, so interdependent, that no system of education which neglects the one can be fully successful as to the other, nor can there be any systematic training of hand, eye, and ear, without some corresponding mental development. From these facts must be evolved the true basal principle which should govern all industrial training in the schools.

"OBSERVER," in *Toronto Globe*, observes that "women everywhere are born smugglers." A contemporary in another city mends the statement by intimating that "every man, woman and child is a natural, born, smuggler." Now, we are glad to believe that many men, women, and children, are too honorable, and understand too well the duty of a good citizen to the State, to evade the customs, or any other law. The subject is one, however, on which there is great need of moral instruction, and it is no unimportant part of the duty of the good teacher to educate the intelligence and conscience of his pupils in such matters. It is an indubitable fact that very many men and women, who would not defraud a neighbor for a right hand, do not hesitate to defraud the State by smuggling on occasion. The smaller the sum involved, the meaner the act of dishonesty. We are no friend of high tariffs, and believe one of the strongest objections to them is the temptation they put in the way of the weak and uneducated, and the lowering of moral tone which results. But disapproval of a law is no excuse for its underhanded evasion. An occasional talk with the school-children on such matters may be made a valuable means of improving the national character of the coming Canadian.

THE recent expulsion of two students of the Trinity Medical School, of Toronto, for disgraceful rowdiness at a public meeting in connec-

tion with the re-opening of the College, will be approved by all teachers as an act of righteous discipline. The query suggests itself whether these young men might not have been saved the lasting disgrace, were it more clearly understood that no such ungentlemanly conduct would be tolerated in any of our colleges. Too often, we fear, students of the rougher sort get the impression that their violations of good manners, and even of public decency, will be overlooked as mere ebullitions of animal spirits, justified by immemorial college custom. Cornell University has just set a good example in this respect. President Adams, in his annual address to the students, told them that one of the rules of the institution had been changed to read as follows: "Students found guilty of intoxication, gambling, or gross immorality, or of any interference with the personal liberty of any student, will be removed from the University." This rule, he warned his hearers, would be enforced. If the Faculty found evidence that students had violated it, they would be expelled. "I speak," he added, "with precision and emphasis. We are not to be misunderstood this year."

DISCUSSING the question of corporal punishment in schools, an exchange maintains that "the moral degradation which to the adult mind results from corporal punishment has for most children no existence until the idea has been carefully instilled into their minds. They are alive to the physical pain, but beyond that they are seldom likely to go until they have been taught that a blow is a disgrace; and much of the talk about treating a child like an animal is fully nine parts sentimentality. A child is an animal to a great degree, and must be treated as such until age awakens the susceptibilities which distinguish the human from other animals." This is a good example of a specious kind of reasoning which refutes itself. In the first sentence, the idea of moral degradation is said to be the result of education; in the last it is said to be awakened by age. Which is the truth? Both, no doubt. And does not the child in whom this sense of the moral degradation connected with corporal punishment exists, whether by reason of age or of instruction, stand on a higher plane of moral being, than the one who is "an animal to a great degree?" If so, is it the office of the true teacher to minister to the moral degradation, or the moral elevation, of the children under his training? Follow out this thought and see whither it leads.

Educational Thought.

As in statesmanship, or a pastorate, the man determines whether the work done is efficient and beneficial, so in a school the teacher is necessarily the chief factor. If he is lacking in ability, fitness, thoroughness, no code, or examination, or aught else, can make the school successful.—*The Freeman.*

THE college is not designed to make masters in all departments of study. Its object is to train the mind and spirit—the whole man, and so fit the student to enter with success on any special course

of study. Dexterity may be cultivated by repeated movements of the same kind. The nimbleness and toughness that qualify one to deal with varied difficulties and duties must come from varied and regulated practice. Perhaps, after all, society is suffering more from the want of general, than special education. We need common sympathies among educated men; we need these sympathies, especially between members of different professions. We need the habit of broad thinking, and open sympathy, with all learning. We need the interest in cultivated intellectual life that shall be counted as having as real value as success in professional life. We need to cure the conceit that leads men of eminence in one line of study to despise the zeal and be indifferent to the excellence of such as are devoted to other lines. For all this I know of no better means than a course of what is called liberal education. I believe it to be, when the proper elements enter into it in proper proportions, the best method for training students for the greatest usefulness in the general pursuits of life and for the highest success in special study. Let us avoid the error of supposing that we are making a university, simply by multiplying schools and courses. The university will come in its time. When society is ripe for it, it will appear. As the best preparation for that time, let us make the college as efficient as possible. If we are true to it its success will lead inevitably to the higher development of education.

SHOULD not the study of art occupy a larger place in the college course? The true nobility of life depends very much on the exercise of the finer sensibilities of the soul. We may rest assured that the spirit of this busy age will not always reign supreme. There will be a reaction. The poetry of living will again assert itself. Thought will not find its highest exercise in disentombing and comparing the skeletons of former life. The tastes, the instincts, the sentiments of the mind will clothe actual life with grace and beauty and men will feel that to live is to live with the world as part of this present cosmos with all its order and beauty, and to be channels whereby its present life shall manifest itself in its highest forms. Something better than the æstheticism of the ancient Greek should come upon man under the influence of nobler conceptions of the universe and broader views of truth.

PERMIT me to mention one other element that ought to be found in a system of truly liberal education, that is moral education. By this is not meant instruction in the principles of morals. This is valuable, but experience too frequently makes it manifest that it is not moral education. This is the education of the moral nature. We carefully arrange our curriculum in order to promote the most natural development of the intellectual faculties. Is it not just as much a part of education to develop and strengthen the moral faculties and sensibilities? The excellence of life must depend on these attributes. When our methods of education are chosen in utter disregard of this vital fact, we are doing violence to nature. I am convinced that this question of the right education of the moral sensibilities and affections is paramount to others in the educational sphere. Thinking men will see this more and more clearly. Surely, though it may be slowly, it will be accepted that intellectual gifts, however highly they may be cultivated, are but a small part of man's endowments—that something more than knowledge and mental power is needed to constitute a truly noble man—that though one should be able by his chemistry to read Sirius as a book held in his hand, and by his calculus weigh the mountains as in his scales and the hills in his balance, yet if he be destitute of the finer sensibilities of the heart and the graces of life, he is really ignoble, when compared with one who has all the powers of his nature, touched by sacred truth, attuned to celestial harmonies here in this earthly sphere. The time will come, I am persuaded, though we may not live to see it, when something better than the discipline of soul, attempted by devoted servants of the church in the middle ages, with a commendable purpose, but by mistaken methods, shall be accomplished, and men shall see that the realization of the ideal set before us in that Divine Discourse on the Mount is the highest glory of man.—*Rev. A. W. Sawyer D.D., L.L.D.—Address at Acadia College Jubilee*