

affects, are indispensable to any efforts worthy of commendation. Dr. MacVicar stepped aside from his subject to denounce the cheating, lying and hard dealings of the time, the want of truthfulness and integrity in the community. Whether the lecturer thought that the body of teachers before him were specially addicted to these vices, or in need of warning did not appear; it is only to be regretted that his remarks on this head, certainly not deficient in energy of statement or truth of fact, could not reach the ears of those to whom they would do the most good.

Dr. MacVicar concluded his paper with the following lines from Tenyson's "Cenone":—

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for), but to live by law,
Acting the law we live by without fear;
And because right is right, to follow right
Were wisdom in the scorn of consequence."

which are printed in prose form, and without the inverted commas, which modest writers usually employ in embellishing their productions with quotations.

The speech of Dr. Dawson on "Retrospects and Anticipations" was a masterly historical review of Education in this province. The lecturer admitted but did not regret the separation between the two races of this province in the matter of Education. Each could in that way best develop their own interests. This separation he regarded as but a feature of the antagonistic ideas of the age, prevalent all over the civilized world;—liberty and expansion of thought on one side, conservatism and authority on the other. The lecturer showed this separation existing as regards our Councils of Public Instruction, our Normal Schools, and our Universities and thought it might still go on and effect a change in the inspectorships and other matters where now there was unity. Referring to the subject of Education generally, the lecturer spoke of the infinitely complex nature of the human mind, and the utter impossibility of arriving at a thorough acquaintance with it. In this respect the lecturer modifies the statements in Dr. MacVicar's paper on the same topic, clearly and succinctly. The doctrine—Man an Automaton—he combated in its exclusive sense, and urged all teachers to attempt the development of that which was high and noble in humanity, so that the soul might be lifted above the condition of mere automata into the pure, untainted region where God and Truth forever dwell. Dr. Dawson's effort confirmed his reputation as not only a clear and able thinker, but a master of the art of persuasion; his eloquence struck us as unusually brilliant.

As regards the general management of business by the Association, we would venture to suggest that a considerable improvement might be made in the direction of parliamentary decorum. There is no reason why teachers should not be as well acquainted with the ordinary rules of order as other assemblies of a kindred nature. Again we hope that, seeing the next Convention is to be held in Montreal, much better preparations will be made for the reception of visitors; Quebec failed in this respect, although not so much from lack of heart as from lack of head.

This late Convention has, we think, done good in making teachers more intimately acquainted with each other, drawing together town and country, and affording opportunity for interchange of thought in an informal way, for which, thanks are due the fog. Several great and vital questions were discussed at this Convention, and a spirit of much earnestness exhibited, and it is to be hoped that efforts to improve or to inaugurate an educational system for this Province will be continued, until the end be accomplished. A renovated educational system we sadly need; talking alone will not bring it about; earnest doing will. Establish such a system and it will surely grow; it will grow into a great tree, a thing of wondrous beauty, and its leaves will be for the healing of our nation!

"TENDENCIES OF PROTECTION."

My fellow contributor "Argus" has got himself in a fog. There is nothing surprising in this. Still it is sad. It is no doubt a melancholy fact that Herbert Spencer does say "the exchange of commodities which free trade promises so greatly to increase will *ultimately* have the effect of specializing, in a greater or lesser degree, the industry of each people." The missing link in "Argus'" train of reasoning is this one word in italics ("ultimately"). Herbert Spencer's philosophic mind grasps at once, with prophetic vision, the ideal state, and while indicating clearly enough the process of development "of separate functions assumed by the local sections of each nation," jumps at once to the end and aim of all such functional development,—the universal brotherhood of all nations upon earth.

It cannot surely be called uncomplimentary to conjecture that "Argus" hardly yet reaches to the full stature and comprehension of as great and pure a mind as Herbert Spencer, whom he very properly styles *the* English philosopher. Yet, with an equal sense of imperfection, it may be permitted to indicate some points plainly at variance.

"Argus" merely perceives that men, so far, are only awake to the fact

that diversity and development of function *within* a nation do tend to the prosperity of that nation, and give an added opportunity to national selfishness to distinguish itself by doing weakly and imperfectly what could be better done under more favourable natural conditions by some other nation. This falls far short of Herbert Spencer's grander ideal of *all* the nations viewed as one man with each different power and faculty, as infinitely diversified as are the powers and faculties contained in each individual, making one consistent and perfect whole interdependent and interactive.

Further, because by means of every transit and the constant interchange of thought between man and man, and nation and nation, inventions can be readily filched from other nations and individuals, it does *not* follow that to so filch and appropriate the brains of others is a virtuous act; nor yet that nationally to protect the thief in his ill-gotten gains, by prohibitory or protective tariffs, is the sure road to moral rectitude. Herbert Spencer doubtless saw those difficulties in the way of a protective tariff, and therefore did not favour it. He saw also that eventually this evil, like many others, would work itself out; that the natural laws of trade would frustrate the final and lasting success of any such scheme, and that in spite of diversity of function within a nation, or perchance because of it, free trade, free exchange of commodities, the extinction of expensive bad works by an influx and efflux of good work well and cheaply done wherever found, would become a matter of voluntary choice,—that is, of course, *ultimately*, when man's inherent selfishness had struggled long enough to bring good out of evil, and convinced itself of its entire impossibility.

It is quite true, as "Argus" perceives in his foggy way, that improved means of communication have made it easier to convey raw material, (such as sand in New Jersey for making stoneware,) to Brantford or St. Johns to manufacture there; but, then, that does not at all controvert the fact, that if it were equally well manufactured in New Jersey the freight on the manufactured article would be less than on the raw material, and this stoneware could be sold at less cost, and therefore in greater quantity, in the aforesaid Brantford or St. Johns.

It *is* true, as "Argus" again dimly perceives, that "the printing press, the steam-engine and the telegraph operate so as to diffuse inventions and improvements, so that each new one quickly becomes the common property of all civilized nations"; but that does not justify these civilized nations in using this acquired knowledge in a way that is *not* wisdom, by producing the same things less perfectly at greater cost, and taxing themselves by protective duties to cover the extra outlay of the devoted men who kindly consent to manufacture if thus guaranteed a profit at the expense of the community.

In viewing crude notions of political economy, as embodied in protective theories, one is always painfully reminded of the ostrich hiding its head—the intellectual part of it—in the sand, with the forlorn hope that because it has blinded *itself*, it has produced a similar state in those who differ from it, in their views as to whether it should live or not.

A more careful perusal of Herbert Spencer's works will convince "Argus" that there are not many points to which that English philosopher remained oblivious. He seemed well aware that the slow process of evolution in trade matters as well as in other things would be a necessity to men so long as they were guided by rampant self-interest; for only the experience that national laws are dead against self-interest, and altogether in favour of progress by each man and each nation serving the other, can lead men eventually to a higher creed and a higher life. That enlightenment, invention and extended means of communication would at first be grasped as an inevitable concomitant and constituent of "progress" in selfishness did *not* escape his notice. How could it, when it is still so prominent that even "A Scottish Student," in humble, softened phrases, is painfully compelled to point it out? It may be mere idle curiosity, still it would be interesting to learn what "Argus" can teach "A Scottish Student" on the vast and noble subject of fines and penalties upon the man who shall dare to choose from the products of the world the goods or tools which best aid him to do good works for his fellow-men; and why really good and useful hand or brain labour should require "protection" other than its inherent usefulness supplies.

"Trade Reform."

JEWISH REFORMERS.

Is the unity of the Jewish religion in serious danger? Is the once deep-founded veneration for its rites and ceremonies on the decline? Are the preaching of its Rabbis, and the prayers of its congregations, losing any of their ancient force and vitality? All these are questions which the signs of the times and the every-day conversation of the world render sufficiently important to demand some earnest attention and enquiry.

There has existed now for some time a party, gathered mostly from the Hebrew communities of Germany and from the more populous cities of the New World, claiming the high-sounding title of Jewish Reformers. Poland, too, has contributed a considerable *quota* to this Quixotic contingent, which, consisting as it does of a number of young Jews whose parents were undoubtedly orthodox in their own country, find, like the Irish people, their hearts and souls expanding under the richer and more genial influences of American institutions. Some outlet for this exuberance of feeling must be found, and here