

original American novel. And thus literature in America suffers most from the present state of the law.

THE PULPIT AND THE PEW.—Mr. Haweis, the clever and eccentric London clergyman, has been writing in the *Contemporary Review* on the subject of preachers and hearers. "There are two facts," he says; "(1) Intelligent men refuse to take holy orders. (2) Intelligent men refuse to attend Church. The reasons are obvious and related," he says. "Intelligent men won't sit in the pew because intelligent men won't stand in the pulpit." This is a good example of the cut and thrust manner in which a great many persons endeavour to explain the phenomena of the age in which they live. A very slight amount of reflection might show them how imperfect is their diagnosis of the complaint and how shallow is their explanation. We might set down, as antithesis to Mr. Haweis's statements, the following: (1) A great many intelligent men (if also a few others) do take holy orders; and (2) a good many intelligent men do occupy the pews in our churches. And these statements would be quite as true as the others. But it is not in this slap-dash manner that these great problems are to be dealt with. The religious and ecclesiastical phenomena of the age are contradictory and perplexing; but they have always been more or less of the same character; and, if they are more complex in our own days than in some earlier times, this is a natural and inevitable result of the civilization in the midst of which our lot is cast. It is something, however, to recognize that the religious well-being of the community does largely depend upon the education and ability of the clergy; and it is well that the attention of the laity should be turned to this subject. There are two things which might well receive more attention; (1) The selection of men before their training begins, and (2) their actual education. We see that the Presbyterians are insisting upon their ministers having an arts degree before they proceed to the study of theology. How many of those who are ordained among ourselves are graduates? What is the length of the period of ministerial preparation among ourselves and other Christian communions in this country? These are questions worth answering.

DEATH OF THE DEAN OF MANCHESTER.—The death of the Dean of Manchester (June 10th) removes a very remarkable personality from the ranks of the English clergy. Dr. Oakley was pre-eminently unclassable. With an ardent love of truth, of liberty, of ecclesiastical order, of human nature, he was a man of strong principles, which, to many of his neighbours, often seemed contradictory and irreconcilable. Like many Oxford men of his period, he was a devoted admirer of Mr. Gladstone; but, unlike most of them, he was a thick and thin admirer. Mr. Gladstone had only to make a strong assertion and Dean Oakley was ready to repeat it. Mr. Gladstone had only to contradict himself and his disciple readily and heartily did the same. He was naturally a Maurician, with a taste for decent or even dignified ritual; but he never became either latitudinarian or ritualistic; although he was an energetic defender of both. From 1867 to 1881 he was vicar of St. Saviour's, Hoxton, and his beautiful church and service made an oasis in that great east end wilderness. Since 1881 he has been Dean of Manchester, where he was much honoured and loved. Few men had more friends and fewer enemies.

EDUCATION.*

It is not quite easy to select a formula that shall fitly express the complete idea of education. The subject is so many-sided, embraces so many stages, may be represented under so many phases, that every effort to give a condensed expression to the notion ends in incompleteness. There is, however, one verse of the Psalms which sets forth two sides of the subject in a very interesting manner: "That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple," (Ps. 144, 12); or, as it is in the Revised Version: "When our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace."

Here we have two aspects of the nature of education, very different the one from the other, yet each of the greatest importance. From the one point of view, education is the developing of the life and being of the thing or person educated; from the other point of view, it is the fashioning and disciplining from without. Both of these conceptions of the work of education are important and necessary; and either without the other would be incomplete. A mere artificial working upon the outside of a man is not education. By such means he may be made into a machine of greater or less perfection; but the man himself is not truly educated. On the other hand, the mere growing of the man, the coming out of the life which is in him, in a merely natural manner, would be insufficient.

We are here opposing the theory of writers like Rousseau, who attributed all social evils to civilization, holding that if men were allowed to grow up in a natural manner, all would be well. But what is a natural manner? Is it the manner of savages or barbarians? This is nature in one sense; but it is not the way to bring out man's nature in all its fulness. For this, there is need not merely of movement from within, but of influences from without. We might take the first image, that of plants, and say that first we need a higher life imparted to them; secondly, the full and harmonious development of that life; and thirdly, the pruning and training by means of which they may be brought to perfection. Here we have the union of growth and development, on the one hand, with discipline on the other.

In discussing the subject of education at the present time, we have at least the advantage of a general agreement not merely as to the subjects of instruction, but on the general principles of education. However widely we may differ in detail and in the application of our principles, we do not now differ greatly as to the principles themselves, or, at least, as to our starting point. We will now consider some of these principles, and first, those which are universally recognized, and then those which, although not universally recognized, seem to us to flow out of the primary, self-evident principles.

First of all, then, *education should be carried on upon scientific principles.* This is a point upon which all men really agree. They may not all, at once, accept the terms in which the principle is put forth; but this is from a misunderstanding of their meaning. They do in reality hold the truth which is expressed. When religious men, for example, allow that there may be an antagonism between religion and science, they are committing

*The substance of an address by Professor Clark, on occasion of the Centenary of King's College, Windsor, N.S.

a double error. They are offending against science, which is a servant of God, and they are offending against religion by allowing it to be supposed that science can ever harm the faith.

What do we mean by science? We mean knowledge, right knowledge, knowledge which is not gained in a tentative, haphazard manner, but by careful induction of facts. We mean knowledge which is careful, systematic, and approximately complete. We mean the kind of knowledge which seeks to ascertain all the qualities and properties of the thing investigated, and all its relations. Now, to whatever object this method of inquiry may be directed, it is quite obvious that it is doing God-like work. Whether it is investigating the earth upon which we stand, or the plants which grow upon it, or the living creatures which live and move upon its surface, or the starry firmament, or the nature of man, or the nature of God, its generic name is science, and it is the handmaid of man and of God, of intellect and of conscience.

Now education must be carried on in a scientific spirit, unless we think it better to walk in the twilight of guess work, instead of such light of truth and fact as we may be able to attain to. If we are training a plant, we take into consideration its peculiar nature. If we are taming an animal, we consider the qualities and powers of each animal. And it is the same with man. Our education will be successful and profitable just so far as it recognizes the potentialities of the beings educated.

We do not, of course, mean that education is to be suspended until we are thoroughly acquainted with the nature of man. Rather shall we educate as far as we do already know, and, in educating, gain fresh knowledge, and then again make use of that increased knowledge in our work. But it must be recognized that we are better equipped for the work of education the more completely we are acquainted with the subject to be educated.

And here, too, we must remark that we by no means look back with disdain upon those older methods of education in which there was little or nothing said or thought of the scientific character of education. Among the greater educators of earlier times there was an unconscious science, there was an educational instinct, there was the imitation of methods which had been learnt, consciously and unconsciously, from experience. We have no sympathy with those leaders of the present who are ever "slurring the days gone by," any more than we have with the priggishness which sets up for knowing everything, as though no one had known it before. It may be that often the man who acts under the influence of a science which is not recognized as such, does the best homage to that science; yet it will not be denied that every work has its science, has its first principles, and in the conscious recognition of those principles we have the best assurance of the hopefulness of our work.

(To be concluded next week.)

AFRICA.

The importance of the treaty concluded between Great Britain and Germany respecting their respective boundaries in Africa is beginning to be recognized. And this recognition comes not merely from the bellicose Jingo who is for running up the Union Jack on every available elevation throughout the world, but also and more emphatically from the Christian, the philanthropist, who recognizes the obligation to carry civilization into the dark places of the earth, and on the part of the Church to carry the Gospel, which is the living principle of all true human civilization.