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SERMON BY THE ARCHBISHOP OF CANTERBURY.

HEADMASTERS' CONFERENCE, JANUARY, 1898.

THE Primate selected for his text
Hebrews v : 14.

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

He said : This verse puts very briefly that which runs through all the Bible, and which is absolutely necessary as the principle upon which all perfect education must be based. This verse tells us what is the real education of the conscience. In all education there is of necessity implied beforehand a certain faculty, which of course varies from man to man, and requires in some degree a different treatment in different individuals ; but, nevertheless, the general character of this faculty is such that it is possible in all cases to lay down general rules by which the treatment of the faculty must be governed, if it is to be properly cultivated and developed, and all of those who are engaged in education, in some degree, either greater or less, learn this fact, and have proceeded, partly by a spirit of instinct, and partly guided by the traditions of their own education, upon lines which it is not very difficult to lay down. Educators do not need that the broad principles of education should be taught to them, although there is very great difference in the application of those principles ; and

sometimes it happens that even those who have been engaged in education do not quite see the full force of those very principles upon which, nevertheless, they are acting. Now in all education it is admitted at once that there is a difference of importance in regard to the different faculties that have to be educated. We admit without any question that there are higher and lower faculties. We do not consider that the faculty by which a boy learns to play a game is quite the same as that by which he learns some scientific subject. We speak of the one as very much higher in its own nature than the other, to say nothing of its greater utility ; and so, again, among those studies which belong to the higher faculties, there are certain studies which are more important than others, and rank higher, both in their own nature and also in the general effect that they have upon the human being. But amongst all these, I suppose no one will now question, or, at any rate, certainly no Christian will question, that the highest and most important is the conscience. The education of the conscience is the most important subject that can possibly engage the attention of those who are studying what education ought to be. There is a faculty implanted in every man from his very nature, the possession of which is ex-