

well as the how, of the work in which they may be engaged."

The Duke warns us against the notion that higher education, necessarily, in any degree withdraws a man from the ranks of manual labour. "We ought," he says, "to guard against any idea that there is anything more noble, refined or respectable in the labour of a clerk, who sits behind a desk, than in that of an artisan, who works in a factory or in the mine. On the contrary, we ought to inculcate the ideas in the minds of every one of our young men that a good, sound and practical education, extended far beyond the years of his school life, is just as necessary for the man who works in his shirt sleeves as for the man who works in a black coat. We want to guard against the impression that we desire by conferring higher education, to withdraw any one, now usefully employed, from the ranks of manual labour. All that we desire is to help him, to help his fellows, to become better artisans, better workmen in those useful occupations in which they are now engaged."

The lecture in the Sheldonian Theatre, at Oxford, on Monday, Oct. 31st, by our academic Prime Minister, was a remarkable performance in every way. It was, of course, crammed with detail, but it was also, in many places, bright and sparkling, and drew forth sympathetic cheers, or provoked appreciative laughter, again and again.

According to Mr. Gladstone, the chief dangers before the Universities are two—one, that, in research, considered as apart from their teaching office, they should relax, and consequently dwindle; the other, that, under pressure from without, they should lean, if ever so little, to that theory of education which would have it to construct machines of so many horse-power rather to form characters, to rear into true excellence that mar-

vellous creature we call man—which gloats upon success in life, instead of studying to secure that the man shall always be greater than his work, and never bounded by it, but that his eye shall boldly run, in the words of Wordsworth,

"Along the line of limitless desires."

He contends that the knowledge which reverently deals with our relations to the Creator of the Universe can hardly be other than the ground of human knowledge, offering the richest reward, as well as advancing the most commanding claim to the service and devotion, not of stunted or of crippled intellects, but of the very flower of our youth.

In his peroration Mr. Gladstone summed up his chief lesson. "Whether, as some think, the idea of a university in its comprehensive fullness has ever been, or has not, an essentially Christian conception, it cannot be open to the smallest historic doubt that the central idea of our ancient English universities is an idea essentially Christian. It is nowhere more simply and nowhere more nobly conveyed than in the motto of Oxford—'*Dominus illuminatio mea.*' May the day never come when that ensign shall be changed, or when there shall be the smallest inkling of a desire to change it to its opposite, and to proclaim '*Dominus obscuratio mea,*' '*Dominus obtenebratio mea.*' May that root and atmosphere and light which yield the bests in life of flower and fruit, feed humanity up to its highest excellence for the performance of its great work in creation, be more and more the root and atmosphere and light which shall sustain the life of Oxford in the generations to come."

Here, then, the tripod is complete. Culture, utilitarian training and religion are shown to constitute education.