

timent of the country, decided a few days since, by a vote of twenty-four to four, that, beginning with last Sunday, the gates should henceforth be closed on Sunday, because the want of patronage proved that the people did not wish them open, and no pecuniary reason remained for depriving 16,000 employees of their day of rest.

Touching the general question of Sunday and its observance, a thoughtful writer in the "Christian World" makes a remark which should be pondered by those who are disposed to think that society and humanity would lose nothing were what is called the Sabbath to become obsolete. He admits, as we may all readily admit, that a stage of human progress is conceivable in which the necessity for the moral and religious teaching to which the day is specially consecrated, shall have passed away. We should be disposed to go further and claim that the highest type of religion will not have been realized until that stage is reached in which all days and all doings shall be alike religious, and the necessity for a seventh day devoted specially to sacred uses will no longer exist. But, as the writer referred to says, "Whatever may come in the future, the need of a moral and spiritual propaganda such as it (the Sunday) alone can furnish is all too palpable to-day." This is a most suggestive reflection. We have maintained, and still maintain, that with the strictly religious uses of the day Governments and City Councils, as such, have nothing to do, and that the case for the enforcement of the rest-day can be amply made out on physical and moral grounds. But we should be far from laying the whole emphasis upon the word *physical*, absolutely essential to the general well-being as we deem the periodical rest for muscle and brain. We do not see how any thoughtful man can doubt that the moral influence of the day and its uses, even as commonly observed, and in spite of all abuses and desecrations, makes it one of the great saving agencies which are, happily for humanity, at work in the world. "An acute observer, who some time ago was making enquiries as to the works of philanthropy and human renovation in the nation at large, was astonished to find how meagre a percentage was to be found outside the sphere of organized religion." There is, no doubt, great truth in this observation, and its application is obvious. In the same line is the profound remark of Guizot, quoted by the same writer, "Social stability requires character; character requires religion; religion requires worship; worship requires a Sabbath." Because a Government or a City Council may not, and cannot, promote religion or enforce worship by statute or by-law, it by no means follows that it should not, in accordance with the profoundest sociological principles, recognize the relation of religion to well-being, and the relation of rest and worship to re-

ligion, and so the expediency of giving the fullest opportunity for the development of the religious faculty, and the play of religious agencies and influences. Thoughtful citizens of Toronto will do well to follow out this train of thought to its legitimate conclusion before voting for a Sunday car service.

SPECIALIZATION IN EDUCATION.

Dr. W. R. Harper, President of the University of Chicago, is reported as having said, in a recent address at Chautauqua, that he stood ready to assume responsibility for the statement that as many men have been injured as have been helped by college training, and that the cause of the injury in nine cases out of ten has been the inflexible routine of the college curriculum. He went on to propose his remedy as follows:

"How much better it would be if one institution devoted its strength and energy to the development of history and politics, another to the development of the biological sciences, another to throwing all its efforts into the great field of electricity. As it is, a tenth-rate college in a remote locality announces courses in every department of human knowledge, and students are compelled in self-defence to dabble in everything, rather than do work in a few things."

Dr. Harper's proposal is but the carrying to its extreme and perhaps logical result of an idea and a practice which have been for some time past steadily gaining ground in educational circles. Before subscribing to his view we should wish to ask a good many questions, and to have a good many points made clear by careful definition. The first and most fundamental inquiry would be one touching the stage in the educational process at which these specialized institutions would begin their work. Every one who has had much to do with the work of higher education knows well that the first, the most important, we had almost said the largest, part of the educational process is that which concerns itself with teaching the student how to use his tools, or, to use a form of expression which better suits the idea, to train him in the use of his powers. The length of time required for this purpose varies greatly with individuals and can no doubt be greatly shortened by the use of better methods in the preparatory schools. It is, in fact, a process which should be commenced in early childhood and carried on through all the years of primary, intermediate and high school life. But with our homes and schools as they are and child education as it is, it is doubtful whether in the majority of cases the point can be said to have been fairly reached much before the period at which the ordinary undergraduate college course usually ends. If Dr. Harper's meaning is that the specialized courses in an institution equipped for the teaching of the particular subject or class of subjects for which the tastes and abilities of the individual student have been found to be best adapted, should be entered upon only after

such preparation, we might readily agree with him as to the great benefits to be derived from such specialization. But this makes the question one rather of preparation for specific life-work than of the bestowment of that broad culture which is generally had in mind when we speak of educational institutions and their work. It becomes a question of professional training rather than of an education proper.

If, on the other hand, Dr. Harper's idea is, and there seems good reason to suppose that such it is, that this highly specialized work in a class of institutions such as he describes, shall be substituted for the kind of work ordinarily done in the colleges of the day, we should beg leave to demur. There is, in fact, good reason to doubt whether the tendency to specialization in university courses has not already gone beyond the limit of highest utility. Even from the view point of success in a certain line of work or investigation there can, we think, be no doubt that, other things being equal, the chances are in favour of the man of broad general culture as against him whose whole attention has, almost from the first, been directed in the line of his special pursuit.

This is, however, but a single phase of a broad question. And just here will be felt the necessity of agreeing upon some general conception of the goal on which we should keep our eyes constantly fixed as the true end, or at least the chief end, of an educational course. This end should surely be something broader than mere expert qualification in some special line of work. It should be higher than financial success or even high achievement in a narrow field of scientific investigation. Every day's observation shows that it is not only possible but easy for one to "make his mark," so to speak, in some narrow range of study or experimentation and yet be lamentably deficient in the broad general culture and diversified intelligence which ought surely to mark the educated man. One of the highest uses of university education should be to furnish its possessors with a certain wide range of intellectual interests, philosophic, literary, and scientific, not to add artistic, which should enable them to profit by each other's society and to contribute to each other's enjoyment, irrespective of specialized tastes and pursuits. They should also be prepared to take an intelligent survey of the world's history, condition and progress and to understand the bearings of the greater questions which from time to time come to the surface and agitate the minds of its thinkers. Educated men should, in short, be brought by virtue of their mental development, into the enjoyment of a common heritage of intellectual interests. Their sympathies should be so broadened that each might be able at any time to adopt the sentiment of the noble old Roman and feel with him, "I am a man, and esteem