

o the second and more serious charge. We need not enquire to what extent these strictures on education in the United States were called for; there can be no doubt that they indicate an evil tendency here as well as there, against which the promoters of education have to contend. We have to oppose the false conception that education is mainly desirable as enabling a man to live in comparative ease on the labors of others. We have to protest against the notion that an educated man ought to consider the rough necessary work of the world as something that it would be beneath him to take part in. Our faces must be set as a flint against that spurious gentility which shrinks from manual labor, an evil growth to be found apparently in a modern Republic, as well as under the shadow of an ancient monarchy. We hold that Pope enunciated a great truth when he said

"Honor and shame from no condition rise.
Act well thy part, there all the honor lies."

We maintain that a man is not necessarily elevated when he forsakes some kind of manual labor for an occupation higher in the world's esteem, say for instance, that of a lawyer or professional politician. Of course, these are necessary pursuits, and honorable, to the men who are fitted for them, but they are not more conducive to the general good or the elevation of the individual than the vocation of the manufacturer or the farmer. The great Roman lawyer, politician, and orator, cannot be charged with disparaging his own special occupations, yet he would say, "*Omniun rerum ex quibus aliquid acquiritur, nihil est agricultura melius, nihil uberius, nihil homine libero dignius.*" Of all the modes of gaining a livelihood, there is not one better than agriculture, not one more agreeable, not one more worthy.

Our problem is how best to counteract the evil tendency referred to. I would say to the promoters of education, both to those who have in their power to assist students by private means and trust funds, and to those whose office it is to control the expenditure of public funds assigned for the purposes of higher education; "be careful only to give aid to those whose abilities and industry show them to be really deserving of it, and really able to profit by it." There is no other mode, as a rule, of discovering such persons, than by a wide and searching competitive examination. The wider it is the better. In laying down the general principle, I would not be understood as referring to the circumstances of any particular institution. If the principle be correct, it is for us to see how best we may apply it under our peculiar circumstances, whatever they may be.

If it be said that the advantages of a higher education would thus be restricted to a comparatively small number, I would ask whether it is an advantage to the community to crowd the learned professions—say those of law and medicine—with inferior men who can just scrape through their examinations, but who will probably endeavor in the struggle for a living to make up in pretension what they lack in intellectual knowledge, to the detriment of really competent practitioners? And, again, whether it is desirable to possess crowds of disappointed candidates for inferior government posts, or other clerical appointments, who are unable or unwilling to do the work that lies ready to their hand?

To students, I would say, look upon higher education as that which will enable a man to do harder work than those can do who have been debarred from it. It demands severe and continuous application; it is a training, therefore, for arduous exertion in after-life. The reward of your work now is to be looked for in the power and will to work more vigorously hereafter. If a man would be really successful in his profession, he must have an enthusiasm for it, and esteem no pains too great to be taken in his preparation for it, and afterwards in his pursuit of it.

A professional education should be

sought, not because a man would escape hard work by it, but because he has a natural aptitude for that particular calling, a love of it, and a desire to benefit his fellows through it.

"Noblesse oblige" is a fitting motto for one who has received greater advantages than his neighbors. A man only rises in reality as he learns to think less of self and more of the work he has to do. Consider for a moment that noble profession, perhaps the noblest of all, noble both in its object and in the character impressed upon it by the zealous, self-denying lives of so many of its members—the profession of medicine. Think of the toilsome life of the medical man in large practice; whether he labors in the crowded city, or in the scattered country villages, out at all times, exposed to all weathers, hardly able to call an hour his own, for any moment may bring him a summons to the bed of suffering. Love for his profession and his work, apart from other motives, causes him to toil harder than many who live by the labors of their hands. Who does not see that only the earnest, thoughtful, laborious student can rightly prepare himself for such a vocation? The student who realizes that the issues of life and death often lie under God, in the doctor's judgment and skill, and that a defect in either may bring unutterable woe to many a household, must also see that the profession demands special natural ability, as well as special training, and that it is not one which the lazy shirk or the effeminate trifler can ever be adapted for.

Look now for an instant to the profession of arms. I have always understood that the valuable officer in the army or the navy is the man who not only knows more, but is also eager to do more than the men under his command. The special correspondent of the *Times* in South Africa writes thus of one of the generals there: "He does not spare himself. He shares the living and hardships of the common soldier, faring exactly the same in all respects. Any disadvantage between them is on his side, for he has a load of mental anxiety which they are free from." Never mind who it is that is described. We are glad to believe that he represents the rule, and not the exception. The description expresses beyond a doubt the professional character of all our best officers. "I feel ashamed to grumble," said a subaltern during Sir Charles Napier's campaign in Scinde, "when I see what that old man is cheerfully going through."

It may be said that what I have briefly sketched out is an impracticable ideal, regarded as a rule of life for the many, and that it is only in emergencies that high-minded men thoroughly subordinate self to their work. Well, this leads me to my last point, namely, that for education to be truly complete, other motives must be called into play besides those drawn from considerations of self and the world around us. Our critic of the *Atlantic Monthly* rightly denounced the mean motives which he describes, but he does not tell us how worthy ones can be created and sustained. His words are calculated to excite prudent caution with regard to funds available for educational purposes, but they do not tell us how the self-seeking, which lies at the root of the evil, is to be counteracted.

There is a similar defect observable in a striking picture of an educated man drawn by one who has very high claims upon our attention, Professor Huxley. "The educated man," he says, "is that man who has been so trained in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of, whose intellect is a cold, clear, logical engine, with all its parts in equal strength, and in smooth, working order, ready, like a steam engine, to be turned to any kind of work and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her

operations, one who, no stunted ascetic, is so full of life and fire, but whose passions are trained to come to heel, by a vigorous will, the servant of a tender conscience, who has learned to love all beauty, whether of nature or art, to hate all vileness and to respect others as himself." Now, although grave objections, which we cannot consider at present, may be made to this on account of its one-sided character, yet it undoubtedly presents to us a high ideal of education. Though the scientific knowledge of physical nature has perhaps undue prominence in it, man's moral nature is not overlooked. The perfectly educated man is to hold his passions in subjection to a strong will, and he is to respect others as himself.

But there is no hint given to us as to the mode of obtaining this desirable state of mind. We are often told, slightly told, that we must carefully consider facts.—Now, if there is any one undeniable fact of human nature, it is that "ill men seek their own," and do not naturally regard the welfare of others. Careful moral training is needed to effect a change in this disposition. And we are taught by experience that it can only be thoroughly overcome by a man being taken out of himself as his centre, and finding a new centre above himself, on which he can rest, to which all men stand equally related, and on which all can rest even as he. To bring a man to love his neighbor as himself, to look to and work for his neighbor's benefit as well as for his own, can only be done through the influence of Christian motives, nothing less will suffice, unless history be at fault. It will not be done by a consideration of the evil consequences that may result to one's self, from an opposite line of conduct.

Nor again, are a tender conscience and the habit of obeying it, fully developed in men by nature. The elements may lie in all men, but they certainly require long and careful training for their development. Yet we are not told how such a conscience is to be matured. In fact the conception we are considering has been formed by one who apparently does not see that it is a Christian training which has enabled him to form it, and that only the same will enable it to become realised. We know that it is this system of training which gives the disposition and the power not only in emergencies, but as an habitual rule of life, and not to a few exceptional minds only, but in a measure to all who are brought under its influence, to seek the welfare of others, and to subordinate self to duty. We do not know, and we are not told of any other way by which the evils pointed out by the critic can be avoided, or by which the ideal described by the philosopher can be reached. And therefore it is that patriots have to be on their guard against the obvious tendency to thrust this system on one side. Therefore it is that statesmen have to consider whether they may not be promoters of mischief, if they seek to educate a people without reference to it.

The reception of the knowledge it gives into the head and heart is that which alone determines for good an increase of knowledge in all other departments of thought. The services by which we commenced our proceedings to-day, and by which we commence them every day, show practically that this is our conviction, pointing as they do to Him whom we believe to be the true centre of our being, and the only source of wisdom and real power; of wisdom to aim with right motives at the acquisition of knowledge, and to use it rightly when acquired; of power to eradicate base selfishness, to keep steadily before the mind's eye the ideal of humanity, and to rise ever nearer towards it.

UNITED STATES.

THE death of Thomas H. Powers, the millionaire druggist of the firm of Powers & Weightman of Philadelphia, left his

church benefactions in a condition that causes great anxiety on the part of leaders of the Reformed Episcopal Church, and many do not hesitate to say that his loss to the Church threatens most serious consequences to the existence of the reformed body of Episcopalians. Mr. Powers was the great financial prop of the reformed Episcopal movement. He built the largest and finest church that any congregation of the Reformed branch of Episcopalians worship in anywhere, the Second Reformed in this city, and aided in building or buying every other church the denomination owns. Now that he is dead the church at large finds itself indebted to the estate somewhere in the neighborhood of \$100,000, and is nearly swamped for the want of several hundreds of thousands more, confidently expected from the same source, and without means to pay the money that is owed to the estate. On the other hand, the executors and trustees find themselves called upon by law to recover this amount and to hold it in trust for Mr. Power's grandchildren, as directed by the will. The church indebtedness thus referred to is scheduled in part in the appraisement filed by the executors and trustees, and present the following:

Due from the Reformed Episcopal Church of Digby, N. S., \$5,500 on bond and mortgage.

The Reformed Episcopal of Louisville, \$10,000, mortgage and note.

Christ Church, Jacksonville, Fla., note and mortgage, \$3,500.

Reformed Church, Beaufort, S. C., bond and mortgage, \$3,500.

Emanuel Church, Newark, N. J., due bill, \$1,000.

Christ Church, Toronto, Canada, open account, \$4,000.

Church of Emanuel, Philadelphia, \$2,000, bond and mortgage.

Reconciliation, Philadelphia, \$5,000, bond and mortgage.

Church of Redeemer, Philadelphia, \$5,000, open account.

Second Reformed, Philadelphia \$675, open account.

Church of the Covenant, Philadelphia, loaned \$4,000.

These figures serve to show, however, only a part of the claims of the estate against the property of the denomination. The condition of some of the churches named is very serious in view of the disposition of the executors, and spirited litigation is expected. Last week the Cummins Memorial Church in Baltimore was to have been sold to satisfy a mechanic's lien of \$6,500. The auctioneer had just mounted the block to begin when news came from Chicago, where the General Council was in session, that the money had been raised and thus impending disaster was averted. A gentleman who speaks for the executors and trustees says of this claim as of the other indebtedness to the estate: "The executors have no disposition to press for the money, but they must and will, of course, take such measures as are necessary to fulfil the requirements of the will."—*Exchange*.

A CLERGYMAN'S WIFE, in the country, is desirous of meeting with two children, to be educated with her own, under an excellent Governess. Thorough English, French, advanced Music and Drawing. Very healthy Parish. Home care. For terms, etc., address THE RECTORY, 12-3ins Rawdon, Hants.

IN THE PRESS.

Letters and Facts relating to the Church of England in the County of Pictou.

COMPILED BY

REV. D. C. MOORE,

Rector of Christ Church, Albion Mines.

Proceeds to be given to Church purposes. Application by mail to the Compiler, P. O. Stellarton.