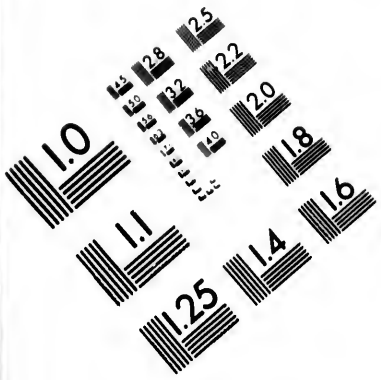

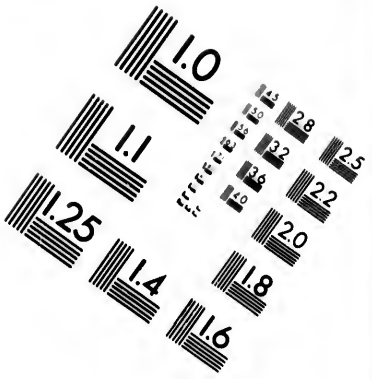

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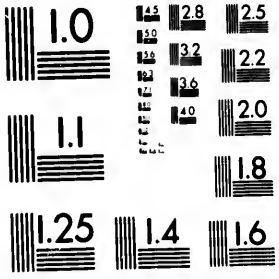

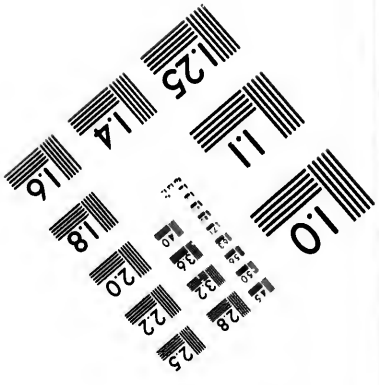

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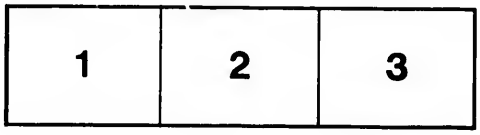

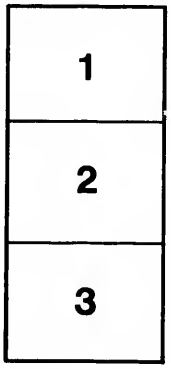

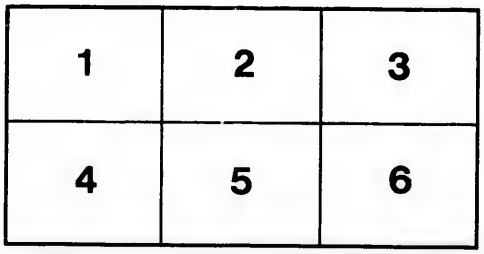

BALMORAL CASTLE
1837-1897

Xmas 1897

WITH
COMPLIMENTS
OF
DR. AND MRS. BRYCE

Educational Thoughts

. . . FOR THE . . .

Diamond Jubilee Year

BY

REV. PROF. GEORGE BRYCE, LL.D.

Honorary President of
Manitoba College Literary Society

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Educational Thoughts

EDUCATIONAL THOUGHTS FOR THE DIAMOND JUBILEE YEAR

On Friday evening, 19th of November, the first open meeting for the session of the Literary Society of Manitoba college, was held in the Convocation hall of the college. The spacious hall was filled to its utmost capacity by students and friends of the college. After a number of vocal and instrumental selections had been rendered by accomplished artists, the president of the society, Rev. Dr. Bryce delivered the following inaugural address for the session, 1897-8:

Five years before the accession of Queen Victoria to the throne the Reform bill had passed. The brilliant writer, Justin McCarthy says: "It settled forever the question which had been so fiercely and gravely debated, whether the English constitution is or is not based upon a system of popular representation." It extended the power down to the middle classes, although the working people were still unrecognized in the franchise.

The beginning of the Victorian era saw the turmoil of agitation which took the form of a demand for the "People's Charter," and led to rioting and violence. In Canada on the young Queen's assumption of power, two rebellions were in progress, the one of William Lyon McKenzie in Upper Canada, and the other of Papineau in Lower Canada, the struggle being in each case for popular rights. Chartism in England passed away, and rebellion in Canada ceased—in both cases to be followed by increased popular privileges and by the introduction of the reign of the people. It was a somewhat discouraging outlook for the young Queen of eighteen years. Sixty years have since elapsed and we celebrate a year of profound social peace throughout the empire.

EDUCATION.

The granting of increased power to the people brings with it the correlative of popular education. Ten years before the Queen's reign began, Pestalozzi, the great Swiss educational reformer, passed away, at the ripe age of eighty-one, leaving behind him the dictum: "Every human being has a claim to a judicious development of his faculties by those to whom the care of his infancy is confided." The benevolent Quaker, William Penn, in granting, long before, one of his charters carried out this principle further when after speaking of the good education of youth, he said, "which cannot be effected in any manner, so well as by erecting public schools for the purpose aforesaid."

The British people with shrewd common sense saw that a widened franchise demanded efforts to increase the intelligence of the enfranchised, and, as history tells us, "a system of national education begun in 1834 by a small annual grant toward the erection of schools, was developed in 1839 by the creation of a committee of the Privy Council for educational purposes and by the steady increase of educational grants."

In Upper Canada the same period was witness of the founding of a system of public school education. In 1841 Egerton Ryerson was offered the appointment of superintendent with a view of organizing more fully a system of elementary education. Three years afterward he was appointed, and in the ninth year of the reign of Queen Victoria the system of education for the province of Upper Canada was firmly established by act.

As we look at the splendid culmination of the English system in the "Board Schools," established in 1870 and carried out with such grand results, as well as at the school system of Ontario which is perhaps the most complete on the American continent, we are compelled to confess surprise at the educational achievements during the reign of our beloved Queen.

So far as the university period in Canada is concerned, it may almost be confined to the reign of Queen Victoria. While McGill college was incorporated in 1827, it did but little before the Victorian era, while Toronto—under the name of King's, Queen's and Victoria, were all begun in 1841 or the year after. The universities of Canada have thus owed their fame entirely to the sixty years just closed. Compared with Oxford and Cambridge, or even with Harvard, the oldest university in America, our higher institutions are trifling in their age, but the inscription on To-

ronto university, "Like a lamp may it shine, like the tree may it grow" is a fitting motto for the remarkable and healthy growth of our Canadian universities.

PEDAGOGY.

But if the sixty years just closed have been noted for the growth of institutions, much more are they noted for advancement in the art and science of teaching. In the very year that Queen Victoria ascended the throne Friedrich Froebel, in the village of Blankenberg, opened the first kindergarten school. He saw a definite and great principle of education and expressed it thus. "From action must therefore start true human education, the developing education of the man." Pestalozzi applied the same principle, but Froebel more clearly saw it and adopted it.

The fact that man has an organism in which mind and body are united must be taken into account by every true educator. That it is by studying and dealing with the gradually developing mind and body that we can hope to have highest success in teaching has become in the Victorian era a principle graven in golden letters on all our temples of learning. The application of this principle which has been given the concrete name of "Child study," is but the conviction that every afferent and effe ent nerve every mus le, every organ and every tendency is a correlated factor with the mental faculty in making up the totality of the child or man

The Victorian age has seen the application of this teaching principle in the practical education now becoming more and more insisted on in our higher seats of learning. According to the historians of education, "The Jesuits in their system of education did not aim at developing all the faculties of their pupils, but mainly the receptive and reproductive faculties. Originality and independence of mind, love of truth for its own sake, the power of reflecting and of forming correct judgments were not merely neglected—they were suppressed in the Jesuit system." According to Pope's severe satire in the Dunciad on the education in England in his time it was the same:

"Since man from beast by words is known,
Words are man's province, words we teach alone."

The use of laboratories now for the practical teaching of all the sciences —that the student may test and examine for himself and not take all his facts at second hand; the study from real specimens of the characteristics of plants and animals; the grasping by actual examination and observation of the great facts of physical science; the use of the test tube, the blow pipe, the spectroscope, the balance, the microscope, and the dissecting knife; the cultivation in short of the powers of observation, discrimination, accurate judgment and of ready generalization; the skilful use of the eye, the ear, the touch; the management of muscle and the control of nerve—all these are developments of this principle of teaching. Moreover, the application of this principle to the study of psychology, in measuring nerve movements, after Helmholtz, in examining the sensation areas of the brain, and in studying the phenomena of hypnotism, hysteria, trance, sleep and pain—in the wide field called by Carpenter, mental physiology, is producing most valuable results.

The further extension of this method in the proper study of mathematics by problems and to the examination of literature by critical study, practical work, by sight reading and the like, shows how the principle of Pestalozzi and Froebel has been accepted. Thus while we may agree with Bain that this principle is far too narrow to cover the whole of education, yet we must admit that this which he calls the Prussian definition has worked a great revolution in pedagogy during the Victorian era.

LET KNOWLEDGE GROW.

The Victorian era brought in a marvelous flood of scientific light, and great scientific leaders have left their impress strongly in these sixty years. These leaders were but the outcome, the expression of the scientific spirit of the age and the age has been peculiarly favorable to scientific development. Justin McCarthy has pleasantly called our attention to this. In the year in which Queen Victoria took the throne, Cooke and Wheatstone in Britain patented a five needle telegraph and this was put into operation by the Great Western railway soon after. In the same year Steinheil, a German, stretched a telegraph wire from his laboratory to the observatory three miles away, and worked it, while in October of the same year Professor Morse, in the United States exhibited his system over a line half a mile in length. That was a memorable year and these three independent telegraphic experiments show the spirit of the times.

In this opening year of the reign the Liverpool and Birmingham railway in England was opened; and in the next two years the London and Birmingham, Liverpool and Preston, and

Croydon railways were used for traffic. In the second year of the reign it was noted as a marvel that a railway locomotive had travelled at the rate of thirty-five miles in an hour and in the same year preparations were made for sending the mails by railway.

The application of steam to the crossing of the Atlantic was almost exactly coincident with the beginning of the reign. The steamers "Great Western" and "Sirius" of this attempt, while not the first to cross the Atlantic were the first to settle the fact that the Atlantic could be crossed by steam propulsion alone and that a sufficiency of coal could be stowed away in a vessel to accomplish the whole voyage. In the fourth year of the reign, the Cunard steamers, founded, let us remember, by a Nova Scotian, became a regular means of transit from New York to Bristol, England.

In 1837 a new plan of postoffice reform was suggested by Sir Rowland Hill, and the perfecting of the means of transport by land and by sea led to the adoption, in the same year as the founding of the Cunard line, of the principle introduced by the great preposer of the penny post.

A NEW LEADER.

The scientific atmosphere of the age reminds us of that famous period in the reign of Charles II, when the Royal society was formed, when princes were scientists, and Hon. Robert Boyle became the founder of modern chemistry, John Ray raised Zoology to a science, Robert Morrison laid the beginnings of modern botany, and Sir Isaac Newton achieved his marvellous mathematical discoveries.

The age of Victoria, beginning with so many practical adaptations of science to the arts and processes of civilization has gained still higher results than the fertile period of the restoration.

Out of this productive "nidus" sprang one, who has borne some reproach, but who by his fidelity, by his courage, by his love of truth, and by his determined advocacy of his principles, commands our respect and deserves the place given him in Westminster Abbey —Charles Darwin. Darwin returned from his well known scientific voyage on the "Beagle" in the year preceding the accession of Queen Victoria. In a few years he published his work entitled the "Voyage of a Naturalist," which struck a new key note in scientific investigation. This was followed in 1859 by an epoch-making book the "Origin of Species" and its philosophy has been taken up to be developed and in some cases modified by such earnest investigators as Huxley, Tyndall, Spencer, Romanes, Wallace and Mivart. Truly this is a brilliant constellation of "particular stars."

EVOLUTION.

It is true that evolution is only yet an hypothesis; it is also true that its advocates have their differences, and disagree, especially in regard to man's place in the organic evolution. But this hypothesis has given enormous impulse to true civilization, it has done much to systematize nature and to help us to see something of the mighty processes and comprehensive plans of the great ruler of the universe; it has afforded a method which has enabled us to see not only the growth of the economy of the mineral kingdom, and that of plants and animals, but also aided in understanding the history and progress of man in language, civilization, political institutions, education, social and moral reforms, and even exhibiting to us the gradual unfolding and development of Edenic, Patriarchal, Prophetic, Mosaic and Christian theology.

Whether we hold it in its entirety or not, whether we reserve some of its positions for further investigation or modification or not, we at any rate may see that it has given us a new approach to the study of the universe, that in its doctrines of heredity, variation, struggle for existence, environment, reversion, degeneration, parasitism and survivals, it has made luminous to us some of the difficult problems of human thought, and it has lifted us above some of the petty and trifling conceptions of the Deity to an admiration of the greatness, majesty and glory of God. That many do not make this use of the principles of evolution is to be attributed to the fact on the one hand that they have not the reverent spirit, or on the other hand they have not studied its propositions or made themselves familiar with its philosophy.

In the great reign which began so auspiciously for science, and which has made so great an advance in its adaptation to the wants of humanity, we can look back on few things more hopeful and inspiring than the advance of the medical art. Early in the reign of Queen Victoria a New England physician made use of nitrous oxide for the painless extraction of teeth. A year or two after a Boston dentist employed the vapor of common ether for the same purpose, and made a revolution in this important field. At the end of the first decade of the reign, Sir James Y. Simpson, in Edinburgh, used ether in his practice, but in the same year further excited great interest in the world of medicine by discovering the uses of chloroform as an agent

in performing difficult surgical operations without pain. What a blessing to humanity the use of anaesthetics has been! Scarcely less important was the application by Dr. James, now Lord Lister, of the principles of antiseptic surgery. First went the experiments of Pasteur and Tyndall on putrefaction, and then the practical genius of the late president of the British Association, and of many others in the same field, led to the adoption, of the systematized effort in the wide area of modern sanitation.

Surely at the end of so remarkable a period, characterized by the industry and fidelity of the great band of scientific investigators mentioned, and the application of their discoveries by brave and facile specialists, we cannot be blamed if we stop to drop a tear over the brilliant scientific writer and earnest Christian, Professor Henry Drummond, who so early in life passed away in this Jubilee year. With sublime faith in the eternal mysteries and a child-like trust in his Saviour he took of the things of science and showed them to his generation. A believer in evolution, he saw its great possibilities as a method, and though he did not always succeed in his application of this doctrine, yet few men will be more missed by those of scholarly mind and independent thought in the rising generation.

THE POET TEACHER.

But science is not our only teacher. The scalpel and the crucible are but instruments of progress; they only touch one side of a man. There comes to us the poet to teach us higher views of things. Our late Laureate spoke of the "winged-shafts of truth" flung all abroad by the poet as the teacher of humanity.

Freedom "whirled but one poor poet's scrol', and with his words she shook the world."

The poet Browning comes to our mind as worthy of high regard, but Tennyson who thus spoke, was the poet-teacher of the Victorian age. When the young Queen came to the throne, Tennyson had already published two small collections of poems, but in the fifth year of her reign appeared the book of poems, which gave him his place as England's poetic teacher and raised him to the pedestal which he occupied for more than half a century. One of the subjects with which his mind was greatly exercised was the rising influence of science. He was too true a poet not to feel this as one of the moulding forces of his age. In his "In Memoriam" he represents, evidently referring to the partial truth embodied in Darwin's principle, of the "struggle for existence," the conflict, when—

"Nature red in truth and claw,
With ravin shrieked against his creed."

The true spirit of the seer, however, replies:

"Come away; the song of woe (meaning nature's dread conflict)
Is after all an earthly song;"

and he reaches the climax of heaven-taught wisdom when in reply he sings:

"That God, which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves."

In Tennyson's volume of 1842 appeared one of his most notable poems, "Locksley Hall." Locksley Hall portrays the pangs of di-appointed love and the distress of a soul which looks with jaundiced eye upon the world and utters its sad complaint in the words, "All things are out of joint." Even then, however, he was able amid the disappointments to declare, "The crescent promise of my spirit hath not set."

Tennyson lived in the sunset of his life to write the sequel to this poem in his "Locksley Hall" sixty years after. In this the picture of the conflict is even more oppressive to him. The picture of social misery which he gives has even darker lines and deeper shadows than that of his former poem; and he utters his cry in the midst of his sorrows:

"Evolution ever climbing after some ideal good
And Reversion ever dragging Evolution in the mud."

Yet the spirit of confidence rises, and the teacher whose accents were ever so true and wise, says:

"Forward, let the stormy movement fly and mingle with the Past."

He declares,

"Love will conquer at the last."

Tennyson's lofty confidence is inspiring to us. In the turmoil of the battle of life he gives us ground for steadiness and hope. His cheery voice rings out, "Follow light and do the right." The memory and influence of such a man will not easily die. We are not surprised to see the wide spread interest in the biography now issuing, of this true man, and as we look at his slab placed in Westminster Abbey in 1892, our only regret is that he had not lived for five years longer to see the year of the joyful jubilee of his loving friend, the Queen.

LITERARY TEACHERS.

The man of letters is a product of this century, and to a large extent of Queen Victoria's reign. He is a man, as has been said, "endeavoring to speak forth the inspiration that is

in him by printed books. What he teaches the whole world will do and make." Two men stand out before us as leading teachers of the Victorian age. They both chose the essay form for presenting their message, and they both made use of history in its most brilliant form to teach mankind. These two men were Macaulay and Carlyle.

The earlier of the two was Macaulay who in 1825 burst into fame by his essay on "Milton," published in the Edinburgh Review. He returned from India about the time of the beginning of the Queen's reign, and shortly after published his essays in three volumes. The great history of England was published later, but we are told that on the appearing of the third and fourth volumes the excitement among publishers and readers was so great "that the annals of Paternoster Row hardly furnish any parallel to it."

Macaulay redeemed history from the grasp of the mere annalist on the one hand and from the Hume-like adulation of monarchs on the other; he set forth in concrete form the great principles of liberty and crowned the thrones of monarchs by the splendid convincing power of his logic and rhetoric combined. That he was a keen partisan cannot perhaps be denied; that he sat in the first reform parliament of 1832 is not surprising, but his knowledge, graceful style, and splendid methodizing faculty made him a mighty power in moulding the thought of the earlier Victorian age.

In the year of Queen Victoria's accession Thomas Carlyle, in the first book that bore his name, published "The French Revolution, a History." Before this he had written brilliant essays, had with marvellous grasp mastered the problem of German philosophy and even given to the world his grotesque work "Sartor Resartus." But the splendid prose epic of the French Revolution awakened the thought that a great literary teacher had risen to picture the wild flame of democracy but with mixed tenderness and sarcasm to moderate the fierceness of the Chartists and the dreams of the revolutionists. He was the apostle of force—the admirer of the strong in intellect and morals. His picture of Oliver Cromwell, presented with such a wealth of research, and completeness of treatment has absolutely reversed the opinion of the poet Gray and of his times of the heroic soul whom they sought to charge with wading "through slaughter to a throne."

His denunciation of wrong had the fiery zeal about it belonging to the old Hebrew prophet. Lord Jeffrey spoke of his "dreadful earnestness," and no doubt this is the secret of his mastery over his readers.

His style we criticize as 'barbarous,' "rude," "inimitable," indeed it has been called a new dialect—'Carlyese,' but yet his inculcation of duty as man's chief end, and of work as his first great duty, have undoubtedly roused and influenced the age. Veracity and the hatred of sham are his constant watchwords, though his remedies are often inadequate and even impossible. He is intensely fond of paradox, and to some minds this is his charm. The statement made of him is probably true, that no modern English writer has more "powerfully affected the color of men's thoughts or the character of the literature of his time.'

RELIGIO 'S TEACHING.

If the moral influence wielded by Macaulay and Carlyle was great, more powerful still, in the beginning of Queen Victoria's reign, were the religious forces at work, whose results are seen at the present time. The period was one of unrest. The criticism of creeds as mere symbols of the past was strong, and men were disposed to inquire after the reality of things. The liberty thus to inquire was fully asserted, and great restiveness was shown at any attempt to shut off full investigation and discussion. The reaction against what was called ecclesiastical tyranny was most decided.

This spirit showed itself strongly in the bosom of the Church of England. To the second year of the young queen's reign is generally attributed the formal beginning of the great Oxford movement. It was borne in upon men like the gentle Keble that the church was lagging behind in her great mission. Before this time the "sweet and saintly Keble" had preached a notable sermon in the Oxford university pulpit, in which he denied the church to be the mere creature of the state, and asserted the claim of the church to a heavenly origin and a divine prerogative. Among the ardent spirits who spoke with the same voice as Keble were the brother of the historian Froude, the afterward distinguished Dr. Pusey, and most remarkable of all, John Henry Newman. The "Tracts for the Times," published under the direction of Keble and Newman, produced a great effect in England. With their theology we have nothing to do at present. They represented a spirit which was summed up in the statement that "there was need for a second reformation." The results of this movement have been so far as can be seen, a marvellous increase in the activity and zeal of the Church of England, and especially the assertion of

the doctrine of spiritual independence.

CHURCH LIBERTY.

Not less remarkable was a discussion proceeding at the beginning of the reign within the Church of Scotland. The spirit which animated Keble and Pusey to assert liberty for their church to pursue untrammelled her divine mission, stirred up Chalmers and Candlish to demand for the Scottish church freedom from state control in matters essentially spiritual. The struggle was a notable one, and whether we agree or not with the action taken by the dissatisfied party of five hundred ministers in their disrupting in 1843 of the ancient church, we can all, with Gladstone, unite in saying that it was one of the most sublime passages of history.

That men were willing to give up, for conscience' sake, churches, manses, glebes and salaries, and face the uncertainties of a cold world, drew out the admiration of even many of their opponents. A generation after this heroic action, the results of their self-sacrifice were seen in the abolition of the obnoxious restriction, and the Church of Scotland, having regained her ancient liberties, now exercises the right of choosing her clergy according to the free vote of the people.

CHRISTIAN REALISM.

The critical spirit thus aroused in the two great churches of the mother land, while attended with some dangers, worked in favor of a demand for reality in spritiual things. The objects and ends of the church were discussed, creeds were regarded as matter open to examination, portions of the economy of the churches, which had lasted for hundreds of years were inquired into and their value questioned and out of it all with no doubt some losses to religion has come a disposition to follow the injunction "prove all things, hold fast, (and we may interject, 'only,') that which is good."

HYMNOLOGY.

Out of the practical spirit which has thus been awakened and the desire to adapt religious teachings to the wants of the people has come the marvellous increase in the hymnology of churches.

A vast body of religious truth has during these sixty years been placed in musical numbers within reach of the people. Theology has been sung as much as it has been preached. The choicest thoughts of the Bible and of Christian experience have been versified and poetized to an extent hitherto unknown, so that religious thoughts and sentiments have become common features of home life, as well as the medium of expression for the people in the only part of the church service in which they take the chief part.

CO-OPERATION.

The fading away of the barriers of prejudice between the churches has been a consequence of the increased liberty demanded in the church, of longing after reality in church exercises, and of the extension of the great body of church hymnology. Any one has but to take one of the books of praise of the churches to find in it, side by side, sweet songs of Toplady and the Wesleys; of Newman and Richard Baxter; of old Bernard of Clairvaux, and of Horatius Bonar; of John Newton and Mrs. Adams, the author of "Nearer My God to Thee;" of the sweet singer, Miss Havergal, the Quaker poet Whittier, the Moravian Zinzendorf, and the great reformer, Martin Luther.

Such extremes of theology are bound together by their natural religious needs, and their common sentiment impels them, "in the fellows ip of kindred minds," to combined work for the good of humanity. The age is one of practical effort, and more and more will every religious enterprise be brought to the touchstone of reality and truth.

THE DIAMOND JUBILEE.

The Diamond Jubilee year has been a year for the gathering together of results. The pageant of the twenty-second of June was a worthy presentation of the various elements which have made the reign of Queen Victoria distinguished. The leaders of the great educational forces were there, noted scientists were honored guests, as representing achievements of the Victorian age, great literary men sang paeans of rejoicing and were present to show their loyalty and devotion; but no part of it was so great as when the aged and honored Sovereign, surrounded by her political and military chiefs, stopped in front of St. Paul's Cathedral, and led by her religious guides bowed in reverence to Almighty God to show that all her power was acknowledged as coming from the King of Kings, and that her Empire is founded on the principles of intelligence, righteousness, and truth.

Publications of Prof. Bryce, LL.D.

MANITOBA COLLEGE, WINNIPEG.

Also Author of Articles "Manitoba" and "Winnipeg" in Encyclopedia Britannica, and of "Canada," in "Narrative and Critical History of America."

	NAME.	PUBLISHERS.	
1.	MANITOBA: Infancy, Growth and Present Condition. (The Standard Work on Manitoba History).	Sampson Low & Co., London	8vo.
2.	A Short History of the Canadian People (The best short history of Canada published).	Sampson Low & Co., London	8vo.
3.	Five Forts of Winnipeg	Royal Society of Canada	4to.
4.	Plea for a Canadian Camden Society	" "	4to.
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