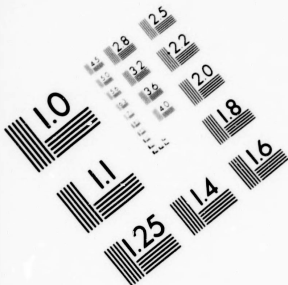
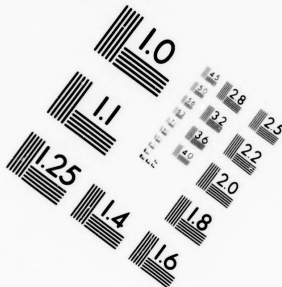

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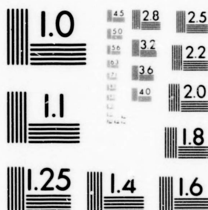
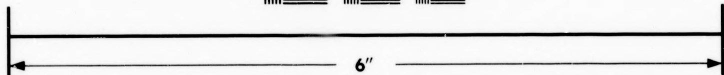

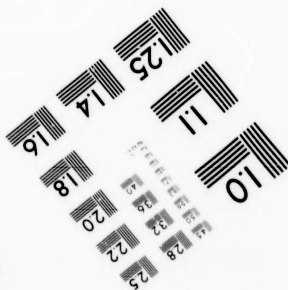

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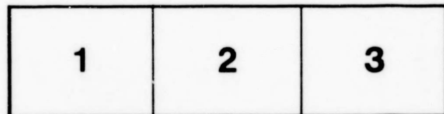

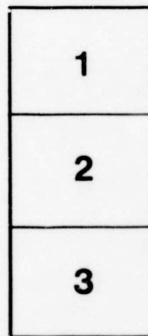

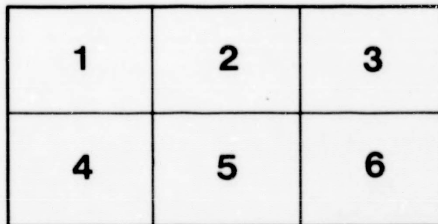

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EDUCATION

IN THE

TWENTIETH CENTURY:

A CRITICISM AND A FORECAST.

BY

J. E. BRYANT, M.A.

A PAPER READ BEFORE THE ONTARIO TEACHERS' ASSOCIATION
ON THE EVENING OF APRIL 19TH, 1892, AND REPRINTED
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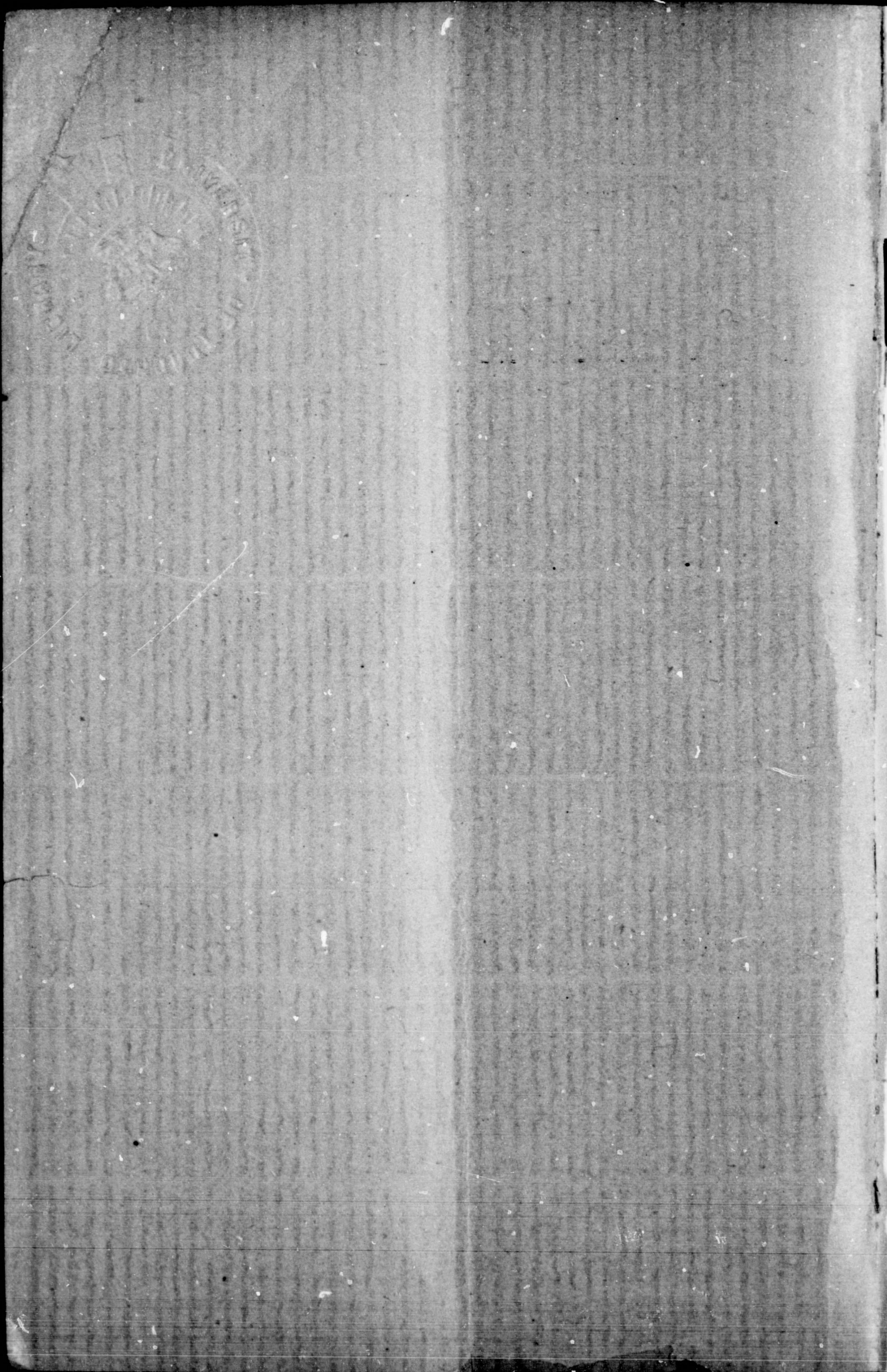

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EDUCATION IN THE TWENTIETH CENTURY: A CRITICISM AND A FORECAST.

BY J. E. BRYANT, M.A.

I purpose in this address to offer a criticism upon our present educational ideals—at least so far as these are manifested in our present educational achievement and policy, basing what I have to say upon what I conceive to be the fitness or unfitness of these ideals to harmonize with the intellectual activities and the tendencies of social development which characterize our age, and which undoubtedly will still more markedly characterize the age which is to succeed ours. To do this properly it will be necessary to review—even if ever so hurriedly—the course of social and intellectual development in the century now closing, so that with this clearly in our mind we may be the better able to discern what the present tendencies of our social and intellectual forces are, and what effect these forces are likely to have upon our civilization before the twentieth century shall have finished its course. It will be seen from this statement that the subject is a large one; that I can treat it only in the most general terms; that much which I shall have to say ought to be backed up by explanations, references, statistics, and the like, which must perforce be omitted; and that therefore I must present to you my opinions dogmatically, and without that argument or illustration which the discussion of so grave a theme in right demands.*

One hundred years ago France was still a monarchy, and Louis XVI. still king, and that terrible upheaval of long restrained social forces, which we know as the great revolution of 1792, and which perhaps more than any other event has dominated the political and general social progress of the race since that time, had not yet begun, but was indeed just beginning to announce itself in most ominous mutterings of widespread discontent. In England there were widespread discontents also, betokening social injustice and ominous of revolution; but in England the great middle classes had been politically emancipated one hundred years

* It is but right to state that in practically writing out the address I found that after I had got the Introduction well finished I had but little space left for the discussion of the theme proper—namely, the prospective character of educational methods and ideals in the twentieth century. This will account for the very hurried and incomplete treatment so obvious in the latter part of the address. I was obliged, not only to condense and abbreviate the parts I actually wrote, but also to leave many other parts out altogether

before, so that these now united with the old-time privileged classes to maintain a stable government, and thus were effectual in postponing political reform until it could be accomplished by more peaceful methods. But nevertheless from that date to the present, there has been in English politics a definite movement towards a complete political enfranchisement of the entire body politic, that was never before discernible, until to-day political suffrage in the British Empire is all but universal, and in a few years will undoubtedly become entirely so.

One hundred years ago the great principle of local self-government was practically unknown or disbelieved in. The magnificent territory which two centuries of colonization had gained for the Mother Country in the North American continent had just been lost after an ignominio[us] effort to retain it by force of arms, wholly because of the inability [of] those in authority at the time to recognize the value of that principle as a necessary element of healthy national life. For Canada, however, a territory which had been acquired by conquest, the lesson of the Colonial Revolution had been somewhat instructive; and the Imperial act of one hundred and one years ago gave to our young country a half-way measure of local self-government, which incomplete and unsatisfactory as it was, proved to be a constitutional foundation upon which subsequent advance towards complete local self-government has been possible, until now but little remains to be accomplished in that direction,—which little, however, we may trust will soon be achieved. But for Ireland, the misconception, one hundred years ago, as to the salutariness of the principle of local self-government has resulted in almost a whole century of misgovernment and wrong, until now, the moral sense of the whole nation being aroused to the crying shame of the situation, it is found that remedial measures of the most doubtful character are alone possible of application to effect the healing of an evil for which measures of simple justice would have been amply sufficient a century ago. The object lesson upon the nation of this century of misrule is, however, not a bad one; for soon Scotland, Wales, and even England, as well as Ireland, will undoubtedly be enjoying, each in its own way, the political blessing of national self-government.

Without specializing further, and hastening to a summary, we may characterize the political development of the last one hundred years as being mainly in these two directions: (1) the securing to every citizen the enjoyment of civil rights equal to those enjoyed by every other citizen —which result we may say is practically achieved, at least in English-speaking communities, and is the political achievement which, more than anything else, differentiates this century from every other one in the world's history; and (2) the securing to integral parts of the national organism, whether kingdom, province, or colony, powers of self-government of the amplest possible extent consistent with national coherency and strength. As a complement to this, there has been a corresponding tendency to extend the powers and liberties of the *municipality*, whether

this be city, town, county or township; but as this gradual extension of municipal power has been accompanied by a corresponding delegation to the municipality, on the part of the individual, of a portion of his private right or privilege, the municipal development of the nineteenth century is, more properly speaking, a foreshadowing of that ideal of social organization which, as we shall see, will be the characteristic political feature of the twentieth century, just as the enfranchisement of the individual, to which we have referred, has been the characteristic political feature of the nineteenth.

When we come to describe that phase of the social and intellectual development of the last one hundred years which is manifested in the progress made in the arts and sciences, and especially in the mechanic arts and in the industries related thereto, we must indeed characterize the closing century as the most wonderful one in the world's history. Although the subject is a trite one, it is important that we should remember that for several centuries before the present the aspect of the civilized world changed from one century to another little more than from one year to another. As far as material comforts go, and the conquest and utilization of the forces and resources of nature, the England of Queen Anne differed little from that of Queen Elizabeth, the England of George II. little from that of Charles II. The country was gaining in wealth, and larger areas were being occupied and tilled, and towns and cities were increasing in number and in size; but all this was the general result of laborious industry, of the natural increase of population, and of the wider range that commerce was gradually assuming, rather than of that ingenious application of mind to matter, so characteristic of our nineteenth century, which we call invention. It would be scarcely fair to claim for the last one hundred years *all* the progress characteristic of modern times, which the mechanic arts and industries have achieved; for the steam engine had been brought by its inventor, Watt, to a fair degree of efficiency as far back as 1774, and Sir Richard Arkwright died just one hundred years ago this present year, having amassed a fortune, besides gaining splendid renown, from his inventions in cotton machinery; and other industries such as those connected with the manufacture of wool, silk, iron, earthenware, and porcelain, and the notable employment of canals as a help to commercial traffic, had given character to the eighteenth century as one of considerable industrial progress. But nevertheless it is still true that in the vast range of mechanic arts and industrial occupations of to-day, there is scarcely one of the infinite number of devices that are employed for utilizing the forces of nature, and for converting the crude products of the earth into articles of use or comfort for man, which is not the result of inventive skill developed within the past one hundred years. Not only so, but those sciences which have most contributed to this marvellous industrial development, the sciences which have to do with the manifestations of physical energy, as heat, light, electricity, magnetism, and chemical affinity, and the practical sciences which are based on these, are wholly, except in their

very germs, the products of the researches of the past one hundred years. And to so great an extent has this development of mechanical invention and scientific discovery gone on, that there is not a garment that we wear, not a particle of food that we eat, not a tool or an implement that we employ in our daily vocations, not an article of comfort or luxury that we delight in, which is not produced in a manner almost wholly unknown to our grandfathers of the last century, and with such marvellous economy of time and material that the whole scale of social existence is elevated and broadened; so that the social possibilities of one hundred years ago and those of to-day—at least in their material aspects—are absolutely incomparable. In fact we may truly say, that in the mastery of the forces of nature, and in utilizing the resources of nature for man's benefit and comfort, the nineteenth century has made more progress than all the other centuries together from the beginning of time.

To completely survey the development of the past one hundred years, even ever so hurriedly, will take me far beyond my limits. The wonderful literary activity of the age, infinitely surpassing that of all other ages in extent, in versatility of accomplishment, and in accuracy of execution, and equaling all other ages, if not surpassing them, in genius, must be dismissed without further mention. So, too, must its progress in the æsthetic arts—as painting, sculpture, architecture, and music. So, too, must the development of those professional sciences which have to do with our health—medicine, surgery, pharmacy, dentistry, and public sanitation. And many other inviting fields must be passed over without a word. But there is one other aspect of the social development of the century which we must needs consider, before passing on to the examination of the social ideal of the future,—first, because of its practical bearing on the question as to the best means of attaining that ideal; and secondly, because of its importance in the work of preparing the pupil for the duties of citizenship, no matter what the social ideal may be. The development, of course, to which I refer, is that of religion and religious effort.

If one were to be asked to characterize the religious development of the nineteenth century by its most salient and noticeable feature, he would most undoubtedly do so by speaking of it as the one which in thoughtfulness of enquiry as to the meaning and validity of religion, and in earnestness of appreciation as to the value of religion as an individual and social blessing, has surpassed every previous century that the world has ever known. This thoughtfulness of enquiry is not mere sceptical speculation; it is the outcome of a devout hungering for the truth. This appreciation of the value of religion is not always a mere conservation of inherited predispositions; it is, quite as frequently, an intuitive consciousness, which experience only the more deeply confirms, that without religion, the human heart becomes torpid in its sympathies, its instincts for righteousness become inert, its aspirations for good die for lack of sustaining emotion. There has been scepticism in other ages; but never has the scepticism of any former age been like the

scepticism of this—a cry for truth oftentimes more passionate than that of the believer. A characteristic of our times, of significance in this respect, is the fact that even in fiction the most widely-read books are often those which portray the emotion of the soul in its search for some impregnable defence for its religious convictions. A second characteristic is the fact that while in other ages scepticism has frequently been a mere excuse for frivolity, self-indulgence, or even libertinism, to-day when avowed it quite as frequently betokens earnestness of purpose, purity of life, and self-sacrificing devotedness to the good of others. Still a third characteristic of the age is the fact that to those who have lost their faith in the Divine government of the universe for the ultimate good of man, and believe it rather under the rule of inexorable, impersonal law, there has come instead not that license of unrestraint which one might suppose would follow, but a sorrowful and pathetic despair of the future such as a patriot might feel who saw his country lost for ever beneath the iron rule of some conquering tyrant. All these I take to be indications of, and tributes to, the deeply religious earnestness of our times.

Glancing back over the past century to see what has been the history of its religious effort, as manifested in churches and other definite organizations, we are struck with three noticeable facts: (1) that in respect to those formularies of belief, or expressed standards of faith, upon which these organizations are based, there have been scarcely any changes—in other words, that the professed beliefs of to-day are outwardly those of one hundred years ago; (2) that nevertheless, especially within the last half century, there have been within the churches unending contentions as to particular articles of belief and phases of religious practice, most of which call for considerable revision of the standards before they can become definitely settled—these contentions and differences being partly the result of scholarly investigation and induction, and partly the inevitable divergence and disintegration that ensue when different degrees of importance are attached to articles of belief, the relative importance of which is not defined in the primary standards; and (3) that despite this inconsistency between individual private opinion and outwardly professed creed, the religious life of our century has been characterized by an activity of philanthropic and beneficent effort, not only unparalleled in previous centuries, but for the most part unknown to them. It is true that in the eighteenth century, and even in the seventeenth, some missionary efforts were put forth by the Christian people of Europe, and at least two societies founded (the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge) which have accomplished untold good in spreading the beneficent influence of Christianity throughout the world; but nevertheless it remains the fact, that what is now understood as the missionary enterprise and philanthropic endeavor of the world has almost all had its origin within the last one hundred years—such great philanthropic organizations as the London Missionary Society, the British and Foreign Bible Society, and

the Religious Tract Society, having been founded in the closing years of the last century, less than one hundred years ago; and many others then and later. (I purposely leave out of this review all reference to the efforts of the Roman Catholic Church in missionary enterprise; but I may remark in passing that the whole history of that church during the last four centuries and a half is one long-continued record of missionary endeavor which Protestant Churches might do well to emulate.) And not alone in missionary work, and in the dissemination of religious knowledge and useful literature, have the churches been unprecedentedly active during the last one hundred years, but also in church building, in parochial extension, in the erection of hospitals, orphanages, asylums, etc., and in the systematic relief of the poor. But the most important effort of the churches in philanthropic work has been manifested indirectly; for it is without doubt the indwelling of a vital spirit of true religion within the heart, however unacknowledged, and the beneficent effect of its indwelling there, that has been the originating and sustaining cause of those magnificent manifestations of charity and humanity which our century has witnessed—in such world-wide philanthropic efforts, as for example, the abolition of slavery, the reformation of prison discipline, and the general promotion of temperance, as well as in those institutions for the relief of the poor, and the care of the sick and the aged, which are to be found in almost every city and town of the civilized world, the like of which were never seen in any previous age.

But a review of the religious development of the century would be incomplete, if it left out what I conceive to be a necessary generalization of the religious situation as it stands to-day. Roughly speaking, there are three classes of religionists—using the word in a good sense, and intending by it a professed follower of Christ: (1) those who look upon the church as an external organization held together by a necessary obedience to a divine constitution originally imposed upon it, and potentially embracing within itself the whole of human society; (2) those who regard the church as not in any necessary sense an external organization, but as rather the indefinite assemblage of those who are saved from the effects of wrong-doing, and impelled to righteousness of conduct, by the indwelling influences of a personally-accepted religion; and (3) those who see little prospect that the church, if organized upon its present ideals, will ever get possession of society and thus dominate it with its beliefs and rules of conduct, however desirable a consummation that may be, and who also see equally little prospect that any one definite form of religious belief (as now held by the several religious denominations) can be universally commendable to, or acceptable to, society; but who do care, and that mightily, for what may be called the fruits of religion—these being evidenced not by what men believe, or profess to feel, but by what they actually do, or help to do, for the betterment of their fellow-men and for the amelioration of mankind in general. These three classes are by no means mutually exclusive, for of course they run into one another; but nevertheless the

classification will be important when we come to consider what necessary changes we may look for in the relations of religion to social life in the social development of the next one hundred years.

Having thus outlined briefly the principal features of the social and intellectual development of the century just ending, at least in so far as these have been characteristic and distinguishing, we must now consider that aspect of our development which is to be regarded, as I have before remarked, as being the precursor of what is to be the characteristic and dominant feature of the twentieth century civilization, rather than as a part of that of the nineteenth century. As we have seen before, the political development of the century now closing, has been principally towards the realization of complete political equality. The individual is now the voter, or practically so. Manhood suffrage, almost complete and universal among English-speaking people everywhere; womanhood suffrage, in many places, either complete or partial, and soon to be both complete and universal—this is the final outcome after centuries of progress thitherward, but of progress more definite and rapid in this century than in any other preceding. One by one the disabilities have been removed, until everywhere in England and her self-governing colonies, and in the English speaking republic to the south of us, the individual citizen stands before the law (or will practically do so before the century closes) in the enjoyment of privileges equal to those enjoyed by every other.

But with this gradual enfranchisement of the individual, and his deepening consciousness of political rights and powers so long denied him, accompanied as it has been by no adequate improvement in our national methods for equitably distributing the benefits of social industry, there has come to him not only the discernment of social inequality and the sense of social injustice, but also the determination to bring about a more equitable allotment of social goods and comforts, even at the cost of the privileges of old enjoyed by others, if that indeed be necessary. This, then, is the social problem of to-day, which the last half century at any rate has been slowly evolving, and the solution of which will undoubtedly be the principal achievement and characteristic feature of the incoming twentieth century,—the reconstruction of our social system so as to secure for the individual not merely political rights equal to those enjoyed by all other citizens, but also equal social rights and privileges.

Let it not be supposed that what the social reformer desires is simply an enforced equal redistribution of the accumulated wealth of ages among all the individuals of society as now constituted, and an enforced obliteration of the lines of class distinction. What he wants is rather that all laws shall be framed so that that which we call wealth, namely, the accumulated products of industry, shall not aggregate to favored individuals, but shall tend to flow freely and impartially to all the members of the commonwealth; and so, too, that neither by the accident of birth or fortune shall one man have advantage over another in the

struggle for existence. Indeed, the very phrase, "the struggle for existence," he conceives should have no part in a well-organized social system. It should be applicable only to an uncivilized society, or to a community of brutes. For in a society of civilized human beings, where every one recognizes, or is forced to recognize, the inherent rights of all others, not only to the fruits of the earth, but to the earth itself, there would be no struggle for existence, inasmuch as the earth is plentiful, and abundant in resource, and able to the uttermost to supply the wants of all her children, that none may lack if none be superabundantly supplied.

Such, stated in brief, is the hope of the social reformer of to-day, and the ideal to which he conceives all subsequent attempts at social reform should approximate. It is based on his love for the amelioration of humanity, and is supported and made enduring by his sense of the injustice of the inequalities of our present social system—of its tremendous contrasts of wealth and poverty, of luxury and wretchedness, of refinement and squalor, of scholastic opportunity and tyrranous ignorance. And those magnificent achievements in the arts and sciences, and splendid conquests of the forces and resources of nature which our century has witnessed—these, instead of mitigating the stress of the social problem, and assisting to bring humanity to a more even level of opportunity and possession, have, by reason of the unjust economic conditions under which they have been produced, simply intensified the distress of the situation—wealth is constantly aggregating in ever larger and larger degree, hopeless toil is becoming more and more fixedly the normal condition of the producer, and ignorance and crime more and more the awful environment of the poor.

The key to the solution of the problem that is offered by the social reformer is the ultimate reorganization of society upon the principle, not of individual freedom and independence, which is the ideal of the nineteenth century, but of social inter-responsibility and co-operation. And it is this principle which is now more and more making itself felt in all discussions relating to social reform, and which will from this date forward dominate the legislation of the future. The nineteenth century has seen the realization of the hopes of the old-time reformer—the political enfranchisement of the individual; but the twentieth century will usher in a far grander struggle—grander because involving a far nobler conception of human character, and the realization of far higher principles of human action, than those that have been required for the fulfilment of the nineteenth century ideal—that is to say, the struggle for the reorganization of society upon the ideal of co-operative effort and common enjoyment.

But as in every reform, much that is evil is necessarily mixed with the aspirations of the honest seeker after good, so in this characteristic twentieth century movement towards an ideal social reorganization, it will be found that there is much that is reprehensible; but the subversive theories and vicious methods of the anarchist and nihilist ought not to be confounded with the aims and hopes of the honest and law-abiding

socialist. There are those who, being rightly enough dissatisfied with laws that work unjustly, and take bread from the toiler, to give it sweetened and flavored to the idler, are, however, willing to go to any extreme of policy or of action to overturn the existing state of things; for they believe that in any event the condition of the laboring poor could not be worse, and that should violent deprivation of property or life be accorded to the rich and privileged, it would only be for them a just retribution. Such a creed of despair, while intelligible enough in those that adopt it, can never be countenanced by those who believe that social evolution can best be accomplished by natural processes of development, and that disruption and violence would only result in hindering that which they were intended to promote.

To make the problem clearer, let us detail somewhat more fully (1) what are the ultimate aims and hopes of the social reformer; (2) what are the less remote objects which the social reformer has in view, and which he considers would be partial approximations towards his ultimate ideal; and (3) what are those propositions which the social reformer puts forward as capable of immediate practical realization. I may say in passing, that it will be impossible, in so general a discussion, to keep these three classes of aims wholly distinct; but the division will enable us better to understand the socialistic ideal.

First,—The social reformer believes that the present evils of society are due to the prevalence of *individualism*; that in a social system such as that which obtains at present, the tendency is for capital to aggregate and labor to segregate; and that therefore the position of the capitalist is getting more and more omnipotent, and that of the laborer more and more precarious and dependent; and that the ultimate result of this competitive individualism will be, that the condition of the laborer will become intolerable (as indeed it has already become in some measure) and that, as a consequence, social disruption and horrible anarchy will inevitably ensue. That this view is not erroneous, our current history everywhere makes plain to us.

He further believes that the true social order will be found in the abandonment of individualism, and the substitution of *collectivism* in its place; that is, in the gradual reorganization of society so that the co-operative principle shall become normal and universal; that all who are able shall contribute to the service of society; that none shall be obliged to contribute more of service than is required for the general good of the commonwealth; and that all shall share in the fruits of associated labor *equitably*—no one using more than his share, and none desiring more; and that the highest ideal of life will be the service of society as thus socially organized.

There are important corollaries to this position which invite notice, but which must be passed over; but it may be said that in such an ideal community every one will be a worker, and idling will be unknown; that poverty will be unknown; and that crime, such

as we now understand it, will be greatly lessened, for the incentives to crime, and the conditions on which crime depends, will be largely removed. No one pretends to say but that, for the present, such an ideal of society is wholly unattainable; but nevertheless it is the ideal to which all practical social legislation will henceforth approximate. It is undoubtedly the ideal of society which the apostles and early Christians had in view; and it is the ideal which many modern Christians not only acknowledge, but do their best to set in being.

Moreover, it is the ideal to which much of the restrictive and social legislation, both national and municipal, and of the co-operative commercial activity of the last half century or so, have been blindly leading up. As we have seen, the general legislative reform of the nineteenth century has been directed towards the entire political enfranchisement of the individual. When that was accomplished, the doctrine of *laissez-faire*, that is, of leaving to the individual the responsibility of his own welfare and happiness, was supposed by many to be the true principle to follow. But in opposition to the principle of *laissez-faire*, of individualism, has been the socialistic principle that the general happiness and well-being can oftentimes be best promoted by co-operative action on the part of the community as a whole, rather than by the sporadic efforts of individuals. Hence we have had the education of the individual pupil controlled by the public, and paid for by the public. We have had many measures of public sanitation, and soon shall have more of them. We have had the public control and care of the sick and insane, of the infirm and the aged, and of idiots and orphans, and we undoubtedly shall have more and more of such legislation. We have had government inspection of foods and drugs, and artificial manures, and control over the production and sale of spirituous and vinous liquors. We have had government inspection of factories and workshops, and government control of the conditions of the employment of women and children as laborers. Taking still broader views, we see that we have had government control and management of the postal service; the control and management of telegraphs and railways in some countries, and the advocacy of the same in all, till there is little doubt that in a few years in all countries the public will own and control not only the postal service, but the railway, telephone, express and all similar services. Even tariff protection, mis-directed and mis-applied as it often is, and mischievously partial in its beneficial effects, is but another exemplification of a blind groping after socialistic reform. But true socialism is not merely national; it is cosmopolitan; and that legislation which is partial in its benefits, and enriches one section of the community at the expense of another, is not truly socialistic—it is an offence against that principle of civilization which most characteristically differentiates humanity from the brute creation—the principle, not that one must struggle with his fellow in order to exist, but that he who exists must help his fellow also to exist.

And then, coming to the sphere of municipal legislation, we see

that it too of late years has been increasingly socialistic in its tendencies, and promises to be still more so. The providing of police and fire protection, of water supply, of efficient sewerage, of conveniences for street traffic and locomotion, is all of quite common occurrence in almost every municipality; while, in addition to these public services, are found, in many municipalities, the public ownership and control of the conveniences and arrangements for rapid transit, for street and house illumination, and for public amusements and enjoyments.

And finally, in those industrial and commercial co-operative organizations which have characterized our last half century or so, such as trades unions, co-operative stores, employers' associations, joint stock organizations, and capitalistic combinations, we see other approximations —blind, it is true, oftentimes partial, and sometimes even mischievous, but none the less real—approximations towards the socialistic ideal.

Having now outlined what is the ultimate ideal of the social reformer, and seen that for the present this ideal is practically unrealisable, although a great deal of our recent legislation and social reform, both national and municipal, as well as much of our industrial and commercial voluntary organization, has been a more or less unwitting approximation to that ideal, we must, *secondly*, consider what are the objects which the social reformer has more immediately in view, and which for the present he would consider as partial realizations of his ultimate aims. As we have seen, what he urges is—(1) that all means for production, distribution, and exchange, be declared and treated as common property; and (2) that all operations for producing wealth be regulated by society in the common interests of society. As *partial realizations* of these principles of social organization, he demands (1) that all land, that all forests, mines and fisheries, that all railways and other means of transit, and that all the other means of producing wealth when these have become, or tend to become, practical monopolies, shall be declared and treated as common property, and shall be managed for the general good of all; (2) that for the benefit of society all education, whether primary, secondary, or higher, shall be free, and in the true sense of the word, industrial; that it shall be efficient, and in its primary stage compulsory, and in its secondary and higher stages be the privilege only of the industrious and morally worthy; and (3) that the administration of justice and the care of the sick and the decrepit, the imbecile and the insane, be free and gratuitous to all members of society. There are important corollaries to these general claims, which, however, we must pass over without mentioning.

In considering, *thirdly*, those propositions which the practical social reformer of to-day puts forward as capable of *immediate realization*, we will simply mention what is being actually promoted by social reformers of the highest rank in contemporary English politics. In the first place, we have a leading member of the present Conservative government in England advocating legislation by which employers will be held

responsible for injuries received by their employees while in their service; by which entire freedom of combination will be allowed to workmen as well as to employers; by which the settlement of disputes between labor and capital shall be effected by tribunals and colleges of arbitration; by which permissible child labor shall be restricted to the age of twelve; by which there shall be, whenever necessary, absolutely free facilities for industrial, agricultural, and housewifery education; by which there shall be an universal six days' working week; by which allotments of land may be secured to laborers and working people at fair prices; and, most important of all, by which there shall be a bureau or ministry of labor and industry as a regular department of national government control. This is not much in itself perhaps, but it is a great deal when we consider that it comes from so prominent a member of a Conservative English government as the present Secretary of the Treasury. On the other hand we have a prominent member of the other side of English politics, and a prospective minister of the crown, advocating all this, and besides, compulsory education, free continuative schools and free technical schools of a more advanced grade, practically free higher education, easy land transfer, a progressive income tax, and an eight-hours day for miners.

But while these prospective reforms are found in the programmes of those high in responsible positions and the official leaders of parties, they do not by any means cover the platforms of the rank and file of their socialistic followers. What are practically the working principles of the social reformer of England to-day, may be best gathered from the declared platform of the leaders of the so-called Progressive party, which only a month ago obtained by an overwhelming majority the control of the newly instituted City of London County Council. The leading features of this platform are as follows:—

(1). The absolute ownership and control for the benefit of the people, of all gas works, electric light plants, water works, tramways, street car lines, omnibus lines, docks, markets, and civic monopolies of every sort. It is estimated that the profits that will accrue to the people of London as a result of this municipalization of public services will not be less than £4,000,000 sterling per annum.

(2). The municipalization of all lands that may come into the possession of the Council; that is the holding of them forever for the benefit of the people.

(3). The cumulative rating of incomes, and the assessment of land values and ground rents, and the proportional relief of occupiers from taxation. This provision is an approximation and a very near one to that principle of taxation which is known in this country as the single tax theory.

(4). The appropriation to the public civic use of the enormous revenues now derived from ground rents and real estate by the ancient city guilds—corporations that have long outlived the civic uses for

which they were instituted, and which now spend for the benefit of a few, prodigious wealth that many contribute in earning.

(5). The creation of a municipal death duty, somewhat similar to that which has lately been instituted in our own province.

(6). The ownership and control of open spaces as parks or playing grounds for the recreation of the people, and the making of all necessary arrangements therein for sports, music, public entertainments, etc.

(7). The making of due provision for the erection and management of artisans' dwellings, common lodging houses, and free night shelters.

(8). The establishment of free hospitals in every district, and the control of those that already exist; and the establishment and control of free infirmaries and dispensaries.

(9). The rigorous enforcement of health laws and the efficient sanitary and structural inspection of dwellings and workshops, and the enforcement of the laws regulating the same against the owners.

(10). The setting of a good example to all employers of labor by arranging with its own employees for a normal eight hours day and a six days week at trades-union rates of wages; also the abolition as far as possible of the contract system and the substitution therefor of the direct employment of labor.

(11) The organization and employment of unemployed labor on useful work at fair rates of wages.

(12). The enlargement of the powers of the Council so as to enable it to undertake, when the opportunity seems fit, the organization of industry and distribution, especially in those departments which are concerned with the production of the necessaries of life.

This is the most comprehensive programme of socialistic reform that has yet been evolved in the realm of practical politics in the English speaking world, and there is but little doubt that of the twelve provisions enumerated, all but the last will within a very few years become actually realized in the municipal government of the city. It will be admitted too, that taken in its entirety, it forms a very considerable realization of the ultimate ideal of social organization. And when it is remembered that the party avowing this programme either in whole or in great part were elected to power over their opponents with a majority of 84 to 34, and that the leader of the party is Lord Rosebery, a prospective Prime Minister of England, it will be acknowledged that the socialistic idea has come to stay.

Having now analyzed that socialistic feature in our nineteenth century progress which must be taken as rather the precursor of an ideal which is to be more fully realized in the twentieth century than as a characteristically nineteenth century phase of social development, I shall next and very briefly indicate what I conceive will be the nature and extent of the social development and intellectual progress of that new century into which we are fast entering.

With respect to political matters there is much to hope for, much

to fear. The tendency of political development is, as we have seen, decidedly socialistic—and the next century will undoubtedly be one of far-reaching social and economic readjustments. Whether these be made peaceably and in the due course of an orderly national evolution, or be made anarchically and after terrible effusion of blood and destruction of wealth, depends, it seems to me, on the readiness with which the so-called middle and upper classes of society—and in a more responsible degree, the educated classes—appreciate the gravity of the problem that is before them and set themselves in the way of solving it. One thing is certain, the attitude of the leaders and responsible guides of society towards social reconstruction must become one of sympathy and interest and intelligent appreciation of the situation, or social war will come upon us as surely as the twentieth century will succeed the nineteenth; perhaps not so soon, but inevitably, sooner or later. Already in every large centre of population the professed anarchist is found ready with dynamite and bomb to bring down our civilization like a house of cards about our ears. Everywhere in large industrial communities the policy of despair of the nihilist has infected, not merely the ignorant lower classes but the educated wage-earning classes, and like an insidious zymotic disease with terrible contagion is undermining the morals and the patriotic sentiments of those who not long ago were wont to be called the brawn and sinew of society. When I tell you that in a journal published in this city, anarchy and anarchical methods have not only been countenanced but actually commended and recommended, not merely once, but again and again, as the only way social grievances can be redressed, you will agree with me that it is time that the educated thoughtful people, not merely of England and the United States, but of Canada, Ontario, and Toronto, set themselves to understand the social problems of the time and put themselves in the way of effecting their solution. The social reformer of to-day is as much deserving of contemporary praise as ever Pym or Hampden, or Russell or Sydney, or Grey or Cobden or Bright, have deserved posthumous praise. But unfortunately, as has too often been the case with reformers from time immemorial, he is looked upon with disfavor; people call him a crank; they shrug their shoulders at him as he passes; they are ashamed to be seen in his company; and they confound him with anarchists and desperadoes. But let me tell you, ladies and gentlemen, if you want to put yourselves in harmony with your environment in this twentieth century that is to be, you must become socialists in spirit and sympathy, if not in profession; and if Christ and His apostles were socialists surely you can afford to be so also.

Contemporaneous with the socialistic evolution of the next century, and indeed a necessary complement of it, will be the gradual obliteration of lines of national demarcation, the gradual extension of the areas of international unrestricted trade, the gradual reduction of standing armies and extensive naval armaments, and the substitution therefor of international tribunals for the settlement of international disputes. Indeed

the union of all the English-speaking people of the globe in one international federation for free trade, uniform postal facilities, reciprocal copyright and patent law privileges, the extinction of slavery, the protection of the autonomy of weak nations, and the settlement by reference to a common supreme tribunal of all international difficulties, is not merely a dream, but the hope of many statesmen of to-day.

When we come to estimate the development that will be made in the twentieth century along those lines of practical invention and scientific discovery that have so wonderfully characterized this nineteenth century, we must stand with uncovered heads in reverential awe of that which shall be. This has been an age of iron and steam; the next will be an age of steel and electricity—perhaps, too, of some more subtle force, for already scientists are telling us to expect the liberation and utilization of that mysterious power which binds the chemical elements together and holds the quivering atoms in their molecular orders—perhaps, too, it may be of some more obvious force, such as that of gravity, solar heat, or the motions of the tides. This has been an age when men have been fearful for our stores of coal and wood; but the next age will for wood use paper, the vegetable product of an annual harvest, or aluminum, the most abundant of our metallic stores, and soon to be the cheapest, and perhaps in storage boxes gather for winter use the heat of the summer sun now lost in radiation. This has been an age of steamships and railways; but scarcely any scientist now doubts that before many years the problem of aerial navigation will be solved, and that the traffic of the world will be moved along frictionless paths of air in bird-like shallops, skimming the surface of land and sea like summer swallows. This has been an age of telegraphs, and telephones, and phonographs, marvellous devices that convey our thoughts and our very voices from place to place through mysterious but definite conduits; but the wizard, Edison, promises us telegraphic communication through space alone; and even that strange transmission of intelligence known as telepathy, is being scientifically investigated, and who shall say without prospect of solution of its mystery? And so we might go on enumerating other like wonderful contrasts between this age and the next, suggested by no wild fancy but rather by a sober discernment of what is sure to be; but we have said enough to show that there is much reason for believing that as Newton said of the ocean of knowledge that lay before him, so we in this nineteenth century are but as children playing with the pebbles on the shore of that unknown sea of scientific law and material resource which the more inventive and the more practical scientific workers and investigators of the twentieth century will in all probability sail proudly over as skilled and experienced navigators.

He would be a bold prophet who would attempt to foretell what will be the course of religious development in the next hundred years to come. And yet the problem is of the utmost consequence, not only to the individual but also to the social organism; for it will be denied by no one, not even by the avowed sceptic, that the religious emotions of

the people are most potent factors in the evolution of social conduct; while on the other hand the relation of religion to ethics is of prime importance to the educator in the preparation of the pupil for the duties of citizenship. But the problem is difficult in every way. On the one hand we have a set of crystalized forms of belief which have been more or less adhered to for centuries, and which to-day millions of earnest and devout hearts reverently subscribe to and are ready to lay down their lives for. On the other hand there is undoubtedly, especially in the higher circles of thought and culture, a restlessness of enquiry and investigation, manifesting itself not only in the bolder scepticism of the avowed atheist, the honest doubt of the agnostic, the rationalism of the so-called higher schools of criticism, or even in the practical deism of that widespread half-confessed unitarianism which is found in so much of our current literature; but also in those continuous and universal discussions that are going on in the churches everywhere, not merely in the ranks of the scholarly and critical, but also among the unlearned—discussions, for example, as to the value and nature of the atonement, the validity of the sacrament of the eucharist, the obligatoriness and effectiveness of baptism, the duration of future punishment, the priesthood of the ministry, the interpretation of prophecy, the plenary character of inspiration, and the like. Again, on the one hand, is to be reckoned the wonderful reality of religion as an impelling and sustaining social force, manifesting itself in the enormous activity of the churches in their magnificent efforts in self-extension, missionary conquest, and philanthropic well-doing of every sort. On the other hand, there must be taken into account what must be truthfully described as the irreligion of the age, its practical discrediting of its own beliefs. I speak not here of the idleness, the self-indulgence, the levity of purpose and pursuit, the apathy of feeling and callousness to human suffering and want, that largely characterize the wealthy privileged classes in every country; nor of that sordid and gross immorality and criminal lawlessness that dominate the existence of the degraded poor in areas of congested population; but I speak of the selfishness and the self-seeking, the jealousies and envies, the lack of fair-mindedness, and the inability to see things from the points of view of others, that all too conspicuously mark the lives and characters of the men and women of the great middle classes —cultured men and women, church-going men and women, the class of men and women whom we meet every day, and of whom we may say that we ourselves form a part. And of this practical irreligiousness of the age we may be sure the opponents and doubters of Christianity are not slow to take due note. The rational explanation, however, is, that it is simply the natural result of that selfish individualism upon which, as we have seen, our present social, political, and economic lines of action are so largely based; and of the departure from those principles of co-operative effort, mutual responsibility, and common enjoyment, which Christianity as instituted by Christ and His Apostles, enjoins upon us.

Despite all this incoherency of belief, and inconsistency of practice, religion is a far too firmly ineradicable principle in the human heart to be ignored in any discussion as to prospective social development; but unless Christian people can agree among themselves, and unite in presenting their principles in a compact and coherent body of truth, self-explanatory and self-sustaining, commending itself alike to the faith of the believer and to the intellect of the doubter, the probability is that Christianity as an organized system of religious propagandism will become more and more disintegrated, and therefore less and less potent, as a factor in our social development. On the other hand if a sufficient number of Christian principles be gathered together to form a sufficiently firm ground of universal belief upon which may be based the ethical instruction of children and the ethical guidance of men and women, and if professed Christians will see, too, that their own lives and characters are in deed and in truth, and not merely in name, guided and moulded according to these principles, then there *will* be hope for believing that Christianity will constantly become more and more the dominant force in our social development, and that society will finally become organized entirely in harmony with its principles.

This last ideal is, as I stated in the former part of this address, the hope of the so-called Christian socialist of to-day; but, as it seems to me, unfortunately for the realization of his hope, instead of endeavoring to find out those basal principles of his creed which will commend themselves to the race, and thereby form a sure ground for ethical instruction and practice upon which to build his social structure, he is endeavoring to impose upon society a church polity and a body of religious belief which, at least in its entirety, so far as my observation leads me to decide, the great mass of society will never accept.

Again with respect to that second class of religionists to which I have referred, namely, those who attach little importance to the Church as an organized and concrete body controlling society, but whose main hope of the salvation of society lies in the acceptance by the individual of some definite creed, which by its vivifying power will save him from the thraldom and consequences of sin and produce in him the fruits of righteousness, thus making him a typical social unit,—I conceive that *they* are too divided among themselves, too unsettled in their tenets, too unestablished in their apologetics, to afford any likelihood that they can unite and co-operate as a unifying social organization leavening society universally with its principles, or that they can hope to have society universally base its ethical principles and rules of conduct upon the sanctions of their creeds,—unless indeed these can be made simpler, more self-coherent, and more universally acceptable to the outside world, than at present they seem to be.

And, thirdly, with respect to that remaining class of religionists, namely those who care principally for the fruits of righteousness, and less anxiously for the particular form or phase of belief upon which these fruits are produced and nurtured, one must recognize that *they* do

not of themselves form any definite and coherent body; that they are rather the more or less loosely attached adherents of one or other of the two preceding classes; and that as they have no corporate capacity and no corporate opinion they can scarcely be considered as likely to be a stable factor in social development; and that though undoubtedly they will always exist, and perhaps, too, in ever increasing numbers, it cannot be until they have found some common bond of union, some definite ground of opinion and principle upon which to base their ethical teaching and their rules of ethical conduct, that they can expect to exert that influence in the social development of the race, which undoubtedly their beneficent work and high ideals entitle them to.

I have said enough to show that the question as to what will be the religious development of the future is one of infinite difficulty; and though I by no means desire to speak in the matter except with the utmost reverence and caution, it seems right to say, so far as one can now predict, that the course of the evolution of religious ideals during the next century will be the gradual inter-approximation of all the three types described, to one; and that the final evolution will be an all-embracing and all-pervading organization, dominating the whole social organism by its principles, and devoted to the service of humanity after the divinest ideals finally conceivable. I trust, moreover, that all thoughtful people who have listened to me will recognize that it is important that all who have the well-being of the race at heart will look upon the question boldly, and give to its solution the best that they have of personal influence for good, honest opinion, calm reflection, and unprejudiced judgment, knowing as we all must, that the ethical status of the race, which, as we have seen, is so closely identified with its religious instincts, is of all mundane things, its most important concern.

Having now sketched at considerable length it must be confessed, but with an incompleteness I am quite sensible of, the social and intellectual development of the past one hundred years, including the general political aspect of it, the industrial and scientific aspect of it, and the religious aspect of it, and having indicated what I conceive will be the intellectual and social development of the next hundred years, and shown that in all probability the twentieth century will be an age of marvellous scientific advancement and practical invention, and that its political, economic, and religious life will be dominated by the socialistic and Christian ideal of co-operative action and common enjoyment, it remains for me, all too briefly, to sketch what I conceive ought to be the relation of our educational methods and general educational system to this dominant principle of social progress.

It would have been a proper and interesting step to have shown, before entering upon this final part of my discussion, that proud as we are of our educational system, prouder perhaps in this province than elsewhere on the face of the globe, it has always been an anachronism, and has by no means kept pace with the social development or the intel-

lectual development, of the race. Our public school system, that is, in respect to its curriculum, has never been superior to what ought to have existed in the last century; in fact, since its first institution it has made no progress at all comparable with its privileges. Its methods of teaching, though improved to some extent in late years, are still based on principles that date at any rate from Milton's time. Our university system has been held in bond-slavery to an ideal which came into the world five centuries ago, and which, one would have supposed, those intervening years of vast intellectual acquisition and scientific discovery would have done something, long ere this, towards subverting. And our university methods of teaching, until within the last decade or two, have been as unchanging and unchangeable as those languages and literatures upon which they have for the most part been exercised.

If we seek for the cause of this continuous anachronism we shall find it to lie in the want of that social ideal which the twentieth century will crown with honor, and which, as we have seen, this nineteenth century has done something towards exalting. We must not forget that our system of public school education, even on this continent, is scarcely more than a half century old as yet, and that in England it is but a thing of yesterday. But our universities we have had from time immemorial. These, however, instead of being ordered for the benefit of the many, have been maintained in the interest of the few. To social progress they have ever been indifferent if not averse. In the general diffusion of knowledge they have felt no sympathy and taken no interest. Even in the furtherance of scientific discovery they have lagged far behind the private investigator. Every new department of scientific knowledge that has come into the world has had to fight its way into the university preserves, and has been the object of class prejudice and academic disdain. The young pedant who, by dint of years of undivided attention had learned to read in their original Greek and Latin narratives, a few more or less mythical chronicles of the fights and other boastful achievements of the semi-civilized, though undoubtedly interesting, peoples of two thousand years ago, was, by virtue of this linguistic drill and acquaintance with semi-prehistoric affairs, supposed to be equipped for all the duties of responsible modern citizenship; while he was taught to look down with scorn or contempt upon the education of him who, instead, had gained some insight into those forces of nature by whose utilization the world is made more habitable and life made better worth living, or had given himself to the study of social problems as recorded in history or contemporary treatises; and the *crown* of academic honor was thought to be achieved when such an one had read a few of the old-world poets and philosophers, and had learned to write their languages without obvious grammatical errors, although undoubtedly perforce in a way that would have been none the less ridiculous to those old-time worthies, and this perhaps without being required to know anything about the poetry or philosophy of his own time, or to study the diction of the masters of style in his

own tongue. I do not wish to disparage this ideal of education; for I think I am as sensible as any one of what it has done in training some of our most gifted thinkers and forcible and exact writers; but at the same time it is hard to speak of it without contempt when one realizes how partial, how one-sided, how incomplete in every way it was, how wholly inadequate as a training for citizenship, how ill-suited as a course of general study, despite the excellence of its results in many special cases.

When one realizes that the ideal of higher education, here hurriedly referred to, is the one that until very recently had universal sway, and thereupon reflects how utterly out of touch with the achievements of our modern, social, and intellectual progress such an ideal was, one has no difficulty in seeing why our public school course has been from the very first a laggard in the path of progress; how it began by being a far-off and skeleton-like imitation of the University ideal—reading, writing, and arithmetic, taught by rule of thumb; grammar, a collection of memorized rules; geography, a topographical directory, without the advantage of alphabetic arrangement; a little ancient history, mostly mythical; a little modern history, mostly dates, and battles, and the births and deaths of kings; and a little Biblical history, to give it the salt of anti-secularism, of an equally valueless kind. Such was the public school curriculum to which not the oldest of us were first introduced in our educational career. Then as the lifeless character of this mere parody of education began to be perceived, a movement of progress ensued, and let us say it with thankfulness, progress of a most excellent sort. For the irrational memorization of rules and isolated facts has been substituted in many schools, but I regret not in all, an approximation to the inductive method;—the study of grammar, for example, as an aid to expression, and an attempt to bring the dry facts of history and geography into some sort of vital connection with the human interests of the everyday life of the pupil. But like every movement which is a mere reaction, and one not correlated to some dominant principle, this progress has been restricted in its area, and has been pushed to too great a length. To make plain what I mean, I would say, that instead of adapting our primary course of instruction to the social instincts of our time, instead of making it harmonize, even ever so faintly, with the scientific and intellectual environment of our age, the several parts of the old inadequate curriculum have been advanced to heights which they should never reach in a primary elementary course. For example, arithmetic, which as a practical study, is one of the least useful in after life, or rather the one of which a very small knowledge goes the farthest way, has been taught as if it were an end in itself, the very *summum bonum* of primary school achievement. Grammar, of which the whole content in a primary course should be its relation to practical language expression, has been taught as a means for mental discipline of a highly intellectual sort. History, though perhaps intended to be taught from a rational standpoint, has suffered from the exigencies of text-book making, and has really been

presented to the young pupil with its vitality dry-pressed from it, and little better than annalistic skin and bones. While geography, one of the most useful and liberalizing of subjects, has always been, as I take it, totaly misunderstood in schools, and thus forms but one more illustration of the pernicious effect upon our system of primary education of the prevailing mediæval university ideal.

Passing now to higher education, we shall, I think, find the present ideal of a university course equally out of touch with the master instincts of our age. The history of all progressive university organizations has shown how exceedingly hard it has been to get rid of, or away from, the influence of the dominant tradition—namely, that for the purposes of higher education, the ancient classics are not only necessary but self-sufficing. This mediæval fetich has been as much of a bogey to the average university man as any that ever haunted the unenlightened imagination of negro or Indian. By dint of long-continued effort, however, the educational reformer has now secured some sort of relaxation of this old-time tyranny; but still in the general course of even our own University of Toronto, Latin is obligatory in every year of the course, and if Greek be not also to be taken, it is only at the cost of taking both French and German instead. You will notice that by this method of evaluation, for one ancient and dead language, two modern living ones are required: which may be taken as another illustration of our willingness to pay tribute to an ancient idol. Furthermore, that while the student *must* take, in the four years of his course, four examinations each in two dead languages, that is eight in all, or four each in one dead and two living languages (exclusive of English), that is twelve in all, he *must* take only *one* distinctively modern science, exclusive of physics, and one examination in physics; and that he *may* be graduated without any study whatever of any subject whatever connected with those great fundamental problems of social life which, as we have seen, now dominate, and will for the next few centuries continue to dominate, the whole social, moral, and material well-being of our race. Now I will ask—Is this right or wise? My reply is that it is neither right nor wise; that this arrangement of the various departments of the curriculum is, in respect to their intrinsic importance, and real vital bearing upon the duties, obligations, and requirements of our modern social life, almost an inversion of what is right and wise. The apex of the cone is where the base ought to be, and the base is where the apex ought to be. Nay, more, that for the unwisdom of this inversion, society may have to pay bitterly some day—that is, should the unwisdom continue, and should our educated young men and women be continually passed forth from our highest institutions of learning without being taught to give their best attention to those questions which, next to ethical ones, are the most important that concern humanity. For, be it not forgotten, the forces of social disruption are gathering; and unless they are restrained by the enlightened good sense and wise sympathy of those who

will array themselves on the side of social order, anarchy and chaos will come upon us as certainly as night follows day.

And what I have just said respecting the unwisdom in the general university course of forcing so much attention upon mere linguistic study--which, however excellent it may be in itself as an intellectual exercise, bears no sort of relationship to the duties and responsibilities of citizenship—and of correspondingly neglecting the studies which have to do with the stability of our civilization, applies with still greater force to the situation, when we come to consider the so-called honor or special courses. Out of the seven graduating departments of our University—still using it as a type of universities in general, and by no means intending a criticism of it in particular—out of its seven graduating departments, exclusive of that of political science, an attention to social or economic questions is required only in one, and in that, only in one minor examination ; so that we may say, that the great bulk of the honor or special students, and therefore, of the cleverer and more influential ones, pass out from the University with as much ignorance of social and economic questions as when they entered it. And what I have said as to the inadequacy of our courses of higher education as preparations for citizenship may with almost equal force be said of their insufficiency as means for placing the student in harmony with that highly scientific, intellectual environment which is, as we have seen, the most marked characteristic of our age.

What, then, shall our primary and our university courses of study be, in order that they may meet the requirements of the times as preparations for life and citizenship, and be in harmony with that social and intellectual development which the closing years of the nineteenth century are fast evolving and which the coming century will see realized in the full ?

With respect to Primary Education, the answers, I think, must be as follows :—

(1.) It should be *real education*—as far as possible inductively pursued, and not a mere memorization of either facts or principles. This involves the necessity of good well-trained teachers, who have themselves been educated by inductive methods.

(2.) It should be as *simple and practical* as possible, going to no further length than the average child can accomplish in the time that he is at school, and bringing everything into as close relation as possible with the prospective needs of the child as a self-supporting citizen and a contributor to the social weal.

(3.) It might include *all that is taught now*, but so modified in extent as to make room for several other studies. Arithmetic should be reduced two-thirds ; grammar, one-half ; the time spent in oral reading might also be greatly shortened.

(4.) But it should also be made to include *a plain statement of the commonly received principles of ethics*, as these are related to personal

conduct, with such sanctions as the community in general can unite in finding. In this matter no time should be lost by our educational authorities. It is imperative for the well-being and safety of society that the child be taught the difference between right and wrong, and to understand and have a correct idea of his personal relations to his fellows as common units of the social structure, both as regards his privileges and his responsibilities. Religious instruction, properly so-called, to be of any value, should, for reasons specified in a former part of this address, be pursued in voluntary classes, under religious instructors of the parents' own choosing.

(5) Furthermore, our Primary Education should include a brief but full course of instruction in *the elementary principles of government:* an explanation of the state as an organized community where the individual gives up a portion of his liberty for the good of the whole social organism. The process of law-making, of national and municipal taxation, of national and municipal control and support of social undertakings, such as roads, railways, schools, asylums, the post office system, etc., should all be made clear and intelligible; in other words, the child should not be left to acquire his knowledge of what is meant by citizenship and social rights and obligations after he has left school; but so far as possible he should be fitted for the duties of citizenship while he is yet under the pupilage of the state.

(6). Lastly, there should be *a serious and definite study of nature and the laws of nature*, from the time the child enters the school until he leaves. There is no school age too young at which to begin this study; and instead of being considered as now a mere ornamental and practically unattainable part of education, it should be considered a fundamental and entirely obligatory part. The course should include an elementary study of the simple properties of bodies, and of the simple natural phenomena connected with heat and cold, and hence of those phenomena depending on ordinary atmospheric changes; also of those connected with light, sound and electricity; thereafter, of simple chemical action; thereafter, of the structure of the earth's surface and of its useful resources, including both plants and minerals; and finally it should include the attainment of some knowledge of animal physiology and of astronomy. As I have said above, this study should begin the moment the child enters school, and should continue incessantly during the whole course of his school career. It should be pursued entirely inductively, except where the teacher's aid or the text-book is necessary to make complementary explanations. This course will involve a new generation of teachers, and wholly different educational ideals from those we have hitherto been following; but, nevertheless, the demand for such instruction is an imperative one, and a community that neglects it does so at the peril of being left behind in the social development of the age.

As corollaries to the above, and as necessary sequences to the proposed reconstruction of our system of public primary education in ac-

cordance with the principles of the ideal social commonwealth, it will follow: (1) that all schools shall be wholly free; (2) that all, as far as practicable, shall be equally efficient; (3) that the attendance shall be regular and continuous until the limit of the school age is reached, the necessary means being taken to make this compulsory if need be; (4) that text-books and all other school appliances be absolutely free; and (5) that where poverty is a hindrance to regular attendance or efficient school work, the community shall supply the deficient food and clothing.

Furthermore, to provide for the efficient training of teachers, the community, either municipally or nationally, shall institute, equip and maintain, a sufficient number of training schools; that the entrance to these shall be entirely free; that they shall be unequivocally efficient; and that if the graduates therefrom be too numerous to supply the demands, the standard of admission and graduation shall be raised until the supply shall just equal the demand.

Then with respect to University Education, in order that it, as a more complete preparation for life and citizenship, may conform with the genius of our age and satisfy the requirements of our social and intellectual development, there must be laid down as basal principles :—

(1). That it should at once *be enfranchised from the thraldom of its mediæval ideal* that the ancient classics are the necessary and sufficient features of academic study; and also from that of the no less imperfect ideal that any language, whether modern or ancient, or that mathematics, or any other department of study, not specially related to our present social environment, should have any academic distinction, priority, or preference, as against any other department of study.

(2). But that as the distinguishing characteristic of university training is *culture*, and that whatever be the culture we possess, it must if evidenced in any way, be expressed either orally or in writing in our own mother tongue, therefore an ability to *read properly, speak correctly, and especially to write correctly*, and in accordance with the ordinary canons of good English, be an absolutely indispensable condition of receiving the hall mark of culture, a University Degree.

(3). And since as a means for the gain of culture the study of literature in its higher forms of poetry, the drama, and the nobler work of fiction, is universally regarded as the best practicable, and since no literature, whether ancient or modern, is so richly endowed as is our own with works of genius in poetry, the drama, and in fiction, that therefore a *short but sufficiently representative course of English literature*, as a means of developing culture, and not as a linguistic pursuit, should be made imperative on every university student.

(4). But that as the distinguishing characteristic of the intellectual development of our age is its activity in every branch of investigation into the forces and materials of nature, resulting in the opening up of vast realms of knowledge, compared with which the acquisitions of pre-

ceding ages are absolutely insignificant; resulting also in the fact that the spirit of scientific enquiry, criticism, and judgment, is the all-pervading and dominant influence in every department of the knowledge of our time; and resulting also in the additional fact that our social development is everywhere and in every manner inexplicably bound up with and dependent upon those arts, inventions, and physical discoveries which are the practical outcome of this wonderful advancement in scientific attainment,—therefore, in every course of university education, whether general or special, and obligatory on every university student, there should be a sufficient opportunity for the acquisition, as far as possible by inductive methods, of such *a knowledge of modern science, especially in its broader and more cosmic aspects*, as will put the university graduate in complete harmony with that peculiarly scientific intellectual environment which this nineteenth century perforce places him in, and which in the coming twentieth century will be still more characteristically scientific.

(5). And, fifthly, that as in communities organized in harmony with the social ideal, that is, organized with reference as far as possible to the equal moral, intellectual, and material advancement of all its members, as assuredly all communities will, in the less or more remote future, be, the individual must be taught to know exactly what his social obligations are; and with still more force as a present reason, that as in every human likelihood, before this social ideal can be realized, our civic institutions, both municipal and national, will be subjected to the fiercest strains, because, on the one hand of the irrational impatience for social reconstruction begotten of the anarchical forces everywhere around us, or, on the other hand, because of the passionate despair of social amelioration begotten of almost equally prevalent nihilistic tendencies; therefore, in every university course, and obligatory on every student, whether general or special, there should be the amplest provision for the acquisition of *a real knowledge of the principles and methods of social organization*,—of government, legislation, jurisprudence, taxation and other methods of revenue production, of municipal, national and international rights and obligations, of civic rights and obligations, of the methods by which industrial production can best be regulated in the interests of the community, of the means by which capital can best be equitably distributed and labor can best be equitably allotted, or (if this last be too ideal an aim) of the means by which capital and labor can be made most reciprocally beneficial, of the regulation of public currency, and of the means for best promoting trade and commerce, and of other subjects involved in our modern idea of society which it is not necessary here to enumerate. When one reflects how important every one of these questions is to our social well-being, and how ignorant not only the average citizen is of them, but almost every citizen, one cannot but be amazed at the strength of that inert and crass devotion to an ideal of education five centuries old, which has hitherto prevented the placing of the study of social questions in its due place in the university curriculum, that is, in

the very first rank of the obligatory subjects. It would, I fancy, be scarcely believed in a gathering of practical men of the world, of men in touch with the busy, thoughtful activities of our modern life, that though in our own University of Toronto we possess the very best facilities for instruction in this branch of study, yet—such is the slavery of the academic mind to the mediæval idea of higher education—the student in the general course and in nearly every one of the special courses of the university may be graduated without once hearing a social problem discussed or even named.

(6). Sixthly, as an obligatory element of higher education, there should be *a study of ethics.* Admit, as unfortunately we must, that the foundations of ethics are obscure, and that neither religious philosophers, nor those avowedly anti-religious, nor those that have investigated the subject without prejudice either for or against the Christian position, either agree with one another or among themselves as to the ultimate sanction of ethical principles; yet, unmistakably there is a sufficient agreement as to the principles themselves, and as to the rules of conduct which are to be based thereon, to form a sufficiently large subject for university study—and the subject itself is of so much importance to the well-being of the state constituted on a social basis (as all states approximately are, and as all in entirety ultimately will be) that it cannot without hurt to the individual and loss to the commonwealth be ignored. I find, however, that this is not the opinion of the framers of our university curriculum, and that ethical sociology has a place in the university plan, if possible still less important and structural than political and economic sociology.

These, then, are the fundamental and structural elements of a course of higher education adapted to the intellectual environment and social ideals of our age; that is to say: (1) the reading, writing, and speaking of our mother tongue with accuracy, ease, and efficiency; (2) a course of literature as a critical portraiture of life, to be pursued in the study of a selected number of our English classics; (3) a course of modern science, as far as possible inductively pursued, but sufficiently comprehensive to ensure an intelligent apprehension of the laws of natural forces as these are exemplified in familiar phenomena, and of the relation of our world to the cosmos; and at the same time, in some one branch, sufficiently minute to impart a due appreciation of the nature of scientific research; (4) a course of political and economic sociology sufficiently broad and minute to impart an intelligent appreciation of every sort of social problem that a member of a highly organized social community may be called upon to assist in solving; (5) and lastly, a course in ethics, scientific and practical, and sufficiently full to serve as a preparation for the personal responsibilities and obligations of the highest forms of citizenship.

After this, every branch of knowledge should be given exactly that position in the university polity which the demand for its teaching warrants; being placed neither above nor below any other in a supposed

order of merit other than that which its relation to the social and intellectual requirements of the time prescribes for it. The number of such extra branches of learning that should be pursued in the course for a degree, in addition to the fundamental ones above described, and the extent to which these extra branches should, or might be, specialized, are, of course, details which the practical working out of the plan would easily determine.

As necessary corollaries to this reorganization of university education on the basis of a definite, rational, and modern relation to the social organism, as distinct from an undefined, irrational, and wholly anachronistic relation to social needs and social aspirations, certain other reforms would have in due time to be instituted. I can only in the briefest possible manner refer to these.

(1). The university should be made entirely free. This freedom from expense should of course begin with exemptions from all fees, whether for attendance or for other benefits, and should next include free text-books and other appliances for investigation; and as society in its organic development more and more nearly approximated to the social ideal, it should be made to include every other form of expense. For it must never be forgotten that in the social commonwealth the truly educated intelligence is its most precious product.

(2). But it would consequently follow from this exemption from expense, that industry, good conduct, and actual achievement, are necessary obligations upon continued attendance. The student whose education is obtained at the state's expense, in degrees above that of the masses, must return to the state the best intellectual service of which he is capable; and this he cannot do unless he is industrious, regular in his attendance, and well-behaved; and he can make no return whatever if he does not possess the necessary natural ability. Hence the idle, the irregular, the ill-behaved, the naturally deficient, must be deprived of the privileges of university instruction. There is absolutely no argument whatever for state support of institutions of higher education, if the educational advantages which these institutions have to offer are prostituted to the abuse of the idle and mischievous.

(3). But furthermore, in institutions supported by the state, of which so much is demanded, whose responsibilities are so great, whose importance to the social well-being is so transcendent, there must be *efficiency*, unmistakable, undeniable, unimpeachable efficiency. How can this be secured? Certainly not as now, by no effort being made to secure it. Idleness in the instructor is infinitely more baneful to the social well-being than idleness in the student. Incompetency in the instructor is an infinitely greater loss to the social well-being than want of ability in the student. Therefore to ensure the state against either idleness or incompetency in the university staff, there must be independent visitation and inspection by those who shall be responsible, not to the immediate governing authorities of the university, but to the supreme authority of the commonwealth.

Besides primary education and higher education, there is the great department of *secondary education*, of which I have not hitherto said a word, and can even now say no more than to assert that what has been said of the so-called lower and higher grades of education, applies with equal force, *mutatis mutandis*, to secondary education.

In addition, there are the important subjects of *physical training*, *manual training*, and *art education*, all of which should have their due place in a system of general public education, and all of which, as factors of the normal educative process, are of the utmost consequence to the social well-being. It would have been an interesting discussion to see what the place of these subjects is in the public education system, and how they can best be provided for; but I must pass over the whole matter in silence.

Then there are the questions of *industrial technical education*, and of *professional education*, as distinct from the system of general public education. These also I must pass over in silence, except to say that I can conceive of no educational question more important than that of industrial technical education, or one of more consequence to the state, either as now constituted or as when constituted on a more highly developed social plan. The question of professional education is not so pressing, and is only interesting in respect to its relation to the reorganization of society on a higher social basis. But with respect to industrial technical schools, and supplementary industrial schools, in all important centres of population, both urban and rural, it must be remarked that the sooner they are instituted and got into efficient working order, as parts of our national educational scheme—schools for wood-work, schools for metal-work, schools for textile-work, schools for needle-work and schools for cookery, schools for the field, the stock-yard, the orchard and garden,—the better it will be for society both as now constituted, and as organized upon the higher models which we may well be sure the twentieth century will realize for us.

I had intended also to discuss what I consider to be some inherent weaknesses in our present education system—its superficiality on the one hand, its proneness to specialism on the other; also to discuss somewhat critically the effect upon the quality of the education-product, both in its intellectual and in its moral aspects, of the ever-growing preponderancy of women-teachers as compared with men-teachers; and I had thought also of discussing the relation of education to the upbuilding of character, for despite the fact that so much is said and written on this subject, it is in my opinion much misunderstood, and the formative value of rational educational methods too much underestimated. All these questions are related to my theme, but they must all be ignored.

In conclusion, I have but one wish, which I utter with all earnestness, and that is, that the intelligent men and women of to-day, the earnest and thoughtful men and women of to-day, especially those of them who may be privileged to see the dawn of the twentieth century

that is so soon to be, will betake themselves to the study of society not from the standpoint of the individual as a microcosm in himself, which is *selfishness*, but from the standpoint of the individual as part of an organic whole, which is *righteousness*. The doctrine of the common possession of goods and benefits, and of individual responsibility for the common welfare, which the first apostles of Christianity believed in and lived according to, may be too altruistic for practical realization to-day; but surely, it is an ideal which the Christian teacher and the Christian disciple may alike honor and pay heed to. It is, as I have tried to make plain, the ideal which the social forces of the twentieth century, as well as those of the closing years of the nineteenth, will fast push to the front as the one for practical striving after and approximating to. But it must not be forgotten that along with many legitimate and self-restrained forces of social reform, whose influence for good the discerning will commend and only ignorance or stupidity seek to restrain, there are many other more or less lawless forces whose influence is wholly for social disruption, under the mistaken belief that out of terrible evil good may more speedily come. If you cannot see any loveliness in the social ideal that the honest reformer is endeavoring to put before you, you surely ought to be alarmed at the hideous travesty of social organization which the anarchist is everywhere threatening to impose upon our civilization. In every European city out-ide of Britain, and in almost every American city, the bomb thrower and the dynamiter are actively prosecuting their infamous work; and even in Britain his baneful principles are by no means unknown. We, fortunately, live in a peaceful city where Christian influences are at their best, and in a peaceful country abounding in natural resources and blessed with an order-abiding, right-loving population; but as I have said before, even in this Christian city of Toronto, the policy of dynamite and violent disruption have again and again been publicly advocated.

To me it seems to be a terribly serious question, and one that people have to declare themselves on—either to be on the side of ostrich-like persistency in stupidly shutting one's eyes to danger in the fancy that the danger is thus averted, while in reality it is coming nearer and nearer; or else to be on the other side, and by making wise concessions in time, so save society from ruin.

Therefore, as educators, responsible for the instruction of the future members of our commonwealth, and charged by virtue of your official positions and your social status as highly intelligent men and women with the due ordering of that instruction so as to ensure the best results to the commonwealth, I appeal to you to lend your influence in making this education system of ours what, in all points, it ought to be, the best possible means of preparation of the youth of our country for the duties of citizenship—in harmony as absolute as possible with their future intellectual environment, and with an adaptation as perfect as possible to that high ideal of social organization which will dominate the century that is so soon to be.