

The Educational Weekly.

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THE visit of Archdeacon Farrar to Toronto is an event of educational interest. Like all the more eminent of the Anglican clergy, Archdeacon Farrar is a scholar of high rank, his attainments in Greek being such as to entitle his opinions to most respectful attention, if not an entire assent, even when he questions the correctness of the translation of crucial passages in the New Testament, as he did in his sermons entitled *Eternal Hope*, which caused so much disturbance in theological circles some few years ago. His more ambitious works, the *Life of Christ*, the *Life and Work of St. Paul*, and the *Early Days of Christianity*, have gained for him great fame and world-wide popularity as a writer. In them his characteristic, rhetorical style is seen at its best; it is graphic, picturesque, fervid, abounding in vivid epithets, striking phrases, and well balanced and rounded periods. But while his style is thus ornate, on that account his thought is not less forcible, his meaning less clear, his logical sense less keen, nor his judgment less severe. On the contrary, by the very brilliancy of his rhetoric he enforces upon his readers what he has to say with more than ordinary impressiveness. Besides the works above mentioned, Archdeacon Farrar has published *Mercy and Judgment*, and *Ephphatha*, volumes called forth by the eschatological controversy which his *Eternal Hope* had provoked; also several other volumes of sermons, each enforcing or illustrating some central truth; and *Seekers after God*, a series of biographical and critical essays on Seneca, Epictetus, and Marcus Aurelius, evincing a most reverent and sympathetic appreciation of the lives and characters of those undoubtedly devout truth-seekers. In all his writings Archdeacon Farrar has shown a most deep-seated belief in the intrinsic nobility of humanity, and in the power of Christ's love to work for it a complete and universal regeneration.

It is as an educator, however, that Archdeacon Farrar claims most attention in these columns. Like so many of the more eminent of the Anglican clergy, like the late Archbishop of Canterbury who was head master of Rugby, the late Bishop of Salisbury who was head master of Winchester, and Dr. Vaughan, late Master of the Temple, who was head master of Harrow, Dr. Farrar had won reputation and honor as a schoolmaster before his preferment to high ecclesiastical honors. He was for some time assistant master of Harrow, and from 1871 to 1876 he was head master of Marlborough,

one of the later great public schools of England. While at Harrow he wrote the *Greek Syntax*, by which he is best known to schoolboys. At Marlborough he wrote the *Life of Christ*, by which he is best known to the world at large. It has been translated into several languages. As a schoolmaster Dr. Farrar possessed many of the qualities which have made Dr. Arnold so famous. It was his intense sympathy with boy-nature, and his high ideal of a teacher's office, which, added to his scholarship and his undoubted literary culture, won for him the affection and reverence of his pupils. Dr. Vaughan, his chief at Harrow, testified of him: "His character is most lovable. He wins to himself all who approach him. He would be, I am sure, the magnet of all that is noble and generous in the hearts of those whom he ruled." Dr. Cotton, Bishop of Calcutta, his predecessor at Marlborough, under whom he first began to teach, said of him: "I never knew anyone who had a greater power of stimulating intellectual exertion and literary taste." Like Dr. Arnold, also, his great power over his pupils was largely based upon his unceasing endeavors to influence their characters for lasting good. His school sermons, while they have not that basal doctrinal quality of Arnold's, which makes the Rugby sermons among the best and most valuable ever preached in the world, were yet so inspired by sympathy and love as to win for them easy acceptance among those to whom they were addressed, and much influence for good. Many of them have been collected and published under the title, *In the Days of thy Youth*, and to those who take an interest in the moral up-bringing of young people, few books can be more suggestive. While still a teacher, Dr. Farrar wrote three tales of schoolboy life, *Eric*, *Julian Home*, and *The World of School*, each of great popularity and characterized by the same high moral purpose which pervades all his work.

THE moral purpose of the man measures the worth of the educator. If the test be made in this way, to Archdeacon Farrar must be accorded a high place. His life has been one continuous effort, to use a phrase of his own, for the amelioration of the world. In all that he does he works with a conscious purpose of doing some good. The subject of his lecture in Toronto, "Robert Browning," was, despite his polite reference to the "Boston of Canada," too far removed from the knowledge and experience of his auditors to call forth any approach to general enthusiasm. Yet he chose it, not because he thought he could make it popular, but because he hoped it would afford him a means of introducing to those who might be ignor-

ant of it, the quality of Browning's work—its moral worth, its testimony to the innate nobility of humanity, its conscientiousness, its spirit of love and hope and trust in God, as well as its purely literary and artistic merit. A great preacher, like Farrar, one who has a mission for the people, is never at his best in a lecture, a read essay, where it is impossible for the hearts of the speaker and hearers to become fused by that sympathy which unites speaker and hearers when the theme is personal salvation, and the speaker burns with the thoughts that possess his soul. But the theme chosen had for Archdeacon Farrar all the resources which as teacher he could wish for: that poetry, which is to be enduring, must have moral value, and that Browning's poetry possesses this value in no small degree, and thus is to those who partake of it, spiritual meat and drink.

ARCHDEACON FARRAR'S personal appearance is distinguished, and yet there is in it an unmistakable humility which enlists sympathy and affection at once. His voice though sweet and pure seemed affected with fatigue—and how it can endure the strain which his many engagements will put upon it during his American tour, we cannot divine. It was a treat that one rarely has in Canada to listen to such accurate and clear pronunciation, so natural to the speaker that he, of all people, must have been least conscious of it. It was simply the pronunciation of the English scholar. Every syllable received its due proportion of sound; final syllables were not elided, nor were their peculiar vowel qualities converted into the universal *ü* of Canadian utterance; neither were the other unaccented syllables suppressed: they were equally distinctly pronounced with those that were accented. Pure and clear articulation is so rare a thing with us in Canada, that our children are growing up almost powerless to pronounce correctly. We trust that often upon a Canadian platform we shall hear our mother tongue pronounced by speakers from the old land with that purity of accent and articulation which is to us so foreign, that we are becoming almost unconscious of its existence.

ARCHDEACON FARRAR'S progress through the continent will be marked by a series of brilliant and enthusiastic receptions. In his tour through Canada, he was everywhere greeted with the cordiality and acclaim his kind disposition and eminence deserved. And to Americans he has lately endeared himself anew by his funeral oration on General Grant in Westminster Abbey—one of the most eloquent tributes to the value of democracy as a school of valor and virtue, ever heard in England.