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TORONTO, SEPTEMBER 30, 1886.

AN old and respected reader of the EDUCATIONAL WEEKLY, commenting on our leading article on the subject of Obedience, says:—"Some [men] are so swollen out with a sense of their own importance, so encased in the bomb-proof of their own excellence, that it would require a very sharp poignard and a very well pointed thrust—a "thou art the man"—to penetrate their thick hides. . . . What a man wants chiefly, first of all, is not Latin and Greek, and such like, but a true knowledge of himself, a hatred of all that he sees little and mean in his own heart, and an aspiring to that which is God-like."

Noble words and true; old also as the Delphic inscription *γνῶθι σεαυτόν*, and consecrated by the life and words of the most God-like Man. We do not enough consider such subjects; we are too much occupied with "Latin and Greek, and such like;" we pay too much attention to methods and illustrations, to literature and science, to art and current opinion. "Hellenism" reigns supreme. "Hebraism" has been forced to abdicate.

The great lesson for us teachers to learn is that both must go hand-in-hand. Latin and Greek are necessary, but conduct—that is the pearl of great price for which all the knowledge of the assembled world would not suffice. This it is that we must remember; and remember above all in the school-room. There we teachers are looked upon, whether we will it or not, as exemplars; and our first and all impor-

tant duty will be left undone if we do not in our smallest actions show to our pupils that we ourselves are "walking staunchly by the best light that we have;" are "strict and sincere with ourselves;" are "not of the number of those who say and do not;" are "in earnest."

THE following sentences from the *Spectator* (London, Eng.) contain much food for thought: "There is nothing in the mere development of intelligence to remove the original causes of crime or to cure either malice, or lust, or greed, and it died away before the evidence that education rather changes the form of some kinds of criminality than extinguishes criminality itself. The educated man swindles when the boor would steal, but the instinct of thievishness is the same in both, while greed is slightly increased by education. Education does not even make all men intelligent; for the new anarchist faction, which rejects all the teaching, not only of history, but of the commonest facts of experience, and even the conclusions of arithmetic, is led by educated men, sometimes of high intellectual attainments. M. Elise Reclus, author of the most delightful and learned geographical books, is an anarchist; Prince Krapotkine, who counsels the destruction of society by force, is a man of unusual cultivation; Mr. Hyndman, who, while he disclaims anarchism, avows a desire to seize all capital, equalize all men, and compel all to labour, is a graduate of London University; and many of the cosmopolitan revolutionists are men familiar with many literatures. We have further been told, time and again, and are still told by the advocates of popular education, that that would be in itself a strong guarantee for social order. Education has gone on diffusing its benefits among larger proportions of mankind, and now while New England, Scotland, and Prussia, formerly among the most educated states, were also the most orderly, there are in Germany five hundred thousand socialists; and all over the western world, discontent with the order of society, especially

upon points which cannot be altered, appears to grow deeper and more violent. Thus, while education may still give us much in the end, the old enthusiastic hopes from it were, as regards the time of their fruition, evidently illusory. It is no more a panacea than any other, and the good it does is as slow to develop itself as the good that rain does. We have all been just like the poor, and have expected pleasant results too soon, and from mere decrees and from too little labour."

OUR colleges will soon re-open for the Michaelmas term, and the men who are returning or going up for the first time are doubtless thinking much about college life and aims and work. Whether the work is an irksome or pleasurable task depends largely upon the man himself and upon the nature and extent of his aims. In the Life and Letters of the Rev. F. W. Robertson, of Brighton, there is a passage in a letter to a young friend on the advantage of an honour course which may interest those who are about to enter on college life. In this letter Robertson says: "I believe with you that honours make little or nothing in practice, so far as they bear upon a man's future success. That is, the prestige of them does little in life—is forgotten, or slightly looked upon by the world at large. But the mental habits got insensibly during the preparation for them are, I think, incapable of being replaced by anything; and this quite independently of whether a man succeeds or fails in his attempt. To my idea the chief advantage is the precluding of discursiveness. For three years or four, a man has an aim—a long-distant, definite aim. I defy any young man to create this aim for himself. Grant his chosen aim well mapped out; still he has chosen his own aim, cannot be certain he has chosen well, and becomes distrustful of the wisdom of the plan because his own. At college I did this, and now I feel I was utterly, irreparably wrong. Now I would give £200 a year to have read on a bad plan, chosen for me, but steadily."—*Evangelical Churchman.*