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## Editorial Notes.

IT is said that when Cardinal Satolli came to America, less than two years ago, from Italy, he was without any knowledge of the English language. A few weeks since he delivered a discourse in English at a church dedication. This shows what a clever foreigner can accomplish in learning our language by dint of application and determination. It shows also that the language cannot be so very hard for a foreigner to acquire.

BEING educated is simply learning to think. What, after all, is the sum and substance, the alpha and omega, of all true education? Is it not thinking power? This it is that marks the difference between one man or woman and another, so far as education is concerned. Why is it that one man's or woman's opinions carry with them so much more weight than those of another? It depends, as we all know, upon the kind of man or woman behind the opinion. If there is behind it a mind which has learned to think—to look on both sides, or, rather, on all sides of a question, the inside included, the opinion is of value, not otherwise. The question is not, has the individual been through college or university, but has he learned to think?

"Wuz you at Mrs. Thompson's las' night?"

"Yes; but they had went to church, and I had to wait till they come back."

"Kate wuzn't out, wuz she? I thought she had the newralagy."

"Oh, she's better, but she wuz pretty bad the Toosday night I was down there. They wuz two doctors with her."

Someone—the editor of one of the departments of the *Saturday Mail and Empire*, we think—gives the foregoing as an accurate report of a part of a conversation actually overheard between two girls, in their teens, in this city. Do you ever hear anything like it in your school or playground? Nothing quite so atrocious, it is to be hoped. But our own observation convinces us that you do, or may, if

you listen, hear much terrible mangling of the Queen's English every day among your pupils, unless you have an exceptionally well-trained band in your school. What are you doing to correct the evil? It is not, of course, your fault, or that of your predecessors, primarily, at least. Your pupils did not learn their conversational English in the school. But surely they ought to unlearn a good deal of it there.

DR. JOHNSON is credited with having said, "I would rather have the rod to be the general terror to children, to make them learn, than tell a child, 'If you do this or that you will be more esteemed than your brothers or sisters,'" and to have argued the point as follows: "The rod produces an effect which terminates in itself. A child is afraid of being whipped, and gets his task, and there's an end on't; whereas by exciting emulation and comparisons of superiority you lay the foundation of lasting mischief—you make brothers and sisters hate each other." The gruff old philosopher may have been right or wrong in his preference of one bad motive force to another. It does not seem to have occurred to him, or, in fact, to many in his time, that there might be a more excellent way than either, one free from the moral objections of both methods. Is it a modern discovery that a thirst for knowledge is innate in a healthy mind, and that the child who is properly treated in early years will take to study as naturally and eagerly as to tempting fruit or athletic games? How many of our readers have made or proved the discovery for themselves?

THE teacher who would read to the utmost profit often suffers from an embarrassment of riches. There are so many books even in our own language that are good, and that one feels he ought to read, that one is in danger of becoming bewildered and discouraged and failing to read anything properly. To those in such a plight it may be helpful to remember that after all, within the wide range of books

that are books, it matters less what we read than how we read. The main point is, Does the author stimulate thought? Does he manifest and inspire zeal for truth, for pure, unadulterated truth? It is good to be able to agree with our book, to feel that it is leading us into the truth; but often, from the point of view of mental and moral profit, it may be almost or quite as stimulating to read a clever author who keeps us constantly on the warpath, criticizing his reasoning, quarrelling with his assumptions, and rejecting his conclusions. It used to be said by the friends of a certain great thinker that it was almost painful to watch him read, the marks of intense mental activity and conflict which he kept up were so apparent in his face and gestures. We repeat, it is important what we read, but still more important how we read.

PROFESSOR TYNDALL once said in the course of a lecture delivered at the Birbeck Institution on "My Schools and Schoolmasters," referring to his own experience as a teacher in Queenwood College, Hampshire: "At Queenwood I learned, by practical experience, that two factors went to the formation of a teacher. In regard to knowledge he must, of course, be master of his work. But knowledge is not all. There may be knowledge without power—the ability to inform without the ability to stimulate. Both go together in the true teacher. A power of character must underlie and enforce the work of the intellect. There are men who can so rouse and energize their pupils—so call forth their strength and the pleasure of its exercise—as to make the hardest work agreeable. Without this power it is questionable whether the teacher can ever really enjoy his vocation; with it I do not know a higher, nobler, more blessed calling than that of the man who, scorning the 'cramming' so prevalent in our day, converts the knowledge he imparts into a lever to lift, exercise, and strengthen the growing mind committed to his care." Those are golden words. Every teacher may profitably ponder them, and ask himself to what extent he possesses that "power of character," and what he is doing daily to cultivate it.