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THE BEST POSSIBLE EDUCATION.

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NEVER before in the world's history was there so much talk about education. Never before were there so many schools and colleges, so many schoolmasters, schoolmistresses and professors; so many theories propounded, books written, periodicals published, money spent, laws and regulations made, unmade and re-made, returns and statistics of all kinds perpetually called for. We talk about our "system" of education as if there never had been the like of it before, and as if we had at length discovered how to make more of the human brain than ever was made before. Is all our jubilation warranted? Has all our clattering machinery given us such great men as England, for instance, produced in the days of Queen Elizabeth, or has it made average men and women better? Do we see the results in abler statesmen, truer prophets, more upright judges, more unselfish legislators, better mechanics, more honest merchants, a people more industrious, duty-loving, braver than "those stout

yeomen whose limbs were made in England," who conquered from Cressy, Agincourt and Poitiers to Cadiz Bay and Naseby? Is there among us a purer morality, a loftier sense of public duty? Let us look for answer to the debates in Dominion Parliament and Provincial Legislatures, to the proceedings of Trades Conferences, Church Conferences and Courts, and to those still better reflections of society—the newspapers, the current amusements, and the popular conceptions of what success in life means. The answer will probably be, ought certainly to be, a doubtful shake of the head.

But have we any right to look to our schools for such results as have been indicated? That depends on what we consider to be the true object of education. If the object of education be the development of the potencies in us to the utmost of all their rightful issues, then the life of a country should depend largely on its schools. True, the minister, the author, the writer for the press are all