

condition to further progress, but the road to all honors and emoluments, they may easily lead to serious disadvantages. All examinations are, according to Huxley, himself a veteran examiner, a kind of "necessary evil," and it is well to keep the evil at its minimum. The greater stress we put upon a test of this kind, the more unerring the best should be, and in this "age of examinations" it is rather staggering to get the above confession from a man like Huxley. Todhunter, another high authority, also speaks as follows: "I have had much to do with examinations, principally, but not exclusively, in pure and mixed mathematics; and my experience is that nothing is so hopelessly worthless, as the products of examination in experimental science. Often after encountering a mass of confusion and error the disheartening conviction has been forced on the examiner that the candidates must have derived positive harm from their attempts. In chemistry especially, it seems to me that mere paper examination, which is all that can, under the circumstances, be effected, is a most inadequate representation of the best part of the subject."

But even if competitive examinations were a better test than they are, there is still the question how far and in what way it is wise to use them in the work of education. We are always in danger of forgetting that a part, perhaps we should say the most important part, of education is the formation of character. Now, character is formed by the motives under which we are accustomed to act in our earlier years. There is something nobler even than knowledge, and that is the spirit in which a man pursues it and employs it. As the best teacher of boys aims at getting beyond the rod, so the higher educator will endeavor to bring young men as soon and as much as possible under the influence of nobler considerations than class competitions, or the prizes and pecuniary advantages which follow. It may be urged that the desire of winning such ordinary distinctions will not of necessity stand in the way of higher objects. There is indeed a wonderful complexity and co-operative power in human motives, and it is perhaps impossible to keep the mind always independent of inferior attractions, but, although higher and lower motives may sometimes co-exist or operate in rapid alternation, it still remains true, that the ascendancy of passions is not the ascendancy of principle, nor the sway of a sordid affection but the sway of a noble one. As in matter two bodies do not occupy the same space, so in mind there is a certain persistence and displacement of motives by which character is determined. The more of the lower the less of the higher, and conversely. When the Great Teacher tells us that we cannot serve God and Mammon, he points very emphatically to the exclusive force of a dominant principle, or as Chalmers has expressed it, "the expulsive power of a strong affection." If secondary or sordid motives are to be sometimes tolerated, it does not follow that they are to be fostered and made all-prevailing. Milton represents Mammon "the last enacted spirit that fell," as losing "the vision beatific" by walking in heaven with his boos and thoughts always downward bent "admiring "the riches of heaven's pavement." This may furnish a salutary hint to all those who would climb the hill of science. There is a marvellous enlargement and inspiration of soul in the upward gaze. There is, says Bacon, "no alliance so close as that between truth and goodness." And, although, genius of a high order is sometimes combined with meanness of soul, sooner or later the better powers of the intellect must suffer from the ill-omened wedlock. If, as Burke says, "the passions instruct our reason," it must be the

nobler passions that do so; the baser propensities tend rather to becloud and disorder the mind. And among the purer and better principles of action on which the teacher may, and should, lay great stress and assiduously cultivate is the love of knowledge for its own sake, together with a desire to do thorough and honest scholarly work, a sort of intellectual conscientiousness, which with some students easily becomes a passion and a power. Next to the sense of duty, to which it is closely allied, this love of knowledge and mental excellence would appear to be the proper and distinctive motive of the scholar and man of science. It has been very marked in the lives of many eminent men, among them that of the great and good Faraday, who was so fearful of being touched by any sordid considerations that he gave, on one occasion, as a reason for declining an office of high honor, that he feared it would "corrupt the simplicity of his intellect." The notion with some educators would seem to be that a young man is to be drawn or pushed forward by all conceivable inducements to secure academic honors and admission to a lucrative profession and that then there will enter, in some mysterious way, a new and better order of things: The old habits of thinking and feeling are suddenly to drop away, with the outworn academic gown, and new inspirations and tendencies are spontaneously to take their place. Perhaps it may sometimes turn up so, but the probabilities are against it, and when the transformation does happen, it must be, not as the result of such an educational system, but in spite of it. Twenty or twenty-five years is a long time for a young man to be schooling himself under low aims and aspirations. He is quite likely to cherish the same spirit for the rest of his days, to retain the same ideas of the object of life, and to put the same significance on the word *success*, finding at last when too late that the so called success is the saddest of all failures. I am glad to be able to illustrate and strengthen my position by another citation from Todhunter. "I wish to join my protest, feeble as it may be, with that of many other persons both within and without the University, against the exorbitant development of the system of competitive examinations. We assume in all our arrangements that men will read only what will pay in examinations, and assume it, I believe, contrary to the evidence furnished by other Universities, and by our own; and by showing how firmly we grasp this sordid creed ourselves, we do our best to recommend it to others. We give our highest honors and rewards for success in special examinations; and thus we practically encourage, not the harmonious development of all the faculties of the mind, but the morbid growth of some of the decay of others. We tempt our students to regard degrees and fellowships as the end of life, and not as incentives to manly exertion and aids to pure unselfish service; we cannot wonder then that not a few who start in their course so well seem to fail; to use Bacon's simile, they resemble the fabled Atalanta who lost the race because she stooped to pick up the golden apples."—*The Canada School Journal*.

### Practical Hints and Exercises.

By DUANE DOTY Esquire, Superintendent of Public Schools, Chicago.

#### Duties of Teachers.

In your relations to others as teachers and managers of schools for the new year, you will be guided and governed by the letter and spirit of the following rules: