

JOURNAL OF

Upper



EDUCATION,

Canada.

VOL. XX.

TORONTO: APRIL, 1867.

No. 4.

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power of acquisition. The study of science, they truly say, is indispensable: our present education neglects it; (there is truth in this too, though it is not all truth;) and they think it impossible to find room for the studies which they desire to encourage, but by turning out, at least from general education, those which are now chiefly cultivated. How absurd, they say, that the whole of boyhood should be taken up in acquiring an imperfect knowledge of two dead languages. Absurd indeed: but is the human mind's capacity to learn measured by that of Eton and Westminster to teach? I should prefer to see these Reformers pointing their attacks against the shameful inefficiency of the schools, public and private, which pretend to teach these two languages, and do not. I should like to hear them denounce the wretched methods of teaching, and the criminal idleness and supineness, which waste the entire boyhood of the pupils without really giving to most of them more than a smattering, if even that, of the only kind of knowledge which is even pretended to be cared for. Let us try what conscientious and intelligent teaching can do, before we presume to decide what cannot be done.

Scotland has on the whole, in this respect, been considerably more fortunate than England. Scotch youths have never found it impossible to leave school or the university having learnt somewhat of other things besides Greek and Latin; and why? Because Greek and Latin have been better taught. A beginning of classical instruction has all along been made in the common schools; and the common schools of Scotland, like her universities, have never been the mere shams that the English universities were during the last century, and the greater part of the English classical schools still are. The only tolerable Latin grammar for school purposes that I know of, which had been produced in these islands until very lately, were written by Scotchmen. Reason, indeed, is beginning to find its way by gradual infiltration even into English schools, and to maintain a contest, though as yet a very unequal one, against routine. A few practical reformers of school tuition, of whom Arnold was the most eminent, have made a beginning of amendment in many things. But reforms worthy of the name, are always slow; and reform even of Governments and Churches is not so slow as that of schools, for there is the great preliminary difficulty of fashioning the instruments—of teaching the teachers. If all the improvements in the mode of teaching languages which are already sanctioned by experience were adopted into our classical schools, we should soon cease to hear of Latin and Greek as studies which must engross the school years, and

THE ANCIENT LANGUAGES AS AN EDUCATIONAL STANDARD.

As there is yet a good deal of difference of opinion among Grammar School Educationists as to the merits of the ancient languages as a standard for those schools, we insert in this number of the *Journal* some extracts on the subject, from the recent inaugural address of J. Stuart Mill, Esq., as Rector of St. Andrew's University, Scotland. These extracts will admirably repay perusal.

Let me say a few words on the great controversy of the present day with regard to the higher education—the difference which most broadly divides educational Reformers and Conservatives—the vexed question between the ancient languages, and the modern sciences and arts; whether general education shall be classical—let me use a wider expression, and say literary—or scientific. This question, whether we should be taught the classics or the sciences, seems to me, I confess, very like a dispute whether painters should cultivate drawing or colouring; or, to use a more homely illustration, whether a tailor should make coats or trousers. I can only reply by the question, Why not both? Can anything deserve the name of a good education which does not include literature and science too? If there were no more to be said than that scientific education teaches us to think, and literary education to express our thoughts, do we not require both?

I am amazed at the limited conception which many educational Reformers have formed to themselves of a human being's