

**TRUE PEDAGOGICS AND
FALSE ETHICS: MORALITY
CANNOT BE TAUGHT
WITHOUT RELIGION**

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True Pedagogics and False Ethics: Morality Cannot be Taught Without Religion by William Poland

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WILLIAM POLAND

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TRUE PEDAGOGICS

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MORALITY CANNOT BE TAUGHT WITHOUT RELIGION.

BY

WILLIAM POLAND, S. J.,

St. Louis University.

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and backed by the hopes and support of the anxious and unthinking multitude, when put upon practical trial, must prove themselves unadapted to the end, in the inevitable retribution which follows rash experiment. Great, practical questions which have come up in the histories of peoples have never received a satisfactory solution where they have not been approached in a spirit of submission to nature's central law.

Unfortunately, grave, practical questions are not always thus approached, to be determined by the standard of unassailable principle, certified fact and the logical consequences. To-day, the shifting restlessness of opinions that rules in social matters seems to bid defiance to the law. In matters of supreme social import we are constantly meeting with some new error rushing in upon a hundred others half applied; and the catastrophe is delayed. Men pass away and their schemes lose the impetus that is born of personal interest; successors are rarely heirs to great enterprise in carrying out the theories of the deposed or the departed. Yet, a certain following often remains; and so it is that now we have a hundred errors jousting for possession of the field. Superadded to disorder we have internal conflict which gives promise that the central law is preparing to manifest itself in a destruction which has not had a parallel in the history of civilizations.

But, why do we stand philosophizing thus bod-ingly before venturing to put our foot upon the threshold? Because we are about to enter, though it be only in thought, the sanctified precincts of a temple,

the microcosm, the noblest structure reared by the Creator in this His visible creation, the temple of man, sanctified in his origin, sanctified in his destiny, sanctified in Christ by the elevation of human nature to individual, substantial union with the Divine in the personality of the incarnate God.

There are few subjects, outside of those which are handed over to blustering politics and partisan journalism, upon which more is written amongst us to-day than is written upon the subject of education. Where once we had teachers, now we have teachers of teachers. The shelves of the libraries are laden with books, pamphlets, magazines, journals, reviews,—all occupied with the great subject of education. We hear, endlessly, of conferences and conventions and institutes and congresses, called to discuss the ever present question of universal interest. "Views" upon education are always in demand. When "views" upon any subject are in demand, we all know that there are a hundred million orators waiting for their turn to thrill the audience.

But when it comes to a matter such as this, to the discussion of methods of teaching and of subjects to be taught, as everybody has either had an education which he considers best or worse according, perhaps, to the standard of the dollars now in his pocket, or else has not had much of an education and so patronizes or despises education according to the measure of mercantile success or failure which has attended him without it, and as, moreover, there are millions who are passing through that narrow acquaintance which

comes from a year or two of authority in the school-room, and who are, therefore, "enabled to speak from experience,"—it is natural for us to suppose that those who, in the throng, are most competent to speak will find it hard to get even the recognition which is necessary to a hearing.

In upheavals such as that by which we are confronted we usually find some word that seems to reduce and crystallize the matter for discussion. But it is, too often, a crystal with a different face for every looker-on. Here, the word is "pedagogics." Just whisper "pedagogics," and you will evoke the wisdom of the millions, not to listen but to talk.

The name, "pedagogics," is intended to express what we mean by the science—and the art—of education. Originally, the pedagogue (*παιδαγωγός*) was the slave who led the boy to school and home again. By degrees the name was applied to the teacher, instructor, trainer of every kind, and so the "leading" acquired a broader meaning. So pedagogy (*παιδαγωγία*) came gradually to signify the entire system pursued in a boy's education. The name pedagogue with other school-terms was adopted into the Latin—for the Romans went to school to Athens. We find them making a distinction between "*paedagogus*" and their quasi-translation of it, "*educator*." Varro says, "*Educat nutrix, instituit paedagogus*," "the nurse educates, the pedagogue establishes, forms, finishes off." (ap. Non. 5.105.) Seneca tells us: "*Differunt autem paedagogus et praeceptor: nam hujus munus est puerum liberalibus instituere disciplinis; ille proprie custos est vitæ et morum.*" "Peda-

gogue and preceptor differ: the office of the latter is to form (institute) the boy in liberal studies; the former is, properly speaking, the guardian of his life and conduct." (2 Ira, 22.) Flavius Vopiscus states that the two offices were sometimes combined: "*Aliquando tamen paedagogus idem est ac praeceptor qui nempe pueros litteras docet.*" "Sometimes, however, the office of pedagogue is exercised by the preceptor, that is, by the one who teaches the boy literature." (Vopisc. *Bonos.* 14.) Although, as we have seen, Varro said, "the nurse educates," we find Quintilian beginning, "If some one were entrusted to me to be educated as an orator," *Si mihi educandus tradatur orator.*" (1 proem.)

So much for the original meaning of words, from which it is clear that "pedagogy, pedagogics" are very well chosen to indicate what ought to belong to both the earlier and to the academic training in general; and can stand with full propriety for what we may mean by the science and the art of education. Unfortunately, the difficulty begins when we go on to consider what is meant by education. For, the word, education, is very widely taken to mean only a part of what it really means. The laws of conduct, the rules for the building and establishment of character are often assigned a minor place, or are treated as a negligible quantity, in the science of pedagogics as it is understood and taught and applied amongst us to-day.

When you speak of rearing, of founding, of establishing, let us say, a temple, you mean that you intend to build a structure that will be harmoni-