

“sin bravely, but believe strongly.” Listen to what Macaulay has to say on this subject. “Free inquiry on mathematical subjects produces unity, but free inquiry on moral subjects produces discrepancy, and this discrepancy will be amongst the most diligent and candid, as long as the condition of the human mind and the nature of moral evidence continue unchanged. That we have not freedom of inquiry and unity together, is a very sad thing, and so is it that we have not wings, but we are just as likely to see the one defect removed as the other.” Catholics are content with unity without the freedom. Protestants are not content, because the excessive use of the one has destroyed the other. After a few more comments of a similar nature on the state of affairs some centuries ago, when there existed uniformity of belief—religious, political and educational, he proceeds to show how by discussion, experiment, comparison of results, elimination of errors, and aggregation of truths, a correct and complete system of education is being gradually built up. Correct and complete it never can be, so long as religion, the basis of education, is excluded; but considered from a mere material standpoint many of the theories advanced by Spencer are not only true, but worthy of the most serious consideration. The once universal, and even yet much used system of *learning by rote*, he condemns in unqualified terms. *Rule-teaching*, as producing an appearance of knowledge without the reality, shares the same fate. “Rules,” he says, “are gathered from practice, they are the result of induction to which we come by long observation and comparison of facts.” Hence the absurdity of teaching grammar (a collection of laws and rules) to young children before they have acquired any facility in the use of their language. We might here observe that the fault consists not so much in the teaching of grammar as in the fact that grammar is not properly written, otherwise it would be an aid rather than a hindrance to the beginner. Of all the improvements which have been made during the past few years, the most important, perhaps, is the “systematic culture of the powers of observation.” Let us illustrate the truth of this by a familiar example.

Suppose the tables of weights and measures are to be taught to a class of small

boys. Weeks and even months will have elapsed before, by the old parrot like fashion of repeating words without understanding their meaning, the teacher can expect to have problems solved requiring the application of these rules. But let him place before his class, a balance, a pound and an ounce weight, a foot and a yard measure, a square and a cube, a pint, a quart, a gallon and a bushel, and by allowing his class the free use of these, he will find how quickly all difficulties will vanish. But this system has other commending features, besides the advantages of the concrete over the abstract mode of teaching. It is at once the most natural, the most interesting and most attractive manner both of imparting and receiving instruction. Moreover for the one pupil who fails through want of actual ability, ten fail through disgust at the tasks allotted them, or through discouragement at their slow progress. For his success as an educator, Pestolozzi is as much indebted to his kindness, sympathy and care for children in all their needs, as to his calmly and well-reasoned out plans of mental culture. Children, whatever else may be their natural defects, are not by nature indolent, and many of those styled such are but the result of unwise and unskilled teaching.

But there is another reason, and one still more convincing, why education should be made a process of pleasurable instruction. To be useful it should not cease at the expiration of school-days. But it is difficult for us to imagine a boy, whose time at school was one of apparent penance and oppression, the very thought of which recalls numerous painful recollections, and almost freezes his young blood, sitting down, when free from dreary tasks, threats of punishment, and parental coercion, to continue the studies begun under such unfavorable circumstances.

It was stated at the beginning of this short essay, that the treatise under consideration is a remarkable one, and such indeed it is, for although that portion which treats of moral education cannot be said to be entirely false, since our relations towards one another are well and truly outlined, yet if we consider moral education in its proper light, as that sublime power which infuses into us a love for virtue, a hatred for meanness, a defiance for all perils, as that which binds