

the Creator in this arrangement, in so far as human agency is concerned, may be fully accomplished.

But over and above all this there are grand general epochs of development in the mental, even as there are in the physical constitution of the young; that is, their powers become developed consecutively. There is what may be called the perceptive epoch, or that period of their history when they are mainly dependent on their external senses and this may embrace the period of childhood till about 7 or 8. Then there is the recollective epoch, or that stage when they evince a greater susceptibility of memory, when this faculty takes as it were the lead, which may run from about 8 to 11. Then again there is the stage when the understanding becomes conspicuous, and this generally is from about 11 to 13 or 14,—and, last of all, there is the reflective or reasoning epoch—that highest stage of development, in which reason subjects to her laws all the other powers, from about 13 or 14 onwards. Of course under each of these epochs there are various modifications and subdivisions, and there are also, as in every general rule, exceptional cases, where the lines of demarcation are less broadly drawn, less conspicuously displayed. But be this as it may, there is no denying the fact, that there is an order in which certain powers or faculties acquire the ascendancy, just as there is an order in the bursting of the foliage on the different branches of a tree. And this state of things too, the Teacher must be prepared to meet,—to this he must adapt himself, whether he is carrying on his operations in a graded or non-graded school establishment.

And now it may be asked, How is this compound nature of man, with all its diversified powers and faculties, and epochs of development, to be drawn out, to be trained, to be educated? We unhesitatingly reply, by exercise—appropriate and persevering exercise. The knowledge, or the exemplification of what ought to be, however sound and correct, will not suffice; there must be the use, the personal and practical use of all the powers and faculties, and that continued till proficiency is attained. And here arises another question of infinitely greater moment,—What is to be done, what method pursued, what means resorted to, so as most extensively and efficiently to secure this exercise? This is the grand difficulty, emphatically the educational problem to be solved. This is the arena on which all enlightened educationists ought to meet and settle their differences. In so far as the exercise of the body or conscience is concerned, there is little or no difficulty. If a bone or muscle is to be strengthened, it must be used. If the conscience is to be rendered increasingly tender and sensitive, its dictates must be listened to, and its requirements obeyed; and this must be done, not once or twice, but continuously, aye, and until the end is accomplished. But it is otherwise, in so far as the intellectual faculties are concerned. If these are only strengthened by use—and this we know to be the case,—what are the employments or the pursuits required? what is to be done so as to secure their being exercised, both separately and conjointly? It will not do to say, in reply to this question, 'Teach the children the various branches of learning, and they cannot fail to be provided with ample materials for the exercise of all the intellectual faculties.' All this may be done, and much valuable information imparted, and yet the faculties themselves may remain in a state of dormancy, of utter inactivity. It is not the things taught, but the method of teaching them, that is to secure the exercise required. And what is that method? It consists of two things

—first, the food congenial to the faculty to be exercised must be administered, that is, the subject best fitted to the particular power must be presented. This is easily done. Without going into particulars, and just looking at the different epochs of intellectual development, it is clear that the food most congenial to the perceptive faculties, is the objects belonging to the five senses;—to the recollective faculties, language;—and to the reflective, Mathematics and the like. But, secondly, how is this food to be administered, so that it may be digested?—How is the subject to be presented, that the faculty itself may be exercised? By the Teacher's descending to a level with his scholars; by his borrowing images and illustrations from objects and things with which they are familiar; and by this means, leading them on from the easy to the difficult, from the simple to the complex, from the known to the unknown, from the visible to the invisible. And the mechanical process by which this important principle is to be wrought, is that of question and ellipsis,—the former being intended to ascertain the amount of knowledge possessed, or to guide the teacher in imparting the knowledge that may be required; and the latter, to allow the scholars to use their respective faculties, filling up, supplying what is wanting, aye and until the goal is reached, the principle or truth arrived at, and that too by the exercise of their own faculties, that they may be fully strengthened and developed, and rendered capable of yet higher and nobler achievements. And this process is carried on with the whole class or school simultaneously. The question is addressed to all engaged, and the scholar or scholars whose endowments or attainments may run in this channel, will give the reply, or supply the ellipsis. And what is done that all may receive the benefit of this diversity of natural gifts or of scholarly attainment? The answer given is converted into a question, and thrown back on the whole class or school, so that what was but a few moments before the property of one or a few becomes the property of all. And this method, whilst, by the sympathy of numbers, it excites and stimulates the thinking powers of all, meets in nicest adaptation the intellectual endowments and attainments of each.

And now it may be asked, How is this method to be applied to the different epochs of intellectual development? How is the same subject to be presented to the children of different ages, that the whole school may be exercised simultaneously? By the presentation of an outline. To the younger scholars the faintest outline, the mere skeleton is given. To the more advanced, this outline is comparatively filled up, and so onwards, just as the scholars progress in knowledge, in maturity of apprehension, and in strength of intellect, so do they receive more minuteness of detail, till at length the subject is presented to them in all its meet proportions, and in all its native magnitude.

Such is a brief sketch of our answer to the question at the head of this article,—an answer which we shall elaborate and illustrate in subsequent numbers. Our object has been to bring before our readers, in a connected form, a kind of synopsis of our views on this important subject, so that when we take up the points in detail, their relationship and dependence may be the more readily perceived. And now, need we say in conclusion, that if these views are sound and correct, then verily education is something more than teaching or instruction, something more ennobling than the mere preparation or qualification for any particular business, or trade, or profession, something more extensive than the cultivation of any one power or faculty, or