

will, after the lapse of a few months, have forgotten every particle of the truths thus received, but not assimilated. At least this is our experience.

In that system which makes a text-book of the teacher, the latter is, of course, required to be master of the science to be taught, to have it at his fingers' ends, thoroughly understood, and ready for communication. When he begins his instruction, it must be well prepared, and all he says on the subject must be calculated to inspire the learners with love for the science to be mastered, and its objects. Wherever it is possible to illustrate the subject by presenting it to ocular inspection, he will do it; each of his lessons is more or less an object-lesson. Whatever he can forego teaching himself, by eliciting it from the class through adroit questions, and by rendering thus the pupil self-active, he will make them see, and, in general examine with their own senses, what is to be seen or examined in the objects presented, and lead them to express their observations, when correct and complete, in proper language. The less he speaks himself, making the pupils speak instead, the better.

If he succeeds, in this way, in making them discover for themselves the principles and laws underlying the phenomena, he may depend on their never forgetting the chapter of science thus presented and illustrated. Thus he sharpens their perceptive powers, quickens their wits, their reflection, presence of mind, and attention,—he interests them in the objects presented to such a degree, that they acquire knowledge almost imperceptibly and without severe efforts. Learning becomes pleasure, and is accompanied with the same intense satisfaction which accompanies every kind of growth and perfect assimilation. Such a teacher is sure to attract and advance every single pupil of his class; and although learning in such a thorough manner must needs be slow and gradual from the outset, a great deal of time is gained in the end by the rapid mental growth of the pupils, and by their self-activity. Beginning slowly, he may make rapid strides in the end, because his pupils meet him half-way with keen mental appetites and ready assimilating powers. There is, of course, in every science a number of facts which are not mastered by simple reflection, but must, at the same time, be impressed upon the memory for immediate practical use. The teacher will further this work of memory either by dictating, at the end of the lesson, a short paragraph containing those facts, and by repeating the same with the class properly; or he will set the pupils themselves, when far enough advanced, to commit these facts to writing, and have the contents properly repeated; or he will, if a reading-book is at hand containing the facts, refer the class to their book, and repeat them from it. Thus the pupils will, in time, become living text-books, like the teacher, and what they have acquired will be their imperishable property, ready for any application in practical life. The science appropriated in this way will be alive in the scholars, and shed light on all cognate subjects. This is the Pestalozzian system of instruction, as compared with the Anglo-Saxon.

Now it will be easily seen that the system in which the teacher is the text-book, has great advantages over the other system, in which the teacher has a text-book, and the text-book is the real teacher. How superior soever be the text-book you may devise, they are dead teachers, and cannot engender life in the majority of the pupils. Besides, the pupils, if they advance materially by the aid of their books, will be grateful for this result, not to their teacher, but to their books. And if they do not advance, they will blame for this result not the book but the teacher. Thus the Anglo-Saxon system loosens, if it does not indeed destroy, the moral connection between the teacher and his pupils. The Pestalozzian teacher, on the contrary is very potent for good; there is a boundless confidence in his pupils, in him, and his office. They feel that they owe their rapid mental growth to him exclusively, and he is implicitly believed and obeyed. He sways their whole being as with a magic wand; he exerts over them an enormous moral influence for all educational purposes. He is to them the impersonation of truth, dignity, and moral worth; and he

must have very little moral character if he does not feel exalted by their appreciation of him, and stimulated to work out his own moral bearing into a model for them.

Now it may be pleaded in excuse for the Anglo-Saxon system, that there is in a country with a rapidly increasing population a great lack of competent teachers, and that, therefore, good text-books are to make up for this want, at least to some degree. Grant this is so, it is an evil to be overcome. Incompetent teachers lessen the respect due to science and education, thus doing almost more harm than good. The sooner you get rid of them the better. The radical reform is also, in this respect, the cheapest and most practicable of all. Besides that the text-books are, with scanty exceptions, faulty enough, and it is infinitely more difficult to prepare perfect text-books (nay, it is impossible, because the understanding and the wants of every individual learner are different) than to raise a generation of true and good teachers, who know how to accommodate themselves to the individual wants of every pupil. Finally, the text-books, need revision almost from year to year, science is now progressing in such a way as to revolutionize many old established truths, and it is opening new views in an unprecedented manner. But a live teacher may always control his science according to the latest discoveries, and conform his teachings to the modern improvements in knowledge and philosophy. He will be to the times, text-books never are.—*Am. Ed. Monthly.*

#### Mr. Froude's Inaugural Address at St. Andrew's University.

Those who have not had a university education, and those, also, who have to regret that, while at College, they neglected their opportunities, are receiving much comfort from very competent authorities. Mr. Anthony Froude cannot but know a good deal about it. On the one hand he went through all the successive stages of that process by which a well-born lad in these days is converted into an Educated English gentleman—that is, a person supposed to know enough about everything, to have received a capacity far learning more, and to be equal to most probable emergencies. Mr. Froude obtained honours, a fellowship, literary friends, and a start in life.....

The comfort he offers to persons of no education, or what is called neglected education, and to those who, by their own neglect, have thwarted the intentions of their friends, is that the best of an education is that which teaches a man to earn his bread, to be honest and true, to know just as much as he can be quite sure of and will certainly be of use to him. It may naturally be asked to whom it is that Mr. Froude addresses considerations with so good a basis in truth, but so contrary to the all-knowing, all-reaching, spirit of this age. Mr. Froude has just been elected Rector of the University of St. Andrew's, and they are to be found in his inaugural address.

We are always coming back to Dame Nature at last, and, when we have wandered into mazes of our own making, the best philosophy is that which brings us home again. Mr. Froude recalls us to those first and universal instincts and necessities which shape our lives, and ought to rule our studies. There is no education, he says, like doing—doing something good and useful, doing anything allowable so as it be doing. Our forefathers taught every child to do something or other. There was profit in doing, and progress in doing. Body, mind, and heart, friends and estate, all prospered in doing. For doing something must be known, and that indicates the knowledge to be acquired. When the world went mad after intellectual theories and transcendental dogmas, there came hordes of scholars and students, multitudinous schools and universities, in which poverty and actual mendicancy were very properly associated with knowledge by which nobody could live a day, and which added nothing to the common stock of the world. The present form of the delusion which dissociates knowledge from use, and mistakes for a finality that which should be only the means, is "cramming," and that which goes with it