



# JOURNAL OF EDUCATION.

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**SUMMARY.**—**EDUCATION:** School days of eminent men in Great Britain by J. F. Timbs. (continued).—Suggestive hints on improved secular instruction, by the Rev. R. Dawes; 11th Natural Philosophy, (continued).—Directions for teaching, by John Bruce, Esq., Inspector of Schools.—Seeing and hearing.—Mismanagement of pupils.—Thoughts on education, selected from various authors.—**LITERATURE:** Poetry: Ode on Art, by John Bruce.—**OFFICIAL NOTICES:** Separation and annexation of school municipalities.—Diplomas granted by Boards of Examiners.—Situations wanted.—Notice to Directors of institutions claiming aid on the grant for Superior Education, under the Act 19 Vict. cap. 51.—Notice to Secretaries, Treasurers.—Donations to the library of the department.—**EDITORIAL:** Convocation of McGill College.—Speech of the Principal.—Rules of the Male Schools of the McGill Normal School.—Report of the Chief Superintendent of Public Instruction for Lower Canada, for 1858.—Extracts from the Reports of the Inspectors of Schools. (continued).—**MONTHLY SUMMARY:** Educational Intelligence.—Literary Intelligence.—Scientific Intelligence.—**ADVERTISEMENT.**

Cathedral on a Sunday morning. The numbers at first were few, but their increase was rapid; and Mr. Raikes soon found himself surrounded by such a set of little ragamuffins as would have disgraced teachers less zealous than the founder of Sunday Schools. The children soon began to look upon him with respect and affection, and were readily drilled into a decent observance of the outward ceremonies of religion. To prevent their running about the streets of the city after and between the services, masters and mistresses were engaged, by means of subscriptions, for a large number of children of both sexes to be educated in the principles of Christianity. From this hour the system of Sunday Schools has gone on most surely and rapidly developing, until it would be difficult to overrate the positive benefits which have been derived from its extension, until the present (1858) number of scholars has reached two millions and a half.

## EDUCATION.

### School days of Eminent Men in Great-Britain.

By JOHN TIMBS, F. S. A.

(Continued from our last.)

#### CIV.

##### SUNDAY SCHOOLS ESTABLISHED.

One of the brightest ornaments of our church has observed, with equal eloquence and truth, "The mainstay of religious education is to be found in our Sunday Schools—the most earnest, the most devoted, the most pious of our several congregations, are accustomed, with meritorious zeal, to dedicate themselves to this great work." (1) The founder of these invaluable institutions was Mr. Robert Raikes, the proprietor and editor of the *Gloucester Journal*. His attention was first drawn to the wretched state of the prisoners in the bridewell at Gloucester, for want of religious and moral instruction; and for this purpose, whenever he found one among the prisoners that was able to read, he set him to instruct his fellow-prisoners, and rewarded him for his trouble. Mr. Raikes next set to work in other quarters, and in 1783 wrote in his newspaper—"Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord's Day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes." At this time, the streets were full of noise and disturbance every Sunday; and the churches were unfrequented by the poorer sort of children, and very ill attended by their parents. To them Mr. Raikes proposed that their children should meet him at the early service performed in Gloucester

#### CV.

##### THE MONITORIAL SYSTEM OF BELL AND LANCASTER.

To each of these philanthropists (as in most similar claims) is attributed, by different authorities, the merit of being founder of the system which bears the name of the latter; but to Lancaster is due the great public attention first bestowed on the subject, and, we think, to Dr. Bell, the first adoption of its principles. Whilst superintendent of the Military Orphan Asylum at Madras, in 1791, Dr. Bell one day observed a boy, belonging to a Malabar school, writing in the sand; thinking that method of writing very convenient, both as regards cheapness and facility, he introduced it in the school of the asylum, and as the usher refused to teach by that method, he employed one of the cleverest boys to teach the rest. The experiment was so successful that he extended it to the other branches of instruction, and soon organized the whole school under boy-teachers, who were themselves instructed by the Doctor. On his return to England he published a Report of the Madras Orphan Asylum, in which he particularly pointed out the new mode of school organization, as more efficient than the old.

In the following year, 1798, Dr. Bell introduced the system into the school of St. Botolph, Aldgate,—then at Kendal; and next he attempted, but with small success, to obtain its adoption in Edinburgh. Settling soon after, as rector of Swanage, in Dorsetshire, he was secluded from the world for some years; yet he retained his strong opinion of the value of the new system of education, and had the school at Swanage conducted on that plan.

Meanwhile, Joseph Lancaster, son of a Chelsea pensioner in the Borough-road, London, opened a school in his father's house, in 1798, at the early age of eighteen. He had been usher in schools, and had made certain improvements in tuition; and a pamphlet by Dr. Bell having fallen in his way, Lancaster adopted the Madras system, with alterations. In 1802 he brought his school into a perfect state of organization, and found himself as able to teach 250 boys, with the aid of the senior boys as teachers, as

(1) The Rev. Dr. Hook, Vicar of Leeds, in his Letter to the Bishop of St. David's.