

living Agent, the Schoolmaster—his office, his qualifications, and the means of obtaining them; his duties—to himself, to his scholars and to their parents, to his profession, or his fellow Teachers, to the Trustees or Committee of Management; his difficulties and his rewards. Under the *Wherewithal*, will come the whole matter of the support of public education, the erection and preservation of school houses, the providing of the requisite Furniture, Text Books and Apparatus, as well as the competent remuneration of the Teacher. And here two distinct questions will present themselves to our notice, first, Who is the party on whom should devolve the responsibility of providing this support? Is it the parents in their associated capacity, or is it the different denominations of professing Christians, as such, or is it the Province, or State, or Nation, as such? And after this question has been decided, another will naturally arise,—How is the adequate means to be raised? Is it by voluntary contributions, or by direct or indirect taxation or by a combination of both? These are deeply important questions, and constitute, in some respect at least, that department of Education that more properly belongs to the Statesman and Legislator. The other subjects adverted to more directly appertain to the educationist in his professional capacity. Would that this line of demarcation were more snugly eyed by the one and the other! Then would there be less confusion, less clashing of views in the discussion of this vastly extensive subject. And whilst each preserved his legitimate sphere, the advancement of the whole would be largely subserved.

Such is a brief summary of this department. It is one of our rudimental rules in education, to present first of all a mere outline of the subject; and it shall be our aim at least, whatever may be our attainment, to practise as we preach.

I.—THEORY OF EDUCATION.

WHAT IS EDUCATION?

This is one of the most momentous questions, whether we regard it in itself or in its results. It involves the whole philosophy of our being. It deeply affects the future destiny of man, the whole of his eternal weal or woe. The Church and the State are alike dependent on its issue. Talk of prodigies! To us, one of the greatest is the comparatively small amount of attention and interest which this question receives; and, still more, that, in this the 19th Century of the Christian era, there should obtain such an immense diversity of opinion regarding it, that the principles and laws, the nature and design, the aim and end of the subject-matter of education should still remain so unsettled and so ill-defined.

Much of this diversity of view, of this vague indefiniteness of opinion, as well as many of the evils that have flowed therefrom might, in our apprehension, have been obviated and averted, had those who engaged in its discussion given more heed to the primary signification of the term itself. Now every tyro in Latin knows that the word *education* has for its root the verb *duco*, to lead or draw, for its prefix *e* out of, and for its affix *ion* the act of doing. Thus, according to its derivation, it signifies the act of leading or drawing out. Of what? Of all the organs, the faculties and sensibilities of our nature. That nature is compound, made up of a body, an intellect, and a conscience; and the term education, then, when applied to the young and taken in its primary acceptation just means the

drawing out, the unfolding, the developing, the strengthening, by the appliance of legitimate means, of all the parts of their compound nature, of their physical, intellectual, and moral constitution. We say *all* the parts, for we hold it to be utterly beyond the power of the most skillful and painstaking Teacher to do justice to the education of the one of these, without embracing the others; to improve and strengthen the intellectual, if the physical or moral is neglected; to purify and elevate the moral, if both the physical and intellectual are unattended to. These component parts of our nature are all inseparably united by the Author of our being. They stand in indissoluble relationship, in entire subserviency the one to the other; and if man is to be exhibited in all the symmetrical beauty and in all the perfection and glory of his nature, they must all be cultivated and educated according to their intrinsic and relative importance. We rise a step higher and maintain, that such is the sympathy pervading these parts that, in order to give full development to one and all, they must be called into exercise at one and the same time;—*the body*, that the intellect may be aroused and interested and whetted, and the conscience strengthened and assisted in its training;—*the intellect*, that a buoyancy and elasticity may be imparted to the body, and an enlightenment, elevation, and direction to the moral sense;—and *the conscience*, that an expansion and enlargement be given to all the faculties of the intellect and its powerful, invigorating impulse to all the organs of the body. Single out any one of these and cultivate it to the highest possible degree, and you do so at the expense and to the enfeeblement of all the others. Cultivate the one and then the other, at certain intervals, and you thereby do what you can to pervert the arrangements of the infinitely wise and gracious Creator, you mar and tarnish the beauty of these arrangements, and so far at least unfit these powers, both in their individual and collective capacity, for the accomplishment of their high and ennobling destination.

But again each of these parts of our compound nature has its appropriate ingredients. The body has its organs, or systems of organs,—the nutritive, supporting, cutaneous, muscular and nervous. The intellect too, though one and indivisible, has several ways of manifesting itself, that is, it possesses certain powers of acting, which are hence designated faculties. These, according to the classification of Dr Wayland, are the faculties of Perception, Consciousness, Original Suggestion, Abstraction, Memory, Reasoning, Imagination, and, as belonging to the whole, Taste. The conscience in like manner has its own ingredients or modes of acting, viz.—the discriminative, the impulsive, and the emotional.

These all exist in the young, though in a state of embryo, and in greatest possible diversity. In some, the body is more healthful and vigorous, in others, the intellect, and in others the conscience. In some, one set or class of bodily organs is more robust and more capable of endurance, or some features of the countenance are more prominent, or one intellectual faculty or class of faculties is more fully developed, or one ingredient of conscience is vastly more sensitive and tender, than in others. But notwithstanding this great diversity of natural gifts and endowments, they all, generally, exist in the young, whether in a state of germination, or in more or less sensible development; and whilst it is the duty of the teacher to labor for the improvement of all, it is equally his duty to adapt his instrumentality to this very diversity, that the design of