

to give an intelligent answer in his own words, he was immediately corrected by the teacher, reproached for his stupidity, and told to go to his seat and learn his lesson. The boy who could learn by heart most accurately the greatest amount of printed matter in the shortest time, stood at the head of his class, and was regarded as the best *educated* boy in the school.

By this method, the pupil became a mere machine, and the teacher an automatic rut-runner; the pupil was a word-uttering "phonograph," a human hurdy-gurdy crammed with a miscellaneous mass of meaningless words which he "ground out" to whatever tune the teacher set the handle. The teacher was not properly prepared for his profession, he had no training, no "vocation" for it; he entered it "as a thief and a robber," and too often remained in it as a fraud and a mountebank. He was one of those "haberdashers of nouns and verbs," of whom Carlyle has given us such a vivid picture in the description of his early teachers. "My teachers," says he, "were hide-bound pedants, "without knowledge of man's nature, or "of boys', or of aught save lexicons and "quarterly account-books. Innumerable "dead vocables they crammed into us, "and called it fostering the growth of "the mind. How can an inanimate, "mechanical verb-grinder foster the "growth of anything, much more the "mind, which grows not like a vegetable, (by having its roots littered with "etymological compost) but like a spirit, by mysterious contact with spirit—"thought kindling itself at the fire of "living thought..... My professors knew "syntax enough, and of the human soul "this much,—that it had a faculty called memory, and could be acted on "through the muscular integument by "the application of birch rods."

incapacity of these so-called teachers, *text-books* were *abused* "with a vengeance." With them, the text-book was the be-all and the end-all of education. It was not regarded by them as an auxiliary to, or an instrument of education, or as a means to an end; but as the great infallible "guide, counsellor and friend," containing all that was valuable to know and necessary to teach. It is true that in some instances, this method produced wonderful memories; but this was the only thing it did produce: all the other faculties of the human mind were left in a state of embryotic undevelopment.

The people of those days were simple minded and primitive; their wants were few, and those few easily satisfied: so it is to be presumed that the (so-called) education of that day, was sufficient for the demands of the time. But steam navigation, railroads, and the multiplication of the printing press opened up new channels of thought for the people, and gave a forward impulse to men's minds. And so, it came to pass, in a short time, that, in all progressive communities, this stupid and stupefying system of teaching was relegated to the oblivion it so richly deserved.

Comenius, Montaigne, Bacon, Locke, and others had, in their day, proclaimed the principles which Pestalozzi, two hundred years later, organized into a system, and reduced to practical operation. This system employed no text-books; it was a system based on the natural laws of mental development. Namely (1°) That a knowledge of things should precede that of words. (2°) That all knowledge is derived through the medium of the senses. (This is the principle of St. Thomas, "*nihil in intellectu, nisi prius in sensu.*") (3°) That the first objects a child should study are those immediately surrounding it, and these in their simplest forms. (4°) That from these ob-

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