

if he knows not what has passed in his native land around him ; is ignorant of the productions, the resources, the peculiarities of the soil which gave him birth ? I am aware that all parts of a branch of instruction do not equally admit of practical application ; nay, it is well their chief utility and interest are not in every particular merely material. But still, while we seek to promote as much as possible interests of the nobler kind, we should not disregard the tendency to material profit, for that feature is of special importance for the class of children attending our elementary schools, and is often a source of valuable benefit to them.

3rd. *The Development of the Moral Powers.*—This is, as it were, an indirect and latent aim that should pervade all teaching ; but it is, moreover, the special aim, the most important, the most exalted. And, indeed, what is the worth of possessing knowledge used as a means of supplying daily necessities, even though it may have augmented the powers of intellect, if the possessor has not thereby been made a better man, if he does not use the acquirement, the skill, the power, with an affectionate desire of realizing the good, of attaining the end, which the Deity prescribes to his exertion ? Everything in this life, and therefore everything in education, ought to be subservient to that end. It is with knowledge and intellectual faculties as it is with physical forces, their excellence consists in the assistance they contribute to the accomplishment of the final end. This is the ordained object of their existence ; this is the measure of their needfulness ; this harmonizes them in admirable unity. We should eagerly seize the many opportunities which present themselves in teaching, and avail ourselves of all the means which the communication of knowledge may supply, to dispose to the love and practice of good, to make the intellectual faculties serve for developing and strengthening the moral powers.

And not only may instruction as a whole be made conducive to the general development of the faculties, but every species of study may and ought to be applied specially to the particular development of one or more intellectual or moral faculties. Thus, arithmetic, while it affords scope for the exercise and development of the various intellectual faculties, and of the moral powers generally, addresses itself more especially, among the former, to the reason, and, among the latter, by means of judiciously-chosen problems, to the spirit of order and of an unselfish economy, which is a basis of regular and wise conduct, and an efficacious though subordinate auxiliary in the fulfilment of the law of social duty. In like manner, history can do much in the culture of imagination, and for the development of memory and moral judgment ; geography addresses itself chiefly to the memory, and encourages the spirit of observation ; and that spirit is still more powerfully called into exercise in the natural sciences, which, on the other hand, are admirably adapted to promote the culture of the religious sentiment. But, above all, the study of language is of greatest service towards a general and complete mental development. Language is the expression of thought ; now, thought has relation to all things,—to the past, the present, the future,—to the objects of moral economy, as well as to those of the world of sense,—to memory and judgment, to reason and imagination, to the sentiments and the will ; thus language is everywhere an essential medium, everything comes through it and returns into it. Hence, when we are engaged in teaching language, we are always enabled to touch upon every point in man's mental nature, and to develop and improve the whole.

Recognising, then, the spirit which ought to actuate our instruction, let us pass on to consider the means to be employed for imparting it in our schools.

II. *Definitions.*—When we take in hand the management of a school, the task is more difficult than if we had to instruct a small group of children, to give lessons to a single class. It is necessary to have several exercises going on together, to distribute the time of the pupils, and especially the valuable time of the master ; in short, to organize the whole, to lay down a *mode* (system) of teaching.

The *mode*, then, is the manner of organizing and directing the general procedure of a school, as, for example, what is called the mutual system, the simultaneous system, etc. The choice and employment of a *mode*, or the general organization of a school, is the most frequent stumbling-block to teachers ; for, while this point is the most important it is the most difficult to succeed in ; it demands the employment of qualities of the rarest occurrence, peculiar and often opposite in their nature,—a combining power, attention and promptitude, zeal and judgment, comprehension of the whole, and observation of the details. Hence the great importance of young instructors becoming early accustomed to conjoin these different qualities.

To give a lesson is comparatively an easy thing. Here other qualities are requisite, which, though not less valuable than the preceding, have less dissimilarity among themselves, and are so much the more easy to bring into co-operation, at least to a sufficient

degree. To give a lesson, to impart knowledge, to teach some truth, is the object of what we call *methods*.

A *method*, then, as regards pedagogy, comprises the whole of the means to be employed and order to be followed, for the purpose of imparting to pupils some truth in general ; such are the expository method, the inductive method, the Socratic or interrogative method, etc. This word *method* is further to be understood as denominating the whole of the means to be employed and order to be followed, for the purpose of imparting to pupils a connected series of truths, that is, a science, a branch of instruction. It is in this latter sense that we use the word in speaking of a method of teaching writing, reading, geography, singing, arithmetic, etc.

Lastly, what are called *processes* are merely accessory expedients, often mechanical, which a method may have at its service ; they may, in most instances, be unemployed or replaced by others, without involving any change of the method itself. Such is, for example, in a certain method of teaching penmanship, the greater or less employment of faint outline in the various styles, or of black directing lines more or less complicated ; such too, in teaching reading, is the use of accompanying pictures, boxes of alphabetic characters, etc., and in arithmetic, the ball-frame, little blocks of wood, the fingers, or simple lines drawn on the black-board, etc., and in geography, the use of blank maps, or the Abbé Gaultier's game of Loto.

W. MACLEOD, in "*The Museum*."

2. BERNARDO TASSO'S VIEWS ON THE EDUCATION OF HIS SON.*

The talent and destiny of Tasso, that Italian poet whom the drama of Goëthe has rendered so familiar to Germany, are doubtless known to our readers by one of the numerous works published upon this man of genius. Therefore we shall choose, as a subject for this paper, not the biography of the poet, but a letter which Bernardo Tasso, his father, wrote from Augsburg to his wife Portia. He had accompanied to this town the Prince of Salerno, who was sent with an embassy to Charles V. in 1547. The beautiful Portia, to whom this letter was addressed, had remained at Salerno, and their son Torquato, who is mentioned here, was then only three years old. Bernardo Tasso is represented to us by his biographers as a man of distinguished erudition, and endowed with great firmness of character. He was a useful friend, a good father, and a good husband. All these qualities are reflected in the following letter :—

* * * * *
Rest assured that all my thoughts, all my affections, direct their flight towards the place which you inhabit.

If yours do the same with regard to me, I feel assured that they will cross mine at some point of the distance which separates us. I know that my absence grieves and wears you, and I feel deeply in my heart the grief which gnaws at yours. I feel it so much the more because I know your weakness in resisting ills of this nature ; not because you want reason, but because you possess a superabundance of tenderness and feeling. However, if the recompense of love is in the return with which it is paid, rest happy in loving me, for I love you with all the strength of my soul. I hope that my return will take place sooner, I will not say than you desire, but than you suppose. I will not, neither can I, fix the period, for it depends on the will of another, and not on my own resolution ; therefore, the less it is expected, the sweeter it will appear to us. But in case it should please God to detain me longer here, I wish to speak to you of the system after which you should bring up our dear children, in order that they may one day show to the world that we have given them an education which gives us joy and them honour. Since your youth has not yet permitted you to reflect much on education, I am going to tell you some precepts drawn from the writings of modern and ancient philosophers, in order that you may inculcate these good lessons on our children, and that our venerated old age may one day repose in the shadow of their young virtues.

Education is composed of two essential elements—moral culture, and intellectual culture ; the former is an obligation on the father and the mother, the latter belongs only to the father. I shall then only speak to you of the moral culture, since, if God lends me life, I shall reserve to myself alone the intellectual education of our Torquato, whose childhood would not yet support the yoke of discipline. I say then—if, however, paternal tenderness does not blind me—that as the Dispenser of all good has given us children happily endowed, both physically and morally, they claim from us a salutary influence to perfect those gifts of nature. In the same manner that there is not a soil so barren but that it may be susceptible of culture, there is not a mind so ill endowed by nature that it

* Torquato Tasso was born at Sorrento, the 20th of March, 1544; died at the Monastery of saint Onofre, 25th of April, 1596.