

illustration as a whole of what such a species of school ought to be;—as vastly superior, in our view, to any thing we have witnessed either in the American States or in Upper Canada, whether in regard to the thoroughness of the education or the uniformity of its arrangements. This Seminary owes its origin to the indefatigable and philanthropic exertions of the celebrated David Stowe, who may be considered the father of that system of education which has been appropriately designated *The Training System*—a system applicable to any and every branch of education, religious, scientific, commercial and classical. The object contemplated by this institution was the practical exhibition of a simple practical rule, by which children might be trained to think aright, to feel aright, and to act aright, and to train Teachers to practice this rule. And what is the rule? It is neither more nor less than the educating of the child as a whole; i. e. physically, intellectually, morally, according to the principles laid down in the Divine Record—"Train up a child in the way he should go." And is not this the very essence and glory of all education? Not—no some would have it—to crowd into the mind of the child a given amount of knowledge—to teach the mechanism of reading and writing—to load the memory with words—to prepare for the routine of a trade; but to unfold and direct aright our whole nature. Yes, the high and sacred office of education is to call forth power of every kind—power of body, of mind, of heart, and of conscience; power to observe, to reason, to judge, to contrive. It is to make the young as far as possible their own Teachers, the discerners of truth, the interpreters of nature, the framers of science. It is to help them to help themselves. And along with all their physical and intellectual education, should go, hand in hand, their moral. As the child gains knowledge he should be taught how to use it well,—how to turn it to the good of mankind,—how to adopt good ends firmly, and pursue them efficiently,—how to govern himself and to influence others,—how to obtain and spread happiness. A spirit of humanity should be breathed into him from all his studies, springing from the purest source—the love and the fear of the Supreme Being.

And what is the training system as exhibited in the Seminary referred to but the full carrying out of such an education? There are, in the first place, gymnastic exercises performed by the children attending the Model Schools, some within and others without the School-room. Whilst the former, with the exercises of voice in articulation and singing, and the influence of the sympathy of number from the children being seated on a gallery, secure in the recitation room the best order and the most fixed attention; the latter is admirably calculated to strengthen the whole muscular system and to impart that robustness of frame so essential to the healthful and vigorous play both of the intellectual and moral powers. Then what a rich provision does this system make for the thorough education, the full development of the youthful intellect! It pictures out in words, or renders every term and every subject, clearly and

simply before the minds and eyes of the children, in the most natural form; and this, accomplished not by mere telling, or explanation, or questions and answers with children singly, but by questions and ellipses mixed, and simultaneously answered. Such is the training mode, picturing out the emblem or metaphor first, or borrowing familiar illustrations from real life, such as are within the experience of the children under training;—then drawing the lesson or the inference. Again, not the less complete is the provision made by this system for the culture of the moral powers. It imparts religious instruction. Whilst it repudiates all denominational peculiarities, it inculcates the great leading truths of the Bible. It superadds the reduction of Bible principle into practice, in the every-day habits of youthful intercourse. It adds moral training, based on the daily Bible training lessons, to the ordinary Bible reading and secular instruction of schools;—turning, in fact, every teaching school into one for training;—not merely teaching or instructing, but training up the child in the way he should go;—a practice this implying the almost constant presence of the master or mistress, or parent. Would that such a system, in all its parts, were carried into vigorous operation throughout the length and breadth of this and of other lands!—What a revolution would it effect on the whole aspect of society, as it respects alike their temporal and eternal interests!

Such is a brief outline of the nature and object of Normal Schools when the equipment is at all complete. There is, undoubtedly, considerable diversity in these Seminaries, in the amount of accommodation, the number of Professors, and in the method of education, as well as in their general management; but notwithstanding all this diversity—arising principally from a wise adaptation to external circumstances,—the end is the same in all—the qualifying of teachers for the efficient discharge of their arduous duties. And can there be an end of more vast, more momentous magnitude?

"We want," says an eloquent American writer, "better Teachers, and more Teachers, for all classes of society—for rich and poor, for children and adults. We want that the resources of the community should be directed to the procuring of better instructors, as its highest concern. One of the surest signs of the regeneration of society will be, the elevation of the art of teaching to the highest rank in the community. When a people shall learn that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes—to the work of raising to life its buried intellect, it will have opened to itself the path of true glory. This truth is making its way. Socrates is now regarded as the greatest man in an age of great men. The name of *King* has grown dim before that of *Apostle*. To teach, whether by word or action, is the highest function on earth."

SECTION II.

THE BENEFITS OF NORMAL SCHOOLS.

These are many and great, direct and indirect.