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GEN. T. J. MORGAN, of Rhode Island, in an article in *Education* on "Causing to Learn," says:

"The child must be brought face to face with things, there is no possible way, from the very nature of the human constitution, whereby he can have definite ideas of colour except by sight, of odours, except by smell. Each sense must be the medium through which the soul is brought into direct relation with those qualities of matter to which it, and it alone, is adjusted. If the pupil is to know the qualities of things, he must be brought into vital contact with them. It is not true that one can have no knowledge except that which is intuitive, but *it is true that the basis of all knowledge of material things is in sense perception.* The fundamental data of knowledge, what Pestalozzi calls 'mother ideas,' are those primal notions of things that come to us through the senses. The child must be put into right relationship with nature, and his knowledge of distance, direction, plants, animals, minerals, industries, commerce, political economy and history must rest upon personal observation. Physiology cannot be successfully taught without the skeleton, nor physics and chemistry outside of the laboratory. Words should come after ideas; the child should learn things before he learns about things; he should derive all his ideas of number by counting, combining, separating, dividing, weighing, and measuring things; he should not be taught to read until he has ideas and thoughts, and can embody them in sentences of his own structure. Books should supplement, and not precede, oral instruction. Facts should precede principles, processes come before rules. Gram-

mar and rhetoric should always follow practical language; literature should comprise the reading of the authors, and not merely reading about them; foreign languages should be learned by use, and not from grammar. Geography should as far as possible, be learned from travel and psychology from introspection.

"This great law of nature—the imperative necessity of knowledge at first hand—has been repeated by all the great reformers in educational methods, by Montaigne, Rousseau, Locke, Comenius, Pestalozzi, and Froebel, and is so patent as to command at once the assent of every thoughtful mind; and yet it is ruthlessly violated every day, nearly everywhere, and, I might almost say, by nearly everybody. And nature avenges herself by blinding the teachers who do it, and by stupefying the minds of their victims. The school, which should be a seminary, a place of seed sowing, becomes a charnel house—the burial-place of fond hopes and youthful aspirations.

"The meagre results that often issue from long years of schooling, the vast number of pupils that drop out of the lower grades, the few that find their way to college, the spirit of indifference to learning that pervades so many educational institutions, the oft-repeated criticism of the public school system for its lack of practical results, the widespread agitation in favour of industrial training, and the bitter complaint of many distinguished men as to how they were educated, all point to a real defect in our system of education. It is the part of wisdom to locate the evil, if possible, and then to remove it.

"None, perhaps, will be bold enough to deny that the evil consists, in part at least, in the too prevalent habit of substituting words for things, books for nature; and that the remedy for this form of the evil is to be found in relegating the text-book to its proper place; in emancipating the pupil from bondage to the latter, and in restoring to him the freedom of intercourse with nature, either directly or by means of cabinets and laboratories."

"The teacher who would have polite and obedient pupils," says Mrs. G. R. Winchell in a paper on "Manners and Morals" contributed to the *Common School Education*, "must himself be polite and self-contained. Children naturally compare themselves with those who are less polite or less careful in any way than themselves; therefore if a teacher desires to influence his pupils for good rather than evil, it should be his constant aim to set such an example, both in the letter and the spirit of good manners, that rough boys will respect him and rude girls become gentle in his presence, while the shyest pupils will feel at ease, and his very presence will be a means of culture to them. I have a bitter recollection of a teacher who lacked all of the elements of courtesy. His classes universally dreaded the recitation. He would say in a rough voice, 'Now let us hear (Miss) Carter display her brilliant intellect.' This greeting would so distract the shy girl that she could do nothing but sit down and cry, and then the class would listen indignantly to a tirade upon her deficiencies until he saw fit to torture some other helpless victim. These are not solitary instances, as many mothers know only too well. Who can wonder that such training renders boys disrespectful, girls impudent or bold, and that, therefore, a spirit of insubordination is the rule in some communities? It is no wonder that newspapers and magazines and the best educators are discussing how 'Manners and Morals' shall be taught to the boys and girls who are growing up, and it is easy to see why so much of the talk is of little avail. How far a child's future success or failure in life may depend upon this incidental instruction it is impossible to estimate. Habits are being formed by these influences that may remain unbroken through life.

"The practical application of ethical education is not easy, but the conscientious teacher cannot close his eyes to the necessity of practical work and thoughtful consideration of the subject."