

paper rather as a few hints concerning, than as expositions of, the different matters it purports to bring under your notice. Those subjects are:—

- I. The common belief that all persons understand Education.
- II. The error of confounding Education with Instruction.
- III. The right of parents to interfere with School Discipline.
- IV. The neglect of Physical Training.
- V. The Voluntary System, and the Duty of Government.

I. *The common belief that all persons understand Education.*

—Society admits that the theologian possesses knowledge peculiar to his profession; that the lawyer must be consulted, and his advice acted upon, in our legal difficulties; and that our lives must be trusted to our physicians. We recognize a peculiar skill in our tailor and in our shoemaker, and never presume to teach either his craft. But men deny to the schoolmaster any knowledge that they do not themselves possess; nay, they scarcely yield him a claim equal to their own in their acquaintance with the mysteries of his peculiar calling, for, from the Sovereign to the cottager, the parent in England believes himself able, and entitled, to dictate to the instructor of his child; and not unfrequently rewards his labours by adopting all the credit of a successful training, and rejecting every particle of the blame of a failure. The clever child is the mother's darling—a genius from the womb; whereas the little creature not blessed with native precocity is held up as the monument of his tutor's neglect.

If it is a fact that the mysteries of Education are common property, there is no hope for the profession; indeed nothing can be more absurd than to designate it a profession. If it is a fact that this intuitive knowledge exists, the less we talk about education the better. But let us look into the pretension. If we are all equally wise upon this one point—relatively, if you will—i.e., the parent of the middle-class boy with his educator, the parent of the lower class boy with his, we cannot avoid the conclusion that the educator is less wise than the parent; for, in addition to this common knowledge concerning the art of managing youth, the butcher knows the market value of his meat, understands the conduct and capabilities of his particular business, he is in fact the superior; perhaps this is his conviction, hence the light in which his child's tutor is regarded.

Again; granting the existence of this common knowledge, no training is necessary to prepare a man for the office of tutor; this may explain the fact that broken-down tradesmen set up schools, and that French and German conscripts, when their military services have disqualified them for every thing else, can forthwith become professors of their native language in English schools. Even if we were prepared to admit all this, surely education is not an exception to the great law of nature, that practice makes perfect; and if it is not, then the tutor who commenced with the common stock must have obtained a superiority, and therefore the proposition cannot be true. As men know generally that the doctor's is a healing art; so do they, we are ready to admit, know generally that the schoolmaster's is a training art. And if it is a fact, that the experienced educator is the possessor of peculiar knowledge, whether derived from experience or otherwise, and that in proportion to the extent of it, so is he qualified to discharge the duties he undertakes, it is manifestly a *sequitur*—admitting that it is of the highest importance that youth should be well trained—that, so far from inferior men being sufficient for their task, the highest talent should be secured and unquestionable capacity be deemed a *sine qua non*. "Poeta nascitur, non fit," is true so far only as implies that, without natural aptitude, no training can make a poet; but it is equally a fact, that no talent, without training, can make him worthy of that name. This, we apprehend, is precisely the case with the tutor; without the natural aptitude, plus the requisite training, no man can become entitled to the name of an educator.

It will be objected, and with some force, that, if education is not common property, it is entitled to be designated an art or a science; and we shall be asked, where are the books revealing its principles? where are the institutions that train future

candidates, and honour with distinctions those who signalize themselves in its researches? There is but one answer, and it must be given—there are none; or, to be strictly correct, there are scarcely any. Our Universities certainly do not pretend either to train men as educators, or to reward them for their successes as such; and certainly, so far as they go, the graduate who goes into the Church is entitled to say to the graduate who opens a school, 'I know as much about that as you.' There are a few so styled training colleges for the masters of National and British Schools, but it would appear that their chief duty is to give a certain amount of information to persons who are without it. Reading, writing, and other branches of knowledge, occupy their time and attention; but, according to our notion of education, they are little more than inferior, and more economical, adult boarding schools; and do incalculably more damage than good to the community, inasmuch as, by drawing their recruits from the lower orders, and returning them inflated with a little elementary knowledge as educators, they lend their sanction to the error now before us, and tend to lessen public respect for a profession that in any of its departments can be represented by a boor. The fact then appears to be, that the two chief sources open to the intended educator are, a certain amount of traditional lore, which he obtains from old practitioners, and his self instruction, from experience. In one word, each generation of educators has, to a great extent, to commence *de novo*. It is from this deplorable state of affairs that education has to emerge; and the only hope for the profession is an Act of Parliament similar to that passed in the reign of Henry VIII, which prohibited doctors from practising the double art of Medicine and Barbery. There are schoolmasters sufficient, who, from long experience and unquestionable ability, are able to inaugurate a profession which would do honour to themselves and its members, and which would prove a blessing of unspeakable worth to the nation. We should then be spared the farce of gentlemen being appointed by Government as Inspectors of Schools, who, be their talents what they may in other respects, cannot, at least for a considerable time, have the slightest idea of the national requirements; and we should then cease to hear the absurd prattle now dinned into our ears on every hand, that the education supplied by Government should consist of, and be limited to, reading, writing, and arithmetic.

II. *The error of confounding Education with Instruction.*  
—By the term Education, men in general, indeed with but few exceptions, simply intend that which is purely the province of Instruction; and appear unable to understand that Instruction and Education are two distinct things; and still more difficult to convince that Instruction, when compared with Education, is of comparative insignificance. An Astronomer Royal once said, that the most insupportable annoyance he was exposed to was the questions of fashionables who where privileged to obtrude themselves upon him, because he could not understand them, nor could they understand him. Such is the nature of ignorance about any given subject, that the ignorant cannot perceive that a certain amount of preliminary knowledge is necessary to enable them to grasp even elementary principles.

That the two arts have been recognised as distinct, may be presumed from the fact, that the vocabularies of our own and other nations have the two terms, Education and Instruction. The etymology of the words is simple—to educate, is "to draw out;" to instruct, is "to build up," "to put together in order," &c. Thus far the tyro in his Latin vocabulary recognizes a difference between the two terms; but what does he mean by them? How does he understand them? One reads symbols as symbols, another as indices or shadows merely, of great truths that lie behind. So to one the term Education may stand but as an equivalent for Instruction; while to another, the difference between the two things is barely described by their respective applications. To the former, a good education signifies a tolerable acquaintance with a given amount and kind of knowledge, the possession of habits suited to a gentleman of the period; to the