

The Intellectual and Emotional embraces the instruction of man regarded as an intellectual and social being.

The Natural or Training System is a series of adaptations to the nature of the children, and makes them exercise their own powers—hence its name Natural, according to nature, and Training, to make.

What is the nature of these children? It is complex, composed of a body, an intellect, and a conscience; these in inseparable union and in reciprocal dependence; a diversity of endowment; different epochs of development; diversity of attainment; and they are social beings. This system adapts itself to man's complex nature, by Physical, Intellectual, and Moral Education: to his nature united, by training the constituents simultaneously: to his diversity of endowment, by presenting a variety of subjects: to the different epochs of development, by teaching young children through the medium of visible objects, older are required to exercise their memory, and when about fifteen or sixteen, by calling their reasoning powers into action; to their diversity of attainment by presenting outlines. An outline contains the leading points of any subject you happen to be discussing. And this system adapts itself to man as a social being, by operating on the sympathy of numbers. Because of these adaptations it is called Natural, and because it makes the children use their own powers it is called the Training system. This involves the method of imparting knowledge, and not the knowledge itself. The *modus operandi* is of vast importance, because it is by it that mind is developed. The modes are Analysis and Synthesis, Individual and Simultaneous, and Questioning and Ellipsis. When proceeding analytically, we go from particulars to generals, or from the known to the unknown, and this is, consequently, adapted to young children. Synthetically, we go from generals to particulars, which is better adapted to more advanced pupils; from their knowledge they can classify and come to a discussion of particulars. The individual method is employed when the teacher desires to come in direct contact with one in the class. The simultaneous is used in explaining general principles. Questioning and Ellipsis form the mode by which the lesson for the following day is pictured out. These methods are to be used at the discretion of the teacher.

We have ascertained the features of other systems, of this, and now we desire to know—in what the Natural or Training exceeds all other methods? Dare we for a moment compare it with the old rote or mechanical process? Dare we bring an artificial form beside one based on reason? We will not. I shall merely point you to a poor little urchin standing beside his master. In his hand he holds an A B C book, and with his blue eyes examines every feature in his teacher's face. "Do you know your letters, sir?" questioned the master, roughly. "No-o," answered the boy, in his native tongue. "Say B," continued the teacher, in the same tone of voice, and directing his pointer to the letter called B. "Say a B-e-e," returned the boy, opening his honest eyes in amazement. "Say B, you blockhead!" roared the master, ferociously. "Say B, you blockhead," replied the poor lad, slowly, amid the laughs of the scholars and a teacher's frown.

This is the rote system! Now we will cross the Atlantic and come to Nova Scotia, to a school-room in a country place. We will enter unobserved and watch the procedure. The teacher stands beside a blackboard, and before him is a class learning the alphabet. Why do their blue eyes sparkle and earnestly gaze at his face? Simply because they understand his interesting stories, and feel the accents of kindness.—I listen! he is teaching them the form of the letters—"straight line—two straight lines forming an angle—letter n," &c. This is the Training system! Think, only think of the immense value of such training to any child! Parents, do you wish your children to be treated as rational beings, and be taught to remember the school-room as a place where bright memories cluster, rather than one where pleasure never was? or do you wish them to be stuffed with words minus ideas, and have an inward horror of all schools? If you desire the former, employ teachers who profess to act according to the Training

system; if the latter, call in some admirer of the Old Rote process.

The advantages that our system has over the Pestalozzian are many. He merely pictured out objects—no picture out words as being the symbols of objects. He was defective in moral training—we contemplate moral and religious instruction.

The Monitorial fails in moral training. The advantages of ours over the Intellectual system. There is the mere imparting of knowledge—ours is the cultivation of mind. We plough the field (mind) and sow the seed (knowledge). They touch not the field and sow the seed! What would your farmers think if they saw a man scattering oats on the surface of uncultivated fields? They would think such a person crazy, —much more crazy are we if we plant our knowledge without preparing mind.

Teachers! we have a great work to do! Let us press onward! Mind, immortal mind, is untutored, and must be trained. Who will enter hand and heart into the work of tutoring it?

ESSAY NO. II.—BY J. A. M., JR., OF ANNAPOLIS COUNTY.

The last century has been remarkable for the advancement made in the arts and sciences.

Amid improvements of such a nature it is a matter of wonder and regret that the cause of education, a subject of paramount importance, should have been so much neglected. It is true that some improvement has been made in this respect, but still the mass of the people do not seem sufficiently alive to its importance.

Lately, however, the public appear to have become aware of the fact that the wealth and prosperity of a country depend upon education, and corresponding efforts are being put forth for its advancement. Various theories or systems of education have been devised for the purpose of reducing the business of educating to a science. None of these systems, however, seems to merit so great attention as the one commonly known as the "Natural or Training System," which was originated by Professor David Stow, of Glasgow, Scotland, in the year 1826.

It consists in a complete series of adaptations to the nature of man as a compound being.

The leading features of this subject as differing from others are, first, in addition to instruction in all the branches usually taught in schools, it gives direct moral training; second, it provides a means of intellectual communication termed picturing out in words, conducted by questions and ellipses, analogy, and illustrations from objects with which the children are previously familiar. The answers to these questions are chiefly simultaneous, though occasionally individual, thereby training the pupil to observe, perceive, reflect and judge for himself. The pupils are thus taught to draw their own conclusion and to express it in their own language, or in such terms as they fully understand, being made to perceive the drift of the lesson as distinctly with the mental eye as they would real objects with the bodily eye.

Though the machinery by which this training process is carried on may at first appear somewhat complicated, yet it is simple. The teacher, however, in order to be successful must be thoroughly master of the art. Moral training requires that the teacher superintend the pupils in their sports in the play-ground, reviewing their conduct, and making suggestions as regards their amusements, on returning to the school room.

If this mingling of the teacher with the pupils be not carried on, in order to moral training, the establishment may present something like an approximation to the training system, but it is not *the thing itself*. It is in the play-ground that the teacher is to observe character and study disposition, without a knowledge of which he cannot do justice either to the moral or intellectual development of his pupils.

The exercise of the body and mind being thus intermingled the school is rendered agreeable to the child, so that where