

JACOTOT'S SYSTEM OF EDUCATION.—No. 2.

IN last number we hazarded some remarks on this, comparatively new system of Education, and endeavoured to explain the numerous exercises which it prescribes to a student of the English language. We would now attempt, in a brief manner, to add few more general remarks, illustrative of the terms and practice of the system.

In the compendium of Jacotot's system which we have seen, interested benevolence seems a most prominent feature. The professor's words to his disciples frequently are, "instruct the poor, and teach them to instruct one another;" "emancipate the poor fathers of families particularly;" "stop not to argue, go on doing good, and tell your opponents to come and see;" "preach intellectual emancipation, and universal instruction, and far as ye can, relieve the world from the slavish thralldom of false notions and habits." The Professor has the enthusiasm so necessary to the founder of a new creed, and he has the amiability which recommends dogmas, which conciliates opposition, and rivets converts; but let us examine or explain the grounds on which he proceeds, that we may know whether they appear judicious or not.

Jacotot founds "Intellectual Emancipation" on the *equality of human intellect*; he says that all men are born with similar capabilities, and that what is called dullness, is but idleness or an unwillingness of the mind to apply itself to study. The doctrine of equal intelligence has been much debated heretofore, and many men, of the highest intellectual character, have taken opposite sides on the question. If, instead of attending to plausible theories and ingenious disquisitions, we refer to experience, and every-day facts, it appears that this question could be soon set at