

of the good and the repression of the bad tendencies of the will. Who will deny that it is as much a part of good education to check and crush a tendency to lying and thieving, as it is to develop into active exercise a natural taste for figures, music and drawing. What a curse will a taste for chemistry prove if it be possessed by one whose will is not checked as he is tempted to the crime of poisoning. A cultivated intellect may be a good security against the open crimes of murder by bludgeons, burglary, street-drunkenness, and open cruelty; but unless the will be cultivated also by the teacher employing the great motives of revealed religion, there will be no security against secret poisoning, forgery, arson, and all those detestable crimes which can be perpetrated most successfully by the clever and intellectual miscreant. In order to shew more fully that we can form no true idea of education without embracing in it the neutralisation of the perverse tendency of the will, or, in other words, that a good teacher will not only sharpen the faculties of his pupils, but also teach them how to use those faculties, I shall proceed to consider education as sought for by the rich and by the poor, and we shall find that our national system of education can on no ground, of reason or equity be maintained, unless the moral training of our youth be considered of equal or even greater importance than the intellectual. Now, for convenience sake, we will divide society into two classes, those who have not their own fortunes to make, and those who have: the former seek after education for the sake of qualifying themselves for the society of the learned and intellectual, as a means of social and personal enjoyment, the latter (of course the vast majority of the world) seek after education for its practical, tangible results. To those who have to work their own way in the world, a good education is equivalent to a cash capital—it is worth exactly so much money according to the trade or calling in which they embark. This may be readily seen if we suppose the case of a young man about to leave his father's house to begin life on his own account. Suppose him ignorant of book-keeping or unable to write a good hand. What would that young man give to be possessed of those essential qualifications for an office of mercantile employment? The knowledge would be worth to different individuals, according to their respective positions in life, a capital sum that may be set down in actual dollars. Now the State comes forward and actually offers this cash capital to all comers—she provides that every young man and young woman shall start in life with certain literary qualifications, that are equal in value to so much ready money—nay of more value to many than a small capital. Why is this? Why does the government of the country enact such a law? Of course the State requires that some value shall be received for the taxation necessary to supply young people with intellectual capital. What then is the value the country expects in return for her expenditure? She expects two things. The security of property and the diminution of crime. * * *

I set out by remarking that a good education included the direction and restraint of the will, and if we now bear in mind that the value expected from our national education is the diminution of crime, does it not appear evident that the moral training of our children is really more important to this end? It is said, Oh an intellectual young man, an educated person, will be ashamed to outrage decency by the commission of crime. True, shame will often deter him from open crime, but all that vast description of crime comprised under the terms, chicanery, swindling, forgery, poisoning, perjury, incendiarism, &c., will be as likely to be committed by the educated as the uneducated, with this difference, that it is more difficult to detect the one than the other. When the evil tendencies of the will break out into open crime among our juvenile population we send them to Reformatory Institutions. But, if half the same trouble were taken by our teachers to acquaint themselves with the moral tendencies of their pupils as is taken to ascertain their intellectual tendencies, our schools themselves would be our best and safest Reformatories. I have dwelt at length on this part of my subject, as I firmly believe that the education of the will is greatly lost sight of in our schools, and it is for us to consider whether the waywardness of our young people, the wide spread disobedience of parents, and the impatience of controul that characterize our youthful population be not traceable to the want of moral and religious training in our Common Schools. The national character is very likely to reflect the national education. * * *

Time will not suffer me to do more than briefly allude to one more blessing flowing from education. It is undeniable that innocent amusement is a requirement of our nature. Although labour is the rule of life, yet the Almighty frowns not on necessary recreation. Relaxation then, man must have, and that too of a pleasurable description. Now amusement must be either corporeal or mental. And when we know that the uneducated—the illiterate, have no resource in intellectual enjoyment, how awful is the only alternative to the masses? Do we not see here the real attraction of the tavern, the circus and the Saloon. The uninformed man often *does* relish the conversation and society of the educated, but he seldom can

find his way into such society, and though he may delight in it, yet does not feel himself at home where his ignorance is made apparent. If unable to read, or if unaccustomed to feel a relish in reading, he is driven [especially if he be unmarried] to a society congenial to him—a society whose pleasures are of a debasing though exciting nature, and where they are to be found we all but too well know.

It is sometimes asserted that the inherent delight springing from the cultivation of those intellectual pursuits which education points out, is peculiar to some persons naturally so inclined, while others are quite incapable of that mental pleasure flowing from knowledge. This is, however, a serious mistake. True it is, that some men have a more literary turn than others, but the happiness derivable from the pursuit of knowledge—the enjoyment springing from a labour of love, a relish for science for its own sake, may to a great extent be acquired by all educated persons. Many of our appetites and tastes are acquired, and are by no means the less keen for that reason, and in like manner a taste and relish for letters, the arts and sciences, may be acquired so as to outweigh and overpower corporeal pleasures, however strongly we may be addicted to them naturally.

How immense, therefore, is the responsibility devolving not only on the philanthropist or the statesman, but on every one who can say with the Poet, "*Nihil humani a me alienum puto*," "I consider that there is nothing appertaining to humanity which does not concern myself." How great the duty to impart to our fellow men the means of intellectual enjoyment? It may not be had, except in extraordinary instances, without education, and should the time ever arrive when our national system should be so improved and developed, that while it enlarges the capacity and teaches the dignity of the soul, it forgets not to impress on the young its destination also; when duty to God and our neighbour shall be interwoven in the fibres of secular knowledge, when intellectual culture shall be promoted in humility and guided by benevolence, we shall have a system worth living for—aye, and worth dying for, provided that by any sacrifice we could secure its universal diffusion.

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THE OBJECT AND MODE OF IMPARTING EDUCATION.

In opposition to those who defined education to be a means of defence against the impositions of the designing and unprincipled, or an instrument for promoting the schemes of self-aggrandizement of the ambitious, or for advancing civilization and multiplying the comforts and luxuries of life, Mr. Hill pointed out, that although these were some of the results of education, they by no means conveyed a proper explanation of the term, which could best be defined by examining the etymology of the word, Education signifying literally a *leading out*, or drawing forth into active exercise the powers of the mind. This idea being opposed to the commonly entertained opinion that education consisted simply in imparting knowledge, the pupil being supposed to sit the passive recipient of learning with which he is filled as an empty vessel is filled with water, thus making education appear as a mere mercantile transaction, in which a person with a certain amount of information is as competent to transfer that knowledge to others, as readily as a certain amount of goods can be transferred to any one on payment of a certain sum of money. Such persons, forgetting that there are two important conditions necessary to such a transfer, first the ability on the part of the Educator to impart his knowledge, of which his scholastic attainments is no proof whatever, and next that the pupil must be an active and not a passive party to the transaction, for if he is not possessed of industry, application and capacity, all the money in the world will not make him a scholar.

Education, he said, included the training and developing of the whole moral, intellectual and physical powers of a human being, with all the external influences which go to the formation of character, thus extending over the whole period of human life, commencing with the cradle and ending with the grave. Man should be educated in harmony with his whole mental and moral constitution; education did not give happiness, but it gave the power of attaining it under fixed regulations; and the youth who had been taught the lesson of application and self-dependence, had laid the foundation of an education far more valuable, than he who had acquired a superficial smartness, or been crammed with a few facts. To think deeply, read extensively, and to labor strenuously, were the requisite passports to extensive usefulness and distinction.

The teacher, he said, ought to be a moral ruler, a mental physician, thoroughly understanding the complicated machinery of the human mind. We do not admit any one to administer to our bodily ailments unless we are satisfied that he has studied the anatomy and physiology of the human frame. How much less should any one tamper with the much more fragile machinery of the mind, who is ignorant of the best manner of controlling and directing all its desires, passions and propensities.