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WE hear a great deal about *education* in these days. We do not often come across the word *tuition*. Writers and speakers are very fond of descending upon that unlimited subject, education. Tuition is oftentimes left out of view. Like moralists who continually discuss abstract ethics, forgetting meanwhile that right and wrong are matters of *hic et nunc*, belonging to the every-day duties of life, educationists are too fond of forming visionary theories about an ideal education, while the practical part of tuition is left to shift for itself.

Let us say a few words on tuition.

Primarily it signifies the art of instilling into the mind new facts, and endowing it with new powers. In this it differs from the word of wider meaning—education, into which many other factors, many of them of an ethical character, enter.

THE aim of tuition is to impart knowledge and wisdom. By knowledge we mean a store of remembered facts—the capital upon which the mind may trade, as it were; and by wisdom we mean here the power to trade with this capital—the power to apply remembered facts to the explanation of new cases.

If this view of the scope of tuition be correct, to what feature of the science of teaching should we pay more particular attention? Surely to the means by which knowledge may be turned into wisdom,—if we may adapt Tennyson's figure

"The drooping flower of knowledge changed to fruit
Of wisdom;"

to the best way of so imparting facts as that they may be both most easily remembered and most easily utilized. How is this to be done?

THUS: excessive care must be taken not to "cram" the mind with unconnected truths, isolated facts, unarranged, ill-assorted rules. (Is not this, at bottom, the essence of "cram"?) Not indiscriminate heaps of coins (however golden) is the wealth with which to endow the youthful mind, but carefully classified and distributed riches. Not long lists of events, strings of almost unintelligible rules; but the influences of events upon each other, the relations of causes to effects; the interactions of analogous phenomena; the sequences of truths.

But how is this to be accomplished? The answer to this bears a twofold aspect: a psychological, and a logical. We may cement together that which we teach by

material either derived from the mind itself, or derived from the subjects presented to the mind. To be more explicit, we may have recourse to the emotions—wonder, curiosity, interest, or even ambition, shame, pity, indignation; or we may have recourse to the properties of the subject matters taught, by discovering their similarities and dissimilarities, their associations and disassociations, their order and classification, and so forth.

TRUE, these latter may, perhaps, and in all probability do, owe their efficacy in a great measure to their power of evoking emotions. But this, for the time being, may be left out of view without disturbing or vitiating our present position.

THESE two methods, and also a combination of them, must be used in the various stages of tuition. The first,—where we deal only with the mental faculties, in the lower forms of the public school, when the mind is unable to perceive objective relationships to any appreciable extent. A combination of both in the higher forms of the public school and the lower forms of the high school, when the mind begins to perceive objective relationships. The second,—where we employ logical processes, in the higher forms of the high schools and in the university, when the mental faculties, as far as the power to grasp a subject is concerned, are comparatively matured.

KEEPING in mind the value of bringing into play the emotions, our first object should be, first, to study these as they are evinced in our pupils; second, to invest everything we teach with a *parenchyma* of emotion-evoking material—with this caution: *that the emotions called up are normal in quantity and quality.*

IF we do this, our questions will not be the ceaseless "what?" "who?" "when?" but rather, "how?" "why?"

TO take an example: Let our readers just call to mind the interminable lists of (as they are usually taught) dry facts with which our geographies are filled to excess. What unpleasant labor—and, because unpleasant, wasteful labor—does the task of committing them to memory necessitate? Did master ever come across pupil that was truly and deeply *in love with area, population, boundaries, products, etc., etc., etc.*? And is not making our pupils in love with their studies one of the grand aims of tuition, and an aim that is of the very essence of the theory we are at present trying to inculcate?

LET us see now what change we can make in these geographical details by supplementing the "whats?" by the more important "hows?"

TAKE the subject of coast-line: who thinks of saying aught about this (apparently) uninteresting topic except that it is so-and-so; that it bears such-and-such ratio to the area; that it is, or is not indented; that it bears this or that proportion to the coast-line of this or that country;—merely adding perhaps drier concrete to dry concrete.

BUT with the use of our "hows?" and "whys?" what interesting facts may we not evoke!—Consider for a moment on what interesting shores such questions as these would land us. *How* does the coast-line affect the character, the habits, the means of gaining a livelihood, of the peoples that inhabit the shores and (in many instances) of the nation generally? *How* does it affect their food, their dress, their language, their treatment of strangers, their knowledge and use of foreign arts, literatures, and sciences, their enterprise, their martial or peaceful tendencies, their naval prowess, their colonizing propensities? And if the master is a reader of history, how *delightfully he could weave in with these*, many highly instructive *excursus* on the Greek and Roman colonies, on the Vikings, on the various influences upon English history of the insular position of

This precious stone set in the silver sea.

WE have, of course, carried this analysis to its extreme limits. Great care must be used in adapting questions of this description to the capabilities of the learners. Many a "how?" and "why?" could be asked to which no one could give an answer. All the "whats?" and "whens?" of the French Revolution anyone can learn. It requires a Carlyle or a Thiers to try an answer to the "whys?"

THUS much, then, of tuition as distinct from education. It forms a part of the teacher's duties which is kept more conspicuously before his mind than any other; it concerns his daily routine of work; it occupies his hourly attention; and affords him unlimited matter for consideration. To the young teacher above all, filled with inspiring and lofty ideas of education, the sometimes doubtless, irksome task of inculcating facts may, perhaps, by such considerations as we have touched on, be made more easy and pleasant, inasmuch as by eliciting interest in his pupils, he himself will be strengthened and encouraged.