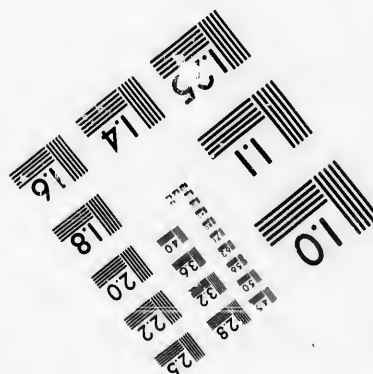
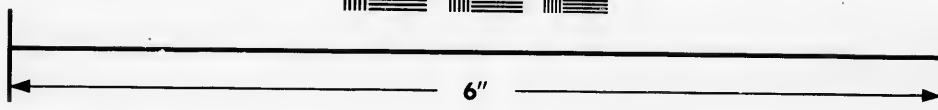
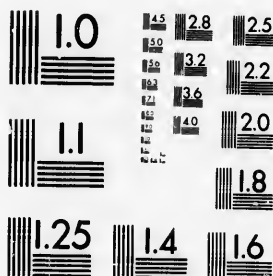


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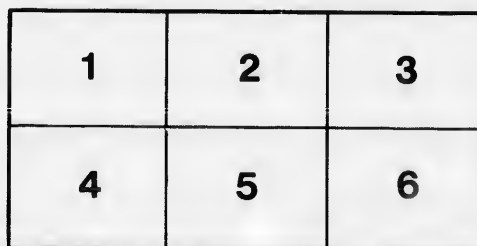
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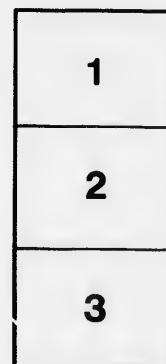
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A FEW GENERAL HINTS
ON THE
SCIENCE AND PRACTICE
OF TEACHING

BY
LAMBERT M. MORRIN

(SARSFIELD SCHOOL)

ASSOCIATE IN SCIENCE AND ARTS

SOUTH KENSINGTON (LOND.)

PRICE 25 cts.

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A FEW GENERAL HINTS

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SCIENCE AND PRACTICE

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DEDICATION



To The Honorable Boucher de La Bruère, President of the Council of Public Instruction, by reason of his noble endeavor to raise the standard of education, and correlatively that of the teacher's position, in the province of Quebec, the following unpretending essay on the "Science and Practice" of teaching is respectfully dedicated by

THE AUTHOR.

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INTRODUCTION



Experience teaches that "brevity is the soul of" a preface as well as of "wit." The following erudite and most practical lecture on the "Science and Practice of Teaching," is open to only one criticism—it is unfortunately too brief. Professor Morrin has herein done himself unqualified credit while doing the teaching profession a lasting service. He has placed all true educationalists in this Province under a real obligation to him.

I have no desire to enter into the details set forth in these pages; to do so would necessitate as many pages as the lecture itself covers. But I certainly wish to call the attention of the public, and particularly of those who are interested in matters of education, to the soundness of the principles enunciated and the applicability—in practice—of the rules laid down. Professor Morrin actually lifts the veil and gives us a glimpse of the picture; it would require a whole series of lectures to unfold the complete panorama that this short essay announces. Considering the immense benefits that must accrue to all teachers from a careful perusal of this short—too short—lecture, the only conclusion possible is that it would mark a grand epoch in our educational system, were the principles set forth herein developed fully and by some one as competent as is the author of this gem.

I trust that the publication, in pamphlet form, of Professor Morrin's lecture will be the key-note, and that before long our teachers and the general public may have the splendid advantage of reading and studying the whole system embodied and merely announced in this skeleton. Needless to add any more. A perusal of these pages will do more to establish the Professor's reputation as a very superior educationalist than all the phrases that could fall from the pen of his well-wisher.

J. K. FORAN,

Editor "True Witness."

Montreal. 25th March, 1896.

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DEPARTMENT OF PUBLIC INSTRUCTION.

Quebec, Feb. 21st, 1896.

MR. L. M. MORRIN,

Montreal, Que.

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 17th inst., and in reply I beg to inform you that I heard the essay on the "Science and Practice" of teaching read by you at the late teacher's Conference, Montreal, with a great deal of interest and pleasure. I should be glad to see your essay in pamphlet form if you could manage it in any way.

I have the honor to be,

Dear Sir,

Your obedient servant,

(Signed)

BOUCHER DE LA BRUÈRE.

TO THE ROMAN CATHOLIC SCHOOL COMMISSIONERS
OF MONTREAL.

Very Revd. and Hon. Gentlemen,

We the undersigned Irish and French residents in this city beg leave respectfully to approach your Hon. Board with a view of recommending to your notice the successful career of Mr. L. M. Morrin, now one of your distinguished teachers. We understand that Mr. Morrin holds the highest Diplomas in his profession both as to his ability and varied attainments, and we beg to testify to his success as a teacher in preparing young men for matriculation examinations and civil service appointments since his arrival in this city. We therefore earnestly

trust that your Hon. Board will see its way to award him the position and salary to which his ability and success eminently entitle him.

(Signed) J. O. VILLENEUVE,
Mayor, Montreal.

(Now Senator Federal Parliament).

J. J. CURRAN, Q. C. M. P.,
Solicitor General,
Canada.

(Now Judge Curran, Superior Court).

W. HINGSTON, M. D.
(Now Sir W. Hingston, *Senator*).

EDW. MURPHY,
Senator,

Knt. of the Holy Sepulchre.

J. K. FORAN, Lit. D. L. L. B.,
Editor of True Witness.

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Note:—Dr. Bannerman matriculated under Mr. Morrin.

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Postmaster, Montreal.

ALD. KENNEDY, M.P.

&c., &c., &c.

HOUSE OF COMMONS.

LONDON, ENGLAND.

July 9th, 1888.

Dear Mr. Russell,

I have been fully through the correspondence between the Science and Art Department and Superintendent Brindle with reference to the claim of Lambert M. Morrin and I quite share your views that this teacher deserves the grant on the ground of merit. I have written strongly to Sir Wm. Hart Dyke urging this view of the case and I hope he will see his way to award the grant.

Very faithfully yours,

(Lord) CLAUD J. HAMILTON.

E. R. RUSSELL, Esq.

NOW SIR E. R. RUSSELL.

Daily Post, Liverpool.

3 DELAHAY STREET.

LONDON, S. W.

May 23th, 1889.

Dear Mr. Morrin,

I am sincerely sorry to hear that you have left St. George's School, Liverpool, where you were usefully and honourably employed.

I feel much pleasure in testifying to the excellent results and superior order and discipline which characterized St. George's while you were principal.

I congratulate you on having obtained the Science and Art *bonus* in technical education. The proficiency of your boys at the late examination under the Department, is, I think without precedent. Each and every one of the 275 boys presented for examination obtained "Excellent"—Refer to me at any time. In haste,

Yours very faithfully.

MR. L. M. MORRIN,
&c., &c.

HENRY ROGERS,
Her Majesty's Inspector.

The following extract is taken from the *Freeman's Journal*, Dublin, bearing date 30th Oct., 1880.

"For the prize of £5 offered by us for the best essay on Primary Education and the Requirements of the National Teachers of Ireland we have received an astonishing number of entries. The merits of each of these are very great and the concurrence of opinion on the subject of the essay very remarkable. So conspicuous is the ability displayed in the writing of many that the selection has been rendered a matter of extreme nicety. After mature deliberation we have awarded the palm to the contribution of Mr. L. M. Morrin, Principal, Monastery National Schools, Clendalkin Co., Dublin.

—FREEMAN."

The late Mr. Edmund Dyer Gray was the then Proprietor of the *Freeman's Journal* and a prominent member of the Irish Parliamentary Party.

On the occasion of his visit to Ireland in 1877 as guest of Lord Powerscourt and Viscount Moneck, the Right Hon. W. E. Gladstone visited St. Kevin's School, Co. Wicklow of which Mr. Morrin was the then principal. Mr. Morrin examined a class of boys in presence of Mr. Gladstone and afterwards presented the Right Hon. Gentleman with a *CEAD MILLE FAILTĒ* in the shape of an address of welcome to the Irish shores written in four different languages. Mr. Gladstone seemed pleased with the address and forwarded the following courteous acknowledgement :

" Sir,

" I thank you sincerely for an expression of your sentiments far too favourable to myself, but not less forcible and spirited than it is kind.

I remain, Sir,

Your obedient and faithful,

W. E. GLADSTONE."

P. S.—Mr. Morrin still holds the autograph in his possession.

CENTRAL MODEL SCHOOLS.

Dublin, 8th September, 1874.

Mr. L. M. Morrin was trained here during the years 1864-5. As well as I can remember he was exceedingly attentive and anxious in his studies, and a very good teacher. I am quite convinced that Mr. Morrin will give satisfaction wherever he is appointed teacher.

P. W. JOYCE, LL.D.

COLLÈGE STE-MARIE.

Montréal, 11 mai 1892.

Je soussigné, préfet des études du collège Ste-Marie, certifie que M. Lambert Morrin, pendant les trois années qu'il a enseigné la classe anglaise au collège Ste-Marie, a conquis l'estime de tous, élèves et professeurs, par la clarté et la méthode de ses leçons, par son dévouement aux enfants confiés à ses soins, par la douceur de ses manières et l'élévation de son caractère.

(Signé).

E. M. CARRÉ, S. J.

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S. J.

JACQUES-CARTIER NORMAL SCHOOLS.



The Annual Conference of the Catholic teachers of Montreal was held in the Jacques-Cartier Normal Schools on Thursday and Friday 30th and 31st January last.

Among those present were the Honorable Boucher de La Bruyère, Superintendent of Public Instruction, Province of Quebec ;

Hon. Gédéon Onimet, ex-superintendent ;

U. E. Archambault, Director-General of schools ;

Rev. Principal Verreau, J.-C. Normal Schools ;

Professor Casgrain, President ;

Professor Brisebois, Secretary ;

Inspector Lippins ;

Principals Lacroix, Demers, Doré, Anderson, O'Donaghue, Primeau ;

Professors Reynolds, Leitch, Ahern, Meloche, Courtney, MacCullen, O'Ryan, Malone, Curval, Thibault, Bélisle, L. Doré, Ducharme, Burke, Latremouille, &c., &c., &c.

The following is the paper on the "Science and practice" of teaching read by Mr. Morrin.

Mr. President.

Hon. Mr. Superintendent and Gentlemen.

When your Committee on Organization invited me to read a paper before this distinguished body of practical educationists, I felt that it would be both an honor and a pleasure to comply with the request. On more mature consideration, however, I found that I had neither the time nor the materials at my disposal to prepare such a paper even to my own satisfaction. I earnestly trust, therefore, that your Committee with characteristic consideration will accept this expression of my unfeigned regret that some one, having more time on hand and more competent than I am, has not been selected from the galaxy of intellect which I now see before me. Finding myself thus placed, so to speak, between the Scylla of blank refusal and the Charybdis of certain criticism, an unenviable position you will admit, I regret to say that in a moment of weakness, I fell an easy victim to the flattering representations of my friends and unwittingly chose the latter. Having regard, gentlemen, to the manifold, irksome, and onerous duties of teacher, as well as the many perplexities incidental to life, whether of our own making or of somebody else's, I would fain hope that you will be as forbearing and generous as you are thoughtful and critical; on my part I shall promise to be as brief and practical as possible and shall not weary you with worn-out *fads* or goody-goody platitudes on a subject which is as old as the hills. I would also beg to remind you that this paper has no pretension to be a panacea for all the ills which the "science and practice" of teaching is heir to; my province, as I understand it, is to open the discussion and give my nostrum for what it is worth. And before entering on the subject proper of this paper, perhaps I may be allowed, comparative stranger that I am, to felicitate your Association on the deep and abiding interest, as manifested by your numbers and enthusiasm to-day, which the educators in

this ancient and historic city of Montreal, evince in the cause of education. This is as it should be. We live in an age of progress and reform and it is but meet and becoming that the descendants of the earliest pioneers of civilization and explorers of this vast continent should assume their natural educational *status* in this old province of Quebec. Gentlemen, without further preface, I beg to introduce my subject, "The science and practice of teaching." Science has been well and happily defined as "organized knowledge." Practice or Art may be called the handmaid of Science. It is the application of the principles of Science. Speaking broadly, teaching may be said to imply four distinct considerations (1) the teacher himself, (2) the being to be taught, (3) the subject-matter of instruction and (4) the methods of teaching, or modes of procedure. With your permission we shall discuss the second consideration first, viz. the being to be taught.

By being I mean the human being, or man. Man is composed of a body and spirit. By spirit I mean the mind, the ego, self, subject, thinking principle, or that "inscrutable entity" called the soul, and though slight differences attach to some of them we shall follow the common usage and employ them as practically equivalent. We see, therefore, that the education of man comprehends the physical development of the faculties of the body, and the mental development of the faculties of the soul. A knowledge of the laws which govern the physical development is called physiology, or physical education. A knowledge of the laws which govern the mental development is called psychology, or mental education.

Physical education:—The object of physical education is to train the powers of the body for the attainment of health, strength, skill, and beauty. Of these, the most important is health. It is not in the power to travel great distances, carry great burdens, lift great weights, or overcome great natural obstructions; it is that condition of the body and that amount of vital capacity which will enable man to pursue his own calling in life with the greatest amount of comfort to himself

and usefulness to his fellow-man. The mind and body act and re-act upon each other. While the intellect is in training the body must not be neglected. Emerson observed, "that the first requisite and fundamental principle in the science of education is to be a good animal." We all know that a sound mind and a sound body generally go together, "*mens sana in corpore sano*." Cicero once said, "that exercise alone supports the spirits and keeps the mind in vigor." Oliver Wendell Holmes once remarked, "that if we are to attain to the ideal mental and physical development, the training of a child should begin a hundred years before it is born; that anything is better than the white-blooded deterioration to which we all tend." Addison once wrote, "that physic, for the most part, is nothing else but a substitute for exercise and temperance."

We need not go back to the ancient Greeks who considered that exercise and bathing were indispensable, and that their residences were incomplete without the *gymasterion* and *sphaisterion*; nor need we refer to those ancient institutions, the Ithymian, Olympic, Nemaean, and Pythian games. We have a plethora of examples in modern times. Sir Walter Scott attributed his unusually robust health to regular exercise. Burns in his youth was an *athlete* of no mean prowess. Byron, in spite of his physical deformity, excelled in feats of strength, and prided himself as much upon having swam the Hellespont as upon having written *Childe Harold*. Dickens considered himself at a great intellectual disadvantage if compelled to forego his daily ten mile walk at four miles an hour and in all sorts of weather. Humboldt prepared himself for his explorations by systematic physical exercise. And we need not be reminded that the Right Hon. W. E. Gladstone, not only keeps his private gymnasium, but never loses an opportunity of availing himself of his favourite open air exercise, that of hewing down trees with an axe, and which he can wield with admirable dexterity. Time and again attempts have been made to combine physical and mental training in our elementary schools, but failure generally ensues because

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of the difference of opinion as to what should constitute physical training, and the consequent spasmodic, hap-hazard, and make-shift schemes which are introduced. An eminent American writer observes on this point: "The truth is, physical training is not and has not been taken seriously by the writers and talkers on education, or by those who train, appoint and govern the teaching class. The cause of physical training has suffered much at the hands of its friends, since it belongs to a class of questions that have a strong attraction for doctrinaires and dabblers. The contingent of doctrinaires and dabblers is an increasing one and is largely recruited from the impatient, restless, pessimistic folk, who are agreed only in being discontented with what is, and in striving to find a short cut to the *millennium*. It is not therefore a difficult matter to stir up a local and transient interest in physical education, and to inaugurate short-lived and ineffectual experiments in the field of school and college instruction. But to make physical training an integral factor in the education of youth, we must base our discussions and efforts on a clear understanding of the modern doctrine of the human body. Physical training will remain a thing of *shreds* and *patches* unless the promoters and governors of our educational institutions shall set themselves, first of all, to learn and to apply the plain teachings of science and experience, with regard to the nature, scope and legitimate results of physical training." Somebody has somewhere remarked that, "if strong be the frames of the mothers, the sons shall make laws for the people." Not only are the muscles benefitted by exercise because they are brought into action, but by their action they increase the rapidity of the onward flow of blood to the heart; the heart itself beats more vigorously, a larger quantity of blood is sent through the lungs, more oxygen is absorbed, a greater quantity of heat is engendered, and the skin and other organs of secretion are brought into action to get rid of the superfluous heat and the products of combustion. Thus the heart, lungs, skin, and other organs of the body are brought into more active play by muscular

activity, the brain and nervous system are invigorated, the digestion is improved, and the whole machinery of the body is kept in efficient working order. On the other hand, through want of sufficient bodily exercise the constituents of the food which pass into the blood are not sufficiently oxydized, *effete* products accumulate, the muscles become flabby and fat, the digestion is disordered, the nervous system becomes enfeebled, the function of secretion is impaired and ill-health or disease generally ensues. The usual kinds of physical exercise recommended for elementary schools are *school-drill*, *calisthenics*, and *gymnastics*. Every school should be furnished with facilities for practising all three, not only during recreations but regularly at stated intervals. During recreation children should also be encouraged to enjoy themselves as much as possible in all kinds of innocent amusements, and where possible, a "good run" in the open fields, or play ground—that wild but natural kind of recess—is not only enjoyable but healthful in restoring the nervous system. Apart from health, strength, skill and beauty which physical exercise gives to the body, it may be used as a means to an end to subdue the buoyancy and exuberance of children's youthful spirits, and cause them, so to speak, to effervesce before entering the class-room. Wherever children do not receive sufficient physical exercise, order, discipline, and attention are bound to suffer in the class-room. Physical exercise is at once a source of health, amusement, and instruction to children; there is nothing they love so much, and there is nothing to which, with a little tact and organization, they would be more willing to contribute.

Mental education : æsthetic culture :—The human soul is capable of three distinct classes of activities, viz, *feeling*, *knowing*, and *willing*. The assertions, *I feel*, *I know*, *I will*, express actions which are universally recognised as distinct in kind. The power of the soul to feel is called *sensibility*; the power of the soul to know is called the *intellect*; the power of the soul to will is call *volition*. The effects produced by the sensibilit

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are called *emotions*, *affections*, and *desires*. Reason or *intuition* is that marvellous and highest faculty of the soul which gives us ideas and thoughts not furnished by the senses, nor elaborated by the understanding. A knowledge of the laws which govern the sensibilities and reason is called *aesthetics*. Aesthetic culture may also be defined as the science of the sublime and beautiful in nature and in art. Aesthetics is not alone concerned with beauty of forms, it comprehends the culture of the imagination and taste in every bodily sense, and also in what may be called the "inner sense," or that discriminating consciousness of the beautiful in thought and action which the rhetorician, the poet, and the orator recognise in their several spheres. Music is the expression of the beautiful in sound. The aesthetics of the school-room consist in the symmetry, order, and taste displayed in placing in keeping every object in the room, pupils, school-apparatus, such as maps, charts, pictures, desks, blackboards etc., in the scrupulously clean and neat appearance of the entire room as a whole, and in the glow of unaffected, mutual respect and esteem which should illumine and animate both teacher and pupils to higher and holier things.

Intellectual culture :—A knowledge of the laws which govern the intellect is called intellectual culture. Intellectual culture relates to the development and training of the intellectual powers, the observation, imagination, and the powers of thought. It aims at making man a thinker, to enable him to draw true conclusions from the facts he observes, to exercise correct judgments in the affairs of life, to investigate and ascertain the laws of nature and society, to read the truths which God has written upon the pages of earth and sky, to build up the sciences and apply their principles to the advancement of truth and the improvement of the world. It aims at developing the power of thought by which man lifts himself into a higher civilization, makes the elements servants of his will to promote his comfort and happiness, arms himself with the power to

predict the far off future, and stands at the head of all created beings, crowned with the triumphs of science and philosophy.

Moral culture :—Moral or ethical culture embraces the training of our moral nature. The moral nature includes the activity of the entire spiritual being, the *sensibilities*, the *intellect*, and the *will* of man as a social being. The will is that power by which we resolve to do, by which man becomes the conscious author of an intentional act. The products of the will are volitions and voluntary actions. It is in the domain of the *will* that man becomes a moral, responsible being. Man can be morally responsible for the appeal of a motive only, when its presence to the soul is due *to his own free act*, and this involves the free choice of its presence. A desire to do a wrong act may be cherished or harboured by a concurring act of the will, as is true in a wish, and this complex act or state may be sinful, but the sin is in the concurrence of the will and not in the mere presence of the desire. Children should be taught that they are responsible for the wrong desires which they have not endeavoured to suppress, control, or supplant, and especially for those which they have voluntarily cherished or harboured. It is by a concurring act of a *free-will* that the soul is brought into captivity to wrong and sinful appetites, affections, and desires. It is thus that man in becoming a slave to vice loses his highest birth-right, his moral freedom.

Religious culture :—Religious culture embraces the training of the religious nature. The religious nature is the highest form of the ethical ; it is the ethical acting in relation to the Supreme Being. It implies the consecration of all our faculties to God and requires their fullest activity. The highest operation of the reason is *faith* ; the highest operation of the sensibilities is *love* ; the highest operation of the *will* is *obedience*. The elements of religion are therefore *faith, love, and obedience* ; faith in God and in His Revealed Word, love for God and one's neighbour, and obedience, which is the subordination of the human will to the Divine. This is the suborning excellence of man's being. This three-fold division of the human soul is the

latest teaching of Catholic philosophy. The three classes of faculties however, *feeling*, *knowing*, and *willing*, are not to be considered as parts of a complex unit, but rather as forms of manifestation of the tri-unity or trinity of faculties, or capacities of the spiritual being which we call the soul. The relation of these three spheres of activity may be illustrated in a variety of ways. For example, "I have lately read of nameless outrages committed on the christians in Armenia by the unspeakable Turk and I understand the means which should be adopted for their relief, this is an act of the *intellect* ; I feel a deep sympathy for those suffering Christians, my heart is touched with pity for them, and I have a strong desire to relieve them, this is an act of the *sensibilities* ; my desire is such that I am determined to aid them in the most effective way I can, either by subscription or by going personally to their rescue, this is an act of the *will*.

Religion in schools :—It is easy to control a child's conduct by authoritative restraints and to urge him forward by artificial incitements ; but when the restraining control is broken down, and the temporary incitement is wanting, then will appear the vital need of the power and habit of *self-reliance* and *self-guidance*. The most dangerous transition in a youth's life is that which carries him from the control of the family and the school to the responsibility of untried liberty. The shores of this perilous strait of human life is strewn with wrecked manhood. The home-life and school-life of the child should prepare him for this transition by effective training in *self-control* and *self-guidance*, and to this end, the *will* must be disciplined by an increasing use of motives that quicken the sense of right and make the conscience regal in conduct.

It is not enough that the teacher secures diligence in study, good order, and proper behaviour in school. The vital question is, *to what motives does he appeal in gaining those ends?* If these be low and selfish the results, however fair in appearance to the eye, will be found to be like Dead Sea fruits "which turn to ashes on the lips." The pregnant truth is that no training

of the *will* can stand the supreme test of conduct that does not put its acts in harmony with the vitalizing influence of religious truths and sanctions. I cannot suppress the fear that any system of moral training that ignores the Supreme Source of right and duty, and shuts out from obligation all ideas of God and Immortality, will not bear the test of character and life. The usual incentives to study and good conduct ordinarily used in schools are (1) Prizes, such as books, medals, cards of merit etc., (2) Privileges, as holidays, early dismissals, choice seats etc., and (3) Immunities, such as exemptions from lessons, study, retinue etc. These form the lowest class of incentives used in school. Experience shows that they do not, however, lack in power for the moment. They may be so incorporated into the discipline of the school and so intensified as to become its very life and all-absorbing end of desire and effect. Many a school has been worked up to the highest pitch of interest and effort by the enthusiastic use of a monthly holiday, but it is unnecessary to add that these artificial incentives do not stand the test of character. They may stimulate effort for the moment, but they bring the will into bondage for present, selfish ends, and feed the moral nature on husks. There is another and higher class of motives called natural incentives and which are the result of effort. They are generally known as the "Royal Seven," (1) a desire to excel (2) a desire for approbation (3) a desire for power (4) a desire for knowledge (5) the hope of future good (6) a sense of honor and (7) a sense of duty. The same fatal objection, however, exists against these as against the artificial incentives.

Children are too likely to entertain false estimates of these motives and will consequently abuse them. For example, a desire to excel may be prompted by pride or envy; a desire for approbation, may become a craving for unmerited praise, or vanity; a desire for power may mean self-glory; a desire for knowledge may be a mere thirst for personal aggrandisement; the hope of future good may be a servile bondage to the

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demands of a clique or party of school-mates ; a sense of duty is a specious phrase to children unless they understand by it their duty to God and man. The religious motives are bound up in the moral law. There has never yet been a moral code that has secured the true obedience of man that did not derive its highest and most restraining authority from religion, and this is true in Pagan as well as in Christian lands.

History fully sustains the statement that every attempt to found moral obligation solely on human authority has resulted in the enfeebling of the will, blunting of the conscience, and in the lowering of the moral life of the people. Human law has surest and easiest ascendancy over the *heart* and *will*, when it speaks not simply by the authority of the people, but also in the name of the Great Lawgiver Himself. It may be true that a basis of right and wrong can be found in man's moral nature, but the pregnant fact remains that the authority over the will is weak when unsupported by religious sanctions and influence. In the murky atmosphere of sinful, and selfish appetites and desires, moral distinctions become obscure and confused ; virtue comes to be regarded as mere self-respect ; temperance as moral cowardice, and theft as a secret redistribution of accumulated wealth. The following testimony of Professor Huxley extracted from an address of his delivered before the London School-board is valuable because of its source. "My belief is," says Professor Huxley, "that no human being, and no society of human beings ever did or ever will come to much unless their conduct be governed and guided by the love of some ethical idea." In another place he declares that "the religious feeling is the essential basis of conduct." Religion should never for a moment be divorced from teaching. It cannot in true teaching. Systems of education, therefore, which merely allow God, so to speak, to walk in at half-past 9 o'clock in the morning, or at half-past 3 o'clock in the afternoon are mere profane mockeries. Children should be taught that they are always in the Living Presence of Almighty God ; every new success achieved, every moral drawn should

point heavenwards to its Divine Author. The system of education which obtains in this Province, thanks to the enlightened catholic statesmen who govern its destinies, is *denominational*, where the religious convictions of both Jew and Gentile are *respected* and all are on an equal footing in the great question of education.

Teaching a Science and an Art: I shall now quote my friend Dr MacCabe LL D., Principal of the Normal Schools, Ottawa. Dr MacCabe remarks: "The question has oftentimes arisen as to whether teaching is a science or an art. It is both. It aims by systematic rules at the accomplishment of a piece of work and is therefore an art. It seeks to find out the principles or rational basis upon which those rules depend and is therefore a science. Teaching, therefore, is not a blind routine but an art which has a definite end in view. An art implies an artist who works by systematic rules. The processes and rules of art are founded on the theory or science of education, while the science of education is founded on the science of the human mind or psychology. It is admitted on all sides that down deep at the root of all our failures and successes lie some philosophic truths—it may be of ethics, or physiology, or psychology—which we have heeded or disregarded, and the full recognition of which is needed to make us perfect teachers." Dr Youmans, a member of the College of Preceptors, London, England, observes:—"Whatever questions of the subjects to be taught, their relative claims, or the true methods of teaching them, may arise, there is a prior and fundamental inquiry into the nature, capabilities, and requirements of the being to be taught. A knowledge of the being to be trained, as it is at the basis of all intelligent culture must be the first necessity of the teacher. This eminent educationist further remarks, that the healthiness of the brain as the organic seat of the mind, is the essential basis of the teacher's operations; that the efficiency of the brain depends in a great measure on the healthy condition of the stomach, lungs, heart, and skin. The all-important question is, how may the child and youth be

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developed healthfully and vigorously, odily, mentally and morally. Science alone can answer it by a statement of the physical and psychical laws upon which that development depends. Ignorance of these laws must inevitably involve mismanagement. That there is a large amount of mental perversion and absolute stupidity as well as disease produced in school by means which operate to the prejudice of the growing brain is not be doubted; that dullness, indocility, and viciousness are frequently aggravated by teachers incapable of discriminating between their mental and bodily causes, is undeniable." All true methods of teaching must have an exact scientific relation to the nature of the machinery to be set in motion. This relation can be understood only by a careful study of the machinery itself. If it is of a sort which manifests itself in acts of observation, perception, reasoning, remembering, and reflection—as in the case of the human mind—and depends for its efficiency on attention arising out of interest and leading to well-regulated volitions, the teacher must therefore, study these phenomena subjectively in relation to his own conscious experience and objectively as exhibited in the minds of his pupils.

While there seems to be a consensus of opinion as to the necessity of teaching on scientific principles, founded on the laws of physiology and psychology, it would appear that all who have written on the subject have conspired to either avoid or evade prescribing anything like a specific remedy. Of course no stereotyped *recipe* can be made out. Each individual case must be considered on its merits. It would seem to me that the simplest, the most natural, and perhaps the most effective way to begin, would be to ascertain, on the child's first entrance into school, its personal history from the mother's own lips. A full, succinct account of the child's mental and bodily development, its strong and weak points, its likes and dislikes, its foibles and its follies, in fact its whole domestic life, habits, and *environment*, should be obtained by the teacher. It should be also borne in mind that it is the mother, and the

mother only, that can give a reliable account of the mental and bodily growth of her child. Guardians, as a rule, unless they take a deep interest in the child, which is the exception, never know the true state of the child's mind, nor for the matter of that, of its body, and too often attribute to God's defenceless little image, a perversity and viciousness which are generally the outcome of their own wilful, if not criminal neglect.

The child with its God-given instinct of discrimination as to who is its friend and who its enemy, knows this, and remains apparently, unaccountably reticent until it meets with a true friend, let us hope, the good Samaritan, in a kind hearted teacher. Nor should the teacher rest satisfied with the mother's account, reliable though it may be, he should still further *diagnose* the case in order to see how far it accords with the mother's description, and in order to classify his new pupil. The child should be examined both orally and in writing and otherwise encouraged to reply to all queries freely and frankly with the assurance that it does so under the seal of confidence and honor. As large numbers of children suffer from weak action of the heart it would be advisable for the teacher always to have on hand, a *stethoscope*, in order to guard against the oftentimes fatal consequences of sudden fear or excitement. Perhaps some may say that would lead to individual teaching. Let me explain. The teacher to be a true teacher must be both a specialist and generalist at his art. The pupils may be taught collectively and it is no drawback, but on the contrary, a very great advantage to both pupil and teacher that the latter should know exactly what he is to expect from each individual child. What would be thought of a medical doctor who would prescribe the same remedy for all his patients; of the spiritual physician who would give all his penitents the same penance; or of the minister of justice who would punish all crimes alike!

Education :—The word education is derived from the Latin, *edūco*, the sustenance and care bestowed by a nurse on a child. The word is, no doubt, etymologically connected with the

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Latin verb, *edūco*, to lead out. The process of building up knowledge in the mind is called *instruction*. The process of drawing forth, training, and developing the faculties of the mind, is called *culture*. Culture is more valuable than knowledge, it gives the power to acquire knowledge. Knowledge is power, but culture is wisdom, and wisdom is better than power. In order to get at a true idea of education we must proceed by analogy. Education does not create, it only develops ~~the~~ faculty. It is therefore not an artificial, but a natural growth. The teacher must assist nature, not force her. He must follow nature. In order to assist nature we must first "interrogate" her to find out her secret. We gain control over nature by winning her secret from her, and since "nature" here means human nature, it follows that we gain control over the mind of man by the study of psychology. The child is like an organism, its mental like its physical growth is by assimilation, and its mental like its physical nourishment must be adapted to its stage of development, both in respect to quality and quantity. The teacher acts from without upon the mind of the child, but education is found in the *responses* which the child's mind makes to the influence brought to bear upon it.

We know that the seed of a plant contains within it the vital principle of vegetable life, which if placed in the proper soil, nurtured and cared for by the hand of the husbandman, will burst forth into active life, and attain to its full bloom of ideal perfection. So with man. He contains within him his soul, that "vital spark of heavenly flame," which when duly tended, nourished, and educated, will attain to the nearest approach to ideal perfection, that of knowing himself and knowing his Creator. Rob a plant of its vital principle of vegetable life and you at once destroy both the *species* and *genus* of that particular plant. Rob man of his soul, that is, divorce religion from education and spiritual desintegration and dissolution are sure to follow. Education without religion is the diamond-setting without the jewel. *La psychologie sans âme*, is Hamlet

without the Prince of Denmark. Addison in his beautiful *simile* when comparing education to sculpture observed "that the statue lies hid in the block of marble, that the sculptor with mallet and chisel merely finds it; so in like manner may the ideal Christian gentleman be discovered beneath the rough exterior of the plebian." The great English writer must have had in his mind's eye the æsthetic ideal, as the figure of speech though graceful and elegant will not hold from the intellectual standpoint. There can be no parallelism between the development of the faculties of the soul and inert matter. The nearest approach to analogy must be sought for in the vegetable kingdom. Hence it was that the great Exemplar, our Divine Saviour, invariably selected his transcendantly beautiful parables from the vegetable world. Take for example, the "Fig tree," the "Wheat and Cockle," the "Sower," the "Mustard Seed," etc., etc. And here I cannot resist the temptation, even at the risk of being considered prolix, of referring to some of the recent theories concerning the soul, and the so-called theory of the "double-aspect" with which I regret to say that the names of Clifford, Lewes, Bain, Huxley, and Spencer are associated. To put it plainly their theory of the soul is "that it is an organic growth from inorganic matter!" The audacity of this statement may be gauged when it is asserted that up to the present hour Scientists have not discovered one solitary instance of *spontaneous generation*. The so-called "double-aspect" theory means that the body and the soul are not two distinct realities but merely two aspects, two sides, or two phases of one and the same thing which these modern philosophers of "all the talents" call the "ultimate reality."

Beyond this Spencer professes *nescience*, and covers his retreat from the untenable position which he has assumed in this *two-faced* theory by dubbing it the "Absolutely Unknowable." I shall dismiss this subject of the "double aspect" theory by simply putting one question. Why not honestly admit the "Absolutely Unknowable" just one step earlier and

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before cowardly committing the human race to *agnosticism*, or worse? It may be observed here that the researches of physiologists have not yet thrown one ray of light on the nature of *mind* or on the manner in which sensorial action occasions mental activity; nor on the manner in which mental action produces sensorial change. Up to the present hour it has proved impossible to cross the line which divides the physical from the psychical and explain physiologically the action of the soul.

The Subject-matter of instruction:—Our next consideration is the subject-matter of instruction, or *curriculum* of study. The programme of school-instruction should always be framed and guided by the requirements of the age and the country in which we live. The three classes of graded schools or colleges in this country are Elementary schools, Academies or High schools, and Universities. Our concern here is with elementary school instruction, the education of the masses, the poor man's son, the child of the farmer, mechanic and factory employee; in a word, the children of the producers of wealth, those horny-handed sons of toil, who have been aptly called "Nature's noblemen." Now the question arises at the very threshold of this subject, is the old *trivium*, reading, writing, and arithmetic, with perhaps a little book-keeping thrown in, sufficient to enable the rising generation of this great Province of Quebec to successfully compete with the American and European? Is there no ray way of hope or encouragement to be held out to the talented, deserving son of the working man, who, though he may possess the genius of a Newton, a Mozart or a Pascal, must keep toiling and moiling from year's end to year's end in the slough of despond? In every well-regulated system of education the child of the working man should be the first care of a government. The rich capitalist and millionaire, "those who toil not neither do they spin," are well able to take care of themselves. Capital gives them a great, I had almost said an unfair, advantage over their poorer brethren. The great Napoleon, of whom it was laconically said, could make

his invincible body-guard do anything but one with their bayonets, always impressed his army with the fact that every private soldier in his service carried the *bâton* of Marshal in his knapsack. Why not hold out the inducement of "Free University Scholarships" to the advanced pupils in our elementary schools? We are now nearing the close of the nineteenth century, the golden age of the Arts and Sciences, the *millennium* if you will, and if we are to keep up to the onward march of other nations we must be "up and doing." In all urban schools boys should receive a technical training in linear, model and elementary perspective drawing, practical geometry, the use of the compass and rule, drawing to scale, plans and elevations, architectural sketchings, a knowledge of the mechanical powers, levers, pulleys, screws, wedge, incline plane, wheel and axle, which are the very foundation of all machinery. To this end a small workshop or *laboratory* should be attached to each school in order to put into practice the theory which pupils have been taught in the class-room.

The subject of technical education is considered of such importance in some countries that it ranks with the essentials, reading, writing, and arithmetic. In rural schools a scientific knowledge of agriculture, horticulture, agriculture chemistry, the raising of vegetables, the different courses of rotation of crops, arterial drainage, the different kinds of soils and their special adaptations, dairying, and a knowledge of the latest improvements in farm implements, should be taught farmer's sons, in order that they may not only improve their farms and thereby enrich the Province, but that they may command the highest prices, and hold their own in the markets of the world. For this purpose a Model-farm School should be established in every country parish endowed and controlled by Government. This Model-school Farm, which should consist of at least from two to five acres of land, could be so managed that it would become at once a source of instruction to the young farmer and of revenue to the Government. The Province of Quebec alone is seven times as large as all Ireland, four

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times as large as England and Scotland together and one-tenth larger than the whole of France. The population of Ireland is about five millions, the population of England and Scotland thirty millions, of France about forty millions, while the population of the Province of Quebec is only a million and a-half. It is admitted on all hands that the fertility of the soil of this Province will compare favourably with any part of the world; its inhabitants are a hard working, thrifty, industrious people; it contains two capital cities, Montreal, the commercial capital of the Dominion, and the city of Quebec, the provincial capital, both being the great emporiums of inland and foreign trade; it contains, moreover, some of the largest and most prolific lakes and rivers in the world, and is spanned by railways and canals which with the aid of thirteen lines of steamships are a means of intercommunication with both hemispheres. Now with all these natural and trade advantages the question may be asked, why is the Province of Quebec financially poor? Perhaps I may be told that these references are not germane to my subject, but I respectfully submit that there is no question which agitates the public mind of to-day so much as that of political economy. More than this there can be no perfect system of education without giving the subject of Political Economy an honorable place on its curriculum. I do not pretend to be able to answer that important question and shall therefore leave it to wiser heads.

Methods of teaching :—We have now arrived at the consideration of the methods of teaching or modes of procedure. The names by which the different methods of teach' are usually known are, the *kindergarten*, *object teaching*, the *objective*, *developing* or *genetic* method, the method of *comparison* the *analytic and synthetic methods*, the *inductive and deductive methods*, and *empiricism* or the *empiric method*.

The "*kindergarten system*": — The kindergarten, or children's garden system of education, as the word implies was founded by Froebel about the beginning of the present century for children between the age of four and seven, and was

designed by that great and good man to precede elementary instruction. Froebel's fundamental idea was to render children's observing faculties *self-active* in connection with toys and games of all descriptions suitable to their respective ages, thus amusing and instructing at the same time. He discovered during half a century's attentive practice in teaching that the faculties of most children are stunted in infancy and earliest youth for want of appropriate mental food. He studied all the plays and games in use in ancient times in order to find out their special adaptations to mental and bodily growth, and thus founded a complete philosophical system of early intellectual culture. The alleged drawbacks to this system are (1) that the school-life of most children is too short to be frittered away with ideals, (2) that the sooner young children are taught the *trivium reading, writing and arithmetic*, the better, and (3) the want of connection between the Kindergarten and elementary instruction. This last would seem to be the principal, if not the fatal cause of the unpopularity of the Kindergarten system. So important has this subject been considered that a prize essay on the question, "How may the Kindergarten be organically connected with elementary instruction," was, a short time ago, called for by the educational authorities in Germany. Under the Kindergarten system it may be observed that all knowledge of the *alphabet* and the *figures* as well as of pictorial illustrations and counting are proscribed as being a positive loss to the child! I confess my inability to comprehend what pernicious results would attend a child's understanding by seeing the teacher trace with chalk on a blackboard pictorial illustrations of objects with which it is already familiar, such as a horse, a cow, a dog, a cat, a house, a boy, a girl, a baby, etc., etc., and printing in large Roman characters the name of each object along with the illustration. If this were done in an amusing, interesting manner and repeated for a few days until all the letters of the alphabet were exhausted, it would be found that the children would have learnt, and almost unconsciously, not only the

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letters but the printed words, the pictorial illustrations forming the connection between the objects which the children may have seen in the streets or elsewhere and the printed names on the blackboard. The next step which naturally suggests itself would be that of framing short familiar phrases and sentences incorporating the names of the object thus learnt and printing them in like manner on the blackboard in the form of an illustrated lesson, and always in presence of the children. (I may here remark in passing that every teacher ought also to be a good draughtsman.) If these illustrated exercises were repeated for a week or two on the blackboard it would be found that children would be able to spell and read in an amazingly short period of time. It is in this simple, amusing, and interesting manner that the eye, ear, and intelligence of the child go hand-in-hand and are trained, and not by entering into philosophical disquisitions on the sounds of the letters which only discourage and bewilder children. The same may be said of the figures; what harm can result to a child's understanding by allowing it to count on its fingers as soon as it is able to do so, or for the matter of that, in trying to reckon with its elder brother or younger sister, a number of apples, oranges, balls, marbles, toys, etc., or even performing amusing exercises in addition, subtraction, multiplication and division on the *abacus* or ball-frame. The advantages which Kindergarten claim for their system are (1) that Kindergarten children submit more readily to school discipline, (2) that the average intelligence of the Kindergarten is greatly superior, (3) that the Kindergarten child acquires an aptitude for arithmetic, drawing, and the natural sciences, and (4) that it can express what it knows with greater precision and fluency. While frankly admitting the undoubted advantages of a Kindergarten training, I believe however, that its unpopularity is well-founded. I believe in this as in everything else, that there is a golden mean, and to my mind, the golden mean in this case lies between frittering away valuable time with an *overdose* of Kindergarten and commencing useful elementary

instruction. It will also be admitted that by reason of the all but innumerable games, play-toys, amusements, excursions and sources of enjoyment which children nowadays can indulge in, as well as the vastly superior intelligence of mothers to train and educate their children, the absolute necessity of Kindergarten training is very much obviated.

Object teaching:—Object lessons are designed to give elementary culture and instruction by means of objects. They are intended to afford that culture to the young mind which secures a natural development of its faculties, and also to impart to it a knowledge of elementary facts, and the principles of physical science.

Object lessons have been introduced into mostly all schools, and are regarded as an essential part of any sound system of primary instruction. The merit of introducing object teaching as a special method of elementary instruction is due to Pestalozzi, Loeke, Cæmenius and Rousseau. The fundamental idea of object teaching was that of inculcating a knowledge of the objects themselves thereby making the youthful mind the passive recipient of truth, goodness, and beauty. Object teaching of this character, however, was afterwards found to be too circumscribed in its scope and was consequently superseded by what is now known as the objective, developing, or genetic method. The objective, developing or genetic method consists in the acquisition of collateral, generalised, knowledge, and in the *genesis* or development of the reasoning powers of the mind of the pupil as a basis for further educational investigation. Object teaching should begin as early as possible, followed by objective or conceptive teaching, and carried through every branch of learning. The teacher must, however, exercise a judicious discrimination lest he should indulge in a superfluous use of this or any other method. And herein lie the tact and skill of the true teacher. The primary principles of education consist in the determination of the pupil's mind to *self-activity*, in the doing nothing for him which he is able to do for himself; and in the

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knowing-how, the *knowing-when*, and the *knowing-where* to come to his rescue. In giving an object lesson the pupils should first be called on to tell all they know about the object. This will encourage them to prepare for the lesson and add interest to it, as children love to tell what they know as birds love to sing. Secondly the teacher should lead the pupils to find out all they can of what they have not already observed respecting the object. Knowledge thus gained will be more interesting to them than if they are told by the teacher. Lastly the teacher should communicate such knowledge as is adapted to the intelligence of the class and appropriate to the subject. Thus teaching means that the teacher shall proceed in accordance with sound scientific principles and methods in a well-concerted plan calculated to develop every gift of each pupil by educating him to self-activity in every branch of the curriculum, and produce a certain degree of uniform development without neglecting either the forward or backward portion of his class. Objective teaching cultivates the perceptive powers, the memory, the imagination, the judgment, the attention, the use of language, and trains to habits of precision and accuracy of conception. Every school should be provided with objects suitable for giving object lessons. There should be a collection of specimens of leaves, flowers, minerals, pieces of coal, chalk, bones, all the kinds of grain, the different kinds of wood, insects, coins etc., and a cabinet in which to place and preserve them for the instruction of the pupils. There should also be charts of *colors*, *spectrum-analysis*, geometrical figures, plants, animals etc. Besides these there should be charts to illustrate elementary physical science, natural history, natural philosophy, astronomy, chemistry and biology.

The methods of comparison, analysis and synthesis:—The method of comparison is the great fundamental thought-process of the mind which controls and brings out its potential ideas. The analytic and synthetic methods are fundamental, mechanical operations which are controlled by the method of comparison. Analytic instruction is that form of teaching by

which we proceed from wholes to parts, from generals to particulars, from the complex to the simple, from the unknown to the known. Thus if I take my watch and separate it into parts telling the name of each part as I take it asunder, the process is called analytic. The analytic method is exemplified in chemistry, in solving problems in arithmetic, in analysing sentences in grammar and propositions in logic and euclid. The analytic method may also be illustrated in teaching geography. For example, beginning with the earth and naming the great natural, and political divisions, north, south, east, west, of which it is composed, and ending with the school-room, is an analytic process. The synthetic method of teaching is the very opposite process to that of the analytic. For example in geography, beginning with the school-room and naming the various divisions of which the earth is composed north, south, east, west, and ending with the earth, illustrates synthetic teaching. Analysis means taking to pieces. Synthesis means putting together. Both systems when judiciously combined and founded on intelligence are considered a perfect form of teaching. Let us take a familiar example. Place two toys, say of different degrees of attractiveness before a child to select its choice. Of course the child will select in obedience to the dictates of its reason and the evidence of its senses. The name of the mind-process which the child thus exercised is called *comparison*. Let us now suppose that the child has got its choice, and on examining it, finds something mysterious, something which it cannot understand, and the probabilities are that the child will break the toy into pieces in order to discover the hidden information. This breaking of the toy into pieces in order to discover the hidden information illustrates not only the analytic method, but the *genesis* or innate spirit of inquiry after truth which is inherent in the soul of the child. Unfortunately for the child, however, parents and teachers ignorant of the real cause and mistaking it for perversity in the child, not infrequently punish for the exercise of this God-given faculty, thereby nipping it in the bud !

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Inductive and deductive teaching :—Inductive teaching is that form of instruction which proceeds from particulars to generals, simple to complex, easy to difficult, from the known to the unknown. Thus in arithmetic by solving several particular examples we lead the pupil to understand the general principle, rule, or *formula* by induction. Deductive instruction is that form of teaching which proceeds from generals to particulars, from complex to simple, from difficult to easy, from the unknown to the known. Deriving ideas from definitions methods from general laws, are all deductive processes. Definitions may be expressed deductively or inductively. If we begin with the term to be defined and end with the explanation, the definition is deductive. If we begin by giving the idea or explanation and end with the term, the definition is called inductive. For example, "Addition is the process of finding the sum of two or more numbers," is a deductive definition; while, "The process of finding the sum of two or more numbers is called Addition," is an inductive definition. All deductive teaching is analytic, and all inductive teaching is synthetic, but the converse propositions are not true. Only deductive knowledge can be taught deductively, and only inductive knowledge can be taught inductively. For example, the constituent parts of a *chair*, a *landscape*, a *scene* or a *story* can be taught analytically but not by deduction. Much of history must be taught synthetically, but its facts cannot be grouped by induction. The reading of the description of a journey, a life, a country, a natural object is a synthetic, but not an inductive process. In fact the inductive method is but another name for the developing method. It is called the inductive method because it is based upon the principal of logical induction, or the process of deriving general principles from observation and comparison of individual facts. Instead of teaching definitions, principles, and rules arbitrarily and illustrating them by facts, the teacher who uses the inductive method calls the attention of the pupil to a sufficient number of facts to enable him to find the principle or rule for himself. Most text-

books follow the deductive method for the purpose of conciseness, but the simplest and most effective method of imparting elementary instruction is by *induction*.

Empiricism or the empiric method :—The word empiricism is derived from a Greek root which means *experience*. In teaching the word has acquired the signification of individual experience, charlatanism, or quackery, as opposed to scientific teaching. It has also been nick-named the "rule-of-thumb," or "happy-go-lucky," system because it depends solely for its success upon the doctrine of chance. The empiric teacher who has never received a day's training for his profession, and who has practised his methods upon, perhaps thousands of children during a life time may not appear at first sight to have been the signal failure that he has been. He may have met with clever, successful pupils in his *experience*, but the success of these exceptional pupils cannot be ascribed to his brilliant teaching but to their own irrepressible intelligence and intuition. The usual method by which the empiric teacher proceeds is to continue endeavoring to solve his problem or knotty point, *somehow*, until he finds the answer. When he finds the answer, i. e. if he does find it, he can neither explain to his own satisfaction nor to that of the children how he got it because he got it by chance. In this dilemma it would not be prudent for children to become too inquisitive, and ask the "Professor" awkward questions. Wise in their generation the poor children refrain from doing so and prefer remaining in blissful ignorance as to how the question was solved. If peradventure a sweet-faced little boy or girl naively ask, "please Sir, why am I to carry *one* from *ten*," the empiric philosopher with an air of offended dignity adjusts his spectacles and informs the child with marked displeasure, that such a question was altogether out of place, and that the explanation was far too difficult for a child of his or her age to understand! No wonder the poor child returns to its place muttering with ominous shake of the head, "I don't like arithmetic." When this teacher appoints pages of lessons of abstract technical matter to be learnt off by heart by his

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pupils he never dreams of giving them a few "pointers" the evening before to enable them to get at the drift of the passages.

This is the secret of some children's entertaining a hatred for both school and schoolmaster, and if for no other reason I am thankful for this opportunity to plead the cause of perhaps millions of children whose poor dumb mouths are afraid to speak for themselves in the class-room. The empiric teacher is however an adept at a certain art, not the art of teaching, however, but the art of laying the blame of children's so called stupidity at every body's door but at his own. One young lad is "downright stupid"; another "can never do a sum right"; a third is "too giddy for anything"; a fourth "has no brains because his father had none"; a fifth "is simply incorrigible," and so on to the end of the chapter. Such teachers are generally in bad humour in the class-room and punish the children right, left, and centre for some imaginary cause. And here I regret to have to assert that it has too often happened that children are punished, not only for not doing their work, but for having the "impertinence" of asking the master to show them how!

I know of no parallel system of torture to this but Addison's description of trying in England in the beginning of the last century if an old woman were a witch. "Moll Whyte," for that was the name the poor woman went by, was tied "hand and foot" and thrown into the next horse-pond; if she swam thus bound she was certainly a witch and was taken out and burned alive; if however she sank, she was acquitted of the charge! It may be observed here that the mind of the child is, as it were, a *camera*, upon whose surface the images of external objects and truths are projected by the lens of science, and that the impression made upon the understanding and memory will bear a direct ratio to the amount of interest and self-activity awakened in the child. Hence the signal failure of empiric teachers whose teaching has no connection with what precedes or follows, no induction nor deduction, analysis or synthesis, no comparison of axioms, postulates, truths or

laws, and therefore no developing of the mental faculties of the child.

THE TEACHER : --- Gentlemen, we are now coming to close quarters. We have arrived at the consideration of the teacher himself. In the original plan of this paper it was my intention to treat of order, discipline, attention, examination, and *copying* which seems, to be the "besetting sin" of school-children, but as my subject has already run to an unreasonable length I must forego the pleasure and hustle to a close. The first duty of a teacher is to understand the duties and responsibilities of his high office. The teacher must be, above and before all things, a man of sound religious convictions, he must be imbued with a spirit of peace, charity, and good-will towards all mankind. He must, in order to be a true teacher copy the great Exemplar, our Divine Saviour, and teach both by precept and example. A great writer once observed, "there is no office higher than that of a teacher of youth, for there is nothing so precious as the soul and character of the child. Unskilled or rude hands should never touch the strings of that harp which vibrates in eternity". The teacher should never forget that he stands *in loco parentis*, and that no matter how ungainly or stupid the greatest dullard in his class may appear to be, some poor mother's heart is bound up in the child. If a man were appointed custodian of a gallery of art treasures, or of a museum of rare curiosities, or even of a herd of prize short-horns, how quickly he would realize the responsibilities of his post. How much more ought he not feel impressed with the responsibility of his charge when he is appointed heaven's own steward over defenseless little images of God. The teacher is, as it were, the standard-bearer who is to guide the child at the different mile-stones or way-stations between here and eternity. It is said that when Jupiter offered the prize of immortality to him who was the greatest benefactor of mankind the Court of Olympus was filled with competitors. The warrior boasted of his patriotism and prowess, but Jupiter thundered; the rich man boasted of his muni-

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ficence, but Jupiter showed him the widow's mite; the pontiff showed him the keys of heaven, but Jupiter pushed the doors wide open; the painter boasted of his power to give life to inanimate canvass, but Jupiter snorted aloud; the orator boasted of his power to sway a nation with his eloquence, but Jupiter marshalled the hosts of heaven with his nod; the poet spoke of his power to move even the gods by praise, Jupiter blushed; the musician claimed to practise the only science that had been transported into heaven, Jupiter hesitated. When seeing a venerable old man looking on with intense interest upon the group of competitors but presenting no claim, "what art thou," said the father of the gods. "Only a spectator" said the gray-headed sage, "all these were once my pupils." "Crown him," "Crown him!" said Jupiter, crown the faithful teacher with immortality, and "place him at my right hand." As children generally entertain a false estimate of the world, before being dismissed to its storm-tost sea, they should be impressed with the lesson that there is no such thing either in the moral or material order as "Luck," or "Chance"; that they may never meet with the character whom people call "Genius," and that if they would prosper both in this world and in the next, they must honestly carve out their own fortune in the great *bivouac* of life. They should be taught, however, that there is a goddess whose name is "Industry"; that if they launch their little Argo under her ægis, placing science at the prow, her twin-sister Art, amidships, to ply the oars of honest toil and perseverance, they are bound, even if they do not succeed in finding the golden fleece or philosopher's stone in this world, to lay up for themselves treasures in the world to come "where neither moth nor mold doth corrupt." If there is any professional man in the Community who requires more than another the full possession of his faculties both physical and mental, that man is certainly the teacher. Then the question arises why is it in so many countries that men who labor under some physical or mental deformity are thought good enough to

instruct, educate and mold the minds of our future men and women. Whether it is by reason of their utter uselessness in every other calling in life or from some other occult cause which I could never divine, certain it is that the teaching profession is blessed with a monopoly of seventh sons and *dead-beats* who imagine they have only to buy a birch and a pair of spectacles to turn school-master. There are no doubt many very excellent men of ability in the teaching profession, who if they had chosen any other calling in life but that of teacher, would be an ornament to society and would have long since realized a fortune. These latter joined the profession partly through literary taste and partly in the hope that one day or other the teaching profession would attain to its rightful place in the social scale, and that real merit, sooner or later, would be recognised and rewarded. Vain hope! Others there are who join for a few years in order to make the teaching profession a *stepping-stone* to more attractive and lucrative avocations. Both these classes are watching every opportunity of escape from a profession where their services are neither recognised nor requited. This is a sad state of affairs, mistaken economy, poor statesmanship, and calls loudly for redress. And in this connection there is another equally important question which may be asked. Why is it that of all trades and professions, that of teacher is the only one which is allowed to be practised without previous training or apprenticeship? Who would dream of employing a tailor, shoemaker, joiner, watchmaker, architect, or doctor who had never received a day's training in his craft?

The training of teachers has always been a vexed question, and in mostly all countries. Whose fault is it that the teacher is not trained? It certainly is not the teachers. The teacher is the victim of circumstances and in the general scramble for bread and butter he takes the softest snap he can find. The fault lies with the State that allows him to practise before he *matriculates*. The doctor and lawyer are not allowed to practise before matriculating; why the teacher? Why do parents

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defray the expenses of their sons' education in Universities and business-colleges etc. ? Because the position of doctor, lawyer, clerk etc., are attractive both in point of remuneration and *social status*. I am credibly informed that the salaries of first-class clerks ranges from \$1500 to \$2000 and \$2500 ; of second-class from \$1000 to \$1500 and of third-class from \$600 to \$1000. It is unnecessary to remark that the teachers' position is not attractive either in point salary or *social status*. More than this, when a man becomes a teacher he is at once deprived, *ipso facto*, of perhaps more than half his liberty ; he is so to speak, ostracised from the body politic and polemic where his education might be a source of emolument to him ; and furthermore, he is expected, in order to become an edifying teacher, to lead an abstemious, if not an austere life. There is an old saying that those who find fault should prescribe a remedy. In that sense I shall make bold to offer a few suggestions and shall put them in a nutshell ; (1) raise the curriculum of teachers' examinations, (2) raise the teacher's salary to a respectable figure, and (3) let classification and successful teaching determine the teacher's salary. on

As to the vexed question of training teachers, many experiments have been tried and found wanting. To dismiss untrained teachers who have been engaged during several years would be as unjust and ungenerous as it is impracticable. Vested rights should always be respected and any new rules or regulations should be made prospective. To compel untrained teachers to leave their schools and undergo, say, a ten months' course of training thereby depriving the locality of their services during that period is out of the question. The only feasible and practical plan and one which has been attended with marked success in other countries, is the "Organizing system." This system consists in the appointment of a few experienced teachers of certified ability as Organizers, whose duties it would be to visit schools of untrained teachers ; to point out to them the most approved methods of teaching ; to train them in the practice of teaching by giving lessons to the children in h

their presence ; and in every other respect to organize the schools from the standpoints of order, discipline and attention. This system has the advantages of being, at once, practical, inexpensive and effective. In this way untrained teachers receive lessons in the " science and practice " of teaching at the very scene of their labors, which educational authorities of no mean order, consider the next best thing to a full course of training. The mode of procedure is this ; the inspector of the district reports to the Hon. Superintendent of Education that certain schools are in need of organization ; then that Hon. gentleman in the exercise of his wisdom and acting on behalf of the Government appoints the Organizer. The time devoted to the organization of a school varies, of course, with the number of classes and other circumstances, but as a general rule two weeks are considered sufficient. During the first week the Organizer teaches the various classes while the untrained teacher observes and takes notes. During the last week the untrained teacher resumes charge of the class and teaches in accordance with the approved methods under the direction of the Organizer.

By this method one Organizer would train twenty teachers per school-year of ten months without disturbing the educational machinery of the system or expending an additional cent. I shall now do myself the honor of quoting from the Hon. Superintendent's latest report, resolutions 3, 4, 6 and 9, which were unanimously adopted at the Provincial Congress of School-inspectors held in August last at St-Hyacinthe, and which was convened by the Hon. Superintendent of Public Instruction for the express purposes of improving elementary education and the teacher's position in the Province of Quebec. I shall only add that this report is replete with evidence of the deep interest which the Hon. Superintendent takes not only in the great question of public education but in the improvement of the condition of the teacher, and I devoutly hope, as I believe, that the Hon. gentleman in his noble and praiseworthy

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The following are the resolutions alluded to :—

(3) "That the law authorizing the establishment of a central board of examiners be put into effect with the shortest possible delay; that examinations for the obtaining of a diploma be uniform, and that there be a period of probation between the examination for competency and the final examination."

(4) "That the giving of a special grant, payable directly to the teacher, in proportion to the degree of certificate, the inspector's report, and the years of service, would be a powerful means of encouragement and would contribute towards keeping a greater number of competent persons in the ranks of the teachers."

(6) "That it would be advisable to define the teacher's duties and to publish a book indicating the order to be followed in teaching the various subjects of the course, the ground to be gone over, the authors to be studied, the methods to be applied in lessons and examinations. The same book would serve as a guide for the lectures to be given to the teachers."

(9) "That the fixing of a minimum salary is a practical way to solve the problem of improving the teacher's condition; that in fixing the amount of the salaries a sliding scale should be established according to the resources and revenues of each municipality and the requirements of each school."

