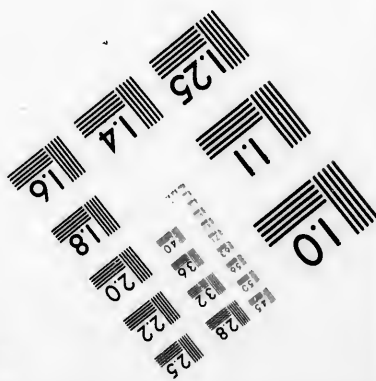
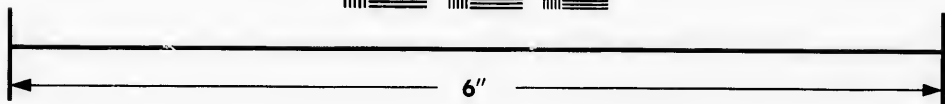
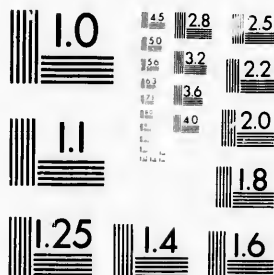


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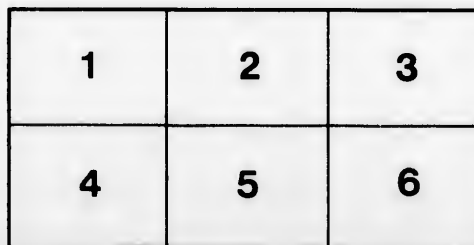
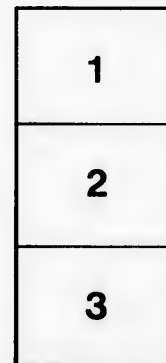
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AN ACCOUNT
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LAVAL NORMAL SCHOOL
OF QUEBEC,

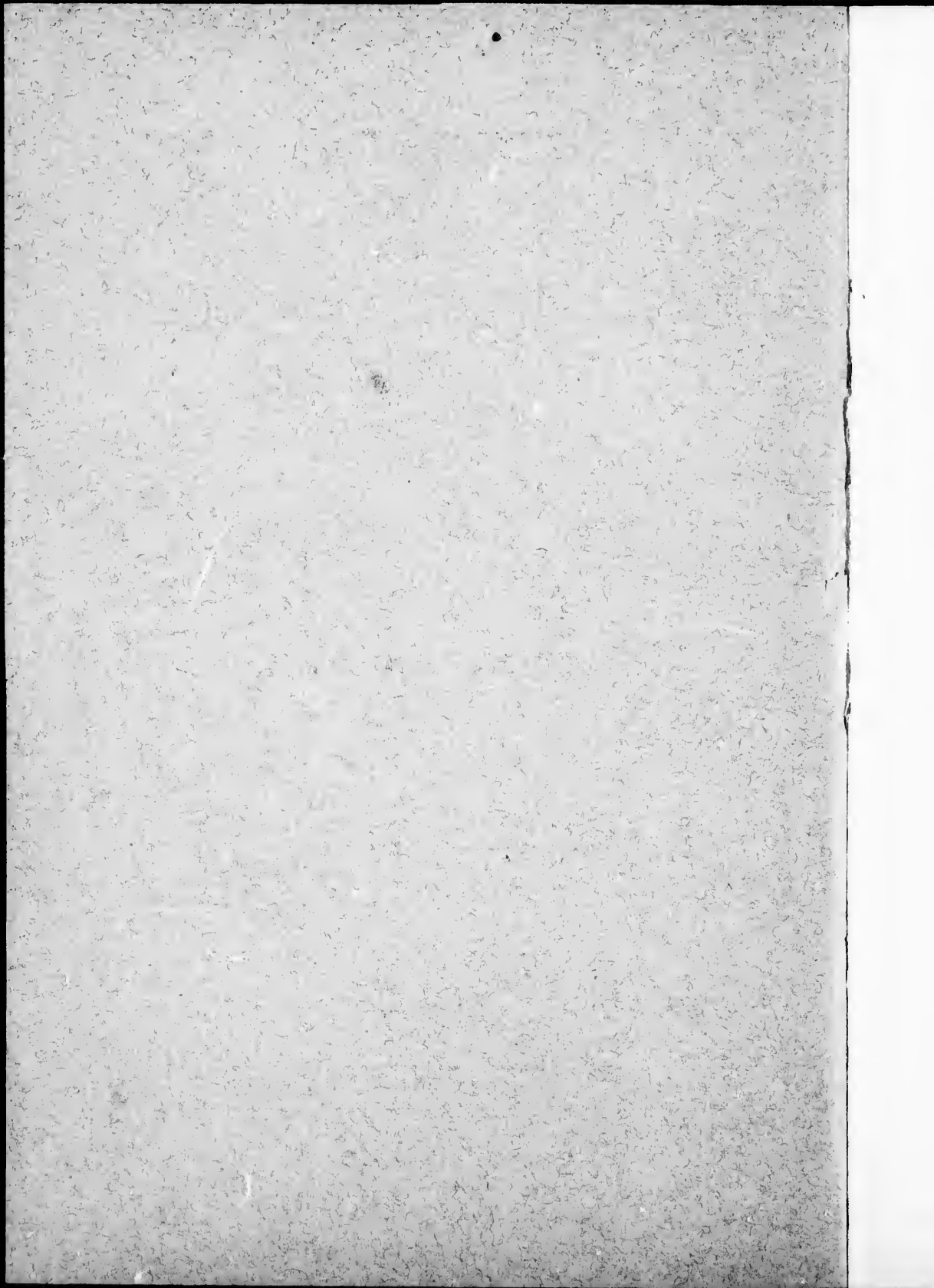
FOR
THE CHICAGO EXHIBITION,

BY
ABBÉ TH. G. ROULEAU,
PRINCIPAL



QUEBEC :
LÉGER BROUSSEAU, PRINTER AND PUBLISHER,
11 & 13, Buade Street.

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—
1893.

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Examined and approved,

† L.-N., Archbishop of Cyrene,

Coadjutor to His Em. Card. Taschereau.

Quebec, April 7th, 1893.

THE LAVAL NORMAL SCHOOL.

Inauguration of the Normal School.

This school, the foundation of which was urgently demanded by the first Council of Bishops of the Province of Quebec, (1) was established in 1856 by Acts 19, 20. Victoria, Chap. 54, Chap. XV of the Revised Statutes of the Province of Quebec, and by a Regulation of the 6th Oct. of the same year approved by the Governor-in-Council.—“ It is especially intended for the benefit of the Catholic population of the Districts of Gaspé, Kamouraska, Quebec, town of Three Rivers, and that part of the District of same, lying East of the town ”

French is the language used in teaching nearly all the different subjects of the School, but English is also taught.

The solemn opening of the school took place on the 12th. May 1857, at the old *Chateau St. Louis*, (2) in presence of

[1] “ And first we will endeavor to obtain a Training School [commonly called a Normal School] to prepare masters imbued with sound doctrines and recommendable on account of their good morals. [X V Decree concerning mixed Schools.]

[2] With the work of the pupils there will be sent a photographic view of the *Old Chateau St. Louis*.

the then Superintendent of Education, the Honorable Pierre J. O. Chauveau, representing the Government, and his Lordship the Right Reverend C. F. Baillargeon, Bishop of Tloa, representing the then bishop of Quebec, whose coadjutor he was. The audience was both numerous and select. The Governor General, Sir Edmund Head, and General Eyre, Commander of the Forces, sent letters regretting their inability to attend. Speeches were delivered by the Superintendent, by his Lordship the Coadjutor Bishop,— who expressed the wish that “ the Normal School might be blessed in its founder, “ blessed in its director, blessed in its teachers, blessed “ in its pupils, ”—by the Mayor of Quebec, by the Principal of the School, Reverend Edward J. Horan, by Messrs Toussaint. (1) de Fenouillet, and Doyle, Professors of the Laval Normal School, and Devisme, Professor of the Jacques-Cartier Normal School.

On the following day, the first meeting of the teachers' association in connection with the Laval Normal School was held.

(1) Mr. Toussaint, who is still a Professor of the school, will, in the month of May next, celebrate the fiftieth anniversary of his becoming a teacher.

Principals of the Lava! Normal School.

1. Reverend Edward Horan, from May 1857 to April 1858.

In April 1858, he was consecrated bishop of Kingston.

2. Reverend Jean Langevin, from 1858 to 1857.

He may be considered to have organized the school.

He was consecrated Bishop of St. Germain de Rimouski on the 1st of May, 1867.

3. Reverend Thos. A. Chandonnet, from 1867 to 1870.

He was a triple Doctor of the Roman College, Doctor of Philosophy, Theology, and Canon Law.

4. Reverend P. Lagacé, from 1870 to 1884. For several years he had been Superior of the College of St. Anne de la Pocatière. His management was most sound and enlightened. His death took place in 1884.

5. The Reverend Louis Nazaire Bégin, from 1885 to 1888.

Remarkable by his extraordinary talents, his profound erudition, his well known virtues, and by the exceptional opportunities which he had had of studying institutions, men, methods and things, he, during his too short management, rendered the Normal School incalculable services.

One thing has tempered the regret felt at his departure : the Institution has been able to count on a Protector whose powerful influence has ever since been generously used for its defence.

Named Bishop of Chicoutimi in 1888, he was three years afterwards raised to the position of Coadjutor *with right of succession*, to his Eminence Cardinal Taschereau, with the title of Archbishop of Cyrene.

6. The Reverend Ths. Gregoire Rouleau, who for almost twenty years, as Assistant Principal, had taken a very active part in the direction of the School, was in 1888 named Principal, a position which he still occupies.

Organization.

The Laval Normal School comprises two distinct departments: a department for male teachers-in-training and one for female teachers-in-training. Nearly all the pupils are boarders.

In connection with each department there is a Practice school, where the pupils-in-training learn the art of teaching under the immediate surveillance of teachers, in the boys' department, of nuns in the girls' department, and under the direction of the Principal in both departments.

The qualifications necessary for admission to either department are the same. Intending pupils are required to know the elements of their mother tongue, arithmetic to the rule of three inclusively, the elements of geography and of history of Canada. On entering the school, pupils are required to sign an agreement binding themselves to teach, during three years, after leaving the Normal School.

The fulfilling of this obligation, by a pupil, is considered a fair equivalent for the expense incurred by the Government for his education.

The cost of board is \$78 for male pupils-in-training and \$60 for female pupils-in-training. There is a bursary fund by means of which a certain number of pupils, who are unable to pay the full amount, are admitted at a reduced rate. Twenty four male pupils-in-training may

take advantage of this fund and enter the School on payment of \$33, and thirty female teachers-in-training may do the same by paying \$24.

The amount required for this bursary fund is comprised in the \$14,900 which is annually granted by the Government to the Laval Normal School.

The female teachers-in-training are lodged and boarded by the Reverend Ladies of the Ursuline Monastery, who also teach a few subjects of the course and see, under the direction of the Principal, to the thousand and one details of their moral education. The services rendered to the Normal School by the Reverend Ursuline nuns are invaluable. They are for the Principal not only precious auxiliaries, but they are indispensable.

The reputation of these ladies as educators is well known. Their history and their work are above all praise.

The essential subjects of the Normal Course are taught by the Principal and by lay-teachers of undoubted science and experience.

The Laval Normal School is entirely under the control of the Catholic Committee of the Council of Public Instruction, composed of the Archbishops and Bishops of the Province of Quebec, and of an equal number of distinguished laymen. This committee is presided over by the Superintendent of Education, at the present time the Honorable Gedeon Ouimet, ex-Premier of the Province, a gentleman remarkable for his many eminent qualities.

Department of male Teachers-in-training.

ORDER OF DAILY EXERCISES.

- 5.30 A. M. Hour of rising,—prayers.
6.00 “ “ —Mass.
6.30 “ “ —Study.
7.30 “ “ —Breakfast and recess.
8.00 “ “ —Class or study.
9.00 “ “ —Study, or teaching in the Practice
School.
9.45 “ “ —Recess.
10.00 “ “ —Class.
12.00 “ “ —Dinner and recess.
1.30 P. M.—Class.
2.30 “ “ —Study, or teaching in the Practice
School.
4.00 “ “ —Recess.
4.30 “ “ —Class or study.
6.00 “ “ —Religious exercises.
6.30 “ “ —Supper and recess. (1)
8 “ “ —Prayer and study.
9 “ “ —Bedtime.

In winter, there is a weekly half holiday, on Thursday

(1) On Mondays, Wednesdays, and Fridays, during recess, from 7.30 to 8 P. M., the pupils are obliged to converse in English,

afternoon. In summer, there is a weekly holiday, Thursday.

On Sundays and holydays of obligation, the pupils attend the services at the Basilica.

Course of studies.

THIRD YEAR PUPILS.

The pupils of this class are in training for the Academy Diploma (1).

Elements of Philosophy.—Five hours a week,—The Principal.

Algebra and Trigonometry,—One hour a week,—M. F. X. Toussaint.

Chemistry,—One hour a week,—M. J. D. Frève.

Natural History.—One hour a week,—M. J. D. Frève.

Ancient History.—Roman History,—Two hours a week,—M. Jos. Létourneau.

Literature and History of Literature,—One hour a week,—M. Jos. Létourneau.

Latin,—One hour each day,—Rev. Abbé Caron.

(1) They are called *Academicians*.

SECOND YEAR PUPILS.

(FIRST DIVISION).

These pupils are in training for the Model School Diploma.

French grammar.—Five hours a week,—M. N. Lacasse. (1)

English.—Three hours a week,—M. J. Ahern.

Algebra (*1st term*),—Three hours a week,—M. F. X. Toussaint.

Mental Arithmetic,—One hour a week,—M. F. X. Toussaint.

Book-keeping, double entry.—Two hours a week,—M. J. Ahern.

Geometry (*2d term*),—Three hours a week.—M. F. X. Toussaint.

Reading.—Two hours a week,—Rev. Abbé Caron.

Literature.—One hour a week,—M. Jos. Létourneau.

History of French Literature, (*2nd term*),—One hour a week,—M. Jos. Létourneau.

Solfeggio.—One hour a week,—M. G. Gagnon.

Penmanship.—One hour a week,—M. N. Lacasse.

Use of Globes, (*2nd term*),—One hour a week,—M. F. X. Toussaint.

History of Canada, (*1st term*),—Two hours a week,—M. Jos. Létourneau.

(1) In May next M. Lacasse will celebrate the fiftieth anniversary of his becoming a teacher.

History of France, (*1st term*),—Two hours a week,—M. Jos. Létourneau.

History of England, (*2nd term*),—One hour a week,—M. Jos. Létourneau.

Geography, (*1st term*),—One hour a week,—M. F. X. Toussaint.

Astronomy, (*2nd term*),—One hour a week.—M. J. D. Frève.

Chemistry, (*2nd term*),—One hour a week,—M. J. D. Frève.

Natural Philosophy (*1st term*),— Two hours a week,—M. J. D. Frève.

FIRST YEAR PUPILS.

(SECOND DIVISION.)

These pupils are in training for the Elementary School Diploma.

French Grammar,—Five hours a week,—M. Jos. Létourneau.

English,—Three hours a week,—M. C. J. Magnan.

Arithmetic,—Two hours a week,—M. F. X. Toussaint.

Mental Arithmetic,—One hour a week,—M. F. X. Toussaint.

History of Canada,—Two hours a week,—M. Jos. Létourneau.

week,—M.

Sacred History,—One hour a week,—Prefect of studies.

week,—M.

Geography,—Two hours a week,—M. F. X. Toussaint.

—M. F. X.

Book-keeping, Single Entry (*2nd term*),—One hour a week,—M. N. Lacasse.

—M. J. D.

Natural Philosophy, (*1st term*),—Two hours a week,—M. J.-D. Frève.

—M. J. D.

Reading,—Two hours a week,—Rev. Abbé Caron.

Penmanship,—Two hours a week,—M. N. Lacasse.

s a week,—

Solfeggio,—One hour a week,—M. G. Gagnon.

THE WHOLE SCHOOL.

Religious instruction,—Two hours a week,—The Principal.

Pedagogy,—One hour a week,—M. C. J. Magnan.

imentary

Agriculture, (*2nd term*),—One hour a week,—M. Jos. Létourneau.

M. Jos. Lé-

Drawing,—Three hours a week,—M. C. Lefèvre.

Magnan.

Object Lessons, Politeness, etc.—One hour a week,—The Principal.

. Toussaint.

Type-Writing,—M. Emile Giroux.

—M. F. X.

Piano and Harmonium,—Four hours a week,—M. G. Gagnon.

s,—M. Jos.

Plain-Chant,—One half hour a week,—M. G. Gagnon.

Solfeggio,—One half hour a week,—M. G. Gagnon.

Military Drill,—Two hours a week,—M. J. D. Frève.

Stenography,—One half hour a week,—Rev. Abbé Thibaudeau.

There are two examinations a year each of which lasts about ten days.

Practice School for male Teachers-in-training.

Every morning from 9 to 10 o'clock, and every afternoon, from 2.30 to 4 o'clock, the pupils teach in the Practice School connected with the Normal School. They receive their practical training in the art of teaching from the two teachers who have charge of the Practice School, who are also teachers of the Normal School, under the direction of the Principal.

Children of any age are admitted to the Practice School ;

The School is divided into a junior, and a senior division. These are subdivided into eight or nine classes ; on one day French is taught, on another, English. The school has a seating capacity of 90. The following subjects are taught :

Catechism, twice a week with special lessons for children preparing to make their first communion ;

French Grammar, language lessons, dictation, exercises, grammatical and logical analysis ;

Reading ;

Rev. Abbé

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English,—the Natural Method ;

Letter writing ;

Politeness ;

Arithmetic, mental and written :

Book-keeping ;

Mensuration with practical exercises ;

Drawing ;

Geography :

Sacred History, orally and with charts at first,

History of Canada ;

Object Lessons :

Pennmanship.

Class opens in the forenoon at 9 and closes at 11.30 ; in the afternoon, at 1.30 and closes at 4. The weekly holiday is on Thursday. The school fee is \$1 payable monthly, in advance.

The two teachers of the practice School are M. J. Ahern and M. C. J. Magnan.

The teacher of drawing is M. O. Lefèvre.

Department of female Teachers-in-training.

ORDER OF DAILY EXERCISES.

5. A. M.—Hour of rising, prayers.
6.15. “ “—Mass.
6.45 “ “—Breakfast and recess.
7.30 “ “—Study.
8. “ “—Class.
9. “ “—Study, or teaching in Practice School.
10.30 “ “—Class.
11.30 “ “—Dinner and recess.
1. P. M.—Study or teaching in Practice School.
2.30 “ “—Class.
4. “ “—Study.
5.15 “ “—Religious exercises.
5.30 “ “—Supper and recess
6.45 “ “—Prayers and study.
8.15 “ “—Bedtime.
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ers-in-

Course of Studies.

N. B.—The following table will show that the Professors of the Normal School teach nearly all the subjects in this Department as well as in the other.

SECOND YEAR PUPILS.

(FIRST DIVISION.)

These pupils are in training for the Model School Diploma.

French grammar,—Five hours a week,—M. N. Lacasse.

ctice School.

English,—Three and a half hours a week,—A. Nuu.

Arithmetic, mental and written, and Algebra,—Two hours a week,—M. F. X. Toussaint.

ctice School.

Mensuration, (*2nd term*),—One hour a week,—M. F. X. Toussaint.

History of France,—One hour a week,—M. F. X. Toussaint.

History of Canada, (*1st term*)—One and a half hours a week,—M. F. X. Toussaint.

History of England,—One hour a week,—M. F. X. Toussaint.

Literature, History of French Literature and Mythology,—One and a half hours a week,—M. C. J. Magnan.

Geography and use of Globes,—One hour a week,—M. F. X. Toussaint.

Reading,—One and a half hours a week,—M. C. J. Magnan.

Book-keeping, double entry (*2nd term*),—One and a half hours a week,—M. N. Lacasse.

Pennanship,—One hour a week,—M. N. Lacasse.

Botany and agriculture, (*2nd term*)—One and a half hours a week,—A Nun.

FIRST YEAR PUPILS.

(SECOND DIVISION.)

These pupils are in training for the Elementary School Diploma.

French grammar,—Three and a half hours a week,—M. N. Lacasse.

English,—Three hours a week,—A Nun.

History of Canada,—One and a half hours a week,—M. F. X. Toussaint.

Arithmetic, mental, and written,—Three hours a week,—M. F. X. Toussaint.

Sacred History,—One and a half hours a week,—A Nun.

Book-keeping, single entry, (*2nd term*)—One and a half hours a week,—M. N. Lacasse.

Geography,—Two and a half hours a week,—M. F. X. Toussaint.

Reading,—One and a half hours a week,—Miss Voyer.

Pennanship,—One hour a week,—M. N. Lacasse.

Literature,—One and a half hours a week,—A Nun.

PUPILS OF THE WHOLE SCHOOL.

Religious Instruction,—One hour a week,—The Principal.

Pedagogy,—One hour a week,—M. N. Lacasse.

Drawing,—Two hours a week,—M. C. Lefèvre.

Piano,—Five hours a week,—A Nun.

Singing,—Two hours a week,—M. G. Gagnon.

Needlework, housework,—A Nun.

Callisthenics,—A Nun.

The examinations take place at the same period as those of the male teachers-in-training and last about the same time.

Practice School for female Teachers-in-training.

This school is taught in a building erected on the site formerly occupied by the house of Madame de la Peltrie, the foundress of the Ursulines. It is under the immediate surveillance of the Nuns and the exclusive direction of the Principal. The attendance is about 180. The school is divided into four classes, two French and two English, which are subdivided into groups.

Here each day from 9 to 10.30, A. M. and from 1 to

2.30, P. M., the female teachers-in-training receive practical lessons in the art of directing a school and in the art of teaching. The subjects are with a few unimportant exceptions the same as those taught in the boys' school.

The Normal Course.

The normal course for male teachers-in-training covers a period of three years, for female teachers-in-training two years. At the end of the first year the pupil should be qualified to receive a Diploma authorizing him or her to teach in an Elementary School ; at the end of the second year, one authorizing him or her to teach in a Model School ; at the end of the third year, one authorizing him to teach in an Academy. No pupil is admitted to either school under the age of sixteen. The one idea kept in view in teaching the different subjects of the course, is the complete education of the individual by the rational and harmonious development of all the faculties. The following tabular view will indicate the lines along which this development should proceed. (A)

Food, sleep, clothing, games, cleanliness, gymnastics, walks, ventilation, all are looked after in such a way as to ensure the development of the physical strength of

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TABULAR VIEW OF THE

MAN.	THE BRUTE.	<p>MORAL EDUCATION (the good and the beautiful). Intellect without sensibilities causes misfortune of others.</p> <p>INTELLECTUAL EDUCATION (the true). Sensibilities without intellect cause misfortune of possessor.</p>	<p>The Will. Religion,</p> <p>The Intellect.</p> <p>Operations.</p>
	THE PLANT.	<p>EDUCATION OF THE SENSES. There is nothing in the intellect which has not reached it through the senses.</p>	<p>Sensible appetite, (re</p> <p>Senses.</p> <p>Physical.....</p>
		<p>MAINTENANCE OF LIFE. There are five degrees of life : the plant, the brute, man, the angel, God.</p>	<p>Growth.</p> <p>Nutrition.</p>

(A)

THE FACULTIES.

Will. Religion, virtue (vice), social relations, honor, etc.

Intellect.

Operations.	Simple apprehension.	Acquisition of ideas. Notions of the imma- terial, of universals, of the abstract.
	Consciousness.	
	Judgment.	
	Reasoning.	
	Intellectual memory.	

le appetite, (restrictive education).

Internal.	Sensile memory.	Knowledge of material things, of the singular, of the concrete.
	Estimation.	
	Imagination.	
	Common sense.	
External.	Touch.	
	Smell, (restrictive ed.):	
	Taste, (idem).	
	Hearing.	
	Sight.	

.....Gymnastics.

on.

Air (530-700 feet), food, sleep, clothing, games,
cleanliness, exercise. manual work, etc.

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the pupil in a natural and regular manner,—nothing is left to chance.

The intellect is reached through the senses : *the concrete, the singular, material objects* are the first steps both in the Normal School and in the Practice School. Language and science are exposed in such a way as to present *things* first and *by* and *through things* principles and rules. Thus the French and English languages are the means employed by an able master to teach the general and special rules which are followed in speaking and writing these languages : “ *Grammar by means of language* ” and not *language by means of grammar*.

The first knowledge of numbers is acquired by the pupils through counting different objects and by the use of the numeral frame. The school is the *starting point* for a *trip round the world*, which will come to an end only with the last lesson in geography. The study of the topography of the school is a preparation for cosmography and for geography properly so called. Experiments in Physics and Chemistry prepare the pupils for the study of general and particular laws. Reading and writing are taught simultaneously. The child who is beginning to read, copies on his slate the words and syllables which he has learned, and makes his first attempts at composition as soon as he can write a sufficient number of words to form short sentences. He thus gradually acquires the habit of expressing in short sentences his ideas of things and persons.

It would be too long to mention all the subjects. Let it suffice to say that at the Laval Normal School, whatever be the subject taught, the *normal* idea is never lost sight of, that is, not only is the subject taught but the pupils are led to discover the general principles which underlie all teaching, the special principles which underlie the teaching of this subject, and the methods most in keeping with these principles.

The future teacher never learns a subject exclusively for himself. Each Professor not only teaches his special branch, but he also explains his manner of proceeding and methods, and indicates the different ways in which the application of these may be varied to suit circumstances of time, place, and school. Moreover, every week a special Professor gives a lecture on Pedagogy: the knowledge thus acquired, by the pupils-in-training, is applied in the Practice School under the direction of experienced teachers.

This systematic teaching of pedagogy, which is a distinctive characteristic of Normal Schools, produces astonishing results, and imprints on the intellectuality of those who receive it a practical turn of mind, which gives to the pupils of normal schools, other things being equal, an undoubted superiority. It is to this advantage that Bishop Spalding, one of the most eminent prelates in the United States, (1) referred in a remarka-

[1] See appendix.

ble article published by the *Catholic World* a few years ago.

The development of the intelligence should tend to perfect the sensibilities and direct the will. Instruction without education is a danger both for individuals and for society. Religious instruction, the devotional exercises, the exact surveillance of the pupils, a surveillance proportioned to the age of the pupils, all these are under the immediate control of the Principal, who takes advantage of every opportunity to form the judgment, and even to *reform* it when necessary, to accustom the pupils to right reasoning, to cause the true, the beautiful, and the good to become to them guiding principles in the practical affairs of life. Habits of order and industry, absolutely true principles applied to individuals and to societies, particular rules applicable to circumstances of person, time, and place, deduced with care from general principles, social usages explained and justified, outward conduct, nothing is neglected calculated to form religious as well as honorable citizens, teachers able and willing to disseminate through the schools of the Province true education. Though the control exercised over the pupils is thorough, yet it is tempered by allowing them considerable liberty. The discipline is very severe in principle. In practice, the rule is but the expression of the line of conduct which a well reared, moral, young man, a christian who is pre-

paring to become a teacher should follow. If an exceptional circumstance present itself in the absence of the superior, the pupil modifies the rule to the best of his knowledge and in accordance with the principles which apply to the case in point. If his application of these principles is sound, his conduct is approved and he is congratulated. If on the other hand he is guilty of an error of judgment but that good faith be proven, the error into which he has fallen is simply pointed out to him. It is in keeping with the traditions of the institution to allow the future teacher, (as far as such is compatible with the school discipline) to trace for himself a line of conduct, in order to accustom him gradually to become his own master. Thus he learns to make proper use of his liberty.

What the Normal Schools are expected to do.

The Normal Schools of the Province form an integral part of our Educational system. To properly estimate their work it must be remembered that neither the Church which asked for their establishment, nor the State which complied in a liberal spirit with this request, intended to exact from these institutions services out of proportion with the sacrifices made for their maintenance. It never entered the mind of Sir George Etienne Cartier,

or of the Honorable P. J. O. Chauveau, who may be properly called the founders of the Normal Schools of the Province, to either deprive the ecclesiastical and religious institutions of the opportunity of teaching or to restrict in any manner private enterprise. At the request of all the Bishops of the Province, the State determined to found theoretical and practical schools of pedagogy, which would help to a *certain extent* in disseminating useful knowledge. That the *extent* to which they were to take part in the general educational movement might not be overstepped, it limited its sacrifices and consequently the obligations imposed on these institutions. The sum of \$14,900, annually granted to the Laval Normal School, is intended to provide with normal training one hundred pupils of either sex, who at the end of the first year should be certificated for Elementary Schools, at the end of the second year for Model Schools, and at the end of the third year for Academies. Regulated in this manner, the Normal Course provides for the actual needs without however overcrowding the ranks of the profession or causing dangerous competition.

The course followed by the male-teachers-in-training being three years, the average number of pupils who finish every year is 18. The course followed by the female-teachers-in-training lasting but two years, the annual average is 28. Therefore 46 teachers are annually graduated from the Normal School. As, on entering this

institution, they signed an engagement to teach during three years, Church and State have a right to demand that 138 Laval Normal graduates be constantly employed as teachers. This right is fixed and limited by the regulations establishing the Normal Schools.

The Laval Normal School may supply a larger number of teachers provided that, in so doing, it does not infringe on the rights of others ; but it must fulfil the obligation to have constantly in the ranks of the teaching profession 138 of its graduates. The right of Church and State is not only based on the Regulation creating the Normal Schools, but it is also made evident by the end which it was desired to attain in founding these institutions. The principal object of the care of the Bishops and of the favors of the Government is not the Normal Schools, but the improvement of the Elementary and Primary schools. It is for the advancement of these latter that their Lordships the Bishops, watch over, direct, and support with so much zeal the Normal Schools. It is principally the Primary and Elementary schools which profit by the Government grant to Normal Schools. It would be a profound error of judgment not to place to the credit of the Normal School the instruction given by it in the Primary and Elementary Schools, through means of its graduates ; this may be properly considered the natural and necessary continuation of the work done by the Normal School. To make this mistake would be to confound the means with the end.

Results obtained by the Laval Normal School.

The question here naturally arises, has the Laval Normal School realized the just expectations of its generous founders, Church and State?—In this question of the Normal Schools, Church and State cannot be separated.

The words of his Lordship the Coadjutor of the Archbishop of Quebec, at the formal opening of the Laval Normal School, already quoted (1) and the following words from His Lordship the Bishop of Montreal, at the inauguration of the Jacques-Cartier Normal School, “on this occasion, I desire to express my sympathy for a patriotic institution which offers the surest guarantees to religion by placing itself from the beginning under its protection,” do not leave any doubt on the subject. The Laval Normal School may fail in its mission in two different ways : 1o. by not giving proper training ; 2o. by not supplying a sufficient number of graduates.

The course of studies with the explanations already published (2) afford an idea of the intellectual and moral training given in this institution, which is besides entirely under the control of the Catholic Committee of the Council of Public Instruction.

The success of its graduates either as teachers or in

[1] See page 4.

[2] See pages 10 and following.

the different professions which they have embraced, after having for the greater number taught three years, proves in an unmistakable manner the value of the Normal Course. Among its graduates may be counted several doctors of theology, two judges, several medical doctors, distinguished lawyers, members of the Commons and of the Local Legislature, the mayors of several large parishes, etc., etc. The Assistant Principal of the Laval Normal School is a former pupil of this institution.

With respect to the lady graduates who have entered the religious teaching orders, they occupy or have occupied the most important positions. The actual Superioress of the Ursuline Monastery at Quebec, of the Ursulines at Roberval, of the Sisters of Charity at Quebec, of the convent of Jesus and Mary at St. Gervais (Bellechasse) and the foundress of the Order of the Sisters of the Primary Schools, in the diocese of Rimouski, are graduates of the Laval Normal School.

Speaking of former pupils of this institution who have entered the teaching community of "Jesus and Mary," the Reverend Mr. O. Audet, chaplain of the Sillery convent, writes: "They are distinguished members of the Order who occupy or have occupied the most important positions on the teaching staff of the Order of Jesus and Mary".

When sending us the list of Laval Normal graduates who have pronounced their vows in the Ursuline Convent

at Three-Rivers, the Superioress, Reverend Mother St. Philomene, writes : "I take this opportunity to inform you that the Normal School graduates are of great assistance to us in our classes. We appreciate the tact which they show in dealing with the pupils and their intelligent manner of teaching."

It is not necessary to mention the services rendered to the cause of education, by more than one hundred lady graduates of Laval who have entered the teaching orders : The positions at present or formerly occupied by them speak eloquently enough.

The figures already given prove that the Laval Normal School is under obligation to show that there are at all times 138 of her graduates actively engaged in teaching. Whether she is able to do this or not the following statistics will prove :

Diplomas granted from 1857 to 1892 :.....	2426
Graduates (1)	1675

GRADUATES TEACHING AT THE PRESENT MOMENT
IN THE PROVINCE. (2)

Teachers, Religious Orders of men.....	12
School Inspectors.....	12
Teachers, laymen.....	63

[1] Each pupil may obtain three diplomas : the Elementary School, the Model School, and the Academy. The total number of diplomas is therefore greater than the total number of pupils.

[2] These statistics are based on the School-Inspectors' Reports for 1890-91, and on figures kindly furnished by the Religious Communities.

Lady teachers, nuns	94
“ “ lay	224
	—
Total	405

The Laval normal School which is under obligation to have at all times in the teaching profession 138 graduates has 405 at the least.

The men-graduates employed in teaching are **87**, instead of **54** which the school is obliged to provide.

The grant of \$14,900 annually made to the Laval Normal School is an expenditure incurred principally for the advantage of the *elementary and primary schools*.

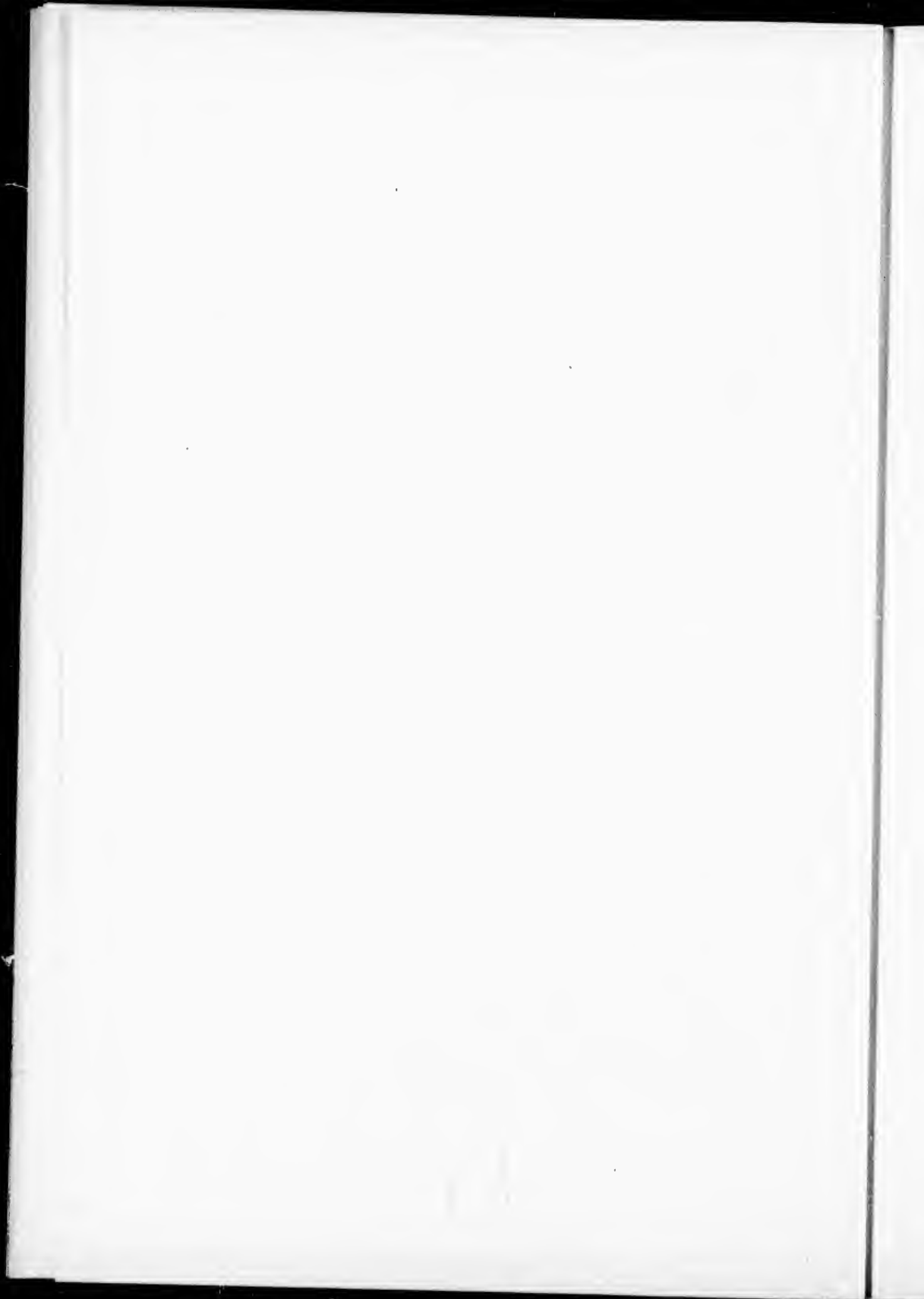
It is therefore interesting to know how many children benefit by this grant. Although the educative influence of a School Inspector covers a much wider field than does that of a teacher (a fact admitted by all, since a School Inspector supervises the work of large numbers of teachers and comes in contact with hundreds of children), yet we will here count the Inspectors simply as teachers. The lowest average number of children in a class or school is 40. Multiplying 405 the number of graduates actually engaged in teaching by 40 the average number of pupils per teacher, the product is 16200 and adding to it 250, the average number of children who attend the Practice Schools in connection with the Normal School, we find that at the lowest calculation, 16,450 children profit directly by the normal teaching. The Government therefore spends less than a dollar a head for this purpose.

These figures are exact without being complete. If complete they would certainly show better results, but time and tangible proof being wanting, the author has preferred publishing only such statistics as could be verified without any trouble. To these 405 teachers engaged in the Province, might *perhaps* be added graduates who devote themselves to the education of our countrymen in the Maritime Provinces, in Ontario, Manitoba and in the United States. These generous teachers have not lost sight of their Alma Mater and she, in turn, cannot allow the present occasion to pass without making mention of them in a kindly spirit.

Before concluding we will give a few other figures which may be of interest to some of our readers.

More than 100 lady-graduates of the Laval Normal School have become members of religious teaching communities, and thereby are complying with their obligations.

A certain number of graduates of the Laval Normal School have entered the priesthood. Ten are ecclesiastics engaged in teaching, and several are members of religious teaching Orders of men.



APPENDIX.

Bishop Spalding of Peoria, on the establishment of Catholic Normal Schools. [1]

As we are to a great extent unconscious of the development and decay of our physical and spiritual faculties, and become other without perceiving the process of change, so are we but vaguely aware of the transformations of a thousand kinds which are forever going on in the external world. As the earth seems to be at rest, so human society seems to be stationary, and it is only when we look back that we see its progress. And when we examine closely we perceive that what appears to be a simple movement is as complex and involved as life itself. All kinds of knowledge are correlated, and every science tends to modify every phase of human existence. Art develops into science, and science gives rules to art, and the practice of art leads to new truths of science. A mechanical invention, such as the printing-press or the steam-engine, becomes the means of political, religious and social changes, and the State, in creating a system of free schools which afford opportunity for education to every child, gives an impulse to human activity such as the sun of spring gives to the waters

[1] This scholarly article originally published in the *Catholic World* and reprinted in the New York *Catholic News*, of April 6th 1890, cannot fail to interest all those who help to direct public opinion.

The views expressed on Education and Normal teaching are most judicious. This is why it was decided to publish the article as an appendix to "*An account of the Laval Normal School.*" The same general principles, which the learned Prelate exposes in a style as remarkable for beauty as for clearness, guided the Fathers of the First Council of Quebec in 1851, when they inserted in the 15th decree the following clause:

"And first we will try to obtain a Training School (commonly called a Normal School) to prepare masters imbued with sound doctrines and recommendable by their good morals."

when he loosens winter's grasp upon snow and ice. A higher sense of the value of earthly life has thence resulted, and education has acquired new meanings.

The pedagogue, who was originally a slave, and then a drudge, has risen in dignity, and the more enlightened men grow to be, the more noble will his office and function come to be considered; more effective work will be demanded of him, and to do this he will find it necessary that he should be a more real and genuine sort of man. Education has become a science, and teaching has become an art which only they who are thoroughly versed in the science can intelligently exercise. A hundred years ago it was generally accepted that to know a thing was to know how to teach it, but now it is plain to all that knowledge is not necessarily skill, and that the teacher, besides knowing what he teaches, should also have the ability to impart his knowledge. This special skill is the result of a knowledge of right methods, and of the training which will give power to awaken and interest the mind, to command attention, and thereby to bring the pupil's whole spiritual being under the teacher's influence. But education is a deep subject, as deep as God and man and nature, and to know the best methods we must know the principles which underlie the science.

Of old the teacher learned his art by experimenting on the minds of the young, as the physician learned the practice of medicine by experimenting on the bodies of men. This is the empirical method which is everywhere giving way to the rational, now that we have begun to make a serious study of the history of education and of the principles on which pedagogies rest. And we may be permitted to hope that the day is near when it will be considered criminal to entrust children to those who are ignorant of the science and art of education. Like the priest or the physician the teacher must have special training, and there must be teachers' seminaries, just as there are theological and medical colleges. The Normal School is as essential to a system of education as is the elementary school, or the college, or the university. Numbers and majorities have with us such controlling influence upon public opinion that we easily forget that they have nothing to do with truth and justice, with religion and culture. In

education, certainly, the paramount consideration is not how many but what kind of schools have we? Americans, whether Catholic or Protestant, would act in a wiser and a broader spirit, if besides keeping up a controversy in which, after all, there is nothing new to be said, and which is irritating, they set themselves resolutely to work to improve educational methods.

The kind of school which develops the best men and women will in the end prevail. We live in an age of inductive reasoning, of experiment and observation, and to be right in theory will avail nothing unless the application of our principles is justified by results. What is called the school question will be settled, if it is settled at all, by facts rather than by arguments, and to insist upon our grievances may even divert us from the real work of educating our children. As for those who accuse Catholics of sinister designs against the common schools, they are bigots or politicians, and need not be taken seriously. It is to be feared that our actual education, whether common or denominational, does little more than impress upon the memory words and phrases, or paint on the fancy vague and pale images of things. How seldom does it inspire pupils with burning love and irresistible longing for the higher kinds of intellectual, moral and religious life! They quit the schools thinking, if they think, only of making a living, not resolved to make of themselves living men and women. Such education is not the art of forming men, but a machine-making trade. As we train animals for practical service, so by our methods of teaching we stimulate certain faculties, call forth certain aptitudes, but leave the soul untouched. Better than to warn the young of danger and failure, would it be to make them feel how divine man's life may become if his whole being be turned to what is true, and good, and fair. Let the pupil—this should be the educator's motto—become himself good, and wise, and fair, and then, without effort or exhortation, he will do what is good, and wise, and fair. Fashion the man, the rest will come of itself. What need is there to urge the bird to fly? Give the soul wings and it will lift itself into ethereal worlds. Man wills what he desires and loves. Make him desire and love the best, and he will will the right. So long as he loves only the world of sense, he will dwell therein and no power can lift him higher, for true love

alone is he capable of better things. All knowledge is good, all truth is sacred, all virtue is holy, all beauty is admirable, and once we know and feel this, we live and move consciously in the Infinite Adorable, and the good becomes the law of our life.

It is indeed right and necessary to educate for practical ends, but the young must believe that they are working for more than earthly well-being. When we take pleasure in the thought of accomplishing something which as yet has no real existence we are under the influence and impulse of an ideal which is not an image of the actual, but rather its prototype; and the aim of education must be to make us able not only to grasp given ideals, but to create ideals of our own; for the children of a man's own soul filled with the deepest and most abiding love, and impel him with irresistible force to give them the actual existence of which his heart and imagination make him believe they are capable. Thus the ideas which spring of themselves in our minds urge us to ceaseless activity, that they may take substantial form; and by this energy our spiritual being is developed. Our physical wants are certainly imperious, and will not be denied; but they are soon satisfied, and unless we hearken to the appeal of the ideal we fatally sink into a sort of animal existence. We may, of course, make an ideal of the appetites, and seek to provide for all possible future hunger and thirst and comfort by gaining position, or by heaping up wealth. But in such an ideal there is no inspiration. The aids to noble life lie within us, and the young who dream of love, of virtue, of knowledge, and of fame, should not be turned, like a herd of swine, into some fat pasture. The school which awakens a desire of knowledge is better than the school which only imparts knowledge; for the young do not know, but only seem to know, and unless they carry into life the love of study they will never become really educated. Are not the minds of innumerable children dwarfed by the practice which compels them during their early years to learn by heart things which it is impossible for them to care for or understand? And when their minds have thus been made dull and callous, we find it strange that later on we are unable to arouse them to take interest in intellectual pursuits.

Is not our method of teaching religion, which is the distinctive feature in our schools, open to just criticism? The child learns by heart a multitude of definitions, which it is impossible he should

understand, and because he can answer every question in the catechism easily persuades himself that he knows his religion. But since the notions he has thus acquired are almost wholly meaningless, they cannot become a part of his mental growth, and are too often soon lost even to memory ; and thus, it seems to me, the germs of religious indifference and unintelligence are implanted. It is nearly always fatal to imagine that we know a thing, for what is known loses power to interest ; but to imagine that to be able to repeat phrases whose words are unintelligible to us is knowledge, is not merely a delusion but a sort of mental perversion. To know by heart is not to know at all, and this is one of the first lessons the child should be taught. No subject could be made more attractive to the youthful mind than religion, for the young are full of faith, hope and love. The heavens and the earth are to them a perpetual miracle. As the smooth-lipped shell, applied to the ear, still murmurs of the ocean, however far away it be, so to the child the whole universe is alive with whisperings of God. When heaven thus lies about him, is it not a mistake to fill his memory with abstractions which can neither touch his heart, nor inspire his imagination, nor raise his soul ? And this is but an example of the false or imperfect methods by which all our teaching is impeded, both in common and in denominational schools.

The teacher makes the school. He is the living moulding power ; the system is but the mechanical appliance. There are men to be brought into intimate contact with whom it is to receive a liberal education ; and there are universities where one may spend years and bring away only an acquired stupidity which is worse and more irremediable than the natural kind. If the best men and women would devote their lives to teaching, which an ideal social state would make possible, the problem of education would be solved ; for such men and women are lovers of knowledge, friends of truth, justice and temperance ; they are brave, modest and pure ; they are reverent and patient ; they are eager to learn ; they keep their minds strong and fresh, and the wisdom they teach flows from their lips as sweet and pleasant as limpid waters which bubble from the cool earth and quiet hills. But since in our class-rooms teachers of this quality are not always found, it is the duty of the true friends of education to provide means and institutions for the special training of those who take upon

themselves the office of teachers. There is not only a gulf between our actual teaching and ideal education, but our practice falls far short of the conclusions of pedagogical science in its present initial state. Indeed, it is to be feared that the mass of teachers in America are oblivious of the fact that education is a science, and that teaching is an art resting upon rational principles. Applicants for positions in our schools are, sometimes at least, examined, and if they can read and write it is taken for granted that they are competent to teach others to read and write.

We still linger in the primitive phase of opinion when it was assumed that to be able to do a thing was to be able to teach others how to do it; that knowledge was ability to teach. In all other things men are required to learn how to do before they attempt to do; but when there is a question of teaching it is not held to be necessary that one should have learned how to teach. And yet it is plain that no amount of learning will of itself make a good teacher. What educated man is there who has not had experience of the utter failure of teachers of men, of some whose knowledge was unquestionable? A great mind, even like Hegel's, for instance, may fail in the lecture-room, and yet be capable of exercising an influence upon the thought of mankind. If such a mind may lack the requisites of a good teacher, what are we to think of those who have neither learning nor special training? The teacher must not have knowledge alone; he must have knowledge, method and skill. Milton was a great genius, and both in a practical and a theoretical sense he took deep interest in education; but as a teacher his success was not marked. And Bossuet and Fenelon, concerning whose genius and learning there cannot be two opinions, may be said to have failed as practical educators. Indeed, such are the infinite varieties of endowment that the education of any human being is a problem for the solution of which there can be no fixed rules; but the chances of success increase in proportion to the teacher's acquaintance with the science of pedagogics and his skill in the practice of his art. The love of one's work is essential to its right performance, and how can he love his work who neglects to inform himself of the laws and conditions of its accomplishment? The ignorant do not know the worth of knowledge, and an ignorant teacher does not appreciate the value of education. He will consequently lack enthusiasm, be wanting in the power to

hold attention and to call forth energy. He will take a narrow view of his duties, be satisfied with mechanical results, will fall into sterile methods, and whatever verbal facility his pupils may acquire, they will not be taught to become self-active in the pursuit of rational aims, will not be made capable of complete living in the world in which God has placed them. Nature gives endowments, but it is the business of education to produce faculty and character, and if it fails in this, it fails altogether.

The Catholics of the United-States have an educational system of their own. They have some four thousand schools of all kinds, in which not less than seven hundred thousand pupils are receiving instruction. Here is an interest which is at once vast and all-important. The welfare of both the Church and the State is to a great extent involved in the work which these schools perform. In the Pastoral Letter of the Third Plenary Council, the purpose of the bishops in the matter of education is said to be two-fold—"to multiply our schools and to perfect them."—These are noble aims, but it is well to bear in mind that in America, at least, multiplication is infinitely easier than perfection, and consequently that, if it is really our purpose to make our schools excellent, it will be necessary to devote to this end far more thought and labor than will suffice to increase their number. In the decrees of the Third Plenary Council, on the means of improving parochial schools, the bishops declare that it is their purpose to labor strenuously, that Catholics shall have "good and effective schools, inferior in no way to the public schools." We cannot take the public schools as a standard, for they vary from place to place, and while many are good, many are bad. Our aim should be simply to form the best schools, and to this end we should be willing to receive information and guidance wherever they may be had. Since the pastor, by virtue of his office, is the head of the parochial school, the council requires that the theological students learn psychology and pedagogics, with a special view to teaching. This is a decree of great importance, and it is to be hoped that in every theological seminary there will henceforth be found a chair of pedagogics, in which the history and science of education will be taught. This is a subject with which every educated man should be familiar, one which, in a way, involves every other, and which, apart from its professional

bearing, has a general value as an excellent means of awakening and cultivating the mind, and it is strange that its very great importance should have failed to be recognized by the superiors of ecclesiastical seminaries. The best minds, as well as the most philanthropic souls, from Socrates and Plato down to those of our own day, have occupied themselves with questions of education, and the literature of the subject is in interest second to no other.

The history of education may be said to be the history of human progress and culture. Is not the church the school of Christ? Is not religion a heavenly discipline? The Gospel is the doctrine of eternal life and every priest is a teacher. How shall he teach unless he has learned not only what is to be taught but how it is to be taught? The *dabitur vobis* was a temporary or exceptional dispensation, and now inspiration is given only to him who is prepared. To neglect the natural means of enlightenment is to be unworthy of divine illumination. The introduction of the study of the science and art of teaching into ecclesiastical seminaries will be the beginning of a new era in the Church. It will modify both our method of teaching and our method of preaching. Better than our treatises on sacred eloquence, it will give to priests the skill to speak of eternal life like a living man to living men. But the Plenary Council goes further. The priest, though his office requires him to be a teacher, is only in exceptional cases a school-teacher. The burden of school-work is borne by others, and if our schools are to be improved, the teachers must improve. Hence the decrees of the Council require that normal schools, teachers' seminaries, be established; and, if necessary, that to this end the authority of the Sacred Congregation be invoked. Such invocation, however, ought not to be necessary, and might be found ineffective. Our faith in education is firm and unalterable; and though we know the teacher is not the only educator—that nature is a school, the State a school, the Church a school, the social environment a school, life a school—yet are we nevertheless convinced that the conscious efforts of man to develop human endowments are indispensable, and that without such efforts wisely directed, neither nature, nor the State, nor the Church, nor the social environment can make us capable of complete living. When the school fails, the fault lies in the

teacher and his methods ; and the judicious, seeing how little educational institutions have done to favor the highest type of man and woman, know where the blame should rest, and perceive none the less clearly that without education, as without religion, we should be infinitely farther removed from an ideal state.



The teachers in our parochial schools are nearly all religious women, just as the teachers in the public schools are mostly women. What the effect of this teaching by women is likely to be upon our national character, I shall not here inquire. The causes which have led to this state of things are likely to continue to exist ; and if we really desire to improve our parochial schools, some means must be found to increase the efficiency of our teaching communities of women. It is needless to speak the praises of our Catholic Sisterhoods : they are the glory of the Church ; they are an honor to human nature. But a good religious is not therefore a good teacher ; and as weak men in authority do more harm than wicked men, so nothing is so hurtful in a teacher as incompetence. These thousands of women have chosen teaching as their vocation. In the morning of life, when the whole earth gleams and glitters like another Eden, they have turned away from its fragrant, bloom-covered bowers, to devote themselves to a work which, if it is excellent, is also most arduous. With what love, with what zeal, with what self-abnegation, even to the very loss of their names, they accept their task as though they heard the voice of Christ committing to them the children of his love. Is it not cruel, is it not criminal to permit these tender virginal souls to enter the class-room unprepared ? How many of them fade and fail and die, just when they begin to be useful, simply from a lack of knowledge of hygiene as applied to education ? Physical weakness generally causes mental lassitude, and the teacher should be sound in body if the mind is to be fresh and vigorous. In the larger communities of teaching women a certain amount of normal school instruction and training may be, and no doubt is, given during the novitiate ; but for obvious reasons, in this way comparatively little can be accomplished.

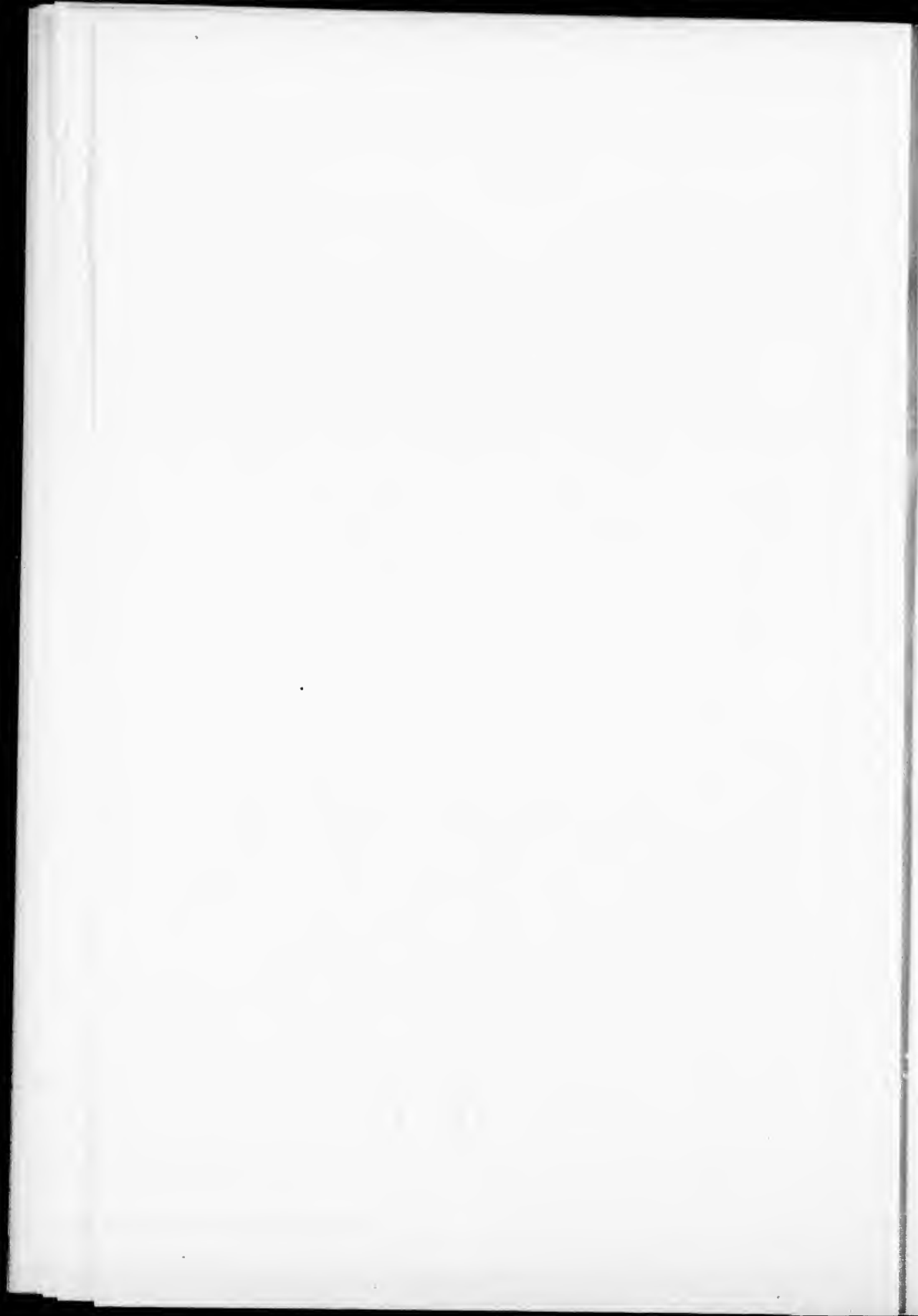
A central normal school, a sort of educational university should be established, and the most competent professors, whether men or women, lay or cleric, should be called to fill the different

chairs. The history of education, the theories of education, physiology and psychology in their bearings upon education, should, of course, form part of the curriculum. Philosophy and literature, and possibly the classical languages and physics, should also have chairs; for the aim of a true Normal school is not merely to impart professional and technical knowledge and skill, but to give culture of mind, without which the teacher always works at a disadvantage. The lecture-halls and class-rooms should be in a central hall, and around this the various teaching communities of women should establish houses for their younger religious. Here they would live according to the prescriptions of their respective rules, and would meet only in the lecture-halls and class-rooms. If some Catholic who has both mind and money could be induced to put up the central building and endow three or four chairs, the teaching communities could easily bear the expense of erecting their own houses. In this way, we should have an Educational University which would become a source of light and strength for all Catholic teachers. Its scholars, scattered through the various schools of the country, would not only raise the standard of education, but inspire the enthusiastic love of mental culture which is the impulse to all effective intellectual work.

A similar Normal school for men should also be founded. Our seminaries, colleges and high schools are sufficiently numerous to make this practicable. Who that has been educated in our institutions does not reflect with bitterness of soul upon the incompetence of some of the teachers who were imposed upon him? Who can tell how many have been turned away from the pursuit of knowledge by the false methods of teaching to which they have been compelled to submit? We are entering upon a new era in which everything will tend to increase the power and influence of education. Machinery, in taking work from manual laborers, forces them to seek occupation in which intelligence is necessary to success. In the overcrowded professions those who neglect learning are driven to drudgery. Roger Bacon's motto, "Knowledge is power," each day receives new applications. What but superior knowledge gives the Christian nations dominion over the whole earth? The growing estimation of the worth of knowledge lifts the teacher in public opinion. His art henceforth

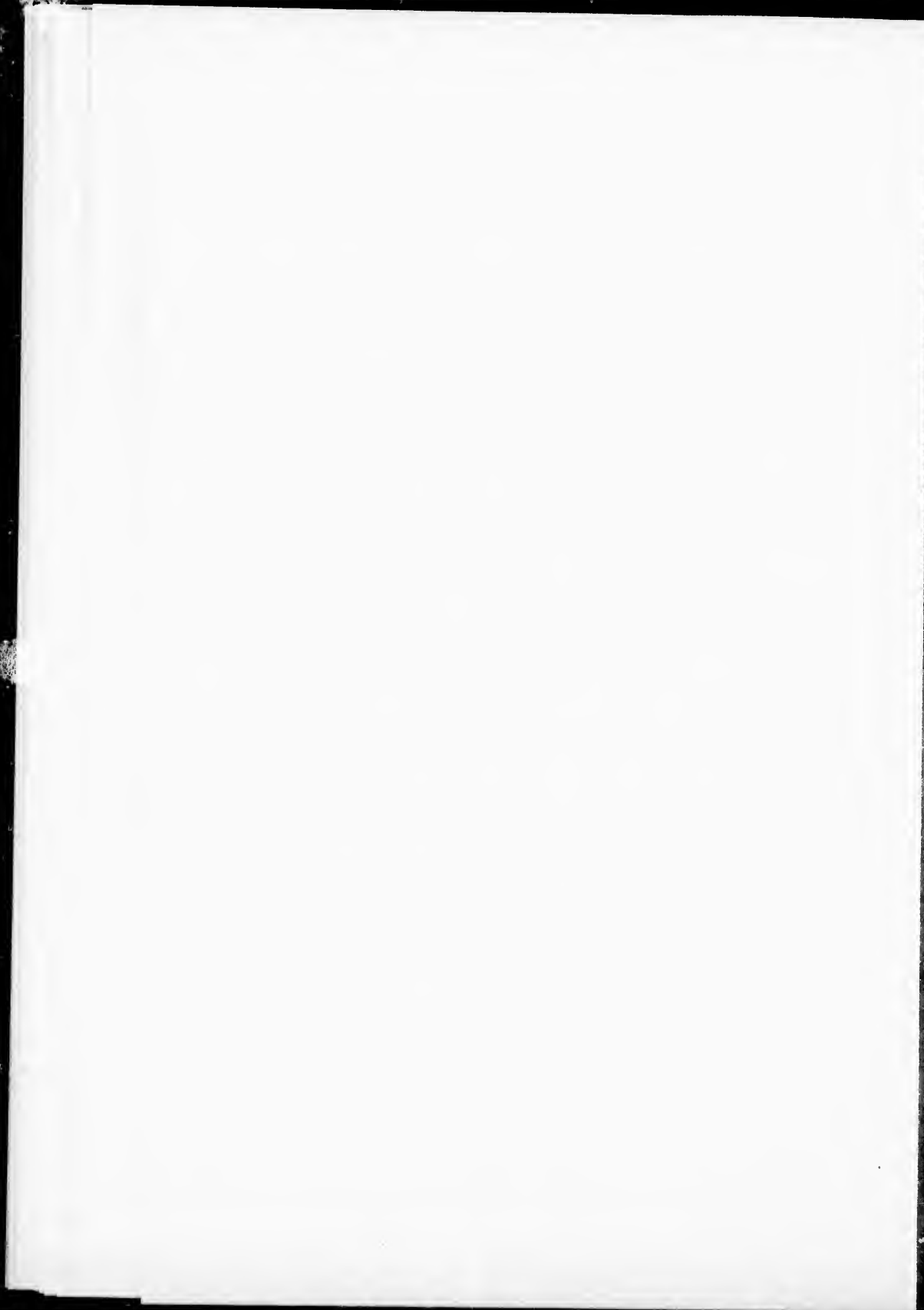
rests upon science; like Socrates, the prototype of teachers, he must be a lover of wisdom, a philosopher. He has opportunity for the exercise of the highest gifts of man. A career opens before him as before the minister, the lawyer and the physician. The most sacred interests of society are entrusted to him, and if he perform his office in a noble way, to him honor and position will be given. We must have an institution in which our Catholic young men, while they live in an atmosphere of faith and reverence, may acquire all the knowledge and skill, as well as the mental culture, necessary to success in teaching, that they may not be excluded from a profession whose power in the world will grow as civilization advances.

 **DEO ET PATRIE.** 



INDEX.

	PAGE.
Bishop Spalding on Normal Schools.....	33
Course of Studies,—Ladies' Department.....	16
2nd Year pupils.....	17
1st Year pupils.....	18
Pupils of whole School.....	19
Course of Studies,—Men's Department.....	9
3rd Year pupils.....	10
2nd Year pupils.....	11
1st Year pupils.....	12
Pupils of whole School.....	13
Inauguration of the Laval Normal School.....	3
Normal Course.....	20
Order of Daily Exercises, Ladies' Department.....	16
" " " Men's Department.....	9
Organization.....	7
Practice School,—Ladies' Department.....	19
Practice School,—Men's Department.....	14
Principals of the Laval Normal School.....	5
Results obtained by the Laval Normal School.....	27
Tabular Statement of faculties.....	20
What is expected of the Normal Schools.....	24





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