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ARTICLE I.—*A Half-Century of the Unitarian Controversy; with particular Reference to its Origin, its Course, and its prominent Subjects among the Congregationalists of Massachusetts.* With an Appendix. By GEORGE E. ELLIS. Boston: Crosby, Nichols & Co. 1857.

THIS book deals with great topics. In form, it is an historic survey of Unitarianism, during the fifty years of its avowed existence, and distinct organic development, in New England. In substance, it is an elaborate and ingenious defence of rationalism, both abstract and concrete—as a principle, and in its actual workings and fruits among Unitarians and other parties in the Congregational connection. The principal chapters in the volume first appeared in a series of articles in the *Christian Examiner*, of which its author was editor. We have no doubt that their republication in this form was demanded by the general conviction of his brethren, that nothing could better subserve their cause. On nearly every page, we see the strategy of the dexterous polemic, familiar with the whole history of the conflict, the present position and attitude of his foes, and striking his keen and polished weapons, with consummate precision, at their tenderest points. He accomplishes much by his calmness, self-possession, and generally courteous and conciliatory style, which he seldom loses, except when he touches Old

ART. III.—"*Annual Reports concerning the State Normal School, to the New Jersey Legislature*, for the years 1855, 1856."

"*Second Annual Report and accompanying Documents of the Board of Trustees of the New Jersey State Normal School, to the Legislature*, for the year ending February 9, 1857."

THAT the world, applauding the results of education, should so long have neglected the most obvious means of securing them, is certainly a remarkable feature of its history. It is hard to be accounted for, otherwise than from the very extreme of human perversity, that of all labourers in the field of intellect, the teacher alone should have been untaught, and left to pick up his professional knowledge the best way he could at odds and ends, or to do without any. Until recently the public seems to have depended for schoolmasters upon the probability that there would always be some persons fit for nothing else; some lame men that could not work, or lazy ones that would not; some disabled clergyman, physician failed in physic, or lawyer waiting for a practice; some youth willing to work hard for a little help on the way to his profession, or some poor man unable from lack of means to reach that end until too late in life to profit from it, and thereby compelled to make a life's labour of what had been designed merely as a step thereto. To deliberately choose school-teaching, from pure preference thereof and after due preparation therefor, was certainly rare, and pertained only to the benevolent and unselfish, of whom the world has always possessed a few, and never more than a few. And the position in which the work was put by the public was well calculated to make its share of that few as slender as possible. Unprovided with proper instruction, exposed to public obloquy, crushed into penury even by the systematic action of state governments, going to keep down the rate of salaries to the point of starvation, it was an employment which no person of talent and learning could be expected to enter upon, unless actuated by the enterprise of a pioneer, and the self-denial of a missionary. To choose to be a school-

master was to choose poverty and reproach, and daily conflict with vexatious difficulties, to the resolution of which no combined and philosophic effort had ever been consistently applied. In such a state of discouragement, it is not so much to be wondered at that bad teaching should have been common, as that there should have been any that was good.

Among the improvements of the present century none merit more unqualified approbation than those which have gone to enlarge, define and give proper shape and direction to the work of the schoolmaster. As the theological seminary sustains a standard of respectable equipment for the service of the Church, and corresponding institutions in the legal and medical professions, so normal schools have already created, and must keep up a better style of primary instruction than could ever be secured by disconnected individual effort. And in the fact that they are now established under the patronage of state governments, we seem to have assurance that the people are awakened to a sense of their importance, and, therein, some guaranty that the improvement will be permanent, and that it will not, like so many other attempts, be defeated by diversion from its proper aim. Moreover its declared and legally defined purpose is, in itself, a barrier against a danger which has proved fatal to many good academies.

While the great want of the country has been good common schools, the ambition of our schools, when able to hold up their heads as fairly worthy of eminent patronage, has been to become colleges. Instead of availing themselves of popular support to do their own work well, they are thereby led, in too many instances, to think only of abandoning it, and of entering upon another, which they deem more respectable. Their operations are accordingly stretched to resemble those of a department in the educational series, whose methods are entirely and incompatibly different. A separation has to take place. The college proper, as it is called, is deemed the more important, and the school is either neglected, or, what amounts to the same thing, is conducted on the college plan, and thus from a good school, the affair sinks into a starveling college, with a preparatory appendage to give plausibility of numbers. In a similar manner it has been the weakness of our colleges to hanker after

the position of universities, leading to the serious embarrassment of their own operations, and preventing the establishment of a genuine university, which, to this hour, does not exist in the land; and cannot exist until the school and the college have learned to act their own parts well, and be content therewith.

The work of education consists of three distinct series, pertaining respectively to the school, the college, and the university, differing from each other at once in their aims, their methods and the difficulties they have to encounter. To unite them is impossible: and even to make any one an appendage of another, is to impair the proper effect of both. Each must occupy an independent and separate position. And any one of them offers a field of labour sufficient for, and worthy of intellectual power of the best order. But eminent qualifications for one are almost a disqualification for another. A good schoolmaster might be a poor professor; and the very qualities which constitute a professor's superiority, as such, go to unfit him for success in the schoolroom. This truth largely declared in the disaster of so many educational enterprises, and so long obstinately ignored by the people generally, has at last been distinctly and practically recognized. The founding of normal schools is a most cheering declaration of the intention to constitute school-teaching a distinct and honourable vocation, not hanging, like a semitone, in everlasting expectation of the succeeding tone, but having a round, full and satisfactory sonance in itself. If schoolmasters are to be well prepared for their duties, it must be by a course of instruction expressly addressed and adapted thereto. It is well remarked in a passage quoted in the report of the Trustees of the New Jersey State Normal School for the last year, that "perhaps no department of education requires a more peculiar treatment, and more calls for the undivided zeal and energy of those who have the conduct of it, than the preparation of teachers. Everything depends upon making the seminaries for teachers separate and independent establishments, with a careful provision for a thorough theoretical and practical preparation for all the duties of the common school." And we may add, that in the model school, upon which the pupils are exercised, it is equally important

that those ends, aims and methods should be consistently observed, that it may be a true model for their future imitation.

The peculiarity of those ends and methods, and consequently of this whole department of educational work, is due to the peculiar difficulties of those to be instructed in primary schools, and the attitude of their minds towards learning. Pleasures of knowledge, like all other pleasures, depend for life upon the demands of our nature. One cannot take delight in anything which he does not want. Some of our wants are loud, and stand in no need of interpretation; others are unobtrusive and scarcely make their existence known, until the proper objects are set before them. In this respect, learning lies under great disadvantages at first. Her external aspect suggests to the young mind nothing that it feels the need of. Those letters, and syllables, and figures, and signs, which form her language, have no promise of pleasure in them to the eye of the child. A vague craving to know actuates some minds more than others; but to all the earlier steps towards the attainment are made with much toil and scanty pleasure. Knowledge has to awaken for herself those demands which she is prepared to meet, and which, when once fairly aroused, become the most insatiable in our nature, and of all earthly sources the most productive of delight, and that of the purest and most elevated character. Though the path of the scholar ultimately leads him through scenery broader, grander and more beautiful than any that he could elsewhere enjoy, the first part of it is narrow, thorny, and unpromising. It is this condition of his pupil's mind, that gives the first tinge of characteristic colouring to the schoolmaster's profession.

Many have been the attempts to do away with this initiatory labour, or to abridge it. Failure has arisen, generally, as might have been anticipated, from misapprehending the sources of interest in learning. It is common to believe that only something showy, pictorial, or narrative, can enlist the childish liking; and, accordingly by some the alphabet is put aside, and the pupil set to learning words directly, as containing more meaning, and the error is perhaps not discovered until months of labour reveal the fact, that a task has been undertaken

hardly less than that of mastering the Chinese. Similar defeat must always attend any attempt to overleap the elementary parts of learning, with the view of coming directly upon the pleasures of the more advanced. It is like seeking fruit where no blossoms have been permitted to grow. Such a method can never attain the end at which it aims. The pleasure contemplated is never found. It remains locked up, and the key has been thrown away.

The error proceeds from a mistaken notion of what is interesting. No matter how great or valuable the subject may be, it is not a blind groping after it that will give intellectual pleasure; but the exercise of the understanding performed clearly and distinctly is, in itself, naturally connected with a pure and elevated delight. Let each step of learning be taken firmly, each particular mastered to the full as you advance, and pleasure, by the order of God, will follow it all the way. Poetry and romance have their attractions; but it is not upon them that we have to rely for interesting a beginner in learning. The delight attendant upon knowing, will never follow anything but clear conceptions of what is to be known. To fully master his lesson, and feel that he understands and can recite it without a mistake, and answer questions about it promptly, will do more to interest a child in his studies, than all the external attractions you may attempt to throw around them. Whoever has looked upon the young scholar, and beheld his eye brighten as truth dawned upon him, until his whole countenance beamed with joy from the completeness of apprehension, will never think of seeking any other attractions for knowledge than her own. The Creator has provided sufficiently well for the reward of intellectual effort in the order of its right performance. Like many other difficulties, those which meet us in the beginning of our studies, are most successfully encountered by facing them bravely.

To awaken the demand for knowledge in the young mind, and furnish the means and methods of supplying it, define the proper place of the school in the series of education. It is not so much the business of the school to communicate science as to effect the proper disposition of mind towards it, and teach the means of acquiring it. Letters of the alphabet, numerical

figures and algebraical symbols, are the marks whereby language is made visible. Facility in reading and writing them amounts only to the means of intelligent intercourse with other minds. Grammar is only the laws of common speech, and the rules of arithmetic and algebra only teach how to use those instruments of thought. So, of the principles of music, and of all other studies that belong to the proper school. They are but the tools which science uses. We employ them as the means of getting at knowledge, which otherwise would be entirely beyond our reach. At the same time, their structure is scientific, their study has to be pursued in a manner which prepares the mind to grapple with science, and their attainment is rewarded by pleasure of the kind which pertains to science. It is, therefore, of fundamental importance that the school confine itself to its own proper work, and do it well. For what it leaves undone, no other part of the educational process can ever supply; and consisting, as it does, of the very language of knowledge, without a complete mastery thereof, nothing else can ever be mastered.

That the method of instruction of the school is different from that of the college, or more advanced seminaries, is due to the lack of discipline, and of demand for knowledge in the mind, which has not yet tasted its pleasures, and cannot apprehend its benefits. Happily for the teacher, who really takes an intelligent interest in his profession, the best way of overcoming the difficulties herein presented, is also that which leads most directly to success in the other part of his task, which consists in preparing the pupil for further attainment. In teaching the elements of learning, little good will be effected unless certain intellectual features are developed for the proper use of them. And the latter, being the end and aim, must also give true direction to the former.

A primary and ever present purpose with the effective teacher is to induce in his pupil clearness of thinking. Habits of contentment with dim perceptions, are of serious intellectual injury; and, if acquired in youth, are seldom laid aside in maturer years, and never without greater difficulty than would have attended the avoiding of them at first. Such has been the defectiveness of early instruction in most of our schools until

recently, that multitudes among us really never knew what it is to understand clearly an idea obtained from science, and never had any other emotion connected with science than that of an irksome, embarrassed, impotent groping after an argument, the conclusion of which, after all, has to be taken more than half upon trust. When we meet, as we often do, with advanced students prepared after this fashion, we are not surprised that they take no interest in study. It would be a miracle if they did. Unless a person knows what he is about, and feels distinctly what he wants, how can he be expected to pursue it with alacrity? And when, in the business of life, men find themselves called upon by their position in society, or otherwise prompted to attempt the expression of thought, that so many fail to present clear and comprehensible ideas, is due to the fact that few have been taught to think clearly of even the rudiments of thought or expression. Most men are aware of entertaining sentiments which they do not know how to express, and which, when they try to fully realize within their own spirits, elude their grasp, moulder into dust, vanish away, like a ghost at dawn. Their ideas may be said to exist in the nebulous state, have not yet been condensed, separated and rounded into distinct globes, or a telescope has not been applied to them of sufficient power to present them in their actual and separate individuality. No wonder that their expression should be equally nebulous.

Another and a kindred object of a good teacher is precision of thought, which, although indispensable to clearness, is not identical therewith. To know a truth or fact precisely, is not only to apprehend it intelligently, but also to perceive just what it amounts to in itself, and how all its elements stand related to each other, and what its boundaries are, so that you can pick it up out of the mass of other knowledge, and hold it before you as a complete, distinct, and practicable entity. A lesson learned precisely, the pupil will not only recite well by giving intelligent answers, but he will be able to render an account of it from beginning to end, in language of his own, explaining its internal arrangement and distinctions, and stating the reasons why they are made.

Again, there is a certain timidity in some minds, whereby

they shrink from laying claim to knowledge firmly. This arises, in the main, from a lack of clearness and precision in thinking, but also, in some cases, from constitutional modesty or self-distrust. Such minds need the encouragement of perfect familiarity with the subjects of their knowledge, and especially to be fortified by a thorough grounding in elementary principles, until assured of the reliability of them. Others are too self-confident, and grasp boldly but erroneously whatever is set before them. Certainty, in the case of these, has to be secured by repressing the hasty apprehension, and detaining it upon particulars; not by discouraging, but by directing it to minute observation, and the habit of orderly attention to one particular after another, throughout the subject, before attempting to comprehend the whole.

Knowledge, in order to be practical, must be held with a feeling of certainty, arising from familiarity with clear and precise conceptions—a certainty, which is just as modest as the humblest timidity, and yet firmer than the boldest self-confidence. It is a moral posture in relation to knowledge, to which the bold must be restrained, and the timid lifted up. No step in the progress of learning should be left until perfectly familiar to the pupil's mind. It is true, that there are many things which we can never know with certainty, but these do not belong to the elements of education.

In passing also from one step to another, there is need of a right and firm understanding of the relation between them, or of what the one has to do with the other. Without this, even clear and precise conceptions, held with the most intelligent certainty would amount to only a heterogeneous mass of separate notions. In order to effect their proper end, they must be built up in their own places into one structure. A true discrimination of them, as fit for their own places, and for no other, is an indispensable part of education from beginning to end. We do not know that any mark more certainly distinguishes the well educated from the uneducated, than the habit of discriminating. Even the truths and facts, which the latter possess, jostle and elbow each other in their minds, in a very refractory way, and often get mingled together in utter confusion. Truth and error are of difficult distinction to such per-

sons, and seem to hold, in common, a broad border of debatable land, on which all measurements go for nothing. The language they employ is like a pendulum, which cannot move without flying from one extreme to another. They cannot talk on any subject without uttering falsehoods, which they do not intend as false, and making misrepresentations and perversions of truth, which they are themselves not aware of, and seldom tell a story perfectly correct, as they heard it, or as the facts occurred under their own eyes, not so much from any purpose to falsify, as from that lack of discrimination, whereby, in respect to a great many subjects, they actually cannot tell one thing from another. They may not roundly assert an untruth consciously, but they will use large numbers in the most promiscuous manner, the positives and superlatives of adjectives, without the least distinction, and paint their stories in the colours of their own feelings with the utmost recklessness.

The injury done to society by this indiscriminate habit of thinking and speaking is beyond calculation. It lies at the beginning of certainly the larger number of quarrels, and alienations of friends, is the principal source of error in doctrine, and the fog under cover of which temptation most frequently succeeds in obtaining entrance to the human heart. A most important part of education is that of learning to discriminate, and rightly to apprehend the relations of one thing to another, and how one thing differs from another.

It also belongs to the school to drill the pupil to promptness in the performance of his exercises. In lives so short as ours, time is an article of the highest value, and it is important that whatever the man is designed to do, his education should enable him to do with the utmost expedition. Yet this must not conflict with accuracy and perfect thoroughness: in fact, if rightly understood, it will not; for however slow it may seem at first, the thorough method is the most economical of time in the long run. Clear understanding of the lesson, of precisely what it amounts to, and of its relation to the whole bygone course, and certainty in regard to the command of that knowledge is the only means of securing rapidity in its application. Besides, there is a higher discipline, in prompt and rapid mental action, when also clear and discriminate. Thought is

quickened to more vigorous life by its own activity, and carries its purpose with a greater cogency. Like the ignited match upon the arrow, it kindles as it flies. Slow action may be sure to reach its aim; but the effect is comparatively languid. A most valuable element of power evaporates in delay. Moreover, the mind should be accustomed to think towards a set purpose. The object of each lesson and its bearing should be kept in view, so that, when the conclusion is reached, it may be fully recognized as such. Next to apprehending rightly and using expertly the materials of knowledge, is the addressing of all with a true aim to the proper end, to know when you have reached and to stop there.

In the habit of thinking clearly, precisely, discriminatingly, and rapidly, with a firm grasp, and to an aim, we have the proper disposition of mind for the attainment and use of knowledge, equipped with which the student is prepared to enter upon the pursuit of more advanced studies, to a similar culture of his nobler faculties.

We are aware that some profess to see in all this, an unnatural maturing of the intellect dangerous to its sanity. There is, undoubtedly, danger to be apprehended from overtasking; and this every prudent teacher will be most careful to avoid, and that the more, because he must perceive that his ends cannot be reached by overtasking, but by judiciously graduating the exercises to the measure of his pupil's ability, and never adding one, until the preceding is so mastered as to seem perfectly easy. Cases of mental injury from overtasking are more likely to occur under irregular and defective teaching, or in private study from pursuit of some one favourite subject, where without sufficient help difficulties have been attacked, for which the student has been inadequately prepared, and an amount attempted, which exceeded his power to appropriate. In themselves considered, clearness and promptitude of thinking, instead of being injurious, are most conducive to mental health —are, in fact, the most essential elements thereof. The injury is more likely to be done, as not unfrequently it is done, by cramming into the mind what it has neither the time nor ability to digest, producing thereby an intellectual dyspepsia, which attends it throughout life.

Others, again, are afraid of impairing the imagination by such habits of accuracy. We might reply that it would be no common good to mankind, did education succeed in extinguishing that common error which assigns to the imagination nothing but fogs and falsehood. We would ask those, who, as advocates of poetry and eloquence, claim a wide margin of ignorance, which are the most attractive, or furnish most aliment to imagination, the objects presented by a lantern in a cloudy night, or those of a summer day—a poem that paints beautiful scenes with such vividness that the reader feels as if he had lived among them, or one which gives only now and then a glimpse of meaning? A strange notion to have obtained such popularity, that the imagination, in order to act well, must act blindly, inasmuch as, in reality, there is no faculty of the human mind which for its proper exercise stands in need of clearer vision. Taking our examples, as is just, from cases of its fullest development, we shall find Homer, Shakspeare, Cervantes, Scott, Bunyan, and every other master in that realm of thought, to have been clear in their conceptions even to minuteness. Their graphic effects are in a high degree due to their accuracy in details: nor can any reader realize all their power, who fails to follow them with a lucid intelligence. The poetic imagination may design its fabrics in air; but they must be built of the solid materials of human knowledge. And then it must not be forgotten that a far commoner use of the faculty is that whereby we apprehend the reality of history, and of any subject of conversation beyond a present fact, in none of which shall we find its action facilitated by lack of understanding. By not knowing you may suppose that there is a good where there is no good, or beauty where there is no beauty, or danger or deformity where there is none, but the conception of things good and beautiful, and the proper pleasure therefrom, can never be obtained by that means, nor by any other means than a clear understanding of them. The only way to enrich the imagination, and enlarge the pleasures to be derived therefrom, is to store the mind with well ordered and distinctly comprehended truth. Imagination may be impaired by neglect—by failing to employ it upon the material thus furnished, as some persons squander all their lives in buying books, and never take

time to read them; but it would be no less ridiculous, in that case, to say that the man's ignorance was due to his having books, than to say that the unimaginative are made such by their intellectual stores. On the other hand, how often is the genial and buoyant imagination checked in its flight, and narrowed of the range it longs for, by want of sufficient knowledge? Truths and facts fully comprehended and ready at command, are the wings of the poet's fancy. They are the sunbeams of his spirit land, and if they dispel the ghosts and goblins of the night, they fill his song with the beautiful imagery of the morning.

The objects of education are, however, less frequently matter of debate than are the methods of obtaining them. On the latter point a great diversity of opinions has prevailed. Some teachers, it is true, have contrived to get along without much concern about the subject, but those who have aimed at excellence in the profession, have found themselves called upon to deal with a serious difficulty therein. Old fashioned pædagogues relied entirely upon the memory, and were satisfied if their pupils could repeat their lessons well by rote. School-books were prepared with a view to this method, and even the rules of grammar were put into verse to facilitate the process. As far as practicable, reason was ignored, and the only stay and encouragement of the flagging memory was the birch. What causes led to the adoption of this method it may be impossible, and of no importance, now to ascertain, but our forefathers carried it to such an extreme that no special acumen was needed to detect its absurdity. To discover a remedy, however, was found to be more difficult. The first attempts were errors of the same kind made in a different way. Memory was to be relieved of a great part of its work, not by calling in the aid of any other mental faculty, but by external helps, such as keys to arithmetics, and Latin school-books with the English interlined. A brief experience proved that this was a worse method than that which it professed to mend. For a time, the pupil seemed to make rapid progress; but by and by broke down entirely. The memory, thus taken by the shoulders and lifted bodily over all its first difficulties, became too feeble to encounter any; by such delicate treatment, and the habit of walking with

crutches, its limbs were paralyzed, and it became a cripple for life. The consequence was that memory lost all its former reputation. Stories of its feats in other days began to seem apocryphal: and the next step was to discard it altogether. The age of reason had risen upon us, and everything must now be addressed to the understanding. The school-room was invaded by philosophies, and not the knowledge of things, but reasons for them, were to be exacted of the opening mind. Arguments were to be framed before the pupil had possession of the material to argue with. The superficiality of such reasoning may have escaped the detection of those who introduced it, but could not long impose upon the world. If the previous method was like walking upon crutches, this was not walking at all, but a very feeble attempt at flying. Infant philosophers, it is to be hoped, have had their day.

At length, we practically admit what it is strange that men should ever have overlooked, that children are not mere memories, with material attachments to be whipped; nor native logicians, with capacities for reasoning without any *data;* but that they are human beings, with souls of the average breadth, comprehending the faculties of memory, reason, sensation, and emotion, which in order to be rightly educated must be educated all together; that they are also moral, as well as intellectual beings, and that they have bodies, upon the health of which the progress of the whole to a great degree depends. We also recognize the propriety of treating children as children, with instructions and methods suited to their age. It is as important that the child should be a child, and be educated as a child, as that the education of youth should be manly. Childhood is an important part of human existence, which it is not well for maturer life to have missed. To be treated as a man in one's childhood has a painfully hardening effect upon later years. The child should be respected, but treated as a child, his soul filled with the love and gentleness and beautiful simplicity which belong to his age. Our methods of instruction ought not to be such as to harden or deface those lovely features; but rather to develope them in truth and symmetry towards their own proper maturity, whereby they merge into those of youth.

A just method of instruction must be one, which in attaining to the primary and peculiar objects of the school, will also discipline, by judicious exercise, all the native powers, in proportion to their natural growth. It will, accordingly, be different at different periods of the course. With the younger classes the oral method, whereby the teacher explains the lesson and guides in the way whereby it is to be learned, is really the only practicable one. And those little lectures on A. B. C., &c., may be made interesting to the little student to a degree, which persons, who have not made honest trial of the pleasures attendant upon conscious attainment, would scarcely believe. The further advanced pupil, who is now able to read with fluency, should be required to prepare his lessons from the printed page with as little help as possible. He must now learn how to acquire knowledge from books. Again, at a stage of much higher progress, we return to the oral method, when the pupil has got beyond the limits and leading strings of text books, and takes up independent trains of investigation, and needs teachers only to guide him to the proper sources of information, and to help him to amass and classify. Of these three only the former two properly belong to the school. It seems an easy thing to listen to a scientific lecture, but actually is the most difficult effort required of a student, if not properly prepared therefor; nor can a class be prepared for it otherwise than by years of close attention to clear, discriminating and rapid thinking. It is the proper method of conducting the matured studies of well educated men. The familiar oral explanation, the text book and the recitation are the methods of the school.

In the earlier stages, imitation and memory are the most valuable powers towards acquiring; the reason ought to be called in by little and little, in coöperation therewith, and its task enlarged as its capacity expands. Reason is the last of the human powers to come to maturity, its youth is long, and its growth, under the most favorable circumstances, slow.

Both the instruction and the recitation should be conducted with writing. If a boy is made to write the word, which he spells, while spelling it, he will acquire both a clearer conception of the word, and greater facility in the use of it. So, if

he delineates upon the blackboard any material object, which he describes, he will both describe it better, and have clearer thoughts about it, as well as learn a very valuable use of his pencil. The teacher, also, will greatly elucidate his explanations by making them in a similar manner accessible to the eye. To secure readiness and correctness of execution at the blackboard is an object for which no pains should be spared, for of all material helps in education the most valuable is the blackboard.

Except in the single exercise of reading, all recitations ought to be conducted without book, and as much as possible without the words of the text book. The student should be required to give a synopsis of the lesson, and then to fill it in with all that the lesson contains, together with explanations, as far as his previous knowledge enables him. Thus judgment and memory will be developed and fortified symmetrically. Memory which is not trained in the harness of reason, can hardly be said to be of any use to a practical man. An orderly and rational arrangement of subjects, and a complete acquaintance with their nature, will secure a distinct and orderly recollection of them. And as that orderly classification and thorough knowledge of its proper topics is the work of education, so a right education will train the memory by the very method which it adopts for the understanding. The feats which memory may thus be enabled to perform, are not only astonishing to those who have not followed the process, but most valuable in any sphere of intellectual labour, inasmuch as they all play into the hands of reason.

The old-fashioned forcible way of learning by rote may have answered the purpose of strengthening the memory, but training it was out of the question. Mnemonics are a clumsy machinery. The memory stands in no need of them. It will work best if trained, as education should train it, to coöperate with reason. A systematic recollection of things in their proper places, and of the treatment of a subject according to the ramification of its subdivisions, is the only kind of memory that is of any use to a man of business or learning.

Another important element is that of frequent recitation without questions. In much of the work, questioning is indis-

pensable; but there is a habit of dependence engendered by it, the pupil leaning for help upon the question of his teacher. He needs to be occasionally thrown off from such support, and made to rely entirely upon himself, by being called upon to begin and go through his recitation without a word from the teacher. And this will be the better done if the attention of the whole class is addressed to what is going on, and they are called upon to offer their corrections. Not even the slightest mistake should be passed over or covered up. It is a valuable exercise of observation for the class to make all such corrections themselves. And habits of observation, and how to observe correctly, are no common attainments. Many who cannot plead a natural defect of sight, actually never see one tithe of what they look at. The world is full of secrets, open to everybody, but which not one in a thousand knows. Where attention is not intelligently directed, the information of the senses is fleeting and vain. It is no unimportant part of education to train its pupils to habits of quick and accurate observation. In this diversified and beautiful world, what a superior wealth of enjoyment is spread around the well-trained eye and ear, in the service of a spirit sensitive to their information!

Again, the order of exercises and punctuality in the performance of them ought to be as nearly perfect as possible. It is inconceivable how much of life and of human energy is wasted by lack of order and punctuality. Numbers of persons spend a large portion of every day in getting ready for their business things that ought to be always ready. From want of order in disposing their books or papers or tools, they never know where to find them when wanted, and, from lack of punctuality in their habits, suffer hour after hour to be lost in nothings, and by neglecting the right moment of appointments, squander the time of others as well as their own. These unfortunate habits are due chiefly to defects of early training. For the mind once accustomed to regular and punctual action will not readily forego its facilities and pleasures. A painful compulsion, it is true, may by disagreeable associations defeat those ends; but for that we must rely upon the kindly manner and prudence of the teacher.

It is desirable that all who have charge of the instruction of

youth should possess an affectionate spirit towards them, and habitually show them a serene and pleasant countenance. The restraints of the school-room should be felt to spring from a just and impartial law, and not from the wrath or severity of the teacher, to whose complete success it is indispensable to win the confidence and affection of his pupil. In the face of that teacher who always meets his class with cheerfulness and looks of love, there is a moral education which is beyond all estimate. As a general thing, the classes in our public schools are too large for this purpose. A class of forty or fifty repels the teacher to a distance from each one of them, and gives to the exercises the character of a cold mechanical routine. The teacher who has a heart to his profession, will be of incomparably more value to the world in a little group, who can all feel as if they had each a distinct interest in his care and affection.

A very large and valuable part of primary education is acquired not through formal instruction, but by sympathetic imitation. Use of language, manner, moral tone, and habits of various kinds are learned more by force of some attractive example than in any other way. And most of all should the teacher aim to be attractive to his pupils to that end. Moreover, it is chiefly through this means that the moral training of the school is effected. Next to that of the parent, and, in some respects, beyond it, is the schoolmaster's influence for good or evil. Children, who love a good teacher, almost invariably do well morally, besides doing their best in their studies. And for that love the teacher is himself, to a great degree, responsible; nay, in as far as concerns the little children, we should say entirely so. For any good man may win the affection of a child who will make it his care so to do. A scrupulous rectitude of conduct will be rendered lovely in the eyes of his pupils by such kindly associations with himself. On the other hand, a hard and repulsive countenance and manner will render every lesson irksome, while they produce the feelings they represent in the young mind. An ill-tempered teacher will most certainly make an ill-behaved class. He may compel them to prepare their lessons; but the severity which he has to apply in order to do so, will go far to drive all love of study from their souls. The task

will be done like work-house labour, to be entirely laid aside when the day of release comes. The work of the teacher is not only to train the mind to right thinking, and to communicate knowledge, but still more to inspire a love for it, which shall act as a main-spring wound up to run through life.

We entertain no such ideas of the innocence of childhood and youth as to believe that all punishments can be dispensed with, but they should never come from outbursts of temper, and never be inflicted but for moral delinquencies, which gentler treatment has failed to correct. Knowledge ought never to be associated with pain or disgrace, nor its acquisition imposed as a penalty. Its proper attendant, by the decree of God, is pleasure, and we have no right to interfere with that natural sequence, nor can we, without incurring consequences of evil.

We need not, in this place, enlarge upon the benefits accruing to society from the promotion of well conducted schools, nor go to work to demonstrate that the state needs educated men for her offices, that the learned professions are indispensable to our social existence, that the church demands instruction for her members, nor that without education no people ever was or ever could be civilized; but we deem it highly probable that there may still be many among us who have little conception of the difficulty of the schoolmaster's profession, and of the importance of sustaining liberally, in a moral as well as a pecuniary sense, the persons who prove themselves competent to the task. No investment of money is so profitable to the neighbourhood as the support of good schools and good schoolmasters. A community in which children are brought up in ignorance is invariably a nursery of crime, where no parent has any reason to expect that his own will not belong to the criminals. The school is the proper auxiliary of the church, and its work is the only sure preventive of crime. It is, indeed, an instructive lesson to read history, and mark how civilization and public virtue have waxed or waned according to the care and prudence expended upon schools.

Many elements go to form civilization, and men will differ as to their relative importance; but one thing is undeniable, that without education it never existed anywhere in any shape.

Exclusion of that one element, for one generation, would reduce the most refined people on the face of the earth to barbarism. Suppose that all over the United States, from this date, we should have no more teaching done for thirty years, it would be easier to foretell our degradation than to conceive of the degree of it. The world has seen only too many examples of such a process, not adopted so suddenly, but demonstrating with unmistakable certainty the nature of the causes, and their effects.

With such a work before them, and such a power for good or evil committed to their hands, it becomes solemnly obligatory upon teachers to spare no pains in properly equipping themselves for their task. It is one which requires no common amount of self-culture. Many get along in it lazily, and even ignorantly, to the disgrace of the profession, and irreparable injury of their pupils; but the man who entertains right ideas of his duty, and a conscientious purpose to discharge it faithfully, will find continual effort needed to maintain and extend his own qualifications.

In the first place, the branches he has undertaken to teach require a systematic attention. His mind must be open to every improvement or discovery which goes to expand his ideas on the subject, or to furnish him the means of improving and interesting his class. Whoever would teach any branch of knowledge well, must know much more than he needs to communicate. There is a feeling of barrenness suggested by the instructions of a teacher, who confines his own attainments to the lessons of the school. A man's knowledge causes his face to shine, and it throws a wonderful light into his language, filling it with a meaning, which gives interest to all it touches.

He has also to guard against the chilling and narrowing effects of routine upon his habits, dragging him down to pedantry, and thereby shutting him in from all those measures for improvement, in which he ought to lead, as well as from sympathy with those minds whose confidence he needs to secure. His aim should be to master everything, which is accessible, pertaining to his department, and to lubricate the action of professional attainment with a large infusion of general information.

He needs to keep up acquaintance with the living world. An author, or mere student of science, who has a view to only abstract conclusions, or addresses only the average public, may afford to shut himself up in his cell, and act the hermit; but the teacher, who has to do with the living present, and must shape his instructions to the individual mind, ought to know the particular colour of the age and community in which, and for which, he labours.

A teacher ought, also, to cultivate within himself a pure and elevated moral tranquillity. Nothing goes so far to subdue and regulate the disorderly spirits of a class as the serene demeanor of the teacher, always master of himself, unembarrassed as to his method, and unruffled in temper. Such an one governs his class without seeming to do so. There is a magic in the calm, firm, but kindly eye, that goes to the heart of the scholar, and makes him feel that disorder would be a shameful discredit to himself.

And, finally, no teacher can meet the full demands of his profession, until he has learned of the great Teacher of Nazareth. There are qualifications indispensable to complete success, which can be acquired at no other hand. Until he has learned to regard his pupils as immortal beings, and to earnestly desire their salvation, and habitually pray for it, he has not given his labours for them that elevated position which is due. The highest of all teaching is that which makes secular learning a schoolmaster to bring the pupil to Christ.

It must be obvious that such a style of education can never be made popular without a corresponding thoroughness in the preparation of teachers for the common schools, and that such preparation can be given only in institutions expressly for the purpose. The college cannot answer such a purpose. It confers that intellectual discipline and information, which is the common basis of all liberal culture; but cannot turn aside to drill men for particular occupations. That latter belongs to the university, which is properly an aggregate of professional seminaries. And the measure now advocated is the addition to that assembly of a new member, which shall stand to the busi-

ness of teaching in such a relation, as the others to their respective professions.

Short as is the history of normal schools, it has furnished abundant evidence of their efficiency, and encouragement to further support. They were preceded by the establishment in some places of elementary institutions, organized after the manner in which it was thought a school should be. In reference to these, the word *normal* was used in the sense of *a model* or *pattern*. They corresponded, however, not so much to the normal as to the model schools of later times. Of this class were those of Neander, at Ilefeld, in Germany, founded as far back as 1570, and of the Abbe de Lasalle, at Rheims, in France, in 1681. "These establishments, with numerous others of a similar character, successively established prior to the beginning of the eighteenth century, were not simply schools for the education of children, but were so conducted as to test and exemplify principles and methods of instruction, which were perpetuated and disseminated by means of books, in which they were embodied, or of pupils and disciples who transplanted them to other places. These schools served as a kind of forerunner to prepare the way for the more efficient and perfect institutions of the same designation at a later day."

Normal is now applied to schools in which young men and women, who have passed through an elementary or even liberal course of study, are "preparing to be teachers, by making additional attainments, and acquiring a knowledge of the principles of education as a science, and its methods as an art." The earliest attempt of this kind was made at Halle about one hundred and fifty years ago. In 1794, the National Assembly of France established, at Rheims, a seminary for the preparation of professors for colleges and higher academies. But the first really normal school for training elementary teachers, in France, was not organized until 1810. Five or six more arose after the Restoration. Their benefits soon became so apparent, and recommended them so highly, that from 1830 to 1832, they were greatly improved, and no less than thirty new ones added to the number. In 1849, there were ninety-three such schools in France, and ten thousand five hundred and forty-three of their graduates actu-

ally employed in the primary schools. "Now, each department of the empire is obliged either alone, or in conjunction with other departments, to support one normal school for the education of its schoolmasters."

In England, normal schools were first organized about the year 1805. There also they have given such satisfaction that their number has increased to more than forty in the United Kingdom. Elsewhere in Europe, their adoption has been equally satisfactory, and, though the period of their history is short, it has already ceased to be an experiment.

We quote the language of the Report of the New Jersey Normal School, for 1855: "There is scarcely a government, either great or small, among the dynasties of Europe, that does not recognize this class of institutions as an indispensable part of its educational machinery." "Prussia, in 1846, had in active and successful operation forty-six normal schools, including five for female teachers. In the forty-one schools for males, there were, at the above date, over twenty-five hundred pupil-teachers." "The Electorate of Hesse Cassel, with a population of seven hundred and fifty thousand inhabitants, has three seminaries for teachers. The course of instruction in them embraces three years. The Duchy of Nassau, with a population of four hundred and twenty thousand, supports one normal school, which, in 1846, had one hundred and fifty-four pupils. The course of study and practice continues five years, four of which are devoted to study, including a thorough review of the branches pursued in the elementary schools, and the acquisition of such others as facilitate the illustration and teaching of the former. The remaining year is devoted exclusively to the principles of education and the art of teaching.

"Hanover, with a population of one million seven hundred and ninety thousand, supports seven normal schools. The course of study extends through three years. In Bavaria there are nine in operation, with nearly seven hundred pupils. The oldest is at Bamburg, and was founded in 1777, as a model school of the old type. It was raised to a seminary, composed of pupil-teachers, in 1791. In many of the normal seminaries of the German States, in addition to the liberal course of studies

before alluded to, vocal, as well as instrumental music, is cultivated to the highest degree. Their graduates are proficients in the use of the violin, the pianoforte, and the organ, and have thus made the Germans proverbially a nation of musicians.

"Numerous other examples of the establishment and support of these training-schools might be adduced, but this is not necessary. The more important cases have been enumerated to an extent sufficient to demonstrate the strong hold which they have secured upon the governments and the people of the old world. That the elementary schools of those countries have attained to an extraordinary degree of efficiency and perfection is undeniable: that this efficiency and perfection are mainly due to the operation of the normal schools is equally true."

"The Prussians," remarks Mr. Kay, an intelligent English writer on education, "would ridicule the idea of confiding the education of their children to uneducated masters and mistresses, as in too many of our schools in this country. They cannot conceive the case of a parent who would be willing to commit his child to the care of a person who had not been educated most carefully and religiously in that most difficult of all arts, the art of teaching. They think that a teacher must either improve and elevate the minds of his pupils, or else injure and debase them. They believe that there is no such thing as coming into daily contact with a child, without doing him either good or harm. The Prussians know that the minds of the young are never stationary, but always in progress; and that this progress is always a moral or an immoral one, either backward or forward; and hence the extraordinary expenditure the country is bearing, and the extraordinary pains it is taking to support and improve its training schools for teachers." A maxim prevails among them, that whatever you would have appear in a nation's life, you must put into its schools; which, practically applied, if it enables them to turn all the force of a most elaborate educational system to the support of a despotic monarchy, may with greater propriety and better effect be addressed by us, through similar means, to the maintenance of a government which depends upon, and derives all its excellence from popular morality and intelligence.

The normal schools of the United States comprehend, 1st. The model, or pattern school of earlier times; 2d. The professional characteristics of the European establishments of the present day, as far as circumstances will allow; and 3d. The academical features of the ordinary school. That is to say, the normal schools of this country are compelled by reason of the deficient character of too many of the elementary and other schools to assume the work of the latter. They are compelled to exhaust much of their strength in imparting a knowledge even of the lower elementary studies. In the Prussian normal schools a high standard of literary qualifications is required of a candidate as a condition of admission to them. Nor is this all. There are preparatory schools, in which not only are the requisite amount and quality of scholarship imparted to the candidate, but in which also his peculiar fitness and adaptation to the calling of a teacher are thoroughly tested, before he can become a candidate for the normal seminary. This enables the latter to give a much stronger professional cast to their systems of training, and to dwell more extensively upon the science of education and the art of teaching, which constitute their true field of labour.

The disadvantages under which American normal schools now labour will, however, gradually disappear. They will themselves correct the evil by elevating the standard of instruction in the lower schools. They are rapidly multiplying, and are introducing improved models of teaching in the public schools, through the graduates, who become the teachers in them. And thus the public schools will reciprocate by sending to the normal school candidates of higher attainments and more elevated aims.

The first normal school for the training of teachers, in this country, was opened at Lexington, Massachusetts, on the 3d of July, 1839. A second was opened at Barre, on the 4th of September of the same year. Massachusetts, ever alive to the paramount interests of education, now supports four of these institutions, in which there are at the present time about three hundred and fifty pupils qualifying for the responsible office of teachers in her common schools. The State appropriates the sum of seventeen thousand dollars annually for their support,

four thousand of which are devoted to the assistance of such pupils as are unable to bear the expenses of their own education. In addition to the above amount, these schools receive the income of a fund of ten thousand dollars, placed at the disposal of the Board of Education for that purpose by a citizen of Boston, and also five hundred dollars a year, being the income of another fund from a private source."

This example of Massachusetts has been followed by several other States. New York commenced in May, 1844. In ten years her normal school had instructed more than two thousand two hundred pupils. The total number of graduates for the same period "was seven hundred and eighty, of which three hundred and ninety-one were females, and three hundred and eighty-nine males." "The demand for its graduates, as teachers in the common schools of the State, has been so great for years, that it could not be supplied."

"The State of Connecticut has a normal school in a very flourishing condition at New Britain. It was opened in May, 1850, and in 1856, contained one hundred and eighty-one pupils."

Rhode Island provides for the special training of her teachers by the endowment of a normal department in Brown University, which was opened in October, 1852. It is represented as in a highly prosperous condition. The State normal school of Michigan was opened in March, 1853. Last year it had educated about six hundred pupils, and had two hundred in attendance. Wisconsin and Iowa have followed the example of Rhode Island, in connecting their normal seminaries with their universities. A similar course has been adopted by Kentucky in the act of the legislature, "to reorganize Transylvania University, and to establish a school for teachers." The institution was opened on the first of September last. Provision is made for the instruction of one hundred and sixteen pupils; and as early as the month of November there were more than eighty in attendance.

In several of the large cities of the Union, as New York, Boston and Philadelphia, normal schools have been established by the municipal authorities, and at the municipal expense.

In British North America the cause has made similarly rapid and gratifying progress. The State normal school of New Jer-

sey was established by act of the legislature, February 9th, 1855, and opened on the first of October of the same year, under the most favourable auspices. So far the success of the enterprise is all that its most zealous advocates could have anticipated, while it seems steadily to advance in the confidence and interest of the people.

It is not our intention to write a history of this great educational movement; but merely by a few specimens to indicate its bearing and progress, and the nature of that revolution which it is calculated, and apparently destined to effect.

The notion has too long prevailed among us that mere communication of knowledge is itself a sufficient education, no matter by whom made, nor in what way, nor with what associations. Under the habits of our forefathers, who, crude as many of their ideas on the subject were, never conceived of education but as connected with religion, though it perpetuated bad method and defective intellectual culture, it could not go so far to the danger of morals; but in an age when, if not atheism, a secularizing spirit is seeking every avenue to the minds of the young, approaching their passions and elaborately endeavouring to recommend itself to their reason, it becomes us to look closely after the moral direction, which their instruction takes. The axiom, that knowledge is power, has been taken in a meaning far other than its author designed, or the nature of things justifies. Power is only an instrument. Everything depends on how it is applied. The greater the power the more dangerous it is, in unprincipled hands; and knowledge without goodness is like gunpowder in the hands of a madman. The intellect may be disciplined to the highest degree, and furnished with the largest stores of information, only to become an agent of the greater mischief. Virtue does not spring as the necessary consequence of knowledge: nothing depends so completely upon express instruction. True virtue is the outgrowth of a pious heart alone, and that is what no learning ever conferred. Experience in the world may give some degree of mental training, and some important knowledge, but the world and all its experience never yet gave piety. That can come only as the result of instructions appointed thereto.

It suits the purpose of the infidel and profligate to stop the

progress of instruction within the bounds of secularity, and to exclude from it everything tending to lead the spirit up to God; and there are feeble Christians, who fall in with that purpose under a mistaken notion of liberality. It is a proper time, in the beginning of this great educational reform, to examine this aspect of the subject, and to treat it honestly and fully, without fear or favour. Liberality has been adopted by the enemies of the gospel as a plausible term with which to cover ungodliness, infidelity and licentiousness, and by the use of it and similar words they seek to intimidate Christians into a resignation of their creed and consistency of conduct. And we regret to say that there are multitudes of good people so far affected by this infidel cant and hypocrisy, and so terribly afraid of being thought narrow minded, that they never dare to assert for religion its proper place.

If it is true that what you would have to appear in the life of a nation, you must put into their schools, and if, as is admitted, the schoolmaster makes the school, then the most desirable elements of our civilization must be inculcated in our seminaries for teachers. And, if the gospel is, what history has long declared it to be, the spirit of order, harmony and good government in the state, of peace and love in society, and of true wisdom and abiding happiness in the individual soul, and if these are the great ends professedly aimed at, in any national system of education, it must be obvious that of all qualifications of a teacher, the most valuable is a genuine and enlightened piety.