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ON EDUCATION AND EDUCATORS.

III.

"We seek the realization of an ideal; but of an ideal that is suited to the ordinary destitute of the conditions in which we find ourselves; one that is not to cease to aim at, and which we should all endeavor to attain, yet that we do not approach as near as possible. It is by such effort that we are to rise to whatever position we may be able to obtain, and that we are to improve our own condition and that of our fellow-men, and share with them the blessings of our existence."

The social estimation in which men are held depends partly upon the supposed dignity of their occupations, partly, and in a far higher degree, upon the opinions generally entertained respecting their fitness to perform the duties they have undertaken. So far from the mere circumstance of belonging to a noble profession securing respect for persons who are manifestly incompetent, it deserves to cover them with shame; and should incompetency be the prevailing characteristic of its members, the more elevated in its objects any profession may be, the lower does it sink in public esteem.

And this is a perfectly just punishment: the man who undertakes functions of an important kind, not merely when conscious of inability to discharge them efficiently, but even when he has the least suspicion that he has not carefully tested his capacity to do so, and made every preparation in his power, incurs a far heavier responsibility than the man who acts in a similar manner in reference to matters of comparatively trivial consequence: the consequences of the errors and omissions of the former are productive of evils of infinitely greater magnitude than those which result from the blunders committed by the latter; and it is a just principle that penalties should be proportioned to offences. Men, besides, feel both indignation and contempt towards those who have been detected in endeavouring to deceive them by an assumption of greater knowledge, or higher virtue, than they actually possess, even though no injurious effects should be traceable to it; and these feelings they manifest by the opprobrious epithets heaped upon such pretenders. He who professes to cure bodily diseases without having duly qualified himself to practise the medical art, or who does not honestly confine his promises within the limits of the knowledge and power he has been endowed with, is regarded as a quack; the man who undertakes the care of another's rights, while he is insufficiently acquainted with law, is branded as a vtrr-lienk; and the term pedagogue, which in its original signification comprehended all who were capable of instruction, has received a dyslogistic meaning, and is now appropriated to incompetent instructors of the young; and it is a fact worth noting, that there has for many years been a popular tendency to apply this term to all teachers indiscriminately: a sufficiently plain indication of the unfavourable opinion prevalent in society at large respecting our profession.

The conviction we entertain of the essential dignity and unseparable importance of the business of the teacher does not, therefore, mean induce us to claim respect and honour for all persons engaged in it, or excite astonishment in our minds at the contempt with which they are so often treated; in these phenomeon we see no more than a just retribution upon teachers. It often falls heaviest upon the very persons who ought to be altogether exempt from its operation, but who share in the general condemnation. Popular judgments are necessarily sweeping; limitations and exceptions are rare, and much patient examination to be admitted into them. One thing we confess is truly surprising in connection with this subject: it seems incredible that a class of men, very many of whom have possessed the highest mental and moral qualifications, should, during long years, be subjected to the ban of the society without making strenuous efforts to right themselves with the world. One reason for their inertiess, we have no doubt, was the fact alluded to in our last paper; namely, that some of the evils and defects, for which the profession bears the most part, been also members of another profession, which ranks perhaps the highest in any in public esteem, so that their scholastic character was concealed or protected by their clerical functions, and hence they experienced incurs a far heavier responsibility than the man the errors and omissions of the former are matters of comparatively trifling consequence; and it is a just higher virtue, than they actually possess, even to the opprobrious epithets heaped upon such pre- 

The primary object of the movement above alluded to is, to elevate the vocation of the teacher to a level, in point of rank and renun- 

A profession may be defined as a body of men professing an art not merely founded upon, but immediately growing out of, a science or system of the circumstances which constitute a profession, and the previous acquirements of the profession, are those of clergymen, barristers, attorneys, physicians, surgeons, apothecaries, medical students, country gentlemen, minor clergy, the children of the society at large respecting our profession. The intellectual faculties to a severe and length-

It will be found that these are the characters of the recognised professions in this country, with one or two apparent or slight exceptions. Thus, although men are called to the bar without undergoing examination, their exemption is more apparent than real; for, as Dr. Booth truly observes, "what more try- 

This is a growing opinion that barristers should be examined before admission, and there is little doubt that this will ere long be made a rule. Again: professional practitioners are not, after examination, subject to the control of the ruling body; but the consequences of incompetency or careless-ness on their parts are generally so speedy and so palpable, as well as popularly important, to public opinion acts upon them with extreme force, and thus supplies the want of cen-tral supervision: yet there would probably be many benefits obtained by the establishment of such a supreme authority.

Experience has sufficiently proved the utility of the system above described, both for the benefit of the members of the profession themselves; the last being uncompensated, even in an external and worldly sense, for the time, money, and labour they expend upon preliminary training, by the high degree of confidence and respect which they receive from their fellow-men, even in that estimation in which they consequently occupy. And here we may observe that one of the distinctive marks of liberal occupations, as compared with mechanical callings, is, that pecuniary rewards form only a part—often a very small part—of the compensation of those engaged in them: the value of their services cannot, in truth, be calculated in money. What sufficient payment of this kind can be made to him who is the means of preserving another's life, or who has, by his medical skill, preserved another's life, and who hath will be given for his life," yet lives are saved every day by men whose direct reward is the nearest pittance, or even entirely withheld. Society, however, takes care that in the latter sense.
marks; the general features of which, and the mode of its application being necessarily to some extent peculiar, we will now briefly explain.

By means of a Charter of Incorporation the State recognises the existence and importance of the educational body, and centre upon it the rank of a profession; appointing in the first instance its various officers and functionaries, and delegating to them all the powers necessary for the carrying out of the following measures.

1st. Provision for the due theoretical and practical education of all persons, of both sexes who may thereafter propose to become teachers.

2nd. Provision for testing the capabilities and acquirements of such persons by means of examinations on the subjects, extent, and other details of which to be determined upon by the ruling body of the profession, under the superintendence of the Senate.

3rd. Provision for granting diplomas or certificates of various kinds to those candidates who pass through the examinations with success.

4th. The prohibition, after a certain period, of the public exercise of the profession by any except those who possess the above-mentioned diplomas; and also except in those branches of education for which the diplomas were granted.

5th. The suspension or exclusion from the public discharge of his functions of any member admitted into the profession by the granting of such diplomas, in the case of gross dereliction of duty.

Our present purpose being merely to state in general terms what measures appear to us to be necessary for the elevation of our profession, we shall now, as far as within the number of the numerous points of detail involved in the above proposals, it will be our business in subsequent papers to inquire whether, for instance, the object described in the first of them would be best attained by empowering teachers to take articled pupils, by the establishment of normal schools and professors of education, or by a combination of both methods; what, again, ought to be the subjects of the examinations and consequently of what nature the preliminary education the candidates should be; in what manner, further, the fourth proposal would best be accomplished, and what are the arguments for and against it; all these, and many other equally interesting and important topics must for the present be passed by; and we name them here merely to show that we are not unaware of the scope and tendency of the measures we have suggested.

We will now mention one or two auxiliary measures, which would be necessary to give full effect to the system which we have thus rapidly sketched.

In the first place, persons engaged in any other profession should be prohibited from acting publicly as teachers. This would, to a considerable extent, be secured by the fourth proposal; but some persons, after obtaining the diplomas therein mentioned, might become members of other professions also, and they might endeavour to unite the exercise of their various callings, which, however, ought to be positively and firmly repressed. If these resolutions be allowed, it is true, there is, we believe, no legal obstacle to the conjoint discharge of their functions; but public opinion and custom effectually answer the same end in reference to them. No physician ever thinks of officiating as a clergyman; and a lawyer who should attempt to set up as a surgeon would speedily lose his clients without gaining patients. So far, society is perfectly right; the duties of every profession in such a country as this are sufficiently onerous to occupy fully the energies of those engaged in them. The principle of the division of labour which has wrought such wonderful results in mechanical occupations, is not less powerful in those of a more intellectual kind.

We wish to mention it is to the neglect of this principle in our profession that its stationary character must to a considerable extent be ascribed. It could hardly be expected that so many of the schoolmasters, occupying the most important and influential posts, were prepared and their pupils trained for the scholar-like duties of the clergy, and be capable of filling them; not that they have devoted their lives to the study of the philosophy of education, or have attained distinguished success as practical teachers; but simply because they are members of another and totally different profession which requires their undivided attention and energy if they are to become qualified to perform its duties with success.

This system has the effect of making indifferent clergymen and worst schoolmasters. It empowers the mass of teachers of what would be a most powerful stimulus to excellence, the hope of thereby attaining to places of dignity and influence in the public service. We believe that the effect of the measure here suggested might be to raise the tone of the great body of educators; they would feel that they belonged to a profession capable of rewarding their efforts for its improvement; and their social estimation would be correspondingly raised. Similar remarks are true in raising the tone of the great body of educators, who can distinguish himself above his fellows by his their founders, ought—by the authority of the Legislature, if the present state of society, which are still followed at many educational establish-
and general ability may be; and the system, moreover, is an injustice to the scholastic profession. There is no reason whatever why the plan adopted in reference to other public employments should not be observed here also; no Minister would think of giving a legal appointment, for instance, to any one but a lawyer; all ecclesiastical offices are held by clergy; military offices are usually held by military men, and, for rewarding in proportion to their merits, those who have successfully devoted themselves to the art of teaching; and the possibility of attaining to stations of so dignified and honourable a kind would be a most powerful incentive to the efficacy of the whole body of educators to enlarge their knowledge and improve their methods, and thereby to render themselves worthy of being so distinguished.

But as these plans, with the exception of the two last, are wholly prospective, and would only indirectly affect the present race of educators, who, however, must be the agents of the State in carrying them into execution, it may be well to suggest some points wherein each teacher may be himself a reformer and contribute powerfully, though indirectly, to elevating the profession, and to prepare the way for the adoption by the State of the desiderated measures, by increasing his own efficiency as a teacher, and of thus improving education so far as he is directed to do it.

The first requisite is that insisted upon in our last number: the cherishing of higher views respecting the true vocation of the teacher, and the steadily keeping before the mind the general tendency and aim of his labours. Unless this be accomplished, all external appliances for the improvement of education must fail; their value, in fact, may be said to be in direct proportion to their tendency to assist in the accomplishment of this vital object. The educator who is thoroughly penetrated with those ideas possesses a golden key to the door of the pupil, which will enable him to keep in the right path amid all the perplexing and apparently conflicting details of his daily labours: he can never become the mechanical follower of any particular system, but will be able to select from all the various methods of education those parts which are best adapted to effect his purposes, and to apply them in the right place and at the right time: such a man, in a word, becomes a true artist, the intelligent master of the true methods, however he works, not, as others too often are, their unreasoning slave.

A teacher acting upon these principles will not be long in discovering that a scientific acquaintance with the philosophy of the mind is indispensable for him, without which he can no more successfully, or even safely, attempt to act upon the minds of his pupils than a person could undertake to perform a surgical operation unless he had a thorough and intimate knowledge of the anatomy of the body. There is, in fact, a close analogy between the two cases, which is so obvious that we need not point it out in detail; but we will add that as the true progress of the healing art in modern times, and the social elevation of its professors and students commenced when they began to study the structure of the human body, so no

real and effective improvement in the science and art of education, nor in the condition of those who devote themselves to the study of mental philosophy. This is the only secure foundation whereon they can build; this would speedily explode the numerous practical errors still committed in the education of the young, and lead to the careful development of efficient and judicious methods; and this, too, is the only means of conferring upon teachers the character of a profession in its most honourable acception.

We will here mention only one more point to which the attention of educators should be directed, and it is closely connected with the preceding subject; we mean the selection of school books. A recent writer has truly asserted that the school books now used in England may be called a disgrace to England. In the first place, they are commonly too old; before educational works can attain a fair circulation their value is in a great measure passed. In the second place, they are too often written on wrong principles, and with a bad plan.* These defects are attributable to two leading causes; the natural disinclination of teachers to incur the trouble, often undoubtedly very great, of adopting new school books; and, secondly, the want of a distinct principle of arrangement that should be aimed at in works for the young; whence arise errors on the part of their authors, and inability on the part of teachers to discover those errors. The remedies for these evils are involved in the foregoing suggestions. As far as possible, let the higher branches of the skill of the workman, the more reluctant will he feel to use bad tools;" the educator who entertains elevated views respecting his task, and has studied the theory of his profession, will never suffer "the prospect of a little trouble or the dread of interference with his established notions," to prevent him making use of the best books on every subject that he can procure; and the fact that most of the works commonly employed in schools are substantially the same as they were a century ago, having derived little improvement from the science or learning of the intervening period, is one of the most convincing proofs of the need for strenuous efforts to improve the condition of education. The notorious reputation of the majority of schoolmasters to adopt novelties of any kind naturally induces writers of school books to adhere as closely as possible to the antiquated methods, even though they may see clearly how capable they are of amendment; and thus the chance of procuring better works is almost destroyed. Now and then an enthusiast may disregard considerations of a commercial kind, and depart widely from the conventional models; but the neglect with which his efforts are almost certain to be treated, prevents him having many imitators. It is the deficiency of schools in this respect which is the chief hindrance in the form of previous works, without essentially improving them.

These remarks apply chiefly to books intended for schools of the higher kind; vast changes for the better have taken place of late years in those destined for the instruction of the poorer classes; and the national schools of Ireland in particular are furnished with a series of truly admirable works. We admit, too, that the general introduction of a practical method in educational works generally, but we think it most desirable that this process should be greatly accelerated, until no book is used in any school that has not for its direct object and result the improvement of the mind, which is its only legitimate aim; and that the truth of those "Catechisms," et hee genins omne, better suited for parrots than for rational beings, are relegated to the utter oblivion that sooner or later awaits them.**

** Principles of Education, by M. A. Stobart, p. 324.

*One of the most profound and yet lucid works on mental philosophy in our language is that by the late James Mill, which has been justly pronounced "A Manual of the Phenomena of the Human Mind." The writings of Dr. Abercrombie, who would have been a remarkable man, and they are of a more popular kind than the work of Dr. Mill.

** Principles of Education, by M. A. Stobart, p. 324.

It may be proper to state, that although the Educational Times acts as the organ of the College of Preceptors, so far as the dissemination of its proceedings, and the expressions of the opinions of its members, are concerned, yet it is altogether independent of the College, which is not responsible for any of the contents of our journal, except those which avowedly emanate from it, and the Editor, who is quite unconnected with the College, is alone accountable for the general views expressed in it.
Satires.

1. Lib. I. Sat. iii. 96—98.

Translate these lines. State what sect of philosophers are reproached. Explain the construction "ventum est." Distinguish between the use of "meo", "meus", "jus", "fio", "lex"; and explain, in connection with them, the terms "immoral", "illegal", "unjust", "usur-riously.

Moreover, point out the exact force of them in the following passages:

"For mei Gratulam sacratam resolvire juris,"

For on us viro.

Ex. 2. 157.

2. Lib. II. Sat. viii. 20—23.

Translate the above lines. Draw a plan of the triclinium, marking the places occupied by Nasinius and his guests, and the distribution on the three sides of the table.

Explain the term "umbra sumus." Give the sense of the word in other passages: such as "Pulvis et umbra parentales,"

3. Epistles, Lib. i. 1. v. v.-v-

Explain the passage. Explain the terms "Prima," its summa camera; "donum rude," "ludo." Give a few remarks in Latin prose upon the position held by Macenas in regard to Horace and other literary men of the day.

4. Translate, Epistles, Lib. i. 2. v. v. -v-

Explain to what poems Horace refers. Give a brief notice of the several persons named in these lines.

5. Can you quote a passage from Milton similar to "Circis popula nox?"

6. Can you quote a passage from Milton similar to "Circis popula nox?"

7. Give the full force of "numeros sumus"—in curia curanda; "Achilleus etc.;"

8. Give the derivation of "immortalus, providus, excus, collis, immundus, praece-derio.

9. "Parsus—cessatun." "Pecatur;" What is remarkable in the construction of the line "Fabula qui Paridis."


Give an accurate translation of these lines.

11. Give a synopsis table of the feet allowable in Iambic Trimeter; and state what difference is found in the Greek and Latin Trimeters.


13. Who were Areus and Enaxis?

14. What does Horace reprose as the chief cause of the inferiority of the Latin Poets?

Euclid and Geometry.

1. Define a plane Rectilinear Angle, a Right Angle, a Circle, and a Regular.

2. The angles at the base of an isosceles triangle are equal to each other.

3. The greater angle of every triangle is subtended by the greater side.

4. If a straight line fall upon two parallel straight lines, it makes the alternate angles equal to each other. What is the axiom here used? and state the objection to it.

5. Prove that all the interior angles of any rectilinear figure together with four right angles are equal to twice as many right angles as the figure has sides.

Hence find the value of an angle of a regular Pentagon, and of a regular Heptagon.

6. Describe a parallelogram equal to a given rectilinear figure, and having an angle equal to a given rectilinear angle.

7. Prove that the sum of the squares of the two unequal lines is greater than twice their rectangle; and that the difference of their squares is equal to the rectangle of their sum and difference.

8. Divide a given straight line into two parts, so that the rectangle of the parts shall be equal to the square of the other part.

If the line be expressed by a rational numerical expression, show that the parts will be irrational.

9. If one circle touch another internally, the line joining their centres being produced shall pass through the point of contact. Is any restriction necessary here?

10. In a circle, the angle in a semicircle is a right angle. What is the angle in a quadrant?

11. Describe a circle about a given triangle: and show where the centre is situated with respect to the sides of the triangle.

12. Upon a given straight line, describe an equilateral and equiangular hexagon.

13. What is the Geometrical Definition of Ratio, and when are four magnitudes said to be Proportional?

14. Define Duplicate Ratios: and show that similar triangles are to one another in the duplicate ratio of their homologous sides.

15. How are a Plane and a Perpendicular to it defined? From a given point, draw a straight line perpendicular to a given plane.

Algebra.

1. Admitting \((a-b)x=ax-bx\) to be an Identity, prove that \((a-b)\times(c-d)=ac-ad-bc+bd\). Hence establish the Rule of Signs in the Multiplication and Division of Algebraical Expressions.

2. Multiply \(a^2-2ab+3b^2\) by \(3(a-b)\), and show that the product is equivalent to \(a^2+(a-b)^3+(a-2bc)\).

Divide \(a^4+2a^3+9a+10\) by \(a^2-3ab+3a^2+3ab-a^2-3a\), and show that the quotient is \(a+3\). Explain the use of this property, find the quotient and remainder.

3. Shew that \(x^2-x\) is divisible by \(x-a\). By means of this property, find the quotient and remainder when \(x^2+3x+2\) is divided by \(x+2\), and when \(x^2+3x+2\) is divided by \(x+1\).

4. Prove the Rule for the extraction of the square root.

(1) \(\sqrt{a^2+4a^2+4x^2+6a^2+10a^2+4x^2+4x^2+1}\)

(2) \(\sqrt{(2a^2-a^2-1)+(2a^2+a^2+1)}\).

5. Establish the Rule of Transposition in an Equation, and in an Inequality.

If \(a, b, c\) be the sides of a triangle, prove that \(a^2+b^2+c^2\) lies between \(ab+ac+bc\) and \(2(a+b+c+bc)\).

6. Find the Least Common Multiple of two quantities, and show that it is the greatest common measure of all their common multiples.

Ex. \(a^2+x^2+y^2-a^2+y^2+x^2+y^2\).

7. Prove the Rules for the fundamental operations in Algebraical Fractions. Simplify the following expressions:

(1) \(\frac{x}{x-1}\)

(2) \(\frac{x+y}{x+y}\)

(3) \(\frac{x+y}{x+y}\)

8. If \(a, b, c\) be prime to each other, shew why \(a^2\) cannot be equal to \(b^c\). What general conclusion may hence be drawn?

9. Extract the square root of \(a+\sqrt{b}\). What condition must be satisfied when the root is of the form \(\sqrt{a+\sqrt{b}}\)?

(1) \(\sqrt{31+5\sqrt{24}}\)

(2) \(\sqrt{3+\sqrt{3+4\sqrt{5}}}\)

(3) \(\sqrt{2+1+\sqrt{2+1}}\)

10. Define a Simple Equation: and shew that it cannot have more than one root: expose the false reasoning generally used to establish this point.

(1) \(x-1\)

(2) \(x+1\)

(3) \(x-1\)

11. A has guineas and B has sovereigns: if A give 20 guineas to B, B's money will be twice as great as that which A has left: but if B give 42 to A, A's money will be equal to what B has left: find the number of coins.

12. Prove the Rule for Completing the Square in quadratic equations. Shew that every adjoint quadratic may be transformed into a pure quadratic.

13. A and B gained 

14. Give a general method of solving Simultaneous Equations of the form \(a_1x+b_1y+c_1=0\), \(a_2x+b_2y+c_2=0\); Ex. \(x^2+y^2=2x+y\).

15. Define a Geometrical Progression, and find expressions for the \(n\)th term and the sum of \(n\) terms.

16. Investigate a formula for Compound Interest. Required the present worth of £ 9724. Is. due in 4 years at 5 per cent. compound interest.
CONTINUATION OF THE SOLUTIONS OF THE QUESTIONS IN ALGEBRA.
PROPOSED AT THE EXAMINATION IN JANUARY, 1847.—(Vide Calendar, p. 48.)

(9.) First part in the Books.
(1.) \((x-2a) \cdot (x-a)-(x+a) = 6;\)
\[ x^2 - (3a+1)x + \frac{(3a+1)^2}{4} = a^2 + 10a + 25; \]
\[ x = \frac{3a+1}{2} \pm \frac{\sqrt{a^2 + 10a + 25}}{2} \]
(2.)
\[ 1 \cdot 2 + x^4 = 10; \]
\[ x = \frac{2}{1 \pm \sqrt{5}} \pm \frac{\sqrt{4 \pm 5}}{2}. \]

Also, \(3-x^2+3x^4 = 0,\) gives a solution;
\[ x = \frac{1}{2} \pm \frac{\sqrt{3}}{2}. \]

whence,
\[ x^2 = 1 + \sqrt{35}. \]

and \(x = \frac{1}{\sqrt{\sqrt{7 \pm \sqrt{5}}} = \pm \frac{1}{2\sqrt{5}} \sqrt{7 \pm \sqrt{5}}}, \) by extraction
\[ = \pm \frac{1}{\sqrt{21}} \sqrt{21 \pm \sqrt{15}}. \]

(10)
(1.) \(x^2y + xy^2 = 10,\) or \(xy(x^2 + y^2) = 10;\)
\[ x^2 + y^2 = 10 \] and \(x^4 + 2xy^2 + y^4 = 100, \)
\[ 2x^2 = 10 \]
\[ x = \frac{2}{\sqrt{5}} \pm \frac{1}{\sqrt{5}} \pm \frac{25}{\sqrt{2}}. \]

and the solution in numbers is; \(x = 1, y = 2.\)

(11) First Part in the Books.

If \(a + c:: e:: f:; \) then \(a + \frac{ae}{e} = c + \frac{ce}{e} = f;\)
\[ a^2 = \frac{a^e}{e} = \frac{ce}{e} = f; \]
let each of these latter quantities be denoted by \(k,\) so that
\[ \frac{a^e}{e} = \frac{ce}{e} = k; \]
\[ a^e = k; a^e = k; \]
that is, \(a^e = \frac{a + ce + de}{bd + bf + df}; \)

(12) First Part in the Books.

(2) \(a^e - \alpha = a + (p - 1) d; \) then \(a + (a - 1) d; \)
\[ \alpha = \{ a + (a - 1) d \}; \]
\[ n = (a - 1) a; \]
and \(a^e > \alpha \) in any arithmetic progression, either ascending or descending; and the only exception is when \(a\) is imaginary or impossible.

(13) Since \(l = ar^{n-1} = ar^{m};\) we have here,
\[ 2916 = 4v^6, \text{ or } v^6 = 729; \]
\[ r^2 = 9 \]
and \(r = \pm 3;\)
the geometric means, properly so called, are \(12, 36, 108; 324, 972;\) and taking \(r = -3,\) the symbolic means will be
\[ 12, 36, 108, 324, 972. \]

(14) First Part in the Books.

Here, \(aV = 10 \times 5 = 8 \times 7 = 5040, \)
\[ 8 \times 7 = 5024; \]
and the number of divisions in which one individual thing is found
\[ 5040 - 3024 = 160. \]

(15) First Part in the Books.

The Result = \(2m + 4(m-1) + m + 8(m-2) - m(m-1) v^2 + &c.\)
\[ = 2\left\{ 1 + 2m + \frac{m(m-1)}{1 \cdot 2} \right\} \]
\[ = 2m \left\{ 1 + (m-1) + 1 \right\} + \frac{m(m-1)}{1 \cdot 2}. \]

The entire expansion is mentioned merely to show that \(m\) must not be fractional or negative.

(16) First Part in the Books.

The interest of \(\& 1\) for \(n\) years at rate \(r = \& n\; r\)
the discount = \(\frac{nr}{1 + nr},\) in the same circumstances;
\[ \therefore \text{the interest} = \frac{nr}{1 + nr} \]
\[ \therefore \text{the discount} = \frac{nr}{1 + nr} \]
\[ \text{Keratum.—In the first line of the Answer to Question 5 of our last No., for } \sqrt{\sqrt{a}} \text{read } \sqrt{\sqrt{a}}. \]
EXAMINATION ON THE THEORY AND PRACTICE OF EDUCATION.

[The following paper was accompanied by the subjoined remarks, to which we beg to direct the attention of our readers.]

Desiring to comply with the request of the Council, that I should furnish papers (by way of example) to the last examination paper, on the Theory and Practice of Education, I gave my best attention to the subject with that idea in view. But, however, proceeded far in the execution of my task before I became confirmed in the notion which had, in the first instance, struck me—that it is advisable, on several grounds, to furnish pattern answers to questions on the subject. The main object of this particular examination is to ascertain the candidate's own experience in the practice of his profession, and his feeling towards it, as well as the amount of reflection and investigation that feeling may have called forth on his part. My own opinion is, that he is but half a schoolmaster who does not regard his own profession as the most honourable—next to the sacred calling of the minister of God—that a man can be called to sustain; and he, therefore, who does not evince, by his examination on this subject, that he has read much and thought much upon it, has yet a great deal to learn. But, in the case of many, circumstances may have been adverse to their attainement of the desired information upon some important points, and I have therefore thought that I might be doing a service to such persons by furnishing, instead of answers, references to the sources whence the requisite knowledge may be obtained.

It should be remembered, as an additional argument against furnishing specific replies, that the questions on this subject, must, from the nature of the case, be very nearly the same year after year.

My list of works is, I am aware, imperfect, but it may be augmented at some future opportunity.

THE EXAMINER IN THE THEORY AND PRACTICE OF EDUCATION.

HINTS AND REFERENCES TO AUTHORITIES FOR ANSWERING THE QUESTIONS ON THE THEORY AND PRACTICE OF EDUCATION, PROPOSED AT THE EXAMINATION IN JUNE, 1847.—Vide Educational Times, p. 3.

1. Instruction is, of course, only a species of education. But what is education in its widest sense?—See definitions passion. On the general subject of education, the following works may be consulted with advantage:—

Plato
Xenophon
Aristotle
Plutarch
Quintilian
Augustin
Montaigne
Rodulphi
Juvencius
Rollin

HELVIETUS
Pestalozzi
PLATO
Politiques, books vii. and viii.
De Educatione literarum.
De Institutione Orationis, especially the first and second books.
Confessiones, especially the first three books.
Sur l' Education des Enfans,—one of his Essays.
Choix des Etilites.
Essai.
Raison discerne et docende.
Sur la Maniere d' enseigner, et d' etudier les Belles Lettres.

H. De L' Homme et de son Education.
Esprit de la Methode d' Education de Pestalozzi, par Jullien, 2 vols.
Enseignement Universel,—several volumes, especially that entitled Lettres Maternelles, De l' Education de soi-meme, The Schoolmaster.
Tractate on Education.
Some Thoughts concerning Education.
Liberal Education, 2 vols.
Published by the Society for the Diffusion of Useful Knowledge, and edited by Mr. Long; 10 vols.

The Schoolmaster
A selection of Articles from the Journal of Education, &c.
Three volumes of papers by Allen, De Morgan, Long, Wittick, &c.

JACOTOT
DEGEBANDO
ASCIM
MILTON
LOCKE
KNOX
EDGROVE
Quarterly Journal of Education,

ON THE THEORY AND PRACTICE OF EDUCATION.

CENTRAL SOCIETY, &c.

Isaac Taylor
M. A. Stodart
Dunn
SIMPSON
JEREMY BENTHAM
COUSEN
ROWLAND HILL

Home Education.
Letters on Education.
Principles of Teaching,—a valuable manual.
The Philosophy of Education.
Report on the State of Public Instruction in Prussia; translated by Mr. Austin.
Plans for the Government and Liberal Instruction of Boys in large numbers.
The Teacher; edited by Dr. Mayo.
University Grammar, &c.
On the Studies of Cambridge.
Church Clerving, or the Schoolmaster.
Self-Education.

2. Pédagogie is the generic term; Methodique and Didaktik are species. The former comprehends the general laws founded on mental phenomena; Methodique

3. See the lives of Bernard Overberg, of Munster; of Pestalozzi, by Dr. Birke, and of Dr. Arnold; also the before-cited works—Quintilian, i. 5, ii. 8, &c.; Dunn's Principles of Teaching, Letter 8, especially pp. 119-122.

4. The characteristic feature of Pestalozzi's system is synthesis; that of Jacotot, analysis; and they are both more especially adapted to intellectual education, while De Fellenberg's is more comprehensive, and aims "to develop all the faculties of our nature, and moralize the mind.


6. See—

Dr. A. COMBE
Dr. BRIGHAM
G. COMBE
Dr. SWETTEN
QUETELET
JACOTOT
PESTALOZZI
HILL.

PHILOSOPHY APPLIED TO HEALTH AND EDUCATION.
On the Influence of Mental Cultivation and Mental Excitement upon Health.
Thoughts on Physical Education.
The Construction of Man, considered in relation to external objects.
Mental Hygiene.
Treatise on Man, and the development of his faculties.

7. It would be well if all teachers could learn to look upon the faults of their pupils as symptoms of mental or moral disease, and as such requiring careful, judicious, quiet, and benevolent attention, with a view to their complete restoration to health. Such a view of the cases presented would essentially ameliorate the treatment too generally pursued. It is sufficient to have suggested the analogy. This is essential for a different view of the analogy—Dunn's Principles, Letter v., and the Works of Pinzel, Equiolor, and Connolly, on the moral treatment of the insane.

9. These maxims may be left to exercise the ingenuity of the candidate. With regard to most of them, much may be said on both sides.

10. As a familiar illustration of such theses processes, we may refer to the case of a pupil writing a Latin exercise, in accordance with directions supplied to him, and afterwards parsing the exercise when completed—first employing synthesis and then analysis. In the ordinary routine of instruction both of these processes are used, accompanied by different calculations of teachers—say, for instance, Pestalozzi and Jacotot—have so strongly insisted upon a preference for one or the other principle, that the question between them has become one of considerable importance. More recently, too, the selection of the synthetic mode by Dr. Kay Shuttleworth, the educational engineer of the operations of the Committee of Council on Education, as the foundation of all the works published under the sanction of the Government, has brought the subject prominently forward. Dr. Shuttleworth's Reports on this and kindred topics in the Minutes of Council, and in the volume on the Training of Pauper Children, are well worthy of attention. The Pestalozian method of teaching Arithmetic, as exemplified in Mr. Tate's Exercises in Arithmetic, published under the sanction of the Committee of Council, is purely synthetic; and parallel specimens applied to the Greek and Latin languages may be seen in the late Dr. Allen's Constructive Greek Exercises, and Robinson's Constructive Latin Exercises—both founded on the crude-form system.

11. See the very interesting excerpts on Greek and Roman education, respectively in Buckner's Cyclopædia and Galbinus, translated by Rev. F. Metcalfe, also Barthelemy's Voyage d'Anacharsis, Chapters 26 and 27.

12 and 13. Much discussion has arisen at various times on the subject suggested by these two questions, according to the views entertained by different parties of the proper end of education. It is briefly discussed in the able paper.
on Education and Educators, in the first number of the Educational Times, p. 10, and more at length in the following works:—

JEREMY BENTHAM'S
Chrestomathia.
SIMPSON'S
The Philosophy of Education.
G. COMBE'S
Lectures on Popular Education.

These three writers all maintain the doctrine that the acquisition of knowledge is the main object of elementary education; while the antagonist opinion that that object should rather be sought in the development and discipline of the faculties is ably supported in the subjoined:—

Dr. BEATTIE
Dr. MORGAN
Remarks on Elementary Education in Science.
MADDEN
On the Introduction of the Natural Sciences into General Education.


3. Four Lectures on the Advantages of a Classical Education as an Auxiliary to a Commercial Education.


5. On University Education.

6. Thoughts on the Study of Mathematics as a part of a Liberal Education.


10. On Teaching Arithmetic—Id. No. 9.
11. On Teaching Mathematical Arithmetic—Id. No. 10.
12. On Teaching Geometry—Id. No. 11.
13. On Short Arithmetic.

14. See—

15. See—

Dr. MORGAN

16. See the Tractate itself, and Dr. Johnson's comments in his life of Milton. See also Cowley's Essay entitled "A Proposition for the Advancement of Experimental Philosophy," for the details of a scheme, resembling, in many respects, that proposed by Milton.

17. This question must, of course, be answered from personal experience and knowledge. It might perhaps be answered as below.

GREEK
Mr. Arnold's works on Grammar and Pronunciation.

BEATTIE'S Greek Labyrinth.
KUNKEL'S smaller Grammar, by Millard, larger, 2 vols., by Jelf.
LIDELL AND SCOTT'S Lexicon.

LATIN
Mr. Arnold's Works on Grammar and Composition, both prose and verse.

EDUCATIONAL INSTITUTE OF SCOTLAND.

It is with sincere pleasure that we have watched the proceedings which have resulted in the formation of this Institution; and it is most satisfactory to find that perfect unity of sentiment on all essential points exists between the great body of the Teachers of Scotland and those of England, as represented by the College of Preceptors. There are necessarily unimportant differences arising from national and local peculiarities, but nothing that should prevent the two bodies in question from cor-

THE PRECEPTORS' BENEVOLENT FUND.

In calling the attention of the readers of the Educational Times to this important subject, we wish it to be distinctly understood that we are desirous of drawing forth the sentiments of the members of the profession, and shall be most thankful to be assisted by their experience and criticism. The object in view is a truly benevolent one; and as it will be for the sole benefit of teachers of both sexes, the answers by those who are assisted by their experience and criticism. The object of the College of Preceptors, we could not neglect of all means for mutual assistance in distress and until the profession proves itself capable of a more extended and visible; until, in a word, the profession proves itself worthy of the sympathy of the good and benevolent, it cannot reasonably be expected to appear among them.

The claims of the schoolmaster upon society are great, and they have long been left unsettled. If it is true that the teacher spends his whole energies in inculcating principles of the highest and holiest kind, that he sacrifices his own comfort for the advancement of his pupils, and is so engrossed in recommending to them industry, perseverance, and foresight, that he forgets himself; and finds, when his energies are exhausted, that he has not secured so much of this world's goods as may save him from want—is he not rather to be pitied than blamed?

There is scarcely a profession or business, from the physician's to the nail-maker's, that has not its benevolent fund in one form or another; and many of these have, to our own knowledge, conferred inestimable benefits upon their recipients. At the present moment a teacher has nothing to look to, in the event of distress or misfortune; and even if the pecuniary assistance granted by means of the plan proposed for carrying on the work is small, the sympathy evinced by its bestowal would be gratifying, if we were all united in a benevolent scheme for the welfare of our members.

We shall in our next number show what the profession could really do in this movement; and be it observed, we are not, in what is proposed, interfering with any other institution; for the fact is that, as already stated, there is no Preceptors' Benevolent Institution in the kingdom on a basis so secure that the whims of a few may not overthrow it, nor embracing a field so wide as to comprehend the humblest deserving teacher in the country. Class benefit societies have often failed from want of correct data on which to found the calculations, from haphazard management, from the aggrandising spirit of a few, and from the removal or death of the benevolent promoters.

We intend to enter fully into this subject, and to show, from calculations, what may be done for the profession by its own unaided efforts; and parties interested in the question are requested to communicate with David Walker, College, Maidstone.
The Educational Times.

dially co-operating at once, and eventually, perhaps, of entering into more intimate and enduring connection. It is universally admitted to be an evil, though it is admitted that it is an unavoidable one, that there should be so much "conflict" between the laws of England and those of Scotland; the codes of both countries might be materially improved were each to borrow from the other, perhaps making the most of the points of merit in the most different systems. It is undeniable that the dissimilarities of their Institutions should not be multiplied, and in so important a matter as education it is on every account expedient that the same leading principles should be established over the whole island, without distinction of geographical or political divisions. We will herefore propose to give a brief account of the "Constitution of the Educational Institute of Scotland," as expounded in a paper published by that body, and of the public proceedings connected with the formal commencement of this great leading principles should be established, and of the public arrangements of the country, and thereby of increasing the standard of education in general."

The "Constitution" consists of fifty-one laws and regulations, in which the objects and plan of operations to be pursued are minutely and distinctly set forth. Some of these we think would have been as well omitted; but provision is made for amendments. It is understood," says the paper already quoted, "that the Constitution now agreed to shall be considered as tentative merely, till the experience of one year at least shall confirm or modify the same."

We need only specify those regulations which are peculiar to the Scottish Institution.

The 6th provides that "whenever the Institute is duly organised, the members shall be divided into three grades—viz. 1. Junior Licentiate; 2. Senior Licentiate; 3. Fellow."

The following are the regulations which relate to the examinations:

"25. The examinations shall take place in the four University seats, and in the towns of Dumfries, Perth, and Edinburgh, on such days in the months of March and September as shall be fixed by the Board of Examiners."

"26. The Examiner shall prepare examination papers on the various branches enumerated in Laws XXXV and XXXVI, and transmit them, with such amendments as may be required, to the Secretaries of the local associations of the districts in which are situated the towns specified in Law XXVY."

"27. Printed regulations to be observed in conducting the examinations, shall be prepared by the Board of Examiners, and issued along with the examination papers."

"28. The examinations shall be conducted in writing; and the answers shall be transmitted to the Secretary of the Institute, to be by him submitted to the Board of Examiners, whose decision shall be final."

"29. The examinations shall be conducted in the various places specified in Law XXVI, under the superintendence of Members of the Board of Examiners."

"30. The diplomas shall be definite, specifying the branches in which members have been examined, and stating the degree of proficiency manifested by each."

"31. Evidence of skill in teaching shall be furnished by the candidates under examination, in a manner to be prescribed by the Board of Examiners; failing which, this cannot be attested in the diplomas according to their own regulations."}

The meeting at which the "Constitution"—of which the above passages are extracts—was unanimously adopted, was held on the 18th of September last, in the High School of Edinburgh. It was very numerously attended, amounting to about 600, and composed of teachers from all parts of the country, of various denominations. The parochial schoolmasters also were represented there, and gave in their adhesion to the "Constitution."

The Chairman, the Meeting, Dr. Schmitz, Rector of the High School of Edinburgh, delivered an excellent address, of which the following are portions:

"It must long before this time have struck every attentive observer of our political and social relations, that while other professions—the clergy, the lawyers, physicians, and surgeons—had gained a certain position and influence in society, and were intrusted with the management of their own affairs, the teachers of Great Britain, a body of men in no way inferior in intelligence to the members of other professions, and certainly not less important to the well-being of the community, stood alone disregarded. In recent cases, they were treated little better than servants or menials, or, as some facetious professor lately expressed it, were regarded only as half men. While all other professions were thus advancing and improving their circumstances, the schoolmaster alone was left behind, and doomed to be stationary in his position. This state of things arose from two causes—first, that the teaching of the young is regarded as the most important of the professions, and the Educator's influence upon those intrusted to his care. It was believed that a person good for nothing else was capable of being useful as a schoolmaster; accordingly looked upon schoolmasters as a sort of nurse for naughty children—who received their wages for their services, and ought not to meddle with the affairs of the world. A second cause—let us candidly confess it—lay in our own indifference and apathy; and our own practice in many cases justified the opinion entertained of us by the world. This was a very painful reflection. The nations of Europe, learning how much was done for the training and discipline of the young, have been hourly taking measures to adopt and imitate our example. But a few years ago, what was the condition of the teaching order in England and Scotland? The Institute was newly formed, and the Council, which the Government has met with its several attempts, as well as of the ill-digested plans it has proposed from time to time, though I must say they were not far beyond the lowest form of educating certain powerful parties in the state, more than from any ill intention. No satisfactory results have been obtained, and matters are left in an unsettled state. Hundreds continue to be daily engaged in teaching, who have none of the qualifications required for the arduous and noble task; parents, in the majority of cases, are ignorant of the objects of the Institute, and, therefore, are not aware of the necessity of joining that active body, whose duty it is to ascertain and certify the qualifications of those intending to enter upon this office, and whose attestation shall be a sufficient recommendation to the individual and to his employers, it is expedient that the teachers of Scotland—agreeably to the practice of other liberal professions—should unite for the purpose of supplying this defect in the educational arrangements of the country, and thereby of increasing their efficiency, improving their condition, and at the same time would be made more certain of choosing those persons who have the best qualifications, and are tempted to entrust the education of their offspring either to those who come forward with the greatest pretensions, and can make the greatest show, or to others whom they can employ in the cheapest manner. The advisers, too, who appeared either in pamphlets or as lecturers, and endeavored to influence either the Government or the public, to found and support such an institution, was one of those who had never visited a school-room except in their own boyhood, and who knew as little about educating and training a young mind as a person knows about anatomy who has never been in an anatomical museum. Their speculations were mere visions and theories, which tended to bewilder the public more than to enlighten them. Under these circumstances, some of the most influential men of England and Scotland, began to reflect as to whether they themselves should not put their shoulders to the wheel to remedy the evil. The example was first set on a small scale in Ireland, and it was followed by a band of active teachers in and about London, who have since formed an institution called the College of Preceptors, which, I believe, is in a flourishing condition, though it embraces only a very small fraction of the English teachers, and, I believe, chary teachers in private schools; while those engaged in the great public institutions of England are anxious to form another active and respectable brotherhood, because they possess all the qualifications which the public has a right to demand of them, but because their names are not so much in public ears, and, I believe, are not so much in public favor."

For Scotland was reserved the glory of forming a truly national Association of the Teachers of "Denominational schools."

The formation of such an institution, however, was greatly facilitated in this country, because it already has a regular educational establishment in its parish and church schools, to which Scotland owes a debt of gratitude which cannot be easily overrated. The facts and defects of that establishment no one who has the good of his country at heart can deny. The very existence of those defects was one of the causes that led to the formation of our Institute; but, in saying thus much, I must enter my solemn protest against the insinuation that those laws were accused from the pulpit schools, who goes so far as to call them an antiquated and effete thing. They still are a fertile soil, which it only necessary to plough and work well, in order to reap from; and I think it only necessary, in order to prevent misunderstanding and misconceptions, also to say a few words about the aim and object of our Institute. The great end which we have proposed to ourselves is a purely

Footnote:

- This is not strictly correct, since the College of Preceptors, although composed for the most part of teachers in private schools, has no rights comprehended in the classes of teachers from joining it; and in fact some number among its members have a considerable proportion of teachers in public schools.-Ed.
professional one, our object being to raise the standard of education in the country and thereby to secure to every competent teacher that position in society to which his profession entitles him. We, therefore, propose to unite for the purpose of keeping out of the profession all persons who are unfit for the office of teacher, and of providing those who possess the requisite attainments and professional skill with certificates or diplomas, that shall be a guarantee to the public of the fitness of the person so provided. What, therefore, is needed first of all is the confidence of the public; by means of our acts, endeavour to gain that confidence; for, if that be obtained, it will make a matter of course that no teacher will or can be employed who does not possess our recommendations. For that aim, therefore, is, I repeat it, to give the public and patrons of schools an attestation of the fitness of the persons that may offer themselves as candidates. We are far from wishing to interfere in any way with those individuals or bodies of men,—whether they be Presbyteries, Directors, Town-Councils, or the Government of the country,—who have the right of appointment; we come as it were, by way of exception, to second the steps already taken by others who have the right of appointment to select from among the candidates provided with our certificates, those who may suit the particular religious views and opinions of those by whom our association is constituted ourselves as a distinct profession by the side of that of the clergy, the lawyers, and the medical men, for the purpose of managing, like them, our own affairs. We take care that there shall be a sufficient number of qualified teachers from among whom candidates for office may be chosen,—that no unworthy members intrude themselves into the profession, and lastly, that education shall be conducted on principles most advantageous to the community. The Government, it appears to me, ought to be grateful to us for taking this step, whereas it is very likely we may be unable to accomplish to the satisfaction of all. But whatever may be the feelings of the Government in regard to our association, let us without delay set about realizing our views, which we have every reason to think will be successful. The time for action, and for immediate action, has come, and delay or indifference might easily be fatal.

Mr. Grew of the High School, in moving the adoption of the Constitution, made the following, among other remarks. "With regard to this Association, it was desirable that it should be considered as the Chairman had put it,—first, with respect to its object; secondly, the means by which that object was to be accomplished; and thirdly, the persons who were to be created into effective teachers through the means by which the Association was to belong to what department of education he might, who had not, from the first time he entered the profession down to the present hour, felt that he was as much at home in science and literature as his fellow-citizens. They were desirous to remedy this state of things. The object they had in view was, with regard to its main development, the giving education to every child; and while they were assuming too much in endeavouring to do this, they were also assuming too much in endeavouring to improve their condition, and in seeking to manage their own affairs, acting like men of other professions, as if the public service were good of the profession, the good of the public of Scotland; and conducing thereby to the benefit, as he trusted, of education throughout the world. The means by which they had they in view might be accomplished, they might have been mistaken in this respect. But the best means within the reach of any body of men, was that arising from their own resources. They alone who were acquainted with a profession, not as a science merely, but as an art, could furnish the means for maintaining, and for the betterment of the condition of the country, was to elevate the educators. These were, in brief, their means. As to the third question, that of the persons in whose hands the means with which to do this was placed, one answer, and that answer could not be too emphatically made—the teachers themselves are the only persons fitted to advance the true interests of the profession, in their study and the delights they must enjoy."
we have made in eighty years in every branch of knowledge, but the necessity that exists for a careful revision each century, each half century, or even more frequently, of the representatives of ever-changing human thought.

Yet with his mother's milk the young child drinks education, to bring up as a child, to instruct, to instil into man's physical, moral, and intellectual powers. Instruction is the giving of information.
the ideas contained in each, it will be necessary to create a word that will replace either of them or both. The latter expression, "Education in the limited sense," it will have been noticed is already practically in use. For what,Formerly, that is Education in the widest sense, I beg to submit the word Homo-
culture as being both comprehensive and expres-
sive. I am not aware of any other compound which will meet with an English word sufficiently significant to obviate the necessity of forming a new one. I am sorry to be obliged to coin a word, but, in this instance, in the case, and the importance of the subject, will be its excuse.

Now the two words above defined—Education and Instruction—do not form the whole of Homo-
culture. There is another distinct branch, without which the other two are almost valueless, at least as far as real, useful knowledge is concerned. Not only must we be taught to weigh evidence, judge, infer, and deduce, but we must also acquire habits of doing so for definite times and seasons. Not only must facts, rules, and powers, be instilled and implanted, but we must be taught to call them up opportunely, or, rather, to have them always present to our minds when the occasion arises. We must acquire concentration and discipline. In other words we must have a cer-
tain amount of a power which has often struck me as implying a complete
capacity to classify ideas, a jumble of contrarieties, such as a Vicious Virtue, a Vicious Religion. The word has been evidently misapplied.

"A Vicious Virtue; he has been trained in vice; trained in wickedness;" are the true phrases:—not educated in vice, for that is impossible; as reason, the reasoning faculty, can have nothing to do with vice, and the connexion above cited is therefore a nonsense, a Babel.

Again, "A very important one," will now find a definite and distinct signification, and fall into its proper place. It is the word I alluded to when speaking of Willim's beautiful, but incorrect definition: that "the development of the human race in space and time is history."—What is the idea implied in that of development? The idea of progress. All history, then, implies a development, a progressive march. Now what is the progressive develop-
ment of the human race in history? It is civilisa-
tion."Civilisation is the idea really defined by Willim's words above quoted. A whole phrase will best ex-
plain the word: Homo-culture proceeding through Education, In-
novation, and Training, Produces civilisation:—or in a more extended sentence: the developing of man's physical, moral, and intellectual being through, 1stly, the drawing out of the reasoning faculty; 2ndly, an implanting in the memory, facts, powers, rules; and 3rdly, instilling habits and manners.

Now as to the real power of these habits and manners to count for anything, the question of discipline and a faithful fulfilment of his public and private duties. Or again, in fewer words; the developing produces the development.

In conclusion these remarks it may be added, that another powerful hinderance to the more rapid pro-
gress of the Fine Arts in our country is the injudicious habits and manners of the incipient artist, both his own and the public's. The arts, he at the same time ordered that young people should be taught merely as an accomplishment or amusement was clearly considered by the ancients to be a mistaken impression, and the elevated and enlightened mind, feeling dissatisfied with what was considered by the ignorant and uninstructed as mere playful idleness, appreciated the importance of a national grandeur, but also as to its value and app-
licability to useful purposes. To this feeling the
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ON THE IMPORTANCE OF, AND NECESSITY FOR, THE GENERAL DIFFUSION OF A PRACTICAL KNOWLEDGE OF THE FINE ARTS.

The circumstance that public attention in this country has been for the last few years increasingly and successfully devoted to the cultivation and im-
provement of the Fine Arts, has, I am happy to think, given to the mind, it becomes wedded to certain opinions, which, whether good or bad, it is an herculean task to eradicate. How often in scholastic establishments, we have seen young men and women, both of the middle classes, confine themselves to the study of unphilosophical, and of the reality of

The evils complained of are not, however, confined to the poor. No one who has the use of his eyes but must have observed the carelessness with which our dwellings are constructed with reference to ven-

ducing acquisitions that we can form a just idea of the state of society. In this way the enjoyment of good health may themselves have been ignorant of this branch of knowledge. It has often seemed strange to me that the educators of the youth of this country should have so uniformly and without being carefully directed to the subject; it may not have been considered important, or the parties whose duty it was to impress upon the minds various the circumstances contribute to the enjoyment of good health themselves have been ignorant of this branch of knowledge. It has often seemed strange to me that the educators of the youth of this country should have so uniformly and without being carefully directed to the subject; it may not have been considered important, or the parties whose duty it was to impress upon the minds various the circumstances contribute to the enjoyment of good health themselves have been ignorant of this branch of knowledge. 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THE EDUCATIONAL TIMES.

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some years ago, being in bad health and visiting Sir James Clark, the physician. After he had examined me very attentively, he seemed much puzzled. "I am a schoolmaster," he said, "What are you?" "I am a schoolmaster," "You are a schoolmaster, are you? then it is all clear enough. Now, I suppose you are like the rest of them, you take your pupils to ventilation; go home and ventilate your school at rational principles, and take as much air and exercise as you cause your pupils to take, and you will soon be in good health." A KENTISH MAN.

VENTILATION AND WARMING OF SCHOOL ROOMS.

To the editor of the "Educational Times." Sir,—In the first number of your valuable periodical, one of your correspondents said, "if any of your friends point out to you the simple and scientific principles of ventilation and warming, and give as much information as would enable us to apply them at moderate expense, with a saving of fuel and security from a tendency to fire, he would render excellent service to the Principals of Schools." I waited for the issue of your second impression, hoping that some of your readers would have taken up these important subjects; but finding my hopes vain, I venture to give you the plan and results of a little practical experience of many years, as to how master and mistress may, with a saving of fuel and security from a tendency to fire, apply these principles at moderate expense, with a saving of fuel.

The building is 60 feet in length, and 32 in width; this was very large, as I expected that the ventilation might be taken from each end for washing and book-rooms. The building stands on eighteen piers, thus forming a covered play-ground, and giving scope for ventilation in the floor: this is effected by "reversals," which can be so regulated as to admit any amount of air required, the effects for which, after respiration, is by "Day's patent wind guard," fixed in the center of an upper roof. The light is admitted by large windows in the roof, and these are so constructed as to aid in their ventilation.

The mode of heating which I have adopted is that used for large conservatories—viz., hot water; and these are so constructed as to enable the junior pupils prevented. From the peculiar construction of the first-place, great economy is secured in the use of coal. A pipe three inches in diameter would warm a schoolroom even longer and wider without exceeding the use of the same quantity of coal in the old way of burning all day, except in the depth of winter. The fire should, however, be kept in a proper form to allow the pupils to come in to the morning. If the number of pupils is increased, the time of the fire should also be extended, so as to allow the pupils to take the hot air from the heat, and the room be sufficiently warmed. When your school has a large proportion of children over 0 years, you will, perhaps, insert it in the forthcoming number of the Educational Times. I am, yours truly,

R. WILKINSON, M.C.P.

Cave House, Exeter, November 18, 1847.

Some Account of the Proceedings and Address of a Self-Taught Educator.

Mr. Editor,—I have read the letter of a Self-Taught Schoolmistress in the Educational Times for November last, and it has given me great encouragement to make a full and frank reply to the practical statement he makes. Many excellent books have appeared from time to time on the subject of education; but I believe that very little has been done in creating an interest in the work of teachers, the details of the previous study and practice which they ought to pass through, before they can be fitted to occupy so honourable and so responsible a situation as we have much, any schoolchild as it was a century ago.

Circumstances placed Miss Edgeworth's "Practical Education" in my hands at a very early age. I opened a school in the village of Halsall, in Lancashire, and gradually led on, myself still a child; and how, by mixing the practice of my profession with the experience of many years, might be of considerable advantage to many of the members of the College of Preceptors. Principles, or new applications of old principles, as have occurred and shall occur to them, during the practice and analysis of the various arts, and principles, or new applications of old principles, which are now comprised in the usual educational course.

One of the neophytes here has, if I mistake not, led the way to the construction of a rule for calculating the simple interest and bankers' discount of an amount, which I think will speedily supersede the usual more clumsy formulae in the various manuals already published. C. Rickerby is the young man who observed that the simple interest of £1, at any rate per cent, per annum, is just the same number of 4ths of a shilling as the number of the per centage; that is, the interest of £1 for this time, at 4 per cent, is \( \frac{1}{4} \) at 3, \( \frac{1}{3} \) at 6, \( \frac{1}{2} \) at 9, in short, that the interest of £1 at 2 per cent.

As I read on, the feeling of perfect truth, the strict sense of justice, the patience shown by the teacher to the taught, arrested any whole soul. I was impatient to show what my pupils had done, and to communicate any plans which I have formed. This I have done so as to make school a happy, cheerful home, and learning the whole agreeable, and to communicate any plans which I have tried and found practicable in good results. I have the honour to be, Sir, your obedient servant,

A PRACTICAL SCHOOLMISTRESS.

November 10, 1847.

A NEW RULE FOR CALCULATING SIMPLE INTEREST.

Mr. Editor,—I have read the letter of a Self-Taught Schoolmistress in the Educational Times for November last, and it has given me great encouragement to make a full and frank reply to the practical statement he makes. Many excellent books have appeared from time to time on the subject of education; but I believe that very little has been done in creating an interest in the work of teachers, the details of the previous study and practice which they ought to pass through, before they can be fitted to occupy so honourable and so responsible a situation as we have much, any schoolchild as it was a century ago.

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per annum is \( \frac{1}{5} \). Because in the proportion, \( £100 : £1 = 32:0 \times 20 = 640 \), we readily perceive that
\[ \frac{1}{5} \text{ is the ratio of the two constants, 100 and 640.} \]

Now the discovery of this law of simple interest leads immediately to a rule of remarkable simplicity. If we take 20 instead of £1 for the second term, the denominator is simply reversed. We see, then, instantly, that the interest of £5, at 32 per cent, is 32; at 41 per cent, 41; or the interest of £3, at 1 per cent, is \( \frac{1}{5} \). Now, it is evident that if in our head of the interest of \( \frac{1}{5} \), so soon as the number of the per centage, is uttered, can be used with facility as a multiplier or common multiple for any larger amount, and for any smaller we can take any part of it or of the \( \frac{1}{5} \) which is the interest of \( \frac{1}{10} \).

As to such numbers as \( \frac{1}{32} \), knowing that to be the interest of \( \frac{1}{2} \), we see that \( 2 \times \frac{1}{32} = \frac{1}{16} \), the interest of \( \frac{1}{16} \), and therefore take \( \frac{1}{16} \), as the easier quantity to work with. With respect to small amounts under £100, which are of course those which give most trouble, the interest will be obtained with singular rapidity, after a very few practice. Take £20.75, at 32 per cent. We know that \( \frac{3}{4} \) is the interest of £5, or that \( 4 \times \frac{3}{4} = 3 \), is the interest of £3. Let the rate be \( 4 \), and if the amount had been £1927. 10s., every expert mathematician is aware, that \( \frac{1}{2} \times (10000 - 7 \times 600) = 4200 \), and therefore readily obtains the interest of the whole sum on knowing the interest of the odd fraction.

It is unnecessary to point out that when we thus have a table in our head of the interest of \( \frac{1}{5} \) at every rate per cent, we have also the interest of \( 1 \); for if the interest of £1 at 
\[ \frac{1}{5} \text{, the interest of } 1 \text{, is } \frac{1}{5} \times 1 = \frac{1}{5}. \]

The further extension of the principle may safely be left to the reader: verbum sip.

I am, sir, your obedient servant,

HUGHES FRASER HALLE.

Morningside House, Chiswick.

LADIES' DEPARTMENT.

A LETTER ADDRESSED TO THE COUNCIL.

Paris, June 16, 1847.

Long before the formation of the College of Preceptors, I had lamented the defective system of female education in England, and had wished that some plan could be adopted to insure a more efficient one, to protect the interests of teachers by placing the profession on a more suitable footing, and there by to raise the standard of female intellectual attainments in my native land. It was, then, with the prospect of elevating this coast of female education, and one of the branches in which I had a special interest, that I undertook the task of writing a letter to the College of Preceptors. The College of Preceptors. For the interests, then, of all parties, these examinations would be valuable, in preserving the dignity of the profession, by giving an opportunity of testing her capabilities before entering a career where she will have to contend with the difficulties of teaching. But there is another evil which would likewise be removed, not by one examination alone, but by a series of examinations. I mean the too great multiplicity of subjects taught by one and the same person. A person so endowed mentally as to be able to give instruction in many different and unconnected branches of knowledge is rare indeed; yet for we must not forget that to instruct adequately, to acquire the thorough knowledge necessary for success it is necessary to possess a greater amount of science than we are called upon to impart. I should advise that the candidates be permitted to take one or more of the subjects proposed, at their option, and that without its being necessary to have passed any other previous examination.

My object in this would be to make a marked distinction between the solid, fundamental branches, and the complementary ones, generally termed accomplishments: it rarely happens that the same person is teaching in both the departments without being superficial in one or both of them. If, however, any lady feel herself so gifted by nature, or favoured by circumstances, that her knowledge is already sufficient for the branches, she should be at liberty to do so, a separate certificate being granted to her at each examination.

Lest any of the learned and experienced gentlemen of the profession should be apprehensive as to the idea of my placing a few elementary notions in a female examination, I will state my reasons for so doing. In ladies' schools, it is true, this acquire knowledge and acquire a habit of study, but for the other large class of teachers, namely, private governesses, the case is different. It frequently happens that a private governess is engaged in a family where there are one or more little boys, too young to be sent to school and yet old enough to begin to study. I have known several such; the parents are anxious that their boys should lose no time in beginning Latin, and it is highly important to the schoolmaster, as well as to the parent, that the grammatical notions imparted should be correct. And here I may be allowed one observation on which I consider that the subject is not generally understood. If we consider under consideration, whether such subject be treated only in its elements, or be pursued to a more complete development, the notions on that subject, or course they go, ought to be just, the definitions clear, the reasoning logical.

One essential point, especially in the first examination, would be to discard a well-defined explanation of first principles; it is of the highest importance that the candidate should be able to clothe their ideas in simple and comprehensive, yet accurate language, such as children could easily understand. I have just said, that the notions should be correct as far as they go, because, while mere superficiality is to be avoided, it is not by any means necessary to attempt giving to women the profound scientific knowledge that is indispensable to men; but stating knowing but little, and in knowing that little imperfectly.

After having pointed out the evils to be removed by the proposed system, it is almost superfluous to dwell on its good effects, as they will necessarily be chiefly the remedies of those evils. But before closing, let me add, that if the object of these communications is to protect the interests of our society at large, since in raising the intellectual capabilities of the teachers, we augment the intellectual resources of our society, I would say, unite with us; for by forming a body of those capable of fulfilling their important duties. Let emulation, not rivalry, be our motto, and, remembering that union is force, I would call upon each member of our infant society to bring her share of information and experience to the purpose of the great undertaking that we are engaged in, permitting them all to work, and the more our society is spread, and the more diversified the intellectual influences that may be brought to bear on the question of education, the more diversified the contributions made to the question of education, the more diversified the contributions made to the question of education.

That all our efforts may be crowned with success is the sincere wish of your too distant member.

HUGHES MARY GOODALE.

THE GOVERNRESS'S POSITION.

Why is it that governnesses, as a class, are so little pitied; why is there no outcry raised about the treatment they receive; above all why is it that there are so few persons whose opinion would be of any weight on such a subject as the education of little boys, to require of men. Superficiality does not consist in because, while mere superficiality is to be avoided, it is not by any means necessary to attempt giving to women the profound scientific knowledge that is indispensable to men; but stating knowing but little, and in knowing that little imperfectly.

After having pointed out the evils to be removed by the proposed system, it is almost superfluous to dwell on its good effects, as they will necessarily be chiefly the remedies of those evils. But before closing, let me add, that if the object of these communications is to protect the interests of our society at large, since in raising the intellectual capabilities of the teachers, we augment the intellectual resources of our society, I would say, unite with us; for by forming a body of those capable of fulfilling their important duties. Let emulation, not rivalry, be our motto, and, remembering that union is force, I would call upon each member of our infant society to bring her share of information and experience to the purpose of the great undertaking that we are engaged in, permitting them all to work, and the more our society is spread, and the more diversified the intellectual influences that may be brought to bear on the question of education, the more diversified the contributions made to the question of education.

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HUGHES MARY GOODALE.

THE GOVERNRESS'S POSITION.
their monotonous life; their weary toil? Why are they so generally depicted as oppressed and suffering martyrs?

There is no hardship in employment—in industry; there is independence, every duty, sweetness and dignity gained by such employment and industry. No one thinks of pitying the professional man—the lawyer at his desk, or the medical man with his broken rest, his anxiety and labour, his responsibilities. The tradesman, pent within the narrow limits of his shop, excites no commiseration. The mother, in the discharge of her many duties, in the endurance of her many sufferings, in the daily patience of her self-denying life, would deem pity an insult. Why, then, is the employment—is the position of a governess to be thus branded as a sorrow, a suffering, a disgrace?

Let a governess speak, and may the expression of a long-continued, fervent desire, of an earnest desire to awaken among educators a higher sense of the importance, the value, and the true worth of the educator's position, lead those who now drag the heavy chain of compulsory duty to use their own energies in the very feasible attempt of turning toil into pleasure.

There is no motive for any definite occupation—in real employment; every one seeks it in some form; indeed, no greater suffering can be imagined than that of entire insactivity. To condemn any intelligent messenger of their own toil, a hour after hour, and year after year, in an absolute absence from employment, has been found to be the highest refinement of cruelty, and absolutely destructive to both mind and body.

It is not, then, employment or labour which is the governess's peculiar martyrdom; these she shares with thousands who rejoice in their daily work. All labours are relative with those who in choosing it are repaid with happiness; and can any one say that the object of the educator's vocation is not a rational one? Is it not rather one of the very noblest which life affords? Can there be an occupation more exalted? A higher gratification to the matured mind, with the experience of life, its knowledge of trial and difficulty, its perception of that perfect law of love which binds us to every creature, than the study of the young mind in its childlike tendencies, its tender susceptibilities, its ready confidence and faith, its trusting love? Surely, if a mother's happiness in the possession of God's richest gifts to her, her children, is such as to outweigh all suffering, all care and anxiety, even sorrow and separation in many a bitter form, the educated teacher, who shares this care, and is at the same time exempt from so many of a mother's anxieties, must also, looking into her vocation with a right spirit, in some measure participate in this happiness.

This indeed is actually true, as numbers of governesses, to whom this outcry savours much of injustice, and on whom this reproach is justly fall, candidly admit. But what is the error in the argument of the advocates of the governess's position? Are governesses, then, alone to be pitied? No; we would call upon all true-hearted educators to repudiate a feeling which indicates such a low estimation of their position. Are governesses, then, alone to be pitied? No; employment or labour which is the great blessing God has given to mankind; let those who seek the silent satisfaction of their pupils, who watch, with the heart's deepest interest, the expansion, rise, and development of their mental and moral qualities, testify to the happiness of their vocation; let all who, by a devoted spirit, elevates every duty, sweetens every toil, which brings cheerful vigour to the mind under all circumstances, prove the higher principles of our nature. At the same time, while we would disclaim pity for your vocation, we can, and do, truly value the benevolent feelings which are manifested towards the difficulties and trials attending it.

With deep thankfulness would we acknowledge the efforts which are made to assist and comfort the aged, toil-worn members of our profession. The amount of suffering and misery which these efforts have disclosed would almost excite a feeling of despair. It is this which has led to these remarks upon the governor's position; for, prevention being better than cure, it is manifestly wise to endeavour to raise the standard of their professional existence by the only means of real efficacy, their own efforts, than to depend upon palliatives, however kind in purpose or liberal in application.

The educator, the governess's vocation, is not the only one liable to be misapplied and ill-complicated. The vocation does not make the profession; the effort to raise his mind to his vocation, is not this truth daily seen in the very first and holiest vocation for man on earth; that of the ordained minister of God's Word, of the appointed task of instructing and teaching the children. The vocation of the educator, the governess, is only the first step in the stream of teaching, which is a whole series of duties.

Let us see where the error is. If one class, for instance, is under such a fearful disadvantage as to be in a state worse than starvation, let us endeavour to amend the case; but to apply the same principle, and say that the whole class is under such a condition as to be pitiable, is to misapprehend the whole situation.

The educator's, the governess's vocation, is not a rational one? Is it not rather one of the very noblest which life affords? And who can doubt that life is God's gift, to be used and enjoyed? Is there not rather one of the very noblest which life affords? Is not the value, and the true worth of the educator's position, so generally depicted as oppressed and suffering martyrs?

In the figures of the three circles whose centre is S (the sun) the middle one denotes the path of E, and the other two the interior and exterior limits of M's path.

**THE MOON'S ORBIT.**

*Suppose E to denote a point (representing the situation of the earth) which moves uniformly round the circumference of a fixed circle, while another point denoted by M (representing the situation of the moon) revolves uniformly round the circumference of another circle, whose centre is E. By this compound motion a great variety of figures may be traced by the point M, which are all comprehended within the limits of the two circles; the varieties of these being obtained by taking different relative times of revolution round the two circles or different relative magnitudes of their diameters; or, in other words, complete circles are made; whereas, the curve should have consisted of one continuous line. In the other two the curves should not have been made separable by two different revolutions.
A letter, which divergents of Eaton said nothing about. At dinner, I went up to read with the Queen's Majesty, she took me by the hand, and carrying me to a Window, said: "From Paul's I went to Eaton, sent to learn straights the Latin Phrase; you have been among me, at once I had; for it all was so fine, I went home, and then I was not."

On the Bishop of Ossory's reign, the Bishop of Ossory is so fine, I went home, and then I was not."

The passage affords a proof that some consider the Latin Tongue. The notes are those of the Rev. James Upton, who brought out a new Edition of the University of Glasgow. This work is a valuable addition to scholastic literature. It is throughout, with a few minor exceptions, animated by a spirit at once elevated and practical; it keeps steadily in view the highest objects of education, and inculcates them on all occasions upon those to whose hands the care of the young is committed, yet it makes due allowances for the inevitable shortcomings of all human institutions, and carefully adapts its recommendations to the present circumstances of society; it claims for the competent educator a more adequate renumeration, and a higher position in the estimation of the world than is usually his; and at the same time impresses upon him the serious nature of his responsibilities, and the necessity of being actuated by a self-denying and contented spirit. Its extensive diffusion and careful study cannot fail to be productive of much good in every way; and in translating it, Dr. Nichol has conferred a real benefit upon his countrymen.

We propose to lay before our readers a somewhat extensive analysis of the work, and to illustrate our remarks upon it by a selection of extracts, in the course of which we shall have opportunities of comparing the less Schoolmaster, before I was fully fourteen years old, draw me with fear of Beating from all love of learning, as now, when I know what difference there is between learning and learning of the fault of the Scholar; whereby many Scholars that might else prove well, be driven to hate Learning before they know what Learning meaneth. The extract shows also that there were, even in those times, men of more correct and philosophical views; while the slow progress which their opinions made for so long a period, and the exceptions, animated by a spirit at once elevated and practical; it keeps steadily in view the highest objects of education, and inculcates them on all occasions upon those to whose hands the care of the young is committed, yet it makes due allowances for the inevitable shortcomings of all human institutions, and carefully adapts its recommendations to the present circumstances of society; it claims for the competent educator a more adequate renumeration, and a higher position in the estimation of the world than is usually his; and at the same time impresses upon him the serious nature of his responsibilities, and the necessity of being actuated by a self-denying and contented spirit. Its extensive diffusion and careful study cannot fail to be productive of much good in every way; and in translating it, Dr. Nichol has conferred a real benefit upon his countrymen.

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* This was about five years before Mr. Ashton's death, for he died this 10th of December, in the year 1568, in the fifty-third year of his age.
views expressed by the translator in the preliminary dissertation with those of M. Willm.

We must, however, premise a word or two respecting the general aim of the book, which it is of importance should not be misunderstood. The author, then, it may be said, does not, except on rare occasions, enter into the details of the art of instruction; he leaves the right of criticism to others. M. Willm., for instance, has found expositions of the philosophical principles that should govern the methods employed in schools: all these and many other things he takes for granted, and confines himself to the science of teaching how they can best be made available in the education of the mass of the community; what hindrances at present exist to their due development; and the means which may be employed by the various ruling bodies, by private individuals, and by teachers themselves, to remove those hindrances, and to bring popular education nearer to perfection.

From this it will appear that the work before us is rather adapted for the statesman, the legislator, and those who are immediately concerned with practical teaching, than for students who are preparing to enter the profession; although the latter may undoubtedly reap much and lasting benefit from the perusal and study of its contents.

The work is divided into three parts, which are subdivided into chapters and sections.

I. The first part, entitled, "The Principle and Object of Education in General," is composed of six chapters, and its object is described as follows:—

"It is not my intention to attempt in this Part a Treatise on Education; which, indeed, would be a work of long, stretching, demanding a very great expenditure of talent, time, and care. I merely desire to unfold the true principles of all education, and to show how they might and should be applied in the organisation of popular schools."—p. 9.

In the next page he states the limitation with which he employs the word education:—

"We are not concerned at present with that which education necessarily impairs upon us, nor with that which it merely describes one of the particular processes of which merely of what is commonly understood by this word: viz., of the education which advanced man, especially the lessons and intellectual efforts by which he derives at present exist to their due development; and the means which may be employed by the various ruling bodies, by private individuals, and by teachers themselves, to remove those hindrances, and to bring popular education nearer to perfection.

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The two indeed are not sufficiently distinct to enable us to conceive of the one apart from the other: there can be no education without instruction, and instruction—especially that of infancy—has nowhere except, at the same time, it act as education. Considered rationally, these two expressions are almost synonymous; and contain two distinct but co-ordinate conceptions, only when each is understood specially, and both regarded as subordinate to education in its general and complete significance. "Education in general aims to render its pupils, whatever their social position, men and citizens—to prepare them to become such by every attainable means. These means may be arranged under two heads:—instruction and training. Under this latter may be ranged the examples and exercises, the advice and reprimands, the punishments and rewards, by which we strive to impress the mind with the truths which are essential to be known and inculcate the qualities which are desirable to be imbibed. Under the head of instruction we understand the lessons and intellectual efforts by which we seek to form their intellectual and judgment, to acquaint them with determinate knowledge, and enable them to execute, with a certain facility, acts that demand labour and learning. It is manifest that the two methods constantly accompany, and cannot exist apart. Education is practical instruction, and training is practical education. "Education, in its widest signification, employs a general instruction as a means; taken in a more limited sense, it supposes a determine or limited instruction, and consists of the preparation of good habits, in order that it become possible. "Education, in its widest signification, ought to be the object of all the schools of childhood and adolescence, and especially of all the primary schools, and instruction should go hand in hand, finding in each other mutual aid: in the secondary schools, instruction will predominate; and in higher seminaries, it ought to be the chief if not sole object; but in all such labours the end proposed should be the Education of the pupils in its higher meaning,—the complete development of their mental and physical end, Instruction, properly so called, is never more than a means."—pp. 10-12.

In these passages, it must be confessed, there is some degree of obscurity arising from the various meanings given to the word education, and especially by that use of it which Willm. calls its doctrinal or theoretical, and necessary for this mode of employing the word, as it merely describes one of the particular processes involved in what our author designates "general education." In our view, there are three authorised uses of the word in question, all of which involve etymological significance: first, to imply the etymological meaning itself, or development; in this sense we say, "A man's education is the result of an infinite number of circumstances;" second, to denote the whole of the circumstances which affect the development of the various powers and tendencies of the human being, acting upon it from the commencement of its existence: this is its meaning in such a sentence as, "A man's character is the result of his education;" third, to denote the "place of circumstances," which is designately and artificially, so to speak, brought to bear upon the young with the express object of producing certain results; the latter is the most usual signification, and is the one intended in the phrases, "National Education," etc. Now it is evident that, as what is predicated of the species, may be predicated of each of the individuals constituting it; and as instruction is one of the "circumstances" above referred to, we may correctly say, "Instruction is (a part of) Education." Hence we think the attempt to discriminate between education (in the third sense) and instruction, futile;* Instruction is one of the many means of educating; its efficacy will, of course, be proportioned to the skill with which it is employed, but it can never be such an effective means of instruction. Still more erroneous is the assertion that instruction belongs peculiarly to intellectual education; it is quite as much an agent in moral development, if, at least, morals are to rest on any firm foundation, and not be merely unreasonable and subject to the caprice of the hour. In Chap. III, after showing what are the characteristics of the true principle of education, the following conclusion is arrived at:—

"The true principle of education must thus be universal, excluding of passive or special ends; it must subserve every legitimate interest and reasonable ambition, embrase all the sentiments, all the dispositions, and be applicable to all states and classes of society, and to all descriptions of methods of instruction."—p. 17.

After reviewing various proposed principles of education in Chap. IV, and showing their defects,* Chap. V. is devoted to an exposition of what the author regards as the true principle, which is thus stated:—

"According to a fine expression of Kant's, there is a perfect man, conforming to the type according to which God fashioned him; just as in a block of Parian marble an image of a Hercules or of an Apollo would be found if a divinity had set there, by means of the natural veins of the stone, the contours and forms of the future statue. This statue it is the aim of education to free from the rubbish of instruction, tending to every rational person to be the same; that is, independently of their effect in aiding the development of what is possible to be produced by the nature of man, to become such by every attainable means. In the communication of knowledge, viewed as something simply added to the mind, without any reference to the influence exerted by it upon the mental constitution. Such, for instance, appears to be the meaning in the sentence with which he concludes the chapter "On Education in Primary Schools."—p. 14. In short, if the instruction of the labouring classes may be pushed too far, too much can never be done for them. But to this instance, he adds that there is really no difference between education and instruction; that is, he uses the word instruction to it upon the mental constitution. Esthetic education, intellectual education, and social education, are all to be considered as "Education in its widest signification," in the phrase, "A man's education is the result of an infinite number of circumstances."* We cannot agree with the writer of the paper on Homo-
"In so far as M. Willm's phraseology is concerned, there will be found not a few parties in this country who take strong exception to it;—for the doctrines prevailing in Germany regarding the influence of certain dispositions in the human soul, are far from having received an unquestioned welcome from English schools; but, in their present state of opinion, these speculative divisions of opinion are fortunately of no perceptible consequence; for, as an idea of the duties owing to the young, would undergo no modification, although the grand fundamental dispositions or tendencies of humanity owed their origin to anything else. It is the profession of action of those comparatively permanent conditions which stretch over the whole world, and through effect of a resistless sympathy, mould every being it contains."

Chapter VI. is entitled "Divisions of a general education." In this our author inquires, "What are the fundamental dispositions of our nature?" and answers the question thus:

"Man thirsts naturally after the good, the true, the beautiful, and the infinite; whence arises the notion of the love of Truth, Knowledge, the feeling of the Beautiful, and the sentiment of Religion; which, as they are developed, become the Moral Conscience, Knowledge of the system of the Universe; Taste, or Susceptibility in the Moral sentiments, the love of Truth and Knowledge, the feeling of the Beautiful, and the sentiment of Religion."

"To be complete, then, education ought to be at once Moral, Intellectual, Ethical, and Religious; and since Man is nothing without Society, but on the contrary, social by his nature, his education ought, at the same time, to be Social and National."

Although to the matter of this chapter there is perhaps nothing to object, yet in expression it is somewhat loose and inaccurate, the term education being sometimes employed in the same sentences in various senses, and thus occasioning a good deal of confusion.

On the whole, we cannot say that we think this first part altogether satisfactory. There is, as Dr. Nichol seems to admit (p. xiv.), a degree of vagueness in that which destroys much of its effect; and, as a principle, he appears to have received no education whatever, but remain very much as when they issued from the hands of nature; for then he has not to cause them to unlearn vicious habits instilled by previous maltreatment; but if good infant schools were universal, he would require only to resume the work they had begun, and to continue what is already in progress; whereas, committed to his care have received no education whatever, and the feeling of the Beautiful, and the sentiment of Religion."

"As long as this system is persevered in, there is little probability that differences on religious questions will diminish, much less disappear. It is essentially probable that such infinite diversities of opinion would exist relatively to points most of which are of no very great complexity, were it not that the minds of children are from the first thoroughly indoctrinated with the special and peculiar views of their native sects."

"The management of an inferior class requires as much care and attention as that of a higher division, and it is a great fault to commit beginners to a teacher of mean capacity; for the success of the higher kind of instruction greatly depends upon the manner in which instruction has been begun." P. 69.

Section VI. of Chap. II. (p. 67) is entitled, "Of mixed schools, in respect of the mode of religious instruction."

There are, it is true, some mixed schools, where the most strict instruction is. But, where no trace of confessed preference is found, where pupils of different religious professions sit quietly side by side, living together in the same manner, inhabiting the same rooms, eating together from the same plate, and, in everything that serves as the common basis of all worship. But, besides that few schools are thus managed, and that their management presupposes very rare qualities in the person of the teacher, it is not at the expense of all that forms the essence of religious education—it may be religious education itself?"

"It is truly lamentable to find such a man as M. Willm talking of instruction in doctrines and dogmas as the essence of religious education."

"He further on (p. 113) says, "It would seem to follow at once from our previous discussions, that the power of treating even the science of Morals, religiously, has nothing to do with the considerations which may guide the teacher's choice among the churches of these lands." A man may be a thoroughly religious man, who either from inattention to the subject, or a deficiency of the logical instruction, be repudiated in the following passage, the last sentence of which seems to us to be a complete perversion of the truth.

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powers, has no interest in sets of articles." Again, (p. lxvii.) "The teaching of catechisms—in this view of the subject—must certainly belong to the category of special instruction; and therefore may be studied apart." The desirable object for England is, a system that shall not neglect, as all important to the child, the causes of the separation of sects." p. ixx.

Before we quit this subject, we would earnestly direct our readers' attention to the plain but forcible and convincing remarks upon it in Mr. Carlyle's "Chartism," pp. 98-107.

Chapter IV, is headed "On Education in Popular Schools." In a passage already quoted, M. Willm asserts, and truly, that the most effective and forcible and convincing remarks upon it in Mr. Carlyle's "Chartism," pp. 98-107. popular schools, for the purpose of inspiring them with the knowledge of the laws and political constitution and the cultivation of the perceptions of the beauties of nature.

Section IX. is an apology for introducing "intellectual education" into elementary schools, the author wisely deferring till the commencement of a chapter on the subject any particular remarks on the cultivation of the reasoning faculties. In Section X, he advocates the imparting of a knowledge of the laws and political constitution of their country to the pupils of popular schools, for the purpose of inspiring them with the knowledge of the laws, and an enlightened patriotism. The section concludes with the following passage from a speech by Lamartine, which must also terminate for the present our review of M. Willm's work, to which, however, we return next month, and complete the analysis of it.

"Patriotism is the first sentiment, the first duty of man, whom nature binds to his country before all others, by the ties of family, and of nature, which is the only family to which the two elements belong: there is one composed of the hatreds, prejudices, and gross antipathies which nations, rendered brutal by governments interested in disseminating them, have towards each other: this patriotism is cheap; all it requires, is to be ignora
tant, to hate, and to revile. There is another, which, whilst it loves its own country above everything, allows its sympathies to flow beyond the barriers of race, of language, or of territories, and regards the various nationalities as part of that great whole, of which the various nations are so many parts, but of which the whole constitutes the nation; it is the patriotism of religion, it is that of philosophers, it is that of the greatest men of the state, and it was that of the men of 1789." — Ex. 15.

EXAMINATION THE PROVINCE OF THE STATE; or the Outlines of a Practical System for the Extension of National Education.


"Wealth alone, though it has of course some necessary influence, is looked upon with less respect (in China) comparatively, than perhaps in any other country; and this because all distinctions of rank arise almost entirely from the possession of wealth, and not from the advantages of talent. The choice of official persons, who form the real aristocracy of the country, is guided, with very few exceptions, by the possession of those qualities; and the rank of nobility is usually acquired rather by birth than by merit. Sir John Davis in "Chinese," Chap. vii. "The Chinese government affords each man, every three years, and occasionally more, an opportunity of displaying his attainments in a stipulated way; and if it cannot give offices to all, it gives honours, and declares the successful candidate eligible to a situation in the civil or military service, at the highest offices of the state, if his merits shall entitle him thereto."

— Dr. Milne, quoted in the above work, Chap. vii.

"Let no one be startled by the name aesthetic education, or take occasion to object that I expect too much from popular schools. Aesthetic education has for its object the development of the sentiment of the beautiful and sublime—from cleanliness, order, suitableness, and harmony. This sentiment, as has been observed, is, along with the religious sentiment, the moral sentiment, and the disinterested utility, one of the constituent elements of the spiritual or true nature of man; and as such it is a duty to cultivate it; its development should form a part of all education, that of the people as well as that of the other classes of society. First, it is right of itself, because of its own importance; and next, from its close relation to the moral and religious sentiments." p. xiv.

Section VIII, is devoted to "Aesthetics Education," or the "education of the senses." The writer acknowledges that he has not the original work to compare with the translation; but he suspects that the error has arisen from the translator's alteration of the structure of such words as "Dans l'ame" and "dans l'esprit," the translator, in the eagerness of composition, not attending with sufficient care to the respective signification of these words, and thus transposing the words "first" and "second."
for such, and that the great majority would shape to themselves a course of life widely different; yet few, I apprehend, would consent to exclude or to bar to any of their own children or to any of the young, would never dream, or, in fact, have the opportunity, of presenting themselves for examination, would afterwards, by their own efforts, distinguish themselves in some particular branch of practical affairs; and it would be most unwise to prevent the State from making use of their services because they might be incapable of passing any one of the public examinations.

Under section (3), Dr. Booth points out the obvious fact that his scheme is no substitute for measures of a more comprehensive nature. Reference is made to the position of the leading idea, to the pointing out of the importance of the technical duties of the office of Schoolmaster. No one would suppose that such a system of examinations could supply the place of that technical knowledge which our author attributes to it; and we merely mention the matter here to guard against mistakes.

"It is almost needless to observe, and will be altogether unnecessary, in the elucidation of a subject so well recognised as a legitimate profession, that the system here proposed would in no respect obviate the necessity of providing "Normal Institutions," or "Colleges," for the imparting of such knowledge of the technical duties of the office of Schoolmaster. No one would suppose that such a system of examinations could supply the place of that technical knowledge which our author attributes to it; and we merely mention the matter here to guard against mistakes.

"Is it a safe and prudent course?" he asks in the preface—"is it a sign of a far-seeing policy, while educating the classes at either extremity of the social scale, to pass over those at the middle; or is it wise to intrude nearly the sum of political power to certain classes, whose fitness to wield that power is uncertain, and the effects of which the value of this production is not confined to the position of the leading idea, the pointing out of its probable advantages and to the answering of objections, of which the author speaks with great moderation, good sense, and a sufficient appreciation of the practical difficulties in the way of the success of his scheme; but is very much increased by many excellent and cogent arguments in its favor, and the impossibility of a more extended system of education; and no one can read it attentively without deriving benefit from it. We would particularly insist on the popular notion of the uses of education, pp. 25, 26; on the necessity for self-education, pp. 29—31, 49—54; on the great evils of early removal, pp. 32, 33; on religious instruction, pp. 37—40; on moral education, pp. 41, 42; the author's opinions on which we are glad to see are in accordance with those ex-


Our readers are of course aware that the efforts of the Educational Times are not limited to the development of correct systems of education for boys; but that the nature and quality of the moral and mental aliment supplied to the women of England in their earlier years, when educating habits are attained, and character is formed, will, at all times, receive the earnest consideration which a subject of so pressing importance demands.

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Much must be left to the discretion of the local schools, and it is to be feared that the practice followed in many cases is quite contrary to this view. It is probable that they would ever have the opportunity, of presenting themselves for examination, would afterwards, by their own efforts, distinguish themselves in some particular branch of practical affairs; and it would be most unwise to prevent the State from making use of their services because they might be incapable of passing any one of the public examinations.

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"Among the saving of a Schoolmaster, repair to the Normal Institution, there to acquire a knowledge of the more special source—one of their own body—those interested in the profession of Teachers; and we trust that the warning voice will not cease to act upon Teachers;...")—p. 21.

Conscious of the insufficiency of the present systems of female education, based upon principles of the Crown," pp. 44, 45; on the means of establishing a system of female education, based upon principles of a higher and more enlightened character than that the great majority would shape to themselves a course of life widely different; yet few, I apprehend, would consent to exclude or to bar to any of the young, would never dream, or, in fact, have the opportunity, of presenting themselves for examination, would afterwards, by their own efforts, distinguish themselves in some particular branch of practical affairs; and it would be most unwise to prevent the State from making use of their services because they might be incapable of passing any one of the public examinations.

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THE EDUCATIONAL TIMES.

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sensible and candid opinion of a qualified judge on a much-disputed point:—"The study of foreign knowledge of Latin considered an essential preliminary. The wide diffusion of the Roman power, and the influence of its geographical constancy, carried it through to the why and wherefore of this assertion. A complete knowledge of our own language can be attained without it, while its grammar forms the basis of those general principles which are applicable to all languages, and without which the study of any particular grammar becomes a list of dry rules—a mere list of English words, which have several equivalents and sentences, in which the proper use of each is investigated and effectually dealt with in a manner totally different from the stereotyped German book which the pupil is to learn by heart. The Duke of Wellington is the hero of the age—vieillesse.

We entirely agree with Mad. de Wahl, that the study of the Latin language ever to meet the exigencies of students who can devote but little time to its acquisition, and to give, in one part, two words as synonymous. These, it is true, are but trifling defects, and the book is so excellent that we can recommend it to both teachers and pupils; and may with truth apply to it a sentence from the study of the philosophy of language in some measure confined by their peculiar position to the maintenance of any previously-existing system. Were the study of the Latin language ever to materialize and ignore the eyes of the child of one sex are equally unfitted for the eyes of the child of the other sex. The Duke of Wellington is the hero of the age—vieillesse.

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ROYAL UNIVERSITY OF DUBLIN.
B.A. DEGREE EXAMINATION, 1847.
IN MATHEMATICS AND PHYSICS.
SENIOR AND MIDDLE GOLD MEDALLISTS.
2. Stony, John George.
3. Fowler, J. B., Clough, Cork.
4. Townsend, Horace.

SENIOR AND MIDDLE SILVER MEDALLISTS.
1. Cruddas, Henry W., Scholar.
5. Weir, William, Scholar.

JUNIOR MODERATORS AND SILVER MEDALLISTS.
1. Urwick, William.
2. Homan, Phillip.
3. Townsend, Horace.
4. Roche, Thomas William.
5. Armstrong, Wynandham, Scholar.

In the examinations on Euclid are problems given to the candidates for deduction, or are they required only to write out such propositions as may be set, and also to solve problems or deductions?

To the Editor of the "Educational Times."—Sir,—In compliance with the request stated in the above note, I beg to convey the following information for candidates generally:

1. Hind's Algebra, or Lord's edition of Wood's Algebra, and the books not calculated to enable candidates to answer the Algebra papers. By referring to the Calendar of the College, candidates will see the nature and extent of the examinations generally. "The Hints for School-Keeping," by J. W. Parker, West Strand, London, is published by Smith and Elder, Corn Hill.

2. All who pass an examination, in any other branch, shall have the right to write out such propositions as may be set, and also to solve problems or deductions.

3. Candidates are not examined in exercise books. When the subject of the examination is known, they are expected to answer questions on Geometry even in advance, to write out such propositions as may be set, and also to solve problems or deductions.

4. The College of Preceptors hesitates to recommend particular books, with the exception of what is generally understood as the greatest proofs of interest in our candidates: they wish their candidates to obtain their particular books: they wish their candidates to obtain their

5. Candidates for the Lower Classical Test examined on the first and second parts of Arnold's composition, or the Cambridge University.

Will the strata of Schmit's Rome qualify a candidate as well as History? yours, &c., a CANDIDATE (In perspective).

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STATISTICS OF THE SCOLARIC PROFESSION

My Attention has been directed to the Condition of the Scholastic Profession, and I am induced to solicit the assistance of teachers generally. I shall mention in the outset what I consider the most important questions to be answered.

1. What is your name, and in what capacity do you hold the school? (for instance, a private gentleman who holds a school, or a master or mistress of a charity school.)

2. How long have you been engaged in the profession?

3. How many pupils are you engaged in teaching? and of what ages? (such-and-such, &c.)

4. How long have you been engaged in it, and what are your impressions of the profession in general, and of the rewards and disadvantages of your position in particular? (What are your reasons for your opinion?)

5. What is your age? and how many children do you have? (Your present age is required.)

6. How many pupils and assistants have you and what are your charges? (Your annual income is required.)

7. Do you consider the schoolmaster's life (in the sense attached to the word by assurance companies) an excellent one, and what are the reasons for your opinion?

8. To what extent do you believe in the influence of government over the education of youth? (Your views on this subject are required.)

9. Do you believe in the necessity of any future legislation for the improvement of education? (Your views on this subject are required.)

10. Do you think that the present system of education is satisfactory, and what are your reasons for your opinion? (Your views on this subject are required.)