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ELEMENTS OF EDUCATION;

COMPRISING THE
ANALYSIS OF AN
EXPERIMENT IN EDUCATION,
MADE AT THE MALE ASYLUM, MADRAS;
WITH ITS FACTS, PROOFS, AND ILLUSTRATIONS;

TO WHICH ARE ADDED,
EXTRACTS OF SERMONS PREACHED AT LAMBETH;

A SKETCH OF A NATIONAL INSTITUTION
FOR TRAINING UP THE CHILDREN OF THE POOR;

AND

A SPECIMEN OF THE MODE OF RELIGIOUS INSTRUCTION
AT THE ROYAL MILITARY ASYLUM, CHELSEA.

By the Rev. Dr. ANDREW BELL,

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Late Minister of St. Mary's, Madras; Chaplain of Fort St. George; and
Director and Superintendent of the Male Asylum at Egmore.

"Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."—Exod. xviii. 25.

"Quod enim munus reipublice afferre majus meliusve possumus, quam si docemus atque erudimus juventutem? His, præsertim moribus atque temporibus, quibus ita prolapsa est, ut omnium opibus refrænanda atque coercenda sit."—Cic.

"Pueri efferrantur lætitiâ cum vicerint? Ut pudet victos? Ut se accusari nolunt? quam cupiunt laudari? quos illi labores non perferunt, ut æqualium principes sint?"—Cic.

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1808.

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TO THE

MOST REVEREND FATHER IN GOD,

CHARLES,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND,

AND

METROPOLITAN,

&c. &c. &c.

MY LORD,

I SHOULD be wanting in grateful duty to your GRACE, as well as in honest justice to my subject, if I were to alter a word in my address on a former occasion, bearing date 5th February 1807. What was then prophecy is now history.

“ In the distinguished privilege of presenting this Essay to your GRACE I feel a gratification, which words cannot express. My every wish in regard to my System of Education is fulfilled. The boon, which I had heretofore destined for general diffusion in future ages, seems

to me already realized to the rising generation. Not only the exalted station which your GRACE fills, but the individual who, happily for the best interest of the church and state, fills that station, stamps a present character on this experiment. And it is its highest recommendation, that the illustrious patronage and sacred sanction, under which it now goes forth to the world, are solely to be ascribed to the principles on which it is founded, and to the ends to which it is directed."

I have the honour to be,

With profound veneration,

MY LORD,

Your GRACE's dutiful, grateful,

and devoted servant,

A. BELL.

Manchester Street,
30th April, 1808.

ADVERTISEMENT.

—“ Nonumque prematur in annum.”

OF the experiment in Education, more than twice nine years old, the author feels himself called upon by a host of pupils to fix the authenticity, to retrace the origin, to follow the progress, to vindicate the principle, and to mark out the bearings at greater length than has hitherto been done. In this design it is one of the objects of this fourth Edition to form a record of the facts, proofs, and illustrations which go to demonstrate the powers, as well as to exhibit the construction of that machinery, by which children are enabled to instruct themselves and one another.

The personality, intimately blended with these documents, he begs once for all that his readers will do him the justice to

apply, as it always does apply, though not industriously and affectedly noticed at the time, to the effects, consequences, and results of this discovery, which he has no hesitation in saying are as grand and interesting, as the means, by which they are attained, are simple and lowly.

To have conceived the idea, undertaken the task, and, with unlicked and puerile agents, obstinately persevered in the face of prejudices, obstacles, and embarrassments, is the very head and front of his doings. It required no share of literature, erudition, science, or research, or whatever else of this sort men value in themselves, or wish others to value them for, to effect what owing solely to the charge he had entered upon, and the circumstances in which he was placed, he happened to effect. But to withdraw from an experiment, as he has twice done, (see 2d and 3d editions) its authentic vouchers, through a false delicacy as to the language in which they are expressed, were to sap the fabric built on that foundation.

In the patches and shreds, forming parts of this compilation, and written in haste as the

occasion arose, which gave them birth, there must need be frequent repetitions of the same thoughts: and as utility and effect are his aim, he has seldom studied to clothe these thoughts, which are meant to strike different readers, in different places, in new language. In regard also to the manner, style, and tone which he has thought himself at times constrained to assume (see p. 128—136) he requests it to be remembered, that it is the cause of the present race of children within the reach of his labours, and of future generations of men over the world, in their most momentous concerns, of which he is the willing advocate.

Even in the mere point of the health of the body, and the preservation of the animal life of man, Vaccination, the most valuable discovery in the physical art, of which this country, or the world, can boast, falls short of this invention; which provides the means of supplying a remedy for the disorders of filth, idleness, ignorance, and vice, more fatal to children than the ravages of the Small-Pox.

But this is its least recommendation. It is the sanity of the mind, which is its glory—

its moral, religious, and political tendency. Of these let its Indian pupils (212—218) speak, for here all comparison fails: and the greatest discoveries, heretofore made for the improvement of human life, sink into comparative insignificance.

Let modern philosophers dispute about the perfectibility of the human race, the Author recommends only what is practicable, what has been practised, and what is in daily practice. He shrinks not from the imputation of enthusiasm. If his enthusiasm be grounded on just principles of humanity, which challenge the strictest investigation, and on an uniform series of corresponding facts, which can admit of no dispute—he despairs not of adding daily to the numerous list of his fellow-enthusiasts, of which he is justly proud. He appeals to the events of the last nineteen years. He looks forward to the event of every succeeding year; and he fixes his eyes with the most entire satisfaction on the judgment of posterity—the sure touchstone of Truth or Falshood.

With such convictions on his mind, with such impressions on his heart, and with such

an engine in his hands,—he fears not new to tell aloud, what eleven years ago he only whispered—when he put the original reports of the Male Afylum into the hands of his book-feller, and what he has never ceased to repeat to his friends,—“ You will mark me for an enthusiast; but if you and I live a thousand years, we shall see this System of Tuition spread over the world.” But it was from his ashes he then expected it to spring up. He did not expect to live, as he has done, to see it patronised, where he was most desirous of its being patronised; and established, where he was most desirous of its being established. And yet, he cannot dissemble, that this uncalculated success has not the effect which might be supposed. He still thinks nothing done by him, while any thing remains to be done. He is apprehensive that, like Vaccination, it will be sooner carried to its just length in foreign countries than at home. He is fearful of being wanting to his own discovery, and of failing in that pitch of exertion, requisite to bring it forward in due time.

The Gospel has, in former times, been

promulgated by means of miracles, and of the sword. The one mean has ceased—the other mean will not now be recommended. There remains only the silent, gradual, and sure mean of Religious Education.

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THE
MADRAS SCHOOL;
OR
ELEMENTS OF TUITION.

PART I.
OF THE MADRAS SYSTEM OF EDUCATION.

CHAPTER I.

Introduction. Preliminary Notices of the Madras School.

"Lusus hic fit." QUIN.

THE new method of practical Education, which has appeared under different shapes in this country, originated in the Military Male Orphan Asylum, founded at Madras in the year 1789. There it gradually grew to maturity, and, after the experience of several years, was established in all its forms in that school. Hence it was transplanted into England in the year 1797, when it was partially adopted with good success in the oldest charity school in London, that of Aldgate, and in several parts of the kingdom, and is now established at the parochial schools of White Chapel and of Lambeth, and at the Royal Military Asylum, Chelsea.

This system rests on the simple principle of tuition by the scholars themselves. It is its distinguishing characteristic that the school, how numerous soever, is taught solely by the pupils of the institution under a single master, who, if able and diligent, could, without difficulty, conduct ten contiguous schools, each consisting of a thousand scholars.

In addition to this general principle, and independent of it, the Madras School furnishes certain individual practices or helps in the art of tuition, by which the pupils are initiated into the elementary processes of reading, spelling, writing, arithmetic, morality, and religion.

For the guidance of those who may be desirous of conducting Education on this principle, adapted, in a peculiar manner, to large schools for the lower orders of youth, and, according to these practices, which are alike applicable to private tuition and schools of every description, this analysis of the experiment in Education made at Madras is submitted.

If, in the attempt of forwarding Education, harder tasks, and lengthened hours of study had been required of the scholar, or

greater labour and longer confinement imposed on the master, or newly-invented racks or screws, or whips, or cords, had been put into his hands, my experiment should have perished in embryo, or dropt still-born on the coast of Coromandel. Never through my agency should it have visited this land of freedom, nor the groans of the unhappy sufferers have reached these happy shores.

But it is by far other means that a greater quantity of work is produced in the Madras School. It is the division of labour, which leaves to the master the simple and easy charge of directing, regulating, and controlling his intellectual and moral machine. It is the uninterrupted succession of short and easy lessons—It is the adaptation of every task to the ready capacity of the scholar, which renders the yoke of learning easy, and its burden light. It is the perpetual presence and never-ceasing vigilance of its numerous overseers, which preclude idleness, ensure diligence, prevent ill behaviour of every sort, and almost supersede the necessity of punishment. It is example, method, general laws, and equal justice, which take hold of children, by their love of imitation, and their sense of fitness and propriety, and obtain an immediate and

willing conformity. It is the choice of able and good teachers, which a large school furnishes, that commands the mind and maintains an undisputed superiority and acknowledged ascendancy. It is a laudable emulation, a sweet contention, a competition of places, which renders the school a scene of constant amusement and exercise to the scholar—his *ludus literarius*—his game of letters—in which he delights, and exhibits a spectacle, not less novel and interesting to the beholder, than it is grateful to the master, and acceptable to the scholar.

Had these effects been produced by an accumulation of expense, corresponding to each and all of the advantages obtained, the result, though less unexpected, would not be regarded as uninteresting to the higher classes of society. Circumscribed however within narrow bounds, it would have little claim to public attention, and no pretension to general utility. But a system, of which economy forms a striking feature, brings along with it a strong recommendation to general circulation, and is well adapted for the instruction of the people, and for the purpose of national Education.

It has also been studied, that order and re-

gularity, produced by means as much more effectual as they are more lenient than usual, go hand in hand with every other improvement; and that no circumstance, which can contribute to the facility, the furtherance, the despatch, the cheapness, and the extension of Education be omitted:—nothing desiderated to render the experiment made at Madras as complete in its forms, and effectual in its result, as it is simple and innocuous in its principles and practices.

The reader, who regards the claim of such manifold advantages with a degree of scepticism, not unexpected on my part, I am willing to meet on every ground. Before I enter upon an elucidation of the principles, and the exposition of the practices, on which these results depend, I shall refer him to the proofs, which establish their reality.

With this view the facts, which were thought necessary to authenticate the original experiment, are here reprinted (see Part IV.), and if they do not shake his incredulity, let him compare with them the evidence furnished by the pupils of the Madras School, in their late address, and especially in the list of their present occupations (Part IV). And if

he should still stand out, and refuse credit to testimony in any shape, and will be satisfied with nothing less than the evidence of his own senses, I must venture to send him to Whitechapel, to Lambeth, or to the Royal Military Asylum at Chelsea, where he will see enough to command his credence to all the rest.

If in this Introduction I shall be thought to have transgressed against the rules of sound criticism, by anticipating my subject, the reader will not mistake my motive, if happily not displeased with his bill of fare he be induced to sit down to the entertainment of which he has had a foretaste.

CHAPTER II.

Of the Principles and End of Education, and the Discipline of a School.

“ Omne tulit punctum qui miscuit utile dulci.”

To render simple, easy, pleasant, expeditious, and economical, the acquisition of the rudiments of letters, and of morality and religion, are the leading objects of Elementary Education.

To expedite the progress of education at the same rate of punishment to the scholar, of labour to the master, and of expense to the parent, as heretofore, were an acquisition to a school not to be slighted; still more, could this be effected at a reduced rate of punishment, or of labour, or of expense. But to unite all these advantages is the great desideratum in Education. It is accordingly the aim of this Essay to combine in happy union the progress and amusement of the scholar, the ease and gratification of the master, and the interest and satisfaction of the parent.

Such is the proximate object of the Madras System. Its ultimate object, the ultimate object or end of all education, is to make good scholars, good men, good subjects, and good Christians; in other words, to promote the temporal and spiritual welfare of our pupils.

At Madras, by consequence, my aim was to form such scholars, as the condition of that country required, as were wanted to fill the various occupations which presented themselves in the existing state of things there; to imbue the minds of my pupils with the principles of morality and of our holy religion, and infuse a spirit and habit of diligence and

industry; so as at once to supply the necessities of the community, and promote the welfare of the individual—two objects indissolubly united in every well-regulated state.

The same objects present themselves in this country, and the same mode of tuition may be followed, only a different direction will be given to education according to the different conditions of the youth, and the different occupations for which they are trained. “As there is no soil which will not shew itself grateful to culture, so there is no disposition, no character in mankind, which may not, by dexterous management, be turned to the public advantage.”

How far these ends were attained at Madras will be ascertained in the sequel by authentic and unequivocal documents from the highest authority and purest sources. It will appear that, by means of their moral and religious education, the pupils of that school have acquired for themselves a new character and rank in society, to which, as sons of Britons and Christians—themselves Christians—they will be thought to have a just claim; and by the appropriate direction given to their secular instruction, and the facilities presented

to them by a new system, are now filling the very stations for which they were trained—stations the most suitable to their condition and to the wants of the community (where menial and servile offices are consigned to a peculiar *cast* of the aborigines); and best adapted to the exigencies of the government under which they were bred, and to which they were indebted for an education corresponding to their due rank in the scale of society. Yet, in the outset, my hope of success in achieving such important objects by a new experiment, and especially with the half-cast children, whose character had heretofore been stamped with intellectual incapacity, and degraded by moral inferiority, was faint, compared with what I should now entertain of producing, *through the medium of the Madras System*, if placed under the superintendence of the *Parochial Clergy*, (an order of men fitted for the purpose,) a similar reformation among the lower classes of youth in this country, by a moral and religious education, and by habits of useful industry, adapted to their condition and rank in life, to the demands of the army and navy, to the exigencies of the community, and to the state of agricul-

ture, the handicrafts and arts. In every instance under my observation in this kingdom, and in every report with which my brethren have honoured me of the effects produced by the Madras System in their parishes, the improvement in the subordination, orderly conduct, and general behaviour of the children, has been particularly noticed, and must be regarded as infinitely the most valuable feature of its character. But of this hereafter.

To attain these ends, to attain any good end in education, the great object is to fix attention, and excite exertion; or, in other words, to prevent the waste of time in school.

Were it required to say, in one word, by what means these primary and essential requisites, attention and exertion, are to be called forth, that word were discipline; a word, which at once conveys a happy illustration of the subject of inquiry. For, as its classical and original meaning is Learning, Education, Instruction, it has come, as often happens, to signify the Means by which this end is attained, whether it be the method, order, and rule observed in teaching, or the punishment

and correction employed for this purpose: In the last and common acceptation of the word it has often been termed the Panacea in tuition. "Praise," it is said, "encouragement, fear, threats, and various motives, apply to various descriptions of pupils, but flagellation to all."

So far from subscribing literally to this opinion, I believe that this last species of discipline may be almost superseded, and other means substituted in its stead, as much more effectual as they are more lenient. But, understanding this word as also comprehending method, order, regulation, it embraces the chief means of education. It is in a school as in an army, discipline is the first, second, and third essential.

In general, then, the means, by which are elicited the attention and exertion which I have mentioned as the fundamental articles in a school, are arrangement, method, and order; vigilance, emulation, praise and dispraise; favour and disgrace; hope and fear; rewards and punishments; and especially guarding against whatever is tedious, difficult, operose, and irksome, and rendering every task prescribed to the scholar short, simple, easy, adapted, and intelligible.

—————"Parvis dant crustula blandi
Doctores, elementa velint ut discere prima."

Of these incitements, emulation, praise, rewards, and especially vigilance, along with short and easy lessons, which are never to be dispensed with, deserve to stand in the front, and are entitled to the first trial. Should these prove inefficacious, which, when properly administered, will rarely happen, recourse may be had to confinement between school hours, and on holidays, which will scarcely ever fail: but should it be found necessary, from flagrant crimes, or dangerous examples, or with hardened offenders, solitary confinement may be the last resort, as less painful and degrading, and yet more irksome and effectual, than severe flagellation. Besides, corporal punishment, if it had no tendency to degrade and harden the offender, and if its efficacy were less problematical than, from its momentary impression, it is found to be, on the future behaviour of the culprit, does not reinstate him in the immediate possession of what he has forfeited by his idleness; whereas confinement at extra hours is made an instrument of regaining

what was lost in past time, as well as of preventing future loss. It has also the powerful effect wanting to corporal punishment, which distributive justice is ever fitted to produce, that what is lost by idleness is reclaimed by diligence.

At Madras, the most obstinate and hardened offender could not stand out for three days against an order to his schoolfellows not to speak to him or play with him. In the hands, however, of masters, who are not yet awake to the influence of mind, and its mighty power, no forcible impression can be made, or effect produced, but by instruments suited to their habits and experience. It is by transfusing a portion of his own spirit into the breasts of his disciples, that the judicious and zealous master effects his purpose. But let not any thing I have said be construed, as if I proposed *at once* to supplant corporal punishment, before a fair trial be in every instance made, and a preferable substitute found; nor *at all* where the school does not supply means of inflicting, as by the Madras System, confinement, or other adequate or appropriate punishment; for in whatever

way it is done, the discipline of a school must be maintained. I say only,

“ Uter præceptor liberalibus studiis dignior, qui excarnificabit discipulos, si memoria illis non constiterit, aut si parum agilis in legendo oculos hæserit: an qui monitionibus et verecundia emendare ac docere malit? Numquid æquum est, gravius homini & durius imperari, quam imperatur animalibus mutis? Atqui equum non crebris verberibus exterret domandi peritus magister. Fict enim formidolosus et contumax nisi eum tactu blando permulseris.”—SEN.

By these indigested maxims, which, regardless of accuracy of enumeration, and precision of expression, I have only studied should be abundantly evident, I leave the reader to try the science (if I may so denominate this key to all knowledge) of Elementary Education, as often conducted in our charity schools. It is to the system of the Male Asylum I seek to apply these fundamental and obvious propositions.

Founded on these principles, directed to such ends, and conducted through such means, is the Madras School, of which the key-stone is the following—

CHAPTER III.

Scheme of a School on the Model of the Madras Asylum.

“ The best way to learn any science is to begin with a regular system, or a short and plain scheme of that science, well drawn up into a narrow compass.”——WATTS.

1st. THE Asylum, like every well-regulated school, is arranged into Forms or Classes, each composed of as many scholars as having made similar progress unite together. The scholar ever finds his own level, not only in his class, but in the ranks of the school, being promoted or degraded from place to place, or class to class, according to his proficiency.

This of schools in general, now more particularly of the Asylum.

“ Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.” Exod. xviii. 25.

2d. Each class is paired off into tutors and pupils. The tutor sits by the side of his pupil, and assists him in getting their common lesson.

3d. To each class is attached an assistant teacher, whose sole business it is to attend his class, to prevent idleness, to instruct and help the tutors in learning their lesson, and teaching their pupils; and to hear the class, as soon as prepared, say their lesson, under,

4th. The teacher, who has charge of the class, directs and guides his assistant, intends him in hearing the class, or himself hears both the assistant and scholars say their lesson, and is responsible for the order, behaviour, diligence, and improvement of the class.

5th. A sub-usher and usher are appointed to inspect the school, watch over the whole, and give their instructions and assistance wherever wanted, as the agents and ministers of,

6th. The schoolmaster, whose province it is to direct and conduct the system in all its ramifications, and see the various offices of usher, sub-usher, teachers, assistants, tutors, and pupils carried into effect.

7th. Last of all comes the superintendent, or trustee, or visitor, or chaplain, or parochial minister, whose scrutinizing eye must pervade the whole machine, whose active mind must give it energy, and whose un-

biased judgment must inspire confidence, and maintain the general order and harmony.

For this purpose, there is kept by the ushers, teachers, or others equal to the office,

8th. A register of the daily tasks performed; and, by the schoolmaster,

9th. A register of daily offences, or *black book*, to be expurgated weekly by,

10th. A jury of twelve or more boys, selected for the purpose.

This in brief is the scheme of the Madras School in its most multiplied form, and yet abundantly simple.

Let us now enter into the exposition of this scheme, and assay its character by the principles on which it has been shewn that Education should be founded, the means by which it should be conducted, and the aid which it has in contemplation.



CHAPTER IV.

Of the peculiar Features, which mark the Character of the Madras System.

“ Ut illi (pueri) efferuntur lætitia cum vicerint? Ut pudet victos? Ut se accusari nolunt? quam cupiunt laudari? quos illi labores non perferunt, ut æqualium principes sint?” Crc.

HAVING in the foregoing chapters given a brief fummary of the Madras system, I am now to refer this system to the principles premised above, on which it was said to be built, and to the end to which it was proposed that it should be directed, in order to ascertain the peculiar features of this school, and to mark its characteristic advantages.

For this purpose I retrace the scheme through all its regulations in order.

1st. “ The school is arranged into classes.” By this classification, which, though not new nor peculiar to the Madras School, is yet carried to a greater length there than in any other school I have seen, a teacher or master has no more trouble, nay has less trouble, in the tuition of a whole class than of a single

scholar. Nor does it require more time for him to instruct a class of thirty-six scholars, or hear them say a lesson each a portion by rotation, than it does to instruct a single boy, or hear him say the same lesson by himself. And that emulation or desire of excellence, which the Creator has implanted in the human breast for the wisest and noblest purposes, is thus elicited (or called forth), and proves a powerful and unceasing excitement to laudable exertion—a mild, yet effectual instrument of discipline. The scholar is continually stimulated to obtain pre-eminence in his class, and even to rise above it, and be promoted to a superior; and especially not to sink below it, and be degraded to an inferior class.

When a boy has held a high rank in his class for some time, he has an option of being advanced to a superior class, where he is placed at the foot; and if, in a few days, he rises near the middle, he maintains a permanent footing in this class; if not, he must revert to his original class, as a scholar is far more profitably employed in learning easy and short lessons, which he gets well, than diffi-

cult or long ones, of which he does not make himself master.

Also a boy who fails, for some time, in saying his daily lessons well, is degraded to an inferior class, where he is placed at the head; and if he sink to its level, he is doomed to permanent degradation: but if he maintain a high rank, he is allowed to resume his original class on a new trial; when it often happens that, by redoubled exertion, he can now keep pace with them.

By these means, no class is ever retarded in its progress by idle or dull boys; and every boy in every class is fully and profitably employed; and, by thus finding his own level, his improvement is most effectually promoted, and rendered a maximum. By these means, too, the classes naturally form themselves in point of numbers as well as proficiency: and if any become numerous and unwieldy, or the reverse, a subdivision or consolidation takes place, by uniting the higher boys of an inferior class with the lower of a superior, or otherwise combining them according to their proficiency.

So much for the general formation of a school.

Now more particularly of the asylum:•

2d. "Each class is paired off into tutors and pupils."

Thus in a class of twenty-four boys, the twelve superior are tutors respectively to the ~~fix~~ inferior. Of course in their seats the boys take their places in different order from that in which they stand in their class: as each pupil sits by the side of his tutor.

Mark, at the outset, how many advantages grow out of this simple arrangement.

First, The sociable disposition, both in the tutor and pupil, is indulged by the reciprocal offices assigned to them.

Next, The very moment you have nominated a boy a tutor, you have exalted him in his own eyes, and given him a character to support, the effect of which is well known.

Next, The tutors enable their pupils to keep pace with their classes, which otherwise some of them would fall behind, and be degraded to a lower class, or else continuing attached to their class, forfeit almost every chance of improvement, by never learning any one lesson as it ought to be learned.

This is the reason why so many boys in every school are declared incapable of learn-

ing. *As often as this was said to me of any of our pupils, in the beginning of my essay, by such ushers as I then had, my reply was, "It is you, who do not know how to teach, how to arrest and fix the attention of your pupil: it is not that he cannot learn, but that he does not give the degree of attention requisite for his share of capacity." I then gave an experimental proof, that by just exertion on the part of the teacher, and fixing the attention of the pupil, this imaginary impossibility, like most others created by ignorance and indolence, might be surmounted. This I did by teaching the boy, who was pronounced incapable, the very lesson which, it was declared, he could not learn.

When, by such means, I had, in course of time, capacitated all the heretofore inefficient boys, and brought the school into such shape that every boy, in his place, was equal to the task assigned him, and learnt his daily lessons as they ought to be learnt, I was wont to say before all the school to those who honoured them with a visit, "You have often heard that there are boys in every school, who cannot learn their lessons distinctly and accurately, Examine every class in this school,

nd shew me a boy of this description." Or if in a hurry, " Lay your hand upon any class, and any boy in that class; let him say how far he is advanced: open his book at any prior place, and hear him read and spell," &c.

Another advantage, attending this arrangement, is that the tutor far more effectually learns his lesson than if he had not to teach it to another. By teaching he is best taught. " Qui docet indoctos, docet se."

Still another advantage is, that here is a grand stimulus to emulation; for what disgrace attaches to the boy who, by his negligence, is degraded into a pupil, and falls perhaps to be tutored by his late pupil, promoted to be a tutor!

3d. " Each class has an assistant-teacher, whose sole employment it is to instruct that class; to see that the tutors do their part, that they not only get their own lesson, but assist and forward their pupils; and, under the teacher, hear the whole class—tutors and pupils—say the lessons, which he has assisted them in preparing."

The assistant sees, at every instant, how every boy in his class is employed, and hears every word uttered.

This is a station of great emulation; for distinctions, "fitted to take a strong hold of the youthful mind, are conferred upon such as perform their tasks with diligence, fidelity, and success: and the degradation, consequent upon ill conduct or ill success, is deeply felt. This observation applies, with still greater force, to the next link of the chain,

4th. "The teachers, who have each charge of one or more classes."

Their business is to direct and guide their assistants, inspect their respective classes—the tutors and the pupils,—and see that all is maintained in good order, strict attention, and rigid discipline. It is also the province of the teacher either to hear the class say their lessons, or intend his assistant, while he hears them. And, when he has more than one class under his care, he occasionally leaves this task to his assistant, if himself happen to be engaged with another class at the same time.

^a What were these distinctions? Some of them were local, and regarded their daily food and dress; some pecuniary; some honorary. Silver medals, of different numbers and size, were distributed at the annual examination by the president.

“ The introduction of monitors, an extremely important part of the whole scheme, is as great an improvement in schools, as the introduction of non-commissioned officers would be in an army which had before been governed only by captains, majors, and colonels: they add that constant and minute attention to the operations of the mass, without which, the general and occasional superintendence of superiors is wholly useless. An usher hates his task, and is often ashamed of it; a monitor is honoured by it, and therefore loves it: he is placed over those who, if their exertions had been superior, would have been placed over him; his office is the proof of his excellence. Power is new to him; and trust makes him trustworthy,—a very common effect of confidence.— — — — The extraordinary discipline, progress, and economy of this school, are, therefore, in a great measure, produced by an extraordinary number of noncommissioned officers, serving without pay, and learning while they teach.”—*Edinb. Review.*

If this scheme of teachers and assistants presented no other advantage than enabling the scholars to be heard a lesson every quarter or half hour, or oftener, it were an invaluable

acquisition. It is not so much the time that is saved in waiting the conveniency of the master, as the promptitude produced by short and easy lessons, which are instantly to be prepared, and said as soon as prepared. In schools, where children learn one lesson a day, it often happens that even the same lesson is not so well learnt, as if it were to be prepared and said in a prompt manner, admitting of no delay in the commencement of that preparation, which otherwise is frequently not only postponed, but neglected altogether.

It often happens that the assistant-teacher proves himself fully equal to the entire charge of his class, in which case he is promoted to the rank of a teacher, and performs the double office of teacher and assistant. It oftener happens that a teacher, instead of one class, is set over several classes with their respective assistants.

There were fourteen in all of these teachers and assistants, for two hundred boys, at the Asylum, none of them less than seven, or more than fourteen years of age.

5th. "An usher and sub-usher are appointed, when necessary, to act under,

6th. "The schoolmaster, whose province it is to watch over and to conduct this ma-

chine in all its parts and operations, and see the various offices, which I have described, carried into effect."

From his place (chair or desk) he overlooks the whole school, and gives life and motion to every member of it. He inspects the classes, one by one, and is occupied wherever there is most occasion for his services, and where they will best tell. He is to encourage the diffident, the timid, and the backward; to check and repress the forward and presumptuous: to bestow just and ample commendation upon the diligent, attentive, and orderly, however dull their capacity, or slow their progress; to stimulate the ambitious, rouse the indolent, and make the idle bestir themselves: in short, to deal out praise and displeasure, encouragement and threatening, according to the temper, disposition, and genius of the scholar. He is occasionally to hear and instruct the classes, or rather overlook and direct the teachers and assistants, while they do so.

The advantage is, that not being perpetually occupied, as at most schools, in hearing and instructing one or other of the classes, which necessarily withdraws his attention for the time from the rest of the school, he has leisure

to see that all are employed as they ought. The great advantage is, that it is his chief business to see that others work, rather than work himself; and that he is most usefully employed in doing what men in general are most ready to do.

7th. "Last of all comes the superintendant (who may be the chaplain of the seminary, the parochial minister, trustee, or visitor, or any gentleman who delights in such pious offices) whose scrutinising eye must pervade the whole machine, whose active mind must give it energy, and whose unbiaſſed judgment must maintain the general order and harmony." For this purpose there is kept,

8th. "A register of the daily tasks" performed by each class, and by each boy, when he happens to be individually engaged in writing, arithmetic, or any solitary exercise, which are added up weekly and monthly, and compared with each other, and with former performances. This simple contrivance is admirably fitted to correct idleness, and detect negligence in their origin, and to bear permanent testimony to merit and demerit, even if overlooked in passing.

For these important purposes, too, there is lodged in the hands of the schoolmaster (to

whom, lest there should be no superintendent, I have attributed some of the offices peculiar to the latter) a most powerful operator,

9th. "The black book, as the boys call it, or register of continued idleness, negligence, ill-behaviour, and every offence, which requires serious investigation and animadversion."

To this simple instrument I attach immense importance in preserving order, diligence, good conduct, and the most rigid discipline, at the least expense of punishment, of which it is a great object to be frugal and a good economist. The manner, in which this instrument is employed, may appear to some despotic, partial, and unjust. To me, who tried it on a preconceived opinion of its utility, and witnessed, on trial, its wonderful operation in producing diligence, truth, contentment, and happiness, it wears a widely different aspect. Suppose an offence committed by a pupil, deserving a place in the black book, and known at the time of commission to his tutor, who yet failed to mark it to the assistant; the school-master, on discovery, puts down the tutor for neglect of duty. In like manner, if the tutor

gave notice to the assistant, and the assistant did not to the teacher, the assistant is noted on the book: and so of the teacher. Also if the assistant be guilty of misbehaviour, the teacher who witnessed, and did not report it, is made responsible, and so on. Nay, there was no obstacle to prevent any of the inferior orders from doing what often happened, noting, in their turn, the offences of their superiors, as these last had no other means of punishing the former, than by registering their offence in the black book, when the accused is generally tried by his peers, as will be seen in the sequel, and is sure of a candid hearing and an impartial award.

In every instance, every serious offence is either noted by, or carried to, the schoolmaster, who is to judge whether it deserves a place in the register, or whether an immediate reprimand, or threat, may suffice.

Our language, when enforcing his duty on the tutor, is, that it is the business of the pupil to be idle, if the tutor will allow it; and so on.

This register is solemnly inspected and scrutinised, once a week, in presence of the

whole school, drawn up in a circle for that purpose; when the nature^b and consequence of every omission or commission is explained in the language of the school; and the fact tried and sentence pronounced on the culprit by,

10th. "A jury of their peers," which sentence is inflicted, mitigated, or remitted, at the discretion of the superintendant, visitor, or school-master.

Mark the advantage of this process. An offence is committed, the punishment of which, if the superior officer does his duty, cannot reach beyond the culprit; but, if he fail, he becomes himself involved, not for the

^b Abstract lectures, which my schoolmaster tried for a while, are little attended to, and still less understood, by children. To reach their minds and touch their hearts, you must give a visible shape and tangible form to your doctrine. When a meritorious conduct is displayed, or a crime perpetrated, and you can thus give a body to your lecture, it is listened to, understood, and felt. My lectures were all of this sort, with the subject under my hands, and before the eyes of all his schoolfellows, assembled on the occasion. "Jesus called a little child unto him, and set him in the midst of them, and said," &c. Mat. xviii. 1—6; See also Mat. xii. 48—50; xxii. 15—22; xxiv. 1, 2; Mark, xii. 41—44; Luke, x. 40—42; John, iv. 9—26; and gospels passim. How much might we learn, if we read our Bibles as we ought to do?

offence of another, but for his own omission of the task assigned to him. The facility, which this process affords to the detection of every crime, and consequent prevention, must be obvious at first sight. Mark, also, that no one in this link is called upon to do more than to report what he sees and knows to be done, contrary to the rules of the school, in the department committed to his charge, and for which he stands responsible.

But what are all these advantages compared with the next I have to mention? It is the grand boast of this system, not that it thus detects, convicts, and corrects the offender, but that, by the perpetual presence and intervention, as well at play as in school, of our teachers and assistants (not to say tutors) who are tried and approved boys, aided by their (emeriti) predecessors, who acquitted themselves, while in office, with credit and applause, it prevents the offence, and establishes such habits of industry, morality, and religion, as have a tendency to form good scholars, good men, good subjects, and good Christians.

In a word, it gives, as it were, to the master the hundred hands of Briareus, the hundred eyes of Argus, and the wings of Mercury.

But this scheme lays claim to still higher praise. It is the superlative glory of the system, that, when duly administered, it applies itself to every principle of humanity. It engages the attention, interests the mind, and wins the affection of youth. Their natural love of activity is gratified by the occupation which it furnishes them. They are delighted with being, to every wise and good purpose, their own masters. They are charmed that they see the reason, feel the justice, and perceive the utility of all that is done to them, for them, and by them.

And, still further, this system is to be estimated by the civility, the decorum, the subordination, the regard to good order and good government, which it inculcates and exemplifies; while, by the various offices performed in the different departments of the school, it prepares the disciples for business, and instructs them to act their part and perform their duty in future life with punctuality, diligence, impartiality, and justice; and also cultivates the best dispositions of the heart, by teaching the children to take an early and well-directed interest in the welfare of one another.

Every boy, not totally corrupted and de-

praved, sees in this system a friend, to whom he is sure to attach himself in the closest bands of amity, and will himself, whenever it is conducted with no interested view, but with impartiality and ability, for the general good, come forward and exert himself in every emergency, for its due support and administration. The policy of your scholars is on your side as well as their heart. Not to forfeit such high privileges, as the system confers on them, they take a deep interest in its support, preservation, and advancement. For should they, by falsehood, perverseness, or ill conduct, disturb its order and harmony, they must expect to revert to other jurisdiction, than that of themselves and their peers; an immunity of which they are no less jealous than every Englishman is of his invaluable privilege, the trial by jury.

By these means, a few good boys selected for the purpose (and changed as often as occasion requires) who have not begun their career of pleasure, ambition, or interest; who have no other occupation, no other pursuit, nothing to call forth their attention, but this single object; and whose minds you can lead and command at pleasure, form the whole school; teach the

scholars to think rightly, and, mixing in all their little amusements and diversions, secure them against the contagion of ill example, and, by seeing that they treat one another kindly, render them contented and happy in their condition.

These advantages are summed up by the Trustees of the Parochial Charity Schools of St. Mary's, Whitechapel, in their printed Report of 7th April, 1807, in these words:

“ The chief advantages of Dr. Bell's plan are,

I. “ It completely fixes and secures the attention of every scholar: the indolent are stimulated; the vicious reclaimed; and it nearly annihilates bad behaviour of every sort.

II. “ The children make a regular progress in their learning, which is daily noted and registered; no lesson being passed over till it be correctly studied.

III. “ It saves the expense of additional instructors; the eye of some intelligent master or mistress alone, being required to see that their agents, the senior good boys and girls, do their duty in teaching their juniors.

IV. “ It not only possesses excellent mechanical advantages in communicating in-

struction generally, but it is particularly adapted to instil into, and fix practically in the mind, the principles of our holy religion; whilst it materially secures the moral conduct of the children, both in and out of school; and,

V. "By economizing time, hitherto so lamentably wasted in charity schools conducted on the old plan; it affords ample and very inviting opportunity to add to the ordinary establishment of school industry."

In a word, the advantages of this system, in its political, moral, and religious tendency; in its economy of labour, time, expense, and punishment; in the facilities and satisfaction which it affords to the master and the scholar; can only be ascertained by trial and experience, and can scarcely be comprehended or credited by those, who have not witnessed its productive powers and marvellous effects.

Like the steam engine, or spinning machinery, it diminishes labour and multiplies work, but in a degree which does not admit of the same limits, and scarcely of the same calculations as they do. For, unlike the mechanical powers, this intellectual and moral engine, the more work it has to perform, the

greater is the facility and expedition *with which it is performed, and the greater is the degree of perfection to which it is carried.

Such are the advantages of conducting a school on the scheme of the Asylum at Madras.

It is almost unnecessary to add, that all the facilities of this system apply as well to the first elements of moral and religious instruction, as to the rudiments of letters. The teacher, by instructing the scholars by classes in the catechism and other religious exercises, leaves only to the master or superintendent the easy charge of solemn examination, and of explaining to the teachers what they are to explain to the rest of the school.

But for these, and other consequences of the system, I must refer to the Sermon, Part III. and Records of Male Asylum, Part IV.

Such is the general outline of the system. How far it is fitted to produce undiverted and uninterrupted application and proportionate progress, with close habits of diligence and obedience, the attentive reader may now form a judgment. He has before him the scheme, and the principles on which it is

founded. On this ground its claim might perhaps be rested. And even if, from any cause whatever, it had failed of producing an adequate effect, still it may not be thought unworthy of another and better trial. But then too it might, perhaps, be ranked with those visionary projects, with which the press teems, and which, however plausible in theory, do not admit of being reduced to practice. Far remote from the lofty tone, which these assume, of deep investigation and profound speculation, the humble claim of this humble essay is, that of being founded on obvious principles, and even suggested by the occasion and the circumstances, in which I was placed. Its claim is, that it has been reduced to practice; nay, was suggested by, and arose out of, practice. The experiment has been made, and facts must now speak for themselves. The facts, recorded in the official documents in Part IVth, will enable the reader to ascertain how far the effect corresponds with the judgment he has formed. And if he seek for further proofs, and inquire how far it is adapted to schools in this country, he will find abundance of corresponding facts in the several schools, where this system

has been successfully introduced and established, some of which have been submitted to the public in the reports of these establishments.

CHAPTER V.

Instructions for modelling a School on the above Scheme.

“Ludos literarum strepere discantium vocibus.” — LIV.

HAVING gone through the system of the Male Asylum, explained the principles on which it is founded, and set forth some of the manifold advantages, with which this mode of conducting a school is attended, I am now to comply with a requisition frequently made to me, by giving minute and particular instructions for reducing this scheme to practice.

Begin with arranging the school into classes. In large schools, where great numbers have made an equal progress, each class may consist of from 24 to 36 scholars. But when your school does not exceed 200, it should be studied not to have more than six or eight classes. In general, the fewer the

classes the better. As these are formed according to the proficiency of the scholars, the size, more than the number of the classes, will vary with the magnitude of the school. In the higher classes the gradation of proficiency is not so defined as in the lower, and by consequence in small schools there will more scholars fall together in the former than in the latter.

Your next step is to select your ushers and teachers from among your senior and best scholars, chiefly out of the two or three higher classes. This is best done, if you yourself are not acquainted with the dispositions, characters, and attainments of your scholars, by the elective voice of the higher classes and best boys in the school, and afterwards by means of those teachers, who seldom fail to find for you the boy best fitted for your purpose. Their intimate knowledge of their school fellows, and their being responsible to you for their recommendation, are pledges of their faithful discharge of this duty. The assistant of a class may often be a trusty boy of the superior class, and may be left, when it is deemed advisable, to the option of each trusty teacher: and, in large schools, and even in

your early arrangements in small schools, when much is to be done, and in some hands the simplest operations, if never before practised, appear difficult and operose, an usher and sub-usher may, in the first instance, be nominated of the most capable boys. It is better to begin with a full share of teachers and assistants. Their numbers, where the classes fall short of twenty-four scholars, may be diminished as the school gets into regularity, and the task of teaching becomes facile and familiar, and the work of teachers and scholars goes on with satisfaction and delight.

New arrangements of teachers is a powerful instrument of discipline, as well as a sure mean of obtaining willing and able help-mates in the office of tuition. These are to be made as often as convenient.

Next, each class is to be paired off into tutors and pupils: the head, or rather the most trusty and best boy tutors the worst; next best next worst, and so on. The pupil takes his seat, of course, next to his tutor. But the rank each scholar holds in his class, depends on his daily exertions and proficiency; and, by prompting or correcting one another, varies every lesson with his comparative dili-

gence and attainment: and the tutor often falls below his pupil, where, if he remain for any length of time, he becomes in turn pupil, and his pupil, tutor. In those lessons of writing, arithmetic, &c. where the tasks are performed individually, each inferior boy or pupil in the class sits by a superior or tutor, who sees that he is busy, and assists him when necessary; while himself is instructed by his teacher or assistant.

Of this allotment of tutors and pupils, by no means the most important and necessary to the system, a new arrangement will be requisite, as often as the Pupils gain upon their Tutors, and every change operates as a stimulus.

In each class, the teacher's book is marked with the day of the month, where the lesson begins in the morning; and each lesson for that day with a score, by a pencil, or otherwise. No lesson should, with the lower classes, occupy more than a quarter of an hour, and with the higher more than half an hour both in learning and saying. This material rule yields only in importance to another, that no lesson must, on any account, be dismissed till it be well said. If a master

overlooks a class in getting their lesson, and sees all busy and attentive, what the best moiety of the class can learn in ten minutes, and say in five, is a proper task for the half-hour, and in same proportion for the quarter, if that class is thus employed all day long: but if for a shorter period, stricter attention will be required, and a longer task assigned for the half hour. The assistant teacher often, and the teacher occasionally, says his lesson with his class to the teacher, master, or usher. In the respective classes, the tutors learn their own lessons, while they teach their pupils, letter by letter, syllable by syllable, word by word, line by line, verse by verse, or sentence by sentence, as the classes ascend; that is, one letter, or syllable, or word, or line, or verse, or sentence, is respectively learnt before the next is looked at: and, when all is gone over in this way, the lesson is revised as often as necessary, and, on every revival, is divided into larger portions, which are first learnt one by one, till the whole is well gotten at a single rehearsal. Difficult words, and words which have not occurred before, are to be particularly attended to, and first learnt, and after awhile they only need be learnt, as the

great bulk of the lesson will be already familiar from the frequent recurrence of the same words.

When the lesson has been thus prepared or learnt, it is said by the scholars to the teacher in portions by rotation: and if well said, they proceed to the next; if not, they must repeat the same lesson, even shortened, if need be, till it be well learnt. In saying the lesson, the scholar, who prompts another, or tells him what he mistakes, takes precedence, or the place in the class above him he prompted, and all those between them; and any of the scholars, who are found inferior, and deficient, and not able to keep pace with their class-fellows, are degraded to a lower class; and, in like manner, the boys, who excel their class-fellows, are promoted to a higher class. The same division, as above, of each lesson into parts, and learning, portion by portion, is observed in committing to memory the catechism, religious exercises, addition, and multiplication tables, and throughout every branch of education. The rule of the school is—short, easy, and frequent lessons—divided into short parts, gotten one by one, and well said.

Every class in the school, or (where for the sake of room, the classes are arranged two and two, as at the Royal Military Asylum, and say their lessons alternately, the one occupying the ground which the other has quitted) every other class may be saying their lessons at the same time; and the master or usher, passing along, may, in some measure, at once observe how the respective classes acquit themselves. But this is done effectually by over-hearing the classes by rotation, when saying their lessons: and when the master gives orders or instructions, requiring attention and comprehension, it should be to the ushers and teachers, and assistants, and they to the tutors, and the tutors to their pupils, recollecting always that one capable boy made by you to comprehend any thing, in which there is the least difficulty, can bring it down to the level of his school-fellows' capacities, and explain it to them, far better than you can. He knows where his difficulty lay in comprehending you: and his time is only employed in explaining to them, in their own language, what they do not know, while you are often employed in telling them only what they do know, and frequently in a language

which they do not understand. Another rule of the school is, that no boy ever knows any thing you tell him, or is improved by any thing you do for him : it is what he tells you, and what he does for himself which is alone useful.

In the evening at dismissing, for the day, the progress for each class is registered by the teacher or assistant in a book ;—number of lessons read ; pages or lines gone over in these lessons ; and hours thus employed, in three adjoining columns ; and so with catechism, religious instruction, writing, ciphering, and all the tasks of the day. These are added weekly and monthly, and compared, by the master and teacher, with what was done the preceding day, week, and month. In like manner, each boy, employed in writing, ciphering, or such tasks as, though simultaneous as to the class, are performed individually, and not collectively, registers for himself all his daily operations in the last page of his copy, or ciphering book ; which are compared, by his teacher, with what he did the day before, and what other boys of his class and standing do :—and so weekly, and monthly. The page, in which these registers are kept, is

ruled into thirty-one parallel lines, so as to last a month, and into as many columns as there are daily entries to be made. In the beginning of each month the book, and page of the book, &c. where the class begin to read, are entered.

The examination of the black book should regularly take place once a week, on Saturdays for example, and a jury of good boys be selected among the teachers and scholars, to try the culprits. It is essential to the wellbeing of the school that its rewards and punishments, which are left to discretion and circumstances, be administered with equal and distributive justice. It is not to be forgotten that temperate and judicious correction is more effectual than that which is intemperate and severe; that praise, encouragement, and favour, are to be tried before dispraise, shame, and disgrace; confinement between school hours, and on holidays and play-days, which your teachers enable you to inflict, is to be preferred to corporal punishment; and even solitary confinement to severe flagellation. But at all events, the authority of the master must be maintained by discipline, in one shape or

other. I cannot, however, forbear repeating my opinion, founded on experience in this country, that with equal justice (the great prop of discipline and contentment), confinement with a task in charity schools, between school-hours, or on holidays, may supersede corporal punishment.

It deserves to be particularly remarked, that this system hinges on the teachers of each class; and that their station must, in one shape or other, be rendered desirable, and an object of emulation. And also that, if circumstances required it, almost every other regulation may be dispensed with.

To sum up all, never prescribe a lesson or task which can require more than a quarter, or at most half an hour for the learner to be completely master of it: never quit a letter, a word, a line, or a verse, or a sentence, or a page, or a chapter, or a book, or a task of any kind, till it is familiar to the scholar.

PART II.

OF THE PRACTICES OF THE ASYLUM.

CHAPTER I.

Introduction.

—Pudeatne me in ipfis statim elementis etiam brevia docendi
monstrare compendia ?

IN the former part of this essay, I have stated the system of the Male Asylum, and the plan on which it is conducted; and I have endeavoured to unite theory to practice, by elucidating the principles on which this system rests. It is the mode of tuition by the scholars themselves, which constitutes the system: and this plan of conducting the school is essentially requisite to the success of the institution. Wherever this scheme is followed, there is the Madras System; and wherever a school is conducted independently of the agency of the scholars, there another system is followed. But beside this system, there are isolated practices, which were also contrived

at the asylum, to abridge labour in the art of teaching and learning in their different elementary steps. Such are the processes of alphabetical writing on sand or slate, reading by syllables, spelling without tedious and useless repetitions, &c. But these form no part of the above system, and do not arrange themselves under the general law of tuition, which has been explained. These detached, subsidiary, and auxiliary practices, may go along with any other system, and be introduced into any school, conducted in the common, or any other mode.

They differ from the system, as art does from science. The system, consisting of a series of consecutive laws, linked together in the closest union, and depending on a common principle, assimilates itself to a science, however humble that science may be. Its general laws apply alike to every stage and branch of elementary Education. The practices which follow are of a widely different description. Circumscribed in their operation, each of them applies solely to the peculiar step in the progress of elementary Education for which it is framed. Consisting of a set of subordinate devices or helps in tuition, and not

depending on the general principle of conducting Education through the agency of the scholars themselves, they may be said to constitute an art, as that word is used, in contradistinction to science, to denote a bare collection of rules or instructions. But this will be better understood when we have explained the nature, the use, and the peculiar advantages of these alphabetical, syllabic, and other initiatory processes, by means of which the art of reading, spelling, writing, and arithmetic is facilitated and expedited.

CHAPTER II.

Of Teaching the Alphabet by writing its Characters on Sand.

“Jesus stooped down, and with his finger wrote on the ground.” JOHN viii. 6.

It will not be deemed a wide departure from my subject, if I preface this chapter with a recommendation to parents, who would wish to prevent their children from acquiring a vitiated pronunciation, and to enable them, soon and readily, to speak distinctly, that they

begin at an early period, to teach them the elementary sounds. This is an ancient practice, which may be revived with advantage at table, at play, &c. Begin with the letter A, repeating the lesson at intervals, till the child pronounces it distinctly and readily; and so with the other vowels, or perfect sounds, E, I, O, U; then the consonants, or imperfect sounds. It is obvious what a help this must be to the child, to articulate distinctly and speak early. And having thus acquired the names of the letters, he will afterwards have only to learn to trace with his finger, and distinguish by his eye, the forms or characters corresponding to these sounds. Those parents, who wish their children to learn French, or any other language, may also instruct them in the elementary sounds peculiar to that language, at an early age, when the organs of speech are pliant, and readily formed to any mould.

In writing on sand, a tray or board (thirty-six inches by ten), with a ledge (of $\frac{1}{2}$ an inch deep) on every side, may be prepared for a school. A little dry sand is put into it, so that with a shake it will become level, and spread itself thinly over the bottom. The teacher, who is sometimes the boy who last

learned the alphabet himself, often an expert boy selected for the purpose, traces in the sand with his forefinger the letter A, of which there is a prototype before him. The scholar retraces the impression again and again, the teacher guiding his finger at first, if necessary; the sand is then smoothed with a shake. Next the scholar, looking at the letter before him, tries to copy it, and is assisted as before, and directed till he can do it with facility and precision. The prototype is then withdrawn, and the scholar must now copy it from memory. This first and very difficult task achieved, a pause or interval of rest or play is allowed, and as often as is requisite, to unbend the stretched bow, and to ensure uniform and uninterrupted attention while at work. These interludes become every day less and less necessary, as a habit of greater and greater application is superinduced.

In like manner the second letter, B, is taught. When he returns to A, and makes A and B till he can form both with readiness and exactness. Thus ends the first lesson, which, at an average of capacity and age, may require an hour or two hours. But I must warn those, who have not teachers that

have been taught in this way, much more if they have not the same rigid discipline, for commanding the exertion of the teacher and the attention of the scholar, from expecting this result. The same observation the reader must apply throughout. Without the same discipline, and the same skill in the teacher, the same result cannot be obtained.

This done, the two next letters are taught in the same manner, which does not require the same length of time, as the great difficulty of forming an image of a letter in the mind's eye, and copying it, was conquered, in the first lesson. And thus the capital letters are taught two by two, till the alphabet is gone through in this manner, when the scholar returns to his first letters, which by this time have escaped his memory, but are easily revived, and goes over his alphabet anew, at four letters to a lesson, and again at eight; and afterwards at sixteen; last of all, the whole, till he is perfectly master of his capital letters.

The same process is followed in regard to the small letters; particular attention is shewn to the letters b, d, p, and q, which the pupil is taught to distinguish, by telling him that

each is formed of an o, and a straight line ; that the o in b and p is on the right, and d and q on the left hand, or by such like device, which will readily occur to the earnest teacher. In like manner the double letters, monosyllables of two letters, the digits, and numbers are taught by writing them on sand.

The superiority, which writing on sand possesses over every other mode, as an initiatory process, consists in its being performed with the simplest and most manageable instrument, the (fore) finger (of the right hand) which the child can guide more readily than he can a piece of chalk, a pencil, or pen. The simplicity of this process, and its fitness for children of four years, at which age they were admitted into the asylum, entitle it to the notice of all schools in a similar predicament. But with children further advanced, slates and pencils may be used after the sand, as is done in various schools in the metropolis, &c. To simplify the teaching of the alphabet the letters are sometimes, when found expedient for the scholar, arranged according to the simplicity of their form, and not their alphabetic order.

This mode of teaching the alphabet in sand not only recommends itself by the simplicity of the device and facility of the execution; but it also prevents all learning by rote, and gives at the first operation a distinct and accurate idea of the form of each letter. It also gratifies the love of action and of imitation inherent in the young mind. As much as drawing commands the attention of children more than reading, so much does tracing letters obtain over barely reading them.

Instead of one pupil, our little teacher has often one or more on each hand, according to the number who may have entered the school at the same time.

I have been thus particular in regard to teaching every lesson perfectly, as you go along, and repeating it as often as is necessary, to leave a permanent impression, because it applies to practical education in all its branches, in every language, art, and science.

In teaching the alphabet, the letters (for the prototype) both capital and small, may be printed on a card, paper, or board; and also the monosyllables of two letters, with the digits and numbers. Why the horn-book of our ancestors is thrown aside, there can be

but one reason, and this reason has, in many ways, retarded and defeated education. The first card, or board (the old horn-book), put into the hands of children, should never go beyond the alphabet, digits, and syllables of two letters; but of these, a division of two or more may be made, if chosen, for the sake of economy and brevity; but especially, that the scholar may see the stages of his journey, and mark his own progress: and still more, that no one of his books be ever parted with, till he be perfectly master of its contents, which will enable him to go through the next, with a precision and despatch, not otherwise attainable. In the absence of a horn-book, these alphabets may be readily and cheaply obtained, by cutting out of the spelling books the first and second leaves, and pasting down the alternate pages on strong brown paper or pasteboard, that they may endure the thumbing to which they are subjected, and save the remainder of the spelling-books, which is sometimes worn out in common schools before the child has learnt his A, B, C.

When familiar with his alphabet, and able, without the smallest hesitation, both to tell

every letter in any book, and write it on sand, then, and not before, he proceeds to his next stage.

CHAPTER III.

Of Monosyllables and previous Spelling.

μεγα εἰς λιον μεγα κακον.

HAVING laid the foundation well in a perfect acquaintance with the alphabets in every way in which the scholar can be examined in them, you have made the best provision for rendering his future progress rapid, pleasant, and satisfactory. Then, and not till then, you enter upon the first process of reading monosyllables—the groundwork of all that follows. This branch of tuition commences in the usual way, by first spelling the word on book, and then pronouncing or reading it by combining the separate sounds into one articulation. But the practice of the Madras school does not stop here. As soon as the lesson is thus said in a retrograde as well as a progressive order, the book is

shut, and the scholar is asked to spell every word in a desultory order, or dodgingly, as the boys call it.

It is proper here to observe, that whenever I use the word *spell* by itself, I always mean spelling off book after the lesson has been said and the book is shut. In this spelling the Madras scholar is exercised after every lesson (see Chapter Vth); and in these his initiatory lessons every word is thus spelt. When, on the other hand, I speak of spelling (in the spelling-book), previous to the reading of the word, as is usually practised throughout long spelling-books, &c. and termed simply spelling, as when it is said, "the scholar is in spelling," this I always denominate previous spelling, or spelling on book; and, in the Madras school, monosyllables only are taught in this way. To this distinction it is necessary to attend, as it is proposed to restrict this practice, of previous spelling, to words of one syllable, and entirely to abolish it in words of more than one syllable, as not only not requisite or expedient, but as slovenly, tedious, tiresome, and fatiguing. It is not a little remarkable, that a

practice so barbarous and unmeaning, and fitted only to waste the time of the master, and retard the progress of the scholar, should be suffered to go on from generation to generation without notice or consideration.

The fittest book for a beginner, as consisting solely of monosyllables and easy stories (one edition for boys, another for girls) of words of one syllable, is Mrs. Trimmer's *Charity-school Spelling-book*, Part First.

In perusing this initiatory book, the scholar spells the syllables on and off book: thus on book, b-l-u-n-t, blunt; off book, blunt, b-l-u-n-t.

Here the utmost pains must be taken that every word, as you go along, be made perfectly familiar to the scholar, considering always that as four lessons are at this stage said every hour, it is only necessary that these lessons be well learnt, and, how short soever they be, your progress will be rapid beyond example; but if the lessons, even in the first perusal, are passed over, as often happens in the general run of schools, in a slovenly and careless manner, a load of toil and tedium is laid up; and the scholar, conscious of his imperfect and slow progress, and puzzled and

embarrassed by every lesson, every where feels dissatisfied with the irksomeness of his daily tasks, and alike disgusted with his master, his school, and his book. Let it also be considered, that this is not only the groundwork, but also the main part of your future edifice, that the whole of the art of reading in the Madras school is reduced to its first elements—letters and their combination into single syllables—and that, in teaching and learning these constituent parts, all the labour of the master, and difficulty of the scholar, consist. It is not enough, then, that you go through this spelling-book a first time in the most perfect manner. The impression of a first perusal, however strong and correct at the time, wears off, and to be permanent it must be renewed by revision as often as shall be found necessary. A second or third perusal in due form will, in general, suffice; and for these very little time is required, if, on the first perusal, a just attention was paid to the foregoing instructions. It is not, however, till on examination the scholar (by which it will be noticed I mean every boy or girl qualified to remain in his or her respective class) can on

examination of the master or superintendant spell readily on and off book every word in it, that he goes through it once more, reading the words without previous spelling thus, "blunt," continuing to be exercised as before in spelling off book, a practice which is followed up throughout. This reading without previous spelling will be found to cost no trouble or time; you have only to give leave, and it is done. It is the contrivance of the Madras tuition in reading, that every step of its progress not only prepares for, but actually anticipates, as it were, the following step.

In order that this fundamental branch of tuition may receive that attention which its essential importance requires, Mrs. Trimmer has prepared a spelling-book contrived to instruct, rivet, and confirm the scholar in this elementary process, which I have said is not only the groundwork, but the actual anticipation of all that follows.

This "Monosyllabic Spelling-book" consists of all the syllables which most usually occur in the English language, in a regulated succession from short and simple to long and

difficult. It contains no reading which the child can either comprehend or readily learn by memory, or repeat by rote. While children are thought to be engaged in learning to read, they are often merely exercising their memories. This second book is taught by spelling on and off book, and afterwards reading on book without previous spelling; and spelling off book in the same precise and perfect manner as the Charity-school Spelling-book. And here, in reality, ends the chief labour in teaching and learning to read, for by the devices which follow it is contrived that little more remains to be done, and what does remain, consists almost solely in repeating and practising what has been already taught and learnt.

Observe, that from this time forward there is no more previous spelling, in which so much time is wasted, except indeed the scholar happens to meet with a syllable which, after all has been done, puzzles him, when he resolves that syllable, and that only, into letters by previous spelling, to enable him to read it.



CHAPTER IV.

Of Syllabic and other Reading.

“ Let that which he learns next be nearly conjoined with that which he knows already.”——LOCKE.

As spelling monosyllables on book consists in resolving a syllable into the letters of which it is composed, in order to reunite and combine their separate sounds into a single articulation; so syllabic reading consists in resolving dissyllables and polysyllables into the respective syllables of which they are composed, to prepare for their future reunion and composition.

In the first instance the scholar pronounces and reads these syllables, one by one, as if they were monosyllables, pausing an instant between each syllable, and double that time at the end of each word. There is no other difference between his reading now and in monosyllables, than that he is taught to pause somewhat longer at the end of a word, than between the syllables of which the word is composed.

Thus — he — pro-ceeds — through — the —
child's — book — part — first — and — se- cond —
Mis- tress — Trim- mer's — spel- ling — book —
part — se- cond — and — is — ne- ver — al- low- ed
— to — pro- nounce — two — syl- la- bles — to- ge-
ther — till — he — can — thus — read — syl- la- ble
— by — syl- la- ble — and — spell — e- ve- ry —
word — dif- tinct- ly.

The object of all tuition is to simplify. What else was the invention of an alphabet, if I may call it by this name, of syllables, which is said to have preceded the alphabet of letters? And what else is the invention of the alphabet of letters? Yet in the common mode of teaching we begin to read words before we can read syllables, and syllables before we know our letters, defeating, in a great measure, the facilities, which these improvements afford. The Chinese have no alphabet, and their language is said to consist of 70,000 written characters. With them it is the labour of the life of man to learn to read. In some African and Eastern Countries, there is said to exist an alphabet of syllables, which, compared with the Chinese language, where there is a specific sign for every word, or rather for every object or idea, greatly ab-

breviates the number of written characters, and abridges the task of reading. But the last improvement reduces these signs into a far narrower compass by an alphabet of letters.

The history of these improvements naturally points out to us our process in teaching to read. Let us avail ourselves of these invaluable discoveries in their full extent, by teaching every letter perfectly in the first instance, then each syllable perfectly. The facility, which this gives to teaching, is beyond the belief of those, who never tried it and experienced its effect. For how many fewer letters are there than syllables? And how many fewer syllables than words? And how much easier is it to read a syllable than a word? Suppose we have no more than the letters to learn, and we could read; how soon were it accomplished? Now in this way we have only syllables to learn: the rest, the reading of a word at once, &c. always follows of its own accord, and often in despite of your efforts to prevent it. Be-sides—the—ve-ry—act—of—read-ing—thus—may—be—con-si-der-ed—as—in—some—mea-sure the—act-u-al—prac-tice—of—spel-ling.

The difference of teaching to read by syllables instead of words, may be illustrated by the difference between teaching numeration in the common way, and dividing the numbers into periods and half periods. In the one way how tedious and difficult the process, and how few, taught in this way, can read a number consisting of twenty or thirty places! In the other way how easy is the process, where you have only to teach the scholar to read a number of three places, or one syllable, if I may so speak, of numeration: the rest is merely repetition of this single syllable, with the thousands of the half periods, and the characteristics of the periods, which being a regular series is readily acquired. In this way the scholar can, in a few minutes, be taught to read any number, however long, which otherwise is scarce ever learnt through life: and yet, whether through obstinacy, inveterate custom, or ignorance, how many more are still taught in the one way rather than the other! Let those, who read this, and have never learnt to divide a sum in numeration and notation, look into any book of arithmetic, where this is taught, or ask the instruction of a friend, and they will perceive

the difference between one mode of teaching and another; and comprehend how it must have fared with all the branches of education. See Chap. VII. on Arithmetic.

Though this reading syllabically is nothing more than practising the reading of monosyllables before learnt, yet it completely prepares the scholar for his next process, viz. reading word by word.

Having gone through his spelling-book syllabically he now revises it, reading word by word (which he will be found to have learnt insensibly), making a pause between each word as he before did between each syllable. He next begins his Psalter, which he also reads word by word: and now again let it be observed, that he is, on no account, allowed to join two words together, but is made to pause at the end of each word, as if there was a comma, thus, “Blessed—is—the—man—that—hath—not—walked—in—the—counsel—of—the—ungodly,” &c. (see Part IVth).

As before, when reading by syllables, if at a loss, he resolves the syllable into letters; so now, if he be puzzled with a word, he resolves that word, but that word only, into syllables, thus, “com-men-da-ble.”

And, when once he can read readily and accurately word by word, it will be found that he can already, and without further instructions than a very little practice, read in the usual way, which these progressive practices enable him to do distinctly and with precision. The rule is to read slowly, audibly, distinctly, pronouncing aloud the last syllable of every word, and last words of every sentence.—
“—*Repetere et diu inculcare fuerit utilius; et in lectione quoque non properare ad continuandam eam vel accelerandam; nisi cum inoffensa atque indubitata literarum inter se conjunctio suppeditare sine ulla cogitandi saltem mora poterit: tunc ipsis syllabis verba complecti, et his sermonem connectere incipiat. Incredibile est quantum moræ lectioni festinatione adjiciatur. Hinc enim accidit dubitatio, intermissio, repetitio, plus quam possunt audentibus; deinde cum errarunt, etiam iis quæ jam sciunt, diffidentibus. Certa sit ergo in primis lectio, deinde conjuncta; et diu lentior, donec exercitatione contingat emendata velocitas. Nam prospicere in dextram (quod omnes præcipiunt) et providere, non rationis modo, sed usus quoque est:*

quoniam sequentia intuenti, priora dicenda sunt, et, quod difficillimum est, dividenda intentio animi, ut aliud voce, aliud oculis agatur."—QUIN.

Particular attention is now paid to the points or stops, which were before learnt in the Child's Book, Part II.; and their use is rendered habitually familiar to the scholar by his being taught while reading to repeat the word *one* for a comma; *one, two*, for a semicolon, &c. and *question*, for a point of interrogation; and so of *exclamation*.

Let it also be observed, that the first word (in the school language) which the scholar reads in every page is the number of that page. By never passing a verse, or chapter, or lesson, or page, without reading and learning its number, till it be well known he is taught by degrees, and almost insensibly, to turn up to any place in his book.

CHAPTER V.

Of unreiterated Spelling.

“ Parva docemus ”

THE same attention which has been found to simplify and facilitate every step in the process of reading is observed in abbreviating the tedious and wearisome process of spelling as it has been heretofore practised. Having before entirely abolished the previous spelling of words of more than one syllable, and by consequence the useless reiteration, with which it was accompanied, and which consists solely in repeating what the scholar has just before shewn that he knew and need not to repeat, so now in spelling off book the same useless repetitions are laid aside.

At the end of every lesson read, each class is required to spell off book every word with which they can be supposed not familiar. But this is not done in the common tedious mode, calculated to waste the time of both master and scholar. Not thus, m-i-s—mis,—r-e—re—misre,—p-r-e—pre,—misrepre,—f-e-n—

fen,—misreprefen,—t-a—ta,—misreprefenta,
 —t-i—ti,—misreprefentati,—o-n—on,—mis-
 representation; but briefly thus, m-i-s—r-e—
 p-r-e—s-e-n—t-a—t-i—o-n; here are 102
 letters repeated inftead of 17, or 6 for 1.

But to be more particular: the fcholar is defired to fpell a word; for example, “faith.” He repeats the word after you in the firft inftance, and before he fpells it, that you may be fure he does not miftake it, which otherwife often happens; but he does not repeat it after he has fpelt it, as it never, I believe, happens that having fpelt the word, he fails in pronouncing it. So far nothing is gained by this inverfion of the common practice but precision. The teacher fays “faith;” the fcholar repeats “faith,” and fpells “f-a-i-t-h,” paufing an inftant between each letter, for the fake of diftinctnefs. It is when the fcholar comes to fpell words of more fyllables than one that this precision turns to account; while he reads fyllabically, he is alfo afked fyllabically to fpell his word, thus, faith-ful-nefs, which he repeats, faith-ful-nefs, and then fpells, f-a-i-t-h—f-u-l—n-e-f-s, paufing an inftant between each letter, and double that time at the end of each fyllable, but

without repeating the syllables as he goes along, or the word after he has done; neither of which serve any other purpose than to create delay and impede progress. After he is expert in this mode of spelling, the word is asked in the common way, "faithfulness;" but he always repeats by syllables, "faith-fulness," and spells as before.

It is only words which have not occurred frequently, or that may be supposed not to be well remembered, that the scholar is required to spell, of which the number diminishes daily.

The manner of hearing a class spell will serve to give a general idea of the mode of examining them in their tasks, whether in reading, or morality, or religion.

Each boy in rotation, beginning with the head boy, or as many as may be thought to suffice, beginning at any part of the class, spells a word the most difficult in the lesson which has been read. When he mistakes a letter, the boy next in order, who corrects him, must only name the single letter, where the mistake was committed, when he takes his place; the same boy (the first) goes on spelling the rest of the word, subject to the same

correction as before, from the boys below him; and he must spell his word over and over again, if necessary, till he make no mistake: then all, who have risen above him, have each his own word in order, so that, in one round, as many words will be spelt, as there are scholars in the class, each spelling his own word. In the same way in the spelling book, each boy in a class reads a word by rotation, subject to the same correction, and taking of place, by the boys below; and when they have advanced further, they read by lines or sentences, or parts of sentences; each scholar in turn reading a small portion, till the teacher say, "Stop," or "next" boy. How simple and unnecessary do such minute directions appear to those acquainted with these practices? and how little do they imagine that many will still be puzzled in executing them?

In executing these directions and every other regarding the school, it is of the greatest benefit to teach every scholar, whenever an error is committed, as to the rule of the school, in the spelling or reading of the classes, &c. at once, what the rule is, and never to quit that object, nor any such, till

it be well understood by all the class. This will often cost some pains at the time, but the labour so bestowed tells ever after. The usual practice of masters telling the scholars at once, when they mistake or hesitate, and giving instructions without stopping to ascertain whether the instructions be attended to or comprehended, is the source of much retardation. Let not any thing, which can be taught at once, be put off to a future lesson, (except for repetition or revival, which after the most perfect instruction for the first time will still be necessary) but let it be made easy and familiar before you quit it, whatever time it may require. The teachers and assistants enable you to do this, at no expense of trouble to yourself; and the benefit is incalculable.

No better illustration need be required of the devices which have been employed to waste time in school than that of reiterating the syllables in spelling. Yet with those wedded to their early custom, this and every similar practice will find not only apologists, but advocates. They will speak of the facility it affords the scholar in spelling a long word, and the habit derived from it, &c. I answer once for all to such objections, that no

plea can be urged in its favour, but must recoil upon the mode in which the scholar has been taught. It can only be owing to his imperfect progress that he can require such stepping-stones. These aids, if they be aids, can never be necessary to the scholar, who has been taught to spell every word perfectly as he goes along. Nay, even in schools where the scholars have all along practised spelling in the common way, I have always found that they fall most readily into the mode I have proposed, and that when they can spell a word one way, they can, with very little practice, also spell it in the other; and ever after with equal readiness and facility.

By teaching the scholar to spell off book every word, as he goes along, with which he is supposed unacquainted, he will learn not only to spell well and accurately, but also to read more distinctly, and far sooner, than when the same pains in spelling off book are not taken in the beginning. The attention, paid to these elementary and initiatory practices, will be amply repaid by the facility and despatch, with which it will forward and crown the subsequent processes.

In the common careless and hasty mode of

reading he may be thought to go over twice the ground at first setting out; but it is in a wrong road, which he must either retrace, or wander far wide of his object in a by-path, which grows every day more and more intricate, and more and more fatiguing; while the traveller, on the high road, finds comfortable stages to refresh and recruit; gains fresh strength every day, and advances with redoubled speed to the end of his journey.

CHAPTER VI.

Of Writing.

THE management of the pen is of itself attended with no small difficulty, which should not be increased to the pupil, by his having at the same time the form of the letters to learn. On this account he is now taught to trace the written, as before the printed, characters in sand. He may also be taught to write, in the first instance, on a slate with a slate pencil, which in many cases may supersede all instruction at school in writing with paper, pen, and ink.

No person is ever allowed, on any pretence, to set a copy, or write a single word or letter in the scholar's copy (or ciphering) book, but himself. He has before him his moveable copy, either of copperplate or written by the master, or usher, or teacher, &c. prepared at leisure, and ready for the whole school in rotation. And he is at once, by cutting a slip of paper to the width of the lines of his copy, or other device of this sort, to rule his own paper, which a little practice in this way will soon enable him to do without such help. He is also, as soon as possible, to make his own pen, and do every thing for himself, under the direction, not with the assistance, of his teacher.

The common practice of ruling paper, and making pens, &c. for the scholar, serves only to prevent him from learning to do these things for himself; and the writing of copies for each individual scholar in his copy book cannot too soon be exploded. It not only wastes paper, pen, and ink, and time uselessly, but also perniciously; for if the master prefers copies of his own writing to copperplate, he has only to write them on detached slips of paper, when each slip will serve a whole school

in rotation, and may be written with' more care and precision. Equally pernicious is the practice of writing fums for the scholar in his ciphering book, which so far completely prevents the scholar from learning what he is sent to school to learn.

When rigid economy is requisite, as at the common run of schools where the poor are taught, the Madras System enables the ingenious schoolmaster, (by means of sand and slates, and other devices, which his numerous ministers are ever ready to contrive, as well as to conduct) to practise various savings in books, paper, pen, and ink. And besides the great advantage of such little books as I have recommended for the purpose of stages in your journey, and for solemn examination, economy is not to be overlooked. The five spelling books I have named do not exceed in price a large spelling book, and one is not worn while the other is used; whereas it is not uncommon for a large spelling book to be worn out before the alphabet is yet learnt. Besides, in schools for the lower orders of children a few of these small tracts will suffice, and the others readily dispensed with, as the syllabic reading of the Psalter, or even the Testament, will supply their place.

CHAPTER VII.

Of Arithmetic.

IN the introduction to arithmetic, numeration, or the reading of any number and notation, or the noting down of any number, are taught in a way which, though of long standing, is so little known or practised, that I shall be excused for briefly referring to it. And here I take the occasion of observing or repeating, that it is by resolving tasks into their component parts that they are rendered simple and facile.

Reading was facilitated by a syllabic process, resolving every word into the syllables of which it is composed, not altogether unlike that by which numeration and notation are performed, where every number is resolved into its component parts, which are simply half periods, consisting alternately of units and thousands; and periods consisting of units; millions; billions, or millions of millions; trillions, or millions of millions of millions, &c. Let the scholar be taught to read or note a single syllable, or a number of

three figures, viz. units, hundreds, and thousands; and by ending every period with its characteristic, and every half period by pronouncing the word thousands, any number, however long, is read off-hand, and at once; for the periods follow in a regular and consecutive series, which is readily learnt, and goes on progressively to an indefinite length. Teach the scholar to read any number composed of three, or less digits, as 8 and 70 and 78,300 and 308 and 370 and 378. An example must suffice—

$\begin{matrix} \vdots & \vdots & \vdots & \vdots & \vdots \\ 3,333; & 333,333; & 333,333; & 333,333; & 333,333; \end{matrix}$

333,333 is read 3 thousand, 333 quintillions;
 333 thous., 333 quartillions; 333 thous., 333 trillions;
 333 thous., 333 billions; 333 thous., 333 millions;
 333 thous., 333.

Note down seventy septillions, eighty thousand quadrillions, five hundred billions, and four thousand and ten.

$\begin{matrix} \vdots & \vdots & \vdots & \vdots & \vdots \\ 70; & 000,000; & 000,000; & 080,000; & 000,000; \\ & \vdots & \vdots & \vdots & \vdots \\ 000,500; & 000,000; & 004,010. \end{matrix}$

The master, whom I have only puzzled by these brief and general notices, I refer to the

writers on arithmetic for that explanation, which it is not my province to detail, because this practice is not peculiar to the Madras System; and I have to apologize not so much for having despatched this digression in a few words, as for having at all introduced it, which I was led to do by the resemblance that the syllabic reading of the Madras School seems to me to bear to this method of reading numbers, and on account of the illustration, which I have before derived from this source.

In proceeding to the four cardinal rules of arithmetic, which indeed constitute the whole, let the same principle be still pursued. Let the elementary parts be perfectly learnt in classes by short, easy, and frequent lessons, repeated as often as necessary. Particularly before you begin to add, subtract, multiply, or divide, let every member of the class be able to say the addition, subtraction, multiplication, and division tables respectively, in any and every way without the smallest hesitation or mistake. Examine thus, $9+6$ and $6+9=15$. $15-6=9$ and $15-9=6$. 8×2 or $12 \times 8=96$. $96 \div 12=8$ and $96 \div 8=12$.—In this specimen will be seen, by those who are adepts in arithmetic, the construction of the addition table, which

is also a subtraction table, and is of the same form with the well-known multiplication table, which is also a division table.—These thoroughly and perfectly learnt, every operation is comparatively facile and easy.

It cannot but be noticed how little has been said of writing and arithmetic, and how few alterations and amendments are therein proposed; the reason is, that from the nature of these operations less remained to be done, and what did remain has in a great degree been anticipated in the various instructions which go before. When the learner writes in his own copy book, and works his own sum, and sets it down, these operations stand, as it were, in the place of the Madras overseers and reports: a body and shape are given to his diligence and progress, of which you can at any time take the dimensions, and measure its length and breadth, without daily, weekly, and monthly registers. But in spelling and reading the scholar's progress is not so well defined. The ground gone over furnishes no criterion of his attainments and advancements—no visible image remains of his daily diligence and progress. His letters are not always perfectly learnt when he is

reading his Bible. No such traces of his footsteps are left behind him, either of his good or bad success, as are to be seen in his copy and ciphering books, or as in the registers and solemn examination of the Madras School, by which his daily progress in reading and spelling is as readily distinguished, as in writing and ciphering. And as no little book is quitted till he is perfectly master of it, his attainment is at once ascertained by the rank he holds in the school, and the book he has in his hands. Besides the mode of the teachers instructing by classes, detailed above, applies to teaching to write in sand and on slate, learning tables in arithmetic, and adding, subtracting, multiplying, and dividing, &c. and need not here be repeated and detailed anew. The same observation applies to the instruction in

CHAPTER VIII.

Morality and Religion.

It is almost unnecessary to repeat, that all the facilities of the system apply alike to the first principles of moral and religious Instruction, as to the rudiments of reading and spelling.

writing, and arithmetic. As the alphabet is taught letter by letter, &c. and the addition and multiplication tables are learnt column by column, then two at a lesson, &c. so the same division of labour, and short and frequent stages, and perfect knowledge of every lesson, are observed in this most important branch of instruction, to which what goes before should be chiefly subservient. This division of labour, or short and frequent stages, however common in well-regulated schools, I inculcate so often, because it is much neglected in the great run of inferior schools: and it is the hinge on which many questions, put to me on this subject, have turned. The teachers, by instructing the scholars in the Catechism, and other religious exercises, leave only to the master or superintendant the easy charge of solemn examination, and of explaining to the teachers what they are to explain to the rest of the school. For this purpose the Church Catechism, broken into short questions, and Mrs. Trimmer's Teachers' Assistant, and Scripture Catechism are admirably adapted. Of the first, by reason of its small size and price, one may be put into the hands of every child: of the others, one will suffice

for a class, the teacher instructing his class viva voce.

In taking charge of the Sunday Schools on my arrival at Swanage, I found that the great bulk of the children could not be made to learn their Catechism, and that comparatively few could repeat it distinctly. The reason was, they were taught the whole, as it were, at once. By restricting them to learn one question thoroughly, before they went to another, I have now the satisfaction of hearing the most part of them repeat their catechism distinctly.^c

^c " If it were generally known (*experto crede*) I speak from experience—if it were generally known how much good any individual of capacity and influence can do in Sunday (and many other) schools, by merely directing the mode of teaching and inquiring into its execution, it is reasonable to believe that the officiating minister in every parish, where he has leisure from his more immediate duties, or, at his instance, some person duly qualified, would be induced to superintend the conduct of these seminaries. At Swanage, though limited as to age, there were no less than 183 Sunday scholars belonging to the two schools, boys and girls, present at the last examination and anniversary, which are held at the parsonage-house, or more than one-eighth of the parish, of which the population is 1463.

Another very useful employment for the officiating mi-

But what more particularly regards the moral and religious application of this system of Education, and the grand views, which it opens to the Christian world, will be found in

nister, or, at his instance, the village schoolmistress, or other person instructed by him, were to vaccinate the parishioners. In four years I have inoculated with vaccine matter 659 persons, men, women, and children, with the happiest result, and scarce any medicine has been administered, except sugar-plums and caraway comfits, to render children quiet under the lancet, and induce other children to submit to the operation.

An improvement was adopted in this parish, the winter 1804-5, in the administration of the poor-laws, which, however little connected, like the last paragraph, with my present subject, except in a common end, I cannot forbear mentioning, on account of its simplicity. A part, or the whole, of the extra allowance made for some time past to the poor, in consequence of the high price of bread, has been given in potatoes, dealt out weekly at the wholesale price, in quantities suited to the families of the poor. No addition whatever is made to the parochial expenditure by this arrangement. And the poor, where the wholesale price of potatoes is, as they then were, at 8s. per sack, of 224 lb. or 6d. per peck, of 14 lb. have more than 7½ lb. potatoes for 1 lb. of bread, when the quartern loaf is, as it then was, at 1s. 2d.; and have the means of purchasing, not only as much bread as they can now use, but also other necessaries, which was next to a moral impossibility, while their pay passed in the first instance through the hands of bakers."—ANAL.

the following sermon on the appropriate Education of the poor.

Such are the chief practices of the art of tuition, peculiar to the Madras School, or recorded on the books of the asylum, as differing from the usual mode of teaching, and which will be found greatly useful by the economy of time and trouble in every school or family where they are adopted and duly executed.

CHAPTER IX.

General Remarks on the Scheme and Practices.

To enter into the spirit of the institutes now before the reader, so as to comprehend what is actually achieved by this experiment, it is necessary to mark the character of the practices, which have been now detailed, as differing from that of the system before explained.

The system, with its concatenation of occasional usher and sub-usher, its teachers and assistants, tutors and pupils, registers of daily tasks, black-book, and jury of peers—being a series of consecutive regulations, linked toge-

ther in the closest union, and forming a digested theory, composed of laws derived from observation, confirmed by experience, and founded on acknowledged principles of humanity, I regard as completed in all its parts, and requiring no addition. In framing the scheme, it was studied that no interstices should be left to be filled up, no deficiency to be discovered in its apparatus, but that there should rather be a redundancy of performers, and that the chain should have sometimes double links, where single links may suffice. Such may be thought the teacher and assistant to each class, when the members of the class fall short of the complement, proposed for a large school, where there is an option as to numbers. It is safest, however, to retain both till the school is organized, if not evidently unnecessary, for both are generally more profitably employed (during the period it is proper to retain them in these posts) than they would be in the ranks of their appropriate classes. It is time enough to lop off redundancies when the school is reduced to perfect order, and all goes on smoothly and pleasantly. In a word, in the scheme of the asylum will be found all that is requisite, under every circumstance, for conducting a

school through the agency of the scholars themselves; and it will only be necessary to drop such performers as, from the state of the school, are no longer wanting; of which an example will be seen in the diagram of the Asylum, Part IV.

With the practices it is quite otherwise. They can only be considered as comprising an art, of which each of its detached rules is limited to a particular and individual stage in the process of teaching the first rudiments of letters. These rules combine only as simplifying and reducing to its primary and constituent elements whatever admits of decomposition, and as leading to a common end, facility, precision, and despatch. Indeed, where this system is adopted in the schools for the lower orders of youth, on the large scale for which it is particularly fitted, and the saving of expense becomes an important object, other practices (though of inferior importance) may be pointed out, for the sole purpose of economy. But I introduced none into the Egmore Asylum, and notice none here, but what seem to me improvements as well in tuition as in economy.

I only add, that though the system of the asylum may be considered as more appropriate

to the schools for the lower than the higher orders of youth, it must be allowed that the practices apply to schools of every description. But it is not on these,—the practices,—or any such, however important in themselves as individual improvements, that the charm, which this system is found to possess, depends. It depends on the scheme of tuition by the scholars themselves. Wherever this general principle is adopted, methodised, and duly (for all turns on this point) executed, there is the system of the Asylum, whether they write in sand, spell without reiteration, read by syllables, &c. as directed in the subsidiary practices of that school, or whatever other improvements are resorted to in preference. Wherever this tuition by scholars does not take place, there is not the system of the asylum, though the writing in sand or slate, spelling without reiteration, reading by syllables, and all the subsidiary practices of that school be adopted. In every instance, it is by this system, the tuition by the scholars themselves, that the success and economy of which it boasts are to be attained: and wherever this system is not adopted, let the processes be what they may, the same success and economy cannot, in a large seminary, be attained.

PART III.

THE FITNESS OF THE MADRAS SYSTEM TO
THE EDUCATION OF THE POOR, AND TO
THE DIFFUSION OF THE GOSPEL.

CHAPTER I.

Its political and religious Tendency.

“ Quod munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem, his præsertim moribus atque temporibus, quibus ita prolapsa est, ut omnium opibus refrænanda atque coercenda sit.” — CICERO.

THE grand and ultimate aim of the Madras system of Education is to spread knowledge and truth—the best friends of virtue and happiness—the sure harbingers of the progress of civilization—and of the diffusion of the gospel of truth. For these its effects I might refer to the general scope and tendency of the system, and more especially to the following sermon on the education of the poor under an appropriate system, and the diffusion of the Gospel by the only means ap-

parently left, by which it may be successfully propagated. Though written and preached on a particular occasion, for a special purpose, and a peculiar parish, yet it will be found to contain matter of a general import, and (*mutatis mutandis*) not inapplicable to other parishes. I premise a few words.

The same difference (it is the simile of a classic and celebrated writer), there is between two pieces of ground alike by nature.—The one, rude and uncultivated, overgrown with weeds and thorns, is at once offensive to the spectator, unprofitable to the proprietor, and useless to the community.—The other, a garden richly laden with herbs and fruits, and adorned with plants and flowers, is at once pleasant to the eye, grateful to sense, profitable to the owner, and advantageous to the public. The same is the disparity between the mind, which, rude and uncultivated, is covered with ignorance, and overgrown with error, and that which is enriched with the fruits of useful knowledge, and adorned with the flowers of ornamental literature. And the same superiority the one individual has over the other, the same is the pre-eminence of the kingdom, where the inhabitants are well educated, over those who are left in

a state of ignorance—a discrimination notoriously striking between a nation acquainted with letters, and one in a state of nature. But I do not mean to argue this point at present. I shall here take it for granted, that knowledge is preferable to ignorance, truth to error, civilization to barbarism. And on these grounds I contend for the wisdom and policy of the moral and religious instruction of the people.

But there are, who are unfriendly to the education of the lower orders of youth, and on this account have expressed a prejudice against the means by which this object is effected. They question not the simplicity, the truth, and the beauty, of this system of education; but they object to it because it is of general use, and may be applied to purposes of which they do not approve. Now nothing can be more unfair than to bring it as an objection to the system, that, in their opinion, it may be misapplied. It is enough to recommend it, that where education is desirable in a cheap, expeditious, and pleasant mode, gratifying to the master, agreeable to the scholar, and acceptable to the parent, this method has never, on a fair trial, failed of success. It is quite another thing whether it

is aimed to carry it into more general effect than is politic. The author, indeed, thinks that this general use (for he says nothing of the abuse to which this as every thing else of this sort is liable) is its grand recommendation. But he insists, that if the reverse were the case, still this system, as a mode of tuition, easy, familiar, speedy, and pleasant, stands on its own foot, and is entitled to the same regard as those discoveries or improvements in art or science, which, like it, are fitted to save time, labour, and expense; and most of which, however useful, may also be applied to the worst as well as the best purposes. The nobleman, gentleman, or the yeoman, who sees in this system the means of saving a great deal of labour, time, and expense, in the education of his children, and of rendering the acquisition of letters pleasant and effectual in almost every instance, which it is now so seldom, will not disparage it because it may be applied to the education of other children as well as his own. He knows that if it did not apply to them, it would not apply to his family. This, then, which is made the great objection to the system, is its necessary character, of which, were it stripped,

it were no longer of any avail. It is the necessary character of every true improvement and real discovery in the science of human nature.

If, on this admission, the argument stands thus strong, how must it be where we are persuaded, and it is not enough to say that this is now the general persuasion, that no boon to society can once be compared with that of educating the people in the principles of morality and religion? That no other check sufficiently powerful can be found to the vices of increasing luxury and other effects of manufactures, trade, and commerce, and of the societies, communities, and governments, which are verging to maturity, and much more if they have reached, or passed their meridian? An engine of the most general and extensive utility, it furnishes means of giving new strength and force to our army and navy. Schools for either or both of these, incorporated with parochial schools for the poor, will grow out of this system. Already a commanding and illustrious example is set, and the work begun, in the parochial school of Lambeth. And if the person most intimately acquainted with this system in its

origin, progress, and all its bearings, had possessed, in its commencement in this country, the same means of applying its powers to the existing state of things here as at Madras, he is persuaded that many of the objections, made by those ignorant of its letter as well as its spirit, or viewing it through a false medium, would never have seen the light; and that the discovery would have met with the same favourable reception in Europe as in India.

But it is not so much of its political as of its moral and religious character and tendency that I am now to treat. Man was not made for this world alone. This, the first stage of his existence, is brief and fleeting. His noblest interest, the interest of his precious and immortal soul, is placed beyond the grave. This world is but a school for futurity and eternity. And the eternal fountain of truth, and knowledge, and happiness, is to be found in the Bible, the book of God. To read this book for himself highly contributes to improve and perfect the nature of man, and to furnish him with that knowledge which is to lead him to life everlasting. To facilitate and generalize, in the manner here proposed, the acquisition

of this knowledge, which is the parent of truth and wisdom, of every virtue, and of every grace, is the most momentous concern of human life.

CHAPTER II.

Extract of a Sermon on the Education of the Poor under an appropriate System, preached at St. Mary's, Lambeth, at the Desire of, and dedicated

To the Most Reverend CHARLES,
LORD ARCHBISHOP OF CANTERBURY,

The Rev. W. VYSE, LL.D. Rector of Lambeth,

SAMUEL HORTON, Esq. Treasurer,

The Trustees and Subscribers to that School.

"Whom shall he teach knowledge? And whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts."—ISA. xxviii. 9.

ADVERTISEMENT.

IN yielding to the request of the Subscribers to the Lambeth Charity School, the Author might avail himself of the usual apology for a

crude and indigested production, written on the spur of the occasion, and without the most distant view of its being published. And, indeed, that this discourse was composed amidst various duties and avocations, on a few days notice, is, at once, its greatest blemish, and its only praise. But it is on the object, which the Subscribers had in view in making this requisition, that he rests his apology. Solicitous that nothing on his part be wanting, which they deem conducive to an object, so near his heart, he is left without an option.

That this motive weighs solely with him, they have the proof in their hands. They will perceive, that he has industriously omitted, in this publication, almost all the introductory and concluding matter of the Sermon, as not immediately bearing on the subject, supposed to have excited that novel interest in their breast, which they desire to communicate to those around them.

In this studied brevity, as well as in the subject matter—the education of the poor—to which this country seems now awakened, he places his sole hope that their views and his wishes may not be entirely frustrated. A short

and familiar address, however loose and unequal, if restricted to a single object, equally interesting and new, may perhaps be taken up, and sometimes read, when a long and elaborate sermon would not be looked at, or, if once opened, would soon be thrown aside, and never resumed.

*Union-Place, Lambeth,
July 6th, 1807.*

EXTRACT, &c.

* * * * *
 * * * * * Thus, whether we regard
 the eternal and immutable basis, on which
 the Gospel rests; or the supreme excellence
 and infinite sublimity of the superstructure,
 which is built on that basis; we must infer,
 in the words of the Apostle in the text,
 "other foundation can no man lay than that
 is laid, which is Jesus Christ."^a

Nor is it enough, as we have seen, that we
 assent to the truth of the doctrines of the
 Gospel, admire their excellence, acknowledge

^a 1 Cor. iii. 11.

their obligation, and even feel their influence in the comfort, peace, and joy, which they have infused into our own hearts. The more firm our belief in the Gospel, the higher our admiration of the transcendent excellence of its doctrines, the stronger our sense of their obligation, and the greater the comfort, the peace, and the joy, which we derive from this source; the more will it appear our indispensable duty, to diffuse among those, who stand in need of them, these inestimable blessings.

For this diffusion of the Gospel, and its benefits, God has provided a variety of means. He requires of all of us, in our different ranks and stations, that “we consider one another to provoke unto love, and to good works:” and that “our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.” But he has not left his people to the occasional acts of private admonition, and the gratuitous exhortation of good example: he hath, in his wisdom, appointed public and authoritative instruction, and commissioned an appropriate order of men for the ministration of the Gospel in his church. “He gave some apostles, and some

and familiar address, however loose and unequal, if restricted to a single object, equally interesting and new, may perhaps be taken up, and sometimes read, when a long and elaborate sermon would not be looked at, or, if once opened, would soon be thrown aside, and never resumed.

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prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ."

In due subordination to these divine offices, and ministrations "in holy things," the friends of religion, throughout the Christian world, have formed various plans, and auxiliary institutions, for spreading the saving health of the Gospel, and for "the healing of the nations."

Of these, there are none more deserving of attention, or better fitted to the end proposed, than charity, or free schools. In this enlightened age, it is no longer necessary to dwell on the advantages, whether political, moral, or religious, by which education comes recommended. The most celebrated writers, on political and moral economy, are now agreed on this point: and, what is far more satisfactory and convincing, the experience of individuals and of nations bears living evidence to the happy effects of education, on the character of the people, and on the prosperity of the state. And, to the Christian congregation I now address, little need be said of the necessity, as well as policy, of religious

instruction; of “bringing up youth in the nurture and admonition of the Lord,” “on the foundation which Christ has laid in his Gospel.”

On men, grown up in evil habits, and inured to a vicious course of life, we know from high authority, as we'll as from experience, that it is difficult to produce a change, or work a reformation: “Can the Ethiopian change his skin, or the leopard his spots?” But that with children it is far otherwise, I appeal also to experience, and to the same authority;—“Train up a child in the way he should go, and when he is old he will not depart from it.”

Young minds are pliant and flexible. Like melted wax, they are ready to receive any impression. Like the tender twig, they are easy to be bent in any direction. It is among the young, then, that the ministers of Christ are to look for their chief success, in imbuing the mind with moral and religious principles, in winning the heart by the beauty and the energy of the doctrines of the Gospel, and in forming the character and disposition of the lower orders to industry, frugality, and obe-

dience. In “this vineyard the harvest truly is plenteous, the labourers few.”

“In Great Britain and Ireland, at least 1,750,000 of the population of the country, at an age to be instructed, grow up to an adult state without any instruction at all, in the grossest ignorance, and without any useful impression of religion or morality.”^a In this metropolis and its suburbs, where wealth and charity go hand in hand:—even in this metropolis and its suburbs, where the air resounds every day with deeds of charity, there are computed to be upwards of 40,000 children, of an age capable of moral and religious instruction, still left entirely destitute of the blessings of a Christian education; many of them wandering in this Christian country, without a God or a guide; in a far more lamentable and deplorable condition, than that of the heathen nations, to whom their ignorance of the true God, and of his son Jesus Christ, may not (for aught we know) be imputed.

^a “Treatise on Indigence,” by P. Colquhoun, esq. LL.D. Hatchard, 1806, comprising a most valuable mass of curious, interesting, and important facts, in every thing that regards the condition, the morals, and the improvement of the lower orders of the people.

These children, breathing the same air, subjects of the same government, entitled to the same civil and religious privileges with ourselves, and yet excluded, as far as we can exclude them, from "the grace of God, which bringeth salvation," have a primary and indispensable claim upon our Christian sympathy and benevolence.

The new philosophy, in its rage of refinement, may pretend to dissolve the ties of kindred, neighbourhood, and country, and, in its enlarged view and liberal grasp, embrace, with equal regard, all our brethren of mankind, and all the nations of the world. But true philosophy never violates the natural feelings of humanity, nor contravenes the sober lessons of experience. A warm imagination, indeed, even among the most pious and best disposed Christians, may cast a glow of false colouring over scenes that are far remote, and stamp a magnificence upon objects little known, or known only by report; and thence raise the most sanguine expectations of grand enterprises, undertaken, or to be undertaken, in distant and foreign regions. Obstacles, however, sufficient to damp the ardour of any people, less generous than those of this

island, often present themselves on distant shores:—obstacles almost too big for unassisted man at the present moment to surmount: and, to surmount which, missionaries of the Gospel, in these latter ages, do not go forth armed with the same powers, as the apostles and primitive disciples. Missionaries of the Gospel do not now carry with them external proofs of their divine mission, or the power of attesting their “strange doctrines,” “by signs and wonders, wrought before all the people.”

But I speak not thus to check such laudable enterprise:—I speak not thus to blame, but to praise:—I speak not thus to damp, but, if I could, to direct and promote such pious ardour. My purpose is, to assign the reason, why the success of our missions has not always corresponded with the zeal of those, who have undertaken, and the pious expectation of those, who plan and direct them. My purpose is to establish the necessity of having recourse to other and further means, than those hitherto essayed, for the accomplishment of that grand and interesting event, which the Scriptures lead us to expect, when all “the kingdoms of the world shall

become the kingdoms of our Lord and of his Christ."

In the parable of the grain of mustard-seed, which "grew to a great tree," and others of a similar tendency, our Saviour plainly foretells an event, predicted also in other passages of scripture—the universal spread of his Gospel—that it shall prevail till "the earth be filled with the glory of the Lord, as the waters cover the sea," till "all flesh shall see the salvation of our God." At what period, and by what means, it may please God to fulfil this prophecy, it is not for us to trace beforehand.—What we have to do is earnestly to seek, in our day, and generation, to avail ourselves of every help, which time and experience may bring forward, to contribute to this great end.

These measures, whatever they may be, it has always appeared to me, must be founded on Christian education.—It is, therefore, among many other cogent reasons—It is therefore, to the improvement and extension of the elementary branches of education, I have long devoted my leisure from more immediate professional duties. It is, therefore, I have long bent my utmost efforts to this

branch of the duty of a Christian minister, where his services were most wanted, and his success was least problematical.

In this country, still favoured in the midst of the convulsions and distractions of the world—in this country, still favoured by the bounty of Providence, above all others, the enlightened genius of her sons has long been employed, with great success, in the improvement of agriculture, in the extension of trade and commerce, in the advancement of every art and science. For these patriotic purposes, associations are formed, premiums awarded, and inducements held out, fitted to take a strong hold of the human mind. He has been considered, and justly considered, as the benefactor of his country, who could make two blades of grass grow, where one grew before. Remuneration, or the hope of remuneration, keeps pace with every improvement, and leads to further discoveries and more splendid results.—These, indeed, are the natural fruits of our free and stable government, which gives ample scope to every exertion, affords full security to every acquisition, and presents a just stimulus to the advancement of every art of life.

But when we pass from the physical to the moral world, what a new scene opens to our view! when we advance from the improvement of art and science to the formation of the youthful mind and character, what interesting prospects rise before our eyes! Here, in implanting and cultivating moral and religious principles in the young candidates for eternity, we take an elevated station; we surpass, as it were, the limits of this terrestrial globe—this mortal state; we stand, indeed, on earth, but we look towards heaven; we become “workers together with God” for them; we are, if I may so speak, in the place of God to them. In this delightful task of training up his children for their high and eternal destiny:—how captivating and sublime the motives! how affecting and momentous the event! how supreme and precious the reward! In this the service of their Creator and our Creator, of their God and our God; our good intentions, our earnest endeavours, our honest labours, whatever their success may be, shall not fail of their reward—a reward, certain and durable as the government of God, and infinitely great beyond all imagination, “such as eye hath not

seen, nor ear heard, neither hath it entered into the heart of man to conceive."—Such is the task, and such its fruits, to which I would attach your minds, and win your hearts.

Yet, alas! have these considerations their just influence, and do they produce their due effect! Have the same zeal and skill been displayed in abridging the labour, and extending the limits, of the education of our youth, as in the encouragement and advancement of our agriculture, our manufactures, and our commerce? Have advances and improvements been made in the art of elementary and religious instruction, analogous to the progress of which every other art and science can boast?

With what persevering toil and industry does the astronomer prepare his tubes, and explore the heavens in search of new discoveries; and if he add a planet, or the satellite of a planet, to the catalogue of the heavenly bodies, his name is enrolled in the annals of philosophy! But does the Christian philosopher display equal diligence and activity in discovering and bringing into notice every living soul around him, which has heretofore escaped observation, which has no place in

the rolls of Christianity, to which the book of God is still a dead letter—a sealed book—and on which the sun of righteousness has not risen? Are every grove, valley, mountain, and sea, explored and ransacked, for the advancement of our knowledge in the mineral, vegetable, and animal world? and is no neglect or indifference shewn but in the culture and melioration of the infant mind? Shall the immortal spirit of man alone be left in a state of destitution, overwhelmed with brutish ignorance, and, through our cruel negligence, despoiled of the fair honours of its nature, and bereaved of the noble inheritance, to which it is born?

Machinery has been contrived for spinning twenty skeins of silk, and twenty hanks of cotton, where one was spun before; but no contrivance has been sought for, or devised, that twenty children may be educated in moral and religious principles, with the same facility and expense, as one was taught before. The fruits and flowers of our fields and gardens are multiplied and improved with great skill and labour; but the immortal spirits of our youths are suffered to languish and perish for ever for want of due culture, and Christian

education. It is thus we "clothe the grafs of the field, which soon withereth away," and strangely neglect the human soul, which, according to the cultivation bestowed on it, shall abide for ever in endless happiness or misery.

This discrimination, which I labour to explain, is most happily illustrated in the example of your heavenly Father. The sentiment, which I would impress on our hearts, is finely expressed by *him*, "who spake as never man spake." That you "are to do the one, and not to leave the other undone," your blessed Saviour instructs you by imagery, at once, the most simple, the most natural, and the most beautiful, "If God so clothe the grafs of the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith."—"Seek ye first the kingdom of God and his righteousness, and all these things" (after which ye now seek) "shall be added to you."

To supply these deficiencies, and to furnish the means of spreading religious instruction among the young, on the foundation which Jesus has laid, a system of education was in-

vented eighteen years ago, in a distant region of the world, there established in a public seminary, and thence introduced, at the close of the last century, into this country. By its economy of time, labour, and expense, it is admirably fitted to diffuse the blessings of religious knowledge among the great body of the rising generation. By its wonderful power of checking vice of every kind, and promoting good order and good conduct, it cannot fail to elevate the character and improve the morals of the lower orders of the people, and establish in them habits of sobriety and subordination, conducive to their real happiness and best interests. By confining instruction in the elements of letters, and in that portion of religious knowledge, which is useful and necessary to the great body of the children of the poor, to a small part of the day, (two half-hours may suffice), and devoting the rest of the time usually spent in school, to handicrafts, to trades, to gardening, to works of husbandry, or other manual labour; it bids fair to produce that eminence in art and skill, and sleight, which early practice can best effect, and to form the youthful character to economy, diligence, and industry.

What expectations may we not indulge, in contemplating so powerful an engine? This most successful mode of propagating Christian knowledge, and industrious habits, with the elements of letters, we may cherish the hope, will gradually spread, like any mechanical invention or improvement, ~~over~~ the civilized world; and, in the course of ages, be the happy means of civilizing those regions, which are now barbarous and savage: of “making the Sun of Righteousness to rise upon those nations, which yet sit in darkness and the shadow of death.”

Not only, however, with an ultimate view to this universal diffusion, and as the most likely means of bringing it about; but much more with a present regard to the greatest possible good; and, independently of further and more extensive prospects, it is advisable to begin this charity, like every other, at home. Need we go abroad to search for objects, who stand in need of instruction in righteousness at our hands? And are there not children enow of our own neighbourhood, and our own country, to excite our commiseration, and call for our speedy interposition, to rescue them from perdition? It is advisable to begin at

home, where children are yet to be found—too many, alas ! not only uneducated in the paths of virtue and religion, industry and frugality ; but, literally, trained up in vicious principles, immoral habits, and criminal practices ; in idleness, profaneness, and irreligion. It is, at all events, and on every account, advisable to begin where you can direct the operation of your charity, watch over its progress, witness its success, experience its beneficial effects, and reap the fruits, which, even in this world, religion alone can produce — good morals, frugal industry, orderly conduct.

For these Christian and humane purposes, this is the time and the place. For these Christian and humane purposes the present moment is, in the highest degree, auspicious ; and this parish presents under the most inviting aspect, and most commanding recommendation, a *rare assemblage* of existing advantages. There is, of long standing, a small endowment of the charity-school now before your eyes. To extend the benefits of this foundation, pious donations, to a considerable amount, have been often presented, and voluntary contributions regularly raised. Highly to the honour of those, who direct this pious establishment, as well as those who contribute

to its support, the subscriptions, on which this charity chiefly rests, have, by able and zealous management, grown considerably of late; and, under the conviction of its increased and increasing utility, are this year, through the exertions of the worthy individual, who has charge of the funds, augmented by more than one-half of their former numbers, by one hundred and thirty-two respectable names.

Still, however, the funds are deemed inadequate to the great views which are now formed of the utility and extension of the charity; and you are, by my feeble voice, called upon to continue and enlarge your bounty.

It were easy for me to shew, were this the proper place for it, that the most part (if not all) of the poor children of this parish, might be educated—for as to clothes and every thing else of this sort, I hold them of very inferior moment.—It were easy for me to shew, that the most part of the poor children of this parish might be educated at a very small expense. The chief and great expense consists in a roof to cover them. The rest, under the Madras system of tuition, is quite inconsiderable. A few able and zealous managers, avail-

ing themselves of the generous and pious spirit of the parish, might lay the foundation of a system of general Education, which would do credit to the parish, honour to the nation, and enrol their names as true patriots—friends of their country—and benefactors of mankind—to the latest ages.

In the existing state of society, and of religion, new arguments might be adduced, if other arguments were wanted to demonstrate the utility, and even necessity of forming such institutions, and placing them in the hands of prudent, disinterested, and faithful men. And where is there to be found an institution, which can lay a higher claim to these titles, for its managers, than that for which I now plead? And where better can a commencement on a large scale be made, and full scope given to the benevolent purposes, which you have displayed, and to those institutions, which the present period requires, than in a parish consisting of 28,000 souls? Where, and when, can this better be done than in the reign of our pious king, who adorns his throne with every Christian grace and virtue, the father of his people, the patron, the exemplar, and the defender of our faith? Where, and

when, can this great work be better set about, than under the immediate eye, and auspicious patronage, of that illustrious character, and distinguished personage, who, happily for the best interests of the church and state, presides over the ecclesiastical establishment of this country—who marks your Christian labours with his approbation and favour, who is ever ready to assist and forward them with his counsels, his authority, and his substantial support? Where, and when, can such a Christian scheme be better commenced, than in the fostering hands of your faithful guide, and venerable pastor, whose virtues, piety, and charity, have long been well known to this congregation? When can so proper an occasion be found for this truly beneficent undertaking, as with trustees and managers, who already have considerably promoted and extended this charity; and when a disposition, so friendly to its further extension and improvement, may be seen in the general spirit, which has pervaded the parish, and in the numerous and respectable list of new, as well as old, subscribers? When can you so properly engage in the glorious task of conferring the blessings of a religious education, upon

a large circle of the lower orders of your youth, as when you enjoy so many and great advantages; and, may I be allowed to add, when new facilities are offered, greatly to abridge the labour, expedite the progress, and economise the expense of education; and what is far more important, to check and restrain immoral and vicious habits, and imbue the mind with moral and religious principles?

Here, my Christian brethren, you can yourselves witness the effects of your charity. Here you can see with your own eyes, and hear with your own ears, as you have done this day, * its success? Where, in one word, where can we better go to begin this great design, than to the vantage-ground on which we now stand? Where, so appropriately, and effectually, as at the foot of Lambeth Palace, can be erected, and displayed that holy standard, the banners of which I have this hour unfurled before your eyes. Here, in full day, and in the face of the world, let us exhibit, in sacred characters, the model of that instruc-

* The scholars of the charity were, during the service, examined in the church.

tion in religion, morality, and industry, which may spread over the kingdom; and, in the course of ages, diffuse itself throughout the habitable globe.

In such pious contemplations, how shall I describe the blessings, which will fall on your heads, if your Christian labours shall, as I doubt not they will, be found successful in your day and generation? In such pious anticipations, how shall you conceive the reward, reserved for you in the kingdom of heaven, if you shall happily meet there thousands of your fellow creatures, of this and future generations, who, from the example, which you set, and the work which you began, shall have been rescued from a state of vice and misery, and brought into the glorious light of the everlasting gospel?

How happy will the humble preacher esteem himself, if his twice nine years' labours, in the vineyard of religious education, should, in the smallest degree, contribute to the accomplishment of those interesting and glorious objects, to which the pious Christian looks forward! How supremely happy, if his future labours shall still be of use to those, who, indulging in such glorious prospects,

seek for the wide spread of Christian knowledge, and Christian practice, among the youth around themselves, where all such attempts must begin.

But, independently of these vast projects, which to some may appear too high for human aim, and for which, the age we live in may not be thought fully ripe; it surely will be denied by none, that there is at this era, when sentiments are generally gone forth, congenial to Christian education, an imperious call for cherishing and fostering those charitable seminaries, which are now amongst us, and giving to them that general usefulness and extension which the state of society and of the world requires, and for which the economical system of education, lately brought forward, furnishes every facility; and thereby supplying a shield, which may protect us in the day of our danger and calamity, and rescue us from the fate of less favoured nations.

With what peculiar strength do these arguments apply to the charity school, * who, to the credit of their able and diligent master,

* This school is now thriving under the Madras system.

have made so gratifying an exhibition before you this day; and in behalf of whom, I must now conclude this address; the subject of which, so interesting to my mind, will be my apology for having detained you so very long:

* * * * *

* * * In fine, when we consider the foundation on which the Gospel rests, and the principles, which are built on that foundation, are we not filled with the entire conviction of its supreme excellence, and divine perfection? Then let not this sentiment languish and die away for want of exercise: let not this impression prove barren and unfruitful! Is our admiration and veneration of its holy doctrines, and moral precepts, sincere and ardent; and will they not incline us to “go and do likewise,” to ingraft its holy spirit not only into our own heart, but also into that of those about us, and display its fruits in our practice? What a generous mind prizes itself, it will teach others to prize. It is the essence of Christian charity, which grows by exercise, and increases its store by communicating its treasures to others, by “going about and doing good:”—it is the very essence of

Christian charity to seek its own improvement, where only it is to be found, in improving others; and to seek its own happiness, where only it is to be found, in making others happy. Have we ourselves perceived the ineffable beauty of "the truth, as it is in Jesus," and felt the power of the constraining love of Christ; and are we not irresistibly led to spread abroad these blessings, and to communicate to all around us that comfort, peace, and joy, which pass all understanding, which the world cannot give, which the world cannot take away?

It is thus we shall fulfil the commandment, and "do to others as we would they should do to us." It is thus we are "to love our neighbours as ourselves." It is thus, and thus only, we can "love one another, as Christ also hath loved us." It is thus, too, through the mercy of our Creator, and the merits of our Redeemer, shall be opened unto us the portals of that everlasting "city, which hath foundations, whose builder and maker is God:" where we shall experience that high reward, that only true praise, "Well done thou good and faithful servant, enter thou into the joy of thy Lord:" where "they that be wise shall

shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Now to God the Father, who created us, and God the Son, who redeemed us, and God the Holy Ghost, who enlightens and sanctifies us, be ascribed all praise, thanksgiving, honour, and dominion, now and for ever. Amen, and Amen.



PART IV.

HISTORY OF THE ORIGINAL EXPERIMENT
MADE AT MADRAS — WITH PROOFS AND
ILLUSTRATIONS.

CHAPTER I.

Progress of this Discovery.

“—ne vulgarem viam ingressus, alienis demum vestigiis insisterem.”—QUIN.

HAVING ended the exposition of the system of tuition by the scholars themselves, and the detail of the subordinate practices, engrafted on that system, and considered its political, moral, and religious tendency, I have now to produce in a separate compartment, and in their original form, the proofs by which the efficacy of this system and the result of these practices are demonstrated.

These proofs consist of the records of the Asylum, and other authentic documents, transmitted by the government of Madras to the honourable East India Company, to the su-

preme government at Bengal, and that of Bombay, containing the simple tale of the experiment made at the Asylum of Egmore, with the facts on which it rests. These will be found not only to form the basis, but also to embrace the sum and substance of all that is now taught and done. Such a body of evidence, with such a host of witnesses, alike respectable by their rank, station, and character, and personally and intimately acquainted in their official and visitorial capacity, as president, vice presidents and directors, with the history of the institution, is surely more than sufficient, independently of any posterior facts, to authenticate and establish the reality and success of the experiment made under their sanction and authority. But when after a lapse of eleven years there is added to all this the spontaneous and unequivocal testimony of its own disciples, "as soon as they are of age to speak for themselves," and even what has been done in this country in prosecution of this experiment, he thinks that the evidence of facts can be carried no further. It is therefore due to this discovery that these proofs and facts be now collected and arranged in the same publica-

tion along with the system, the principles, and the practices, which they go to establish. If it be as the author fondly imagines that the Madras experiment will form an era in the economy of a school, he is solicitous that nothing be desiderated to authenticate its reality and confirm its genuineness. Were these original documents and facts suppressed, as many of them were in the two last editions, it is not impossible to conceive that, at some future period, or in some distant region of the globe, a question might arise in regard to the origin of this mode of tuition, by which one master may with the utmost facility teach a thousand and more scholars; that it may fare with this discovery as it has fared with many former discoveries, and that future and foreign writers may arise and claim to themselves what did not originate with them.

I deem it not altogether without its use to premise by way of introduction a few brief notices of the expectation, which, after the most intire and complete success of this experiment abroad, I was led to entertain of its reception at home, and of the extreme mortification, that the manner in which it was received, produced on a mind deeply im-

pressed with a sense of its importance in every point of view to the public and to the individual ; and especially as an engine fitted for the instruction of the people in morality and religion, and for training them in habits of subordination, of industry, and of well-grounded attachment to the government, under which they enjoy so many blessings, the only rational ground of attachment, which they can either feel or comprehend.

I am equally sensible and ashamed of the frequent necessity which the task, I have undertaken, imposes on me of speaking in the first person. When a man engages to speak of what he has thought, felt, and done, he has no alternative without a degree of affectation, which were here misplaced, or of reticence, which were unjust to the cause he has in hand. Whatever bears with any force on this discovery, I have proposed to record in this volume ; and I trust, on this ground to stand excused, if I do not decline fencing this infant discovery with the great and high authorities of which it can boast, in whatever style of eulogium their character of my experiment may be expressed. Nor would it be altogether useless, had I time and leisure for

the narrative, to contrast with these the indifference long shown towards it, and the struggles the most innocent and inoffensive discovery, may expect to encounter from those who entertain sentiments the most diametrically opposite, the one to the other. The one, because a great deal too little has been done; the other, because a great deal too much has been done: for I say nothing of that prejudice and ignorance, which never fail to confound, in one indiscriminate mass, innovations the most innocuous, and the most baneful. But to proceed:

On the eve of my return from India to Europe, in consequence of ill health, the visitors at the Asylum, with the superintendence of which I was charged, often addressed me in such words as these, "Do not tell this in England." Those especially who had lately returned from Europe, when they had themselves examined the classes in rotation ad aper-turam libri, in reading, spelling, and their religious and other exercises, and inspected the ciphering and copy-books, &c. and also the register of the age and admission into the institution of the scholars, whose progress they

had marked, were wont to exclaim, "Tell it not in England. Nobody will believe it, if you do."—And I was frequently reminded of the fate of those who made the first reports in England of the feat of swallowing the sword by the natives of India.

I must have been composed of very extraordinary materials if such prohibitions had not created the resolution, supposing it not entertained before, of telling it to England and to the world. These precautions, however, were not entirely without their just effect. They served to correct and restrain the natural ardour and impetuosity of a man, inexperienced in the world, when describing an engine, which he had hit upon of simple and easy construction, fitted for common and popular use, and giving that facility, expedition, and economy to the education of youth, which physical machinery had often given to the arts and manufactures. If they did not lead me to expect the incredulity of the present age, they at least tended to strengthen and confirm my resolution to take away all scruple from the incredulity of future ages: not to hazard in my first report those specu-

lations which occupied my thoughts, and which might give room to a contrariety of opinions; but to confine my narration to facts of public notoriety,—witnessed and attested by men first in character, in station, and in respectability.

It did not, however, fully prepare me for the cool and phlegmatic manner, in which my humble and lowly essay was at first received, and the very small degree of notice, which my experiment attracted. If it had not been for the *cheering* of an unknown reviewer, who deigned to notice it, and who seemed to have caught the spirit of the system, but whose * critique I knew nothing of till it was copied, and sent to me by an acquaintance a year after its publication; and for individuals in different parts of the kingdom, who gave a favourable reception to the system, and essayed to follow it up; I might have believed all that was done in India a dream, and myself not yet awaked from the dream, in which I had indulged.

* Ana. Review, January, 1799.

In this state of progress, if progress it could be called, I took no steps suited to the emergency, published no advertisements, and was wanting to my discovery in every thing, but the unshaken conviction, that time and experience, sooner or later, at home or abroad, would inevitably bring about all that I had ever imagined of its diffusion and effect. And it was not till I was again and again told that the facts, which were recorded in regard to the experiment, and the proofs, which were adduced of its unexampled success, were, in a great measure, lost to the reader for want of a more particular statement of the principle and auxiliary practices, to which this success was attributed. That it was in vain to expect that, without minute details, the several processes in the economy of the school could be fully understood, far less carried into execution; and that a display, not only of the immediate advantages arising out of this peculiar mode of instruction, but also of the moral and religious purposes, which it was fitted to promote, was necessary in order to interest the public mind in the discovery, and bring it into early and general use.

Perfectly satisfied, on the one hand; that for the gradual and silent progress of the discovery, and its application to the purposes for which it is fitted, the diagram or scheme of the Madras School, printed in a single page of my original "*Experiment in Education, suggesting a System, by which a School or Family might teach itself under the superintendence of the Master or Parent,*" and here reprinted, would suffice; and not doubting, on the other hand, that such an exposition of the system and detail of the practices, along with a developement of the powers by which they acted, and the benefits they were fitted to confer on the individual and society, might contribute to bring it forward at an earlier period than I could otherwise hope for, I was under a painful dilemma. On the one hand, I was greatly unwilling to depart from the plain, simple, unvarnished style in which I had studied to clothe my original narrative of facts, suited to the humble and lowly discovery, which had fallen into my hands, and which, like every thing that is natural and true, "is when unadorned, adorned the most;" I was unwilling to in-

dulge in any theory in which it may be supposed to have originated, or any speculation in regard to the extent to which it should be carried, and the ends to which it might be applied. To compare the lowliest contrivance in the intellectual and moral world with the loftiest discoveries in the physical and scientific world, I wished to have pursued, with unequal steps, and at the most respectful and awful distance, the classical examples of a Newton, a Franklin, a Lavoisier. On the other hand, I was of myself, and independently of the importunity of the friends of education and religion, inclined not to be wanting in whatever was deemed fitting to bring into immediate notice, and ensure an early diffusion in Europe to the system, which had been accompanied with such distinguished success in India.

It did not require much argumentation to determine my choice. When the heart is touched, the conviction of the head soon follows. It is almost unnecessary to pursue the chain of reasoning to which I was led, and to remark the immense disparity between the discoveries to which I have alluded, and the

humble experiment, which I happened to hit upon, in every thing, except the real importance of their objects and their results. The physical demonstrations addressed to the understanding of philosophers, scholars, and men of science, differ widely from the rudiments of letters and of moral and religious instruction addressed to the heart more than to the head, to men of every rank in life, to the unlearned more than to the learned. Like the Gospel, it is preached to the poor. What is intended for the use of the people must be conveyed in the language of the people.

It might also suggest itself, that it was enough, in the early stage of the discovery, to aim at gaining credit to the extraordinary facts, however authenticated, by which it was attested, and that it would have been unwise to have mingled with it any matter, however important, that was irrelevant to the establishment of its genuineness and reality; that it was expedient to wait till some practical proof was produced in Europe, that the experiment would succeed under other climates and other governments than those of India, and till some impression made on the

public mind might prepare it for the development of the plans which it involves. The simple experiment, innocent and inoffensive, had difficulties enough from the most opposite quarters to encounter. It might have been fatal to its early progress had the stranger presumed to lift on high its infant head. But when the public mind seemed ripe for its reception; when its credentials came to be examined; its authenticity, its object, and its tendency scrutinized; it would be criminal to be silent; not to press, by every suitable means, the claims of a system fraught, as I conceive, with such important advantages to individuals and to society.

If thus yielding to persuasion, to feeling, to argument, or to the occasion, I have indulged in a higher and a higher tone in my subsequent publications; if, in giving vent to the sentiments I entertain, to the effusions of a heart deeply impressed with the vast consequences of the truths which have been explored, I have offended the chaste taste of my classic reader, by the minuteness of my explanations, by the repetitions in my illustrations, by the frequency in inculcating the same doctrines, I

must beg his indulgence in consideration of the motives which operate on my mind, and the object which I have in view. There is a chance, in the frequent recurrence of the same truths, that one or other passage may leave an impression on the mind, or on the heart, of one or other of the various description of readers, to whom this essay is addressed. It is not like a speculative theory, the study of which is to commence and to terminate in the closet; it is a practical doctrine, which the reader is invited, as he values the welfare of his family, his neighbours, or his country, to carry into effect in real life. While I thus throw off all disguise of sentiments and opinions on a subject which I have long and sedulously studied, and of which I may unwarily have magnified the importance, I will refer him to my primary publication which follows, for a manner, which I considered suited to that stage of the discovery, and which he, perhaps, may find more congenial to his judgment, especially if his heart has not yet been engaged by the sight of the interesting spectacle of a school busily occupied in the prosecution of this experiment.

For his satisfaction, and for my own gratification, I cannot forbear referring to a specimen of my early communications, see near the close of the ensuing report of 28th June, 1796, "Whether the success, &c.;" and see also the following preface to the first edition of my Experiment, on my arrival in England.

These suggestions, which I studied to be as correct as I could render them, "*nec satis scio, nec si sciam, dicere ausim,*" could not, I thought, be misunderstood, and would sound as if I had said, as I often did in private conversation, "laughing yet speaking the truth," *If you or I live a thousand years, we shall see this system spread over the world.*

As these notices, which I have thought due, of the progress of this discovery may appear little interesting to many of my readers, I shall here detain them no longer than I offer to their attention an argument arising out of the simple discovery now brought forward, relative to a subject of great importance, and of which the importance must be my excuse for introducing it at all in this place.

I look upon this discovery, with others of this description, as a refutation of those, who, dissatisfied with the date assigned to the creation of the world by the Mosaic history, contend for its eternal duration; and I apply to it the words of Archbishop Tillotson, "It is much, if men were from eternity, that they should not find out the way of writing sooner: sure he was a fortunate man, who, after men had been so eternally dull as not to find it out, had the luck to hit upon it."

CHAPTER II.

*Republication of the original Experiment, with its Facts,
Proofs, and Illustrations, entitled,*

AN

EXPERIMENT IN EDUCATION,

MADE AT

M A D R A S,

Suggesting a System by which a School or Family may
teach itself under the Superintendence of the Master or
Parent.

DEDICATED

to the Honourable

THE CHAIRMAN,

THE DEPUTY CHAIRMAN,

AND

THE DIRECTORS,

OF THE

EAST INDIA COMPANY,

THE PRESIDENT IN COUNCIL OF
FORT ST. GEORGE;

AND TO

THE DIRECTORS OF THE MALE
ASYLUM AT MADRAS.

PUBLISHED IN 1797.

P R E F A C E.

IN the education of youth three objects presented themselves to my mind: to prevent the waste of time in school; to render the condition of pupils pleasant to themselves; and to lead the attention to proper pursuits. In other words, my purpose was to make good scholars, good men, and good Christians.

In charge of a new institution, and, by situation, free from any bias or trammel that might warp the mind or shackle exertion, I tried every method, which a long and earnest attention to the nature and disposition of youth suggested, to accomplish these ends to my own satisfaction. After many attempts, with various success, I rested in a system, surpassing, in its effect, any expectation I had formed, and "far exceeding the most sanguine hopes" of the directors of the institution, and others interested in the event.

The experiment, thus made at Madras, has appeared to those, who have witnessed the result, convincing and decisive in regard to charitable establishments; and the plan of education, there adopted, has, after the experience of several years, been, by those whose opinions are likely to have the greatest weight, recommended to similar establishments. How far such a system will apply to education in general, may be inferred from the tenour of the following report. That further and similar trials may be made, and the success, in every instance, ascertained by experience, is the aim of this publication.



INTRODUCTORY DOCUMENTS.

The following Documents were thought necessary to give authenticity and weight, as well as to form an introduction, to the original Essay.

Feb, 10th, 1796.

LORD Hobart presents his compliments to Dr. Bell, and has the pleasure to acquaint him that he has read with much attention the extracts from the Reports of the Male Asylum, which he transmitted to him, and is of opinion that the system is so good, and so well calculated to promote the purposes of education in general, but more particularly in establishments similar to that which has evidently derived such important advantages from it, that he considers its promulgation to the public might be attended with the most beneficial effects.

EXTRACTS of GENERAL LETTERS *from the Government of Fort St. George to the Honourable the Court of Directors of the East India Company, in the Military Department.*

1793, Jan. 30th. Para. 77. We have the honour to send in the packet copy of a letter from the Directors of the Male Orphan Society, with the annual report of the state of the institution and its funds, a return of the boys on the foundation, and a copy of the regulations of the school, as they have been lately enlarged and improved.

Para. 78. We think it due to the Rev. Dr. Bell, who superintends the education of the boys, to observe, that his unremitting zeal and attention to the objects of the trust committed to him deserve our particular approbation.

1794, Feb. 18th. Para. 110. In the 46th para. of this address we have referred your Honourable Court to the report transmitted from the directors of the Male Asylum, relative to the rise and progress of that institution; and, as this subject is now fully before

you, we think it a justice due to the Rev. Dr. Bell to testify our approbation of the zeal, ability, and success, with which he has conducted the school belonging to this charity, for more than four years, entirely corresponding to the disinterested motives which induced him to undertake the charge, and uniformly to decline all proffered salary for the task.

1796, Aug. 16th. Para. 23. — — —

— — — — —
We have often had occasion to notice the meritorious conduct of Dr. Bell in his management of the School for Male Orphans (of which he has had the charge from its first institution to the present time), as well as in his general character, which has been at all times exemplarily correct. And here we must observe, that the extraordinary degree of success which has attended the mode of education introduced by him, *has gone beyond all expectation*, and does him the highest credit. But this will be better known by a reference to the papers, of which we have the honour to send a number in the packet. And in recommending them to your con-

sideration, and the author to your favour, we do no more than common justice exacts from us, and what we are well assured, *both* will be found most particularly to *merit*.

COPY of a LETTER to the Honourable Sir JOHN SHORE, Bart. Governor General, in Council, at Fort William.

Dated 6th Aug. 1796.

HONOURABLE SIR,

THE Military Male Orphan Asylum having flourished under a system of tuition *altogether new*, we are desirous of diffusing, especially in India, the report of its progress and present state, and the mode of teaching practised there, with a view to extend any benefits which may arise from this system amongst that class of children to whom it seems peculiarly adapted.

We have therefore the honour of transmitting a copy of the Rev. Dr. Bell's last report of the school, extracted from the records of the institution, which we recommend as deserving the attention of those who

interest themselves in the education and welfare of the rising generation.

We have the honour to be, with respect,

Honourable Sir,

Your most obedient, humble servants,

(Signed) HOBART,

ALURED CLARKE,

EDWARD SAUNDERS,

E. W. FALLOFIELD.

The counterpart to the government of Bombay.

The following are the Report and Papers to which a reference is made above.



LIST OF PRESIDENT, &c.

PRESIDENT,

The Right Honourable the Governor of Fort St. George.

THE VICE-PRESIDENTS,

The Members of Council, and Commander in Chief.

DIRECTORS,

The Chaplains,

The two Churchwardens,

The Military Secretary,

The Civil Secretary,

The Military Auditor General,

The Commandant of Artillery,

The Chief Engineer,

The Adjutant General of the Army,

The Quarter Master General of the Army,

The Physician General,

The Adjutant General, or Deputy Adjutant General, of
his Majesty's Troops,

The Commissary General of Stores,

The Town Major.

DIRECTORS CHOSEN,

Mr. Andrew Ross,

Mr. William Webb,

Mr. Cockburne,

Mr. Kinderley,

Mr. Sewell,

Major General Brathwaite,

Colonel Sydenham.

TO THE RIGHT HONOURABLE

LORD HOBART, PRESIDENT,

THE

VICE-PRESIDENTS, AND DIRECTORS,

OF THE

MALE ASYLUM.

IN compliance with the direction of the committee nominated to take into consideration the remarks I took the liberty to offer in regard to the revision of the code of regulations for the Male Asylum, I have the honour to submit to your lordship, the vice-presidents, and directors, a short recital of the mode of teaching practised at this school. In following the instructions of the committee, it is my wish to recount, in the plainest terms, the economy of this school, that the scheme of education, which has frequently been honoured with your approbation, may be so marked out, as to enable you, in future, to make such use of it as may be thought most conducive to the well-being of this institution.

I have taken the liberty to premise a very brief statement of the foundation of this seminary, for the sake of those who may wish to trace it to its origin, and be informed of its chief object.

It will be noticed, that the most part, if not the whole, of the following plan is gradually developed in the several reports entered on your minutes, which I have had the honour to make to this society. In these are to be seen the origin and progress of those measures which, as often as they have been found to succeed on a fair and full trial, have been adopted, and are incorporated into the system which has some time been established. In these is recorded the manner in which it has been attempted to "lay a solid foundation for this fabric, to establish such a work as may deserve to be permanent, and to give it that form and consistency which time and experience can alone produce for any human institution; and which, when attained, can only be secured by wise precautions and salutary checks." In these are to be traced "the gradual and secure steps" by which this object has been prosecuted, "according to the capacity, ability, and disposition of the masters or

ushers, and according to the assistance I could derive from the scholars acting as teachers."—
Report, 1st Jan. 1795.

The Honourable the Court of Directors having, "in their general letter of the 14th March, 1786, been pleased to testify their approbation of the plan established at Calcutta for the education of the orphan children at that settlement, and to order that it shall be adopted at Madras," the Honourable the President in council at Fort St. George, recommended, in a letter of 27th June 1787, to the ministers and churchwardens to establish a similar institution for the male orphans on the coast of Coromandel. An establishment had been already formed, under the patronage of Lady CAMBELL, for the education and maintenance of female orphans.

At a vestry, held on the 13th July, 1787, for this purpose, a committee was formed to digest a plan for the education and maintenance of the orphan and distressed male children of the European military on this establishment, conformably to the recommendation of government.

The committee, having previously obtained

a return of the probable number of boys who might be the objects of the proposed establishment, and having calculated the probable expense, formed upon the experience of the actual cost of supporting those seminaries already established on the coast (the charity schools at the Presidency, Trichinopoly, &c.), proposed that one half of this expense should be defrayed by the Company, and the other by the community by voluntary subscription. The President and Council were pleased to limit this provision, for the present, to the support of an hundred orphans; and to appropriate Egmore redoubt for the use of this establishment.

The school was opened in the year 1789, when, at the request of the committee for forming the Male Asylum, I entered upon the charge of this charitable institution.

To be more particularly useful in my station, than I could otherwise be, was my motive for engaging in this arduous task.

Upon men advanced in years, and confirmed in their habits of thinking and of living, it is always difficult to make any great impression, so as to produce a change or work

a reformation; and perhaps this difficulty is increased in foreign parts. But in the instruction of youth the case is far otherwise. Here is a field for a clergyman to animate his exertion, and encourage his diligence. Here his success is certain, and will bear proportion to the ability he shall discover, the labour he shall bestow, and the means he shall employ. It is by instilling principles of religion and morality into the minds of the young that he can best accomplish the ends of his ministry. It is by forming them to habits of diligence, industry, veracity, and honesty, and by instructing them in useful knowledge, that he can best promote their individual interest, and serve the state to which they belong—two purposes which cannot, in sound policy, or even in reality, exist apart.

It has long been said, that the half-cast children of this country shew an evident inferiority in the talents of the head, the qualities of the mind, and the virtues of the heart. I will not enter into the question, how far government, or climate, and perhaps complexion as connected with climate, influence the character of the human race. Whatever may be the opinion on these heads, I believe that the

toms and habits incompatible with method and order. Among these, however, there were happily several who were industrious and attentive in a high degree; and would have taught themselves writing and arithmetic at any school, at which they had happened to be placed.

I soon found that, if ever the school was to be brought into good order, taught according to that method and system which is essential to every public institution, it must be done either by instructing ushers in the economy of such a seminary, or by youths from among the pupils trained for the purpose. For a long time I kept both of these objects in view; but was in the end compelled, after the most painful efforts of perseverance, to abandon entirely the former, and adhere solely to the latter. I found it difficult beyond measure to new model the minds * of men of full years;

* "It is a more difficult task to train ushers—men grown up in different habits, and drawn from occupations widely different, to that knowledge, order, method, and inflexible, but mild discipline, essential to the right conduct and just improvement of their pupils. And it is not less difficult to inspire them with that constant and earnest attention to the conduct and behaviour of the boys, which is necessary to wean their infant minds from the pernicious maxims and

and that whenever an usher was instructed so far as to qualify him for discharging the office of a teacher of this school, I had formed a man who could earn a much higher salary than was allowed at this charity, and on far easier terms. My success, on the other hand, in training my young pupils in habits of strict discipline and prompt obedience exceeded my expectation; and every step of my progress has confirmed and rivetted in my mind the superiority of this new mode of conducting a school through the medium of the scholars themselves.

One of my first essays, for I thought nothing beneath my attention that was to promote the welfare of the rising generation, and perhaps establish a seminary of public utility for ages to come, was to instruct beginners in the alphabet. I had, at first sight of a Malabar school, adopted the idea of teaching the let-

habits of their earliest youth, and the contagion of evil example; and to inculcate upon them, at every turn, as occasion offers, the value of truth, rectitude, honesty, morality, and religion, both as affording them the best chance of success in this life, and ensuring the certainty of happiness in the future state."—Report, 1st Jan. 1795.

ters in sand spread over a board or bench before the scholars, as on the ground in the schools of the natives of this country; a practice which, by the bye, will elucidate a passage * in holy writ better than some commentators have done. But till I had trained boys whose minds I could command, and who only knew to do as they were bidden, and were not disposed to dispute or evade the orders given them, I could not fully establish this simple improvement, which has since recommended itself to every person who has seen it. The same obstacles I found in every attempt I made to give the shape and form of method to this school, to adopt such practices as were established in the best regulated seminaries, and to introduce, as I went along, such as appeared to me improvements in the usual mode of instruction.

The advantages of teaching the alphabet, by writing the letters with the fingers in sand, are many. It engages and amuses the mind, and so commands the attention, that it greatly facilitates the toil, both of the master and

* "Jesus stooped down, and with his *finger* wrote on the ground." John viii. 6.—We see here every day customs and practices illustrative of the Scriptures.

scholar. It is also a far more effectual way than that usually practised, as it prevents all learning by rote, and gives, at the instant and in the first operation, a distinct and accurate idea of the form of each letter, which in another way is often not acquired after a long period, and after a considerable progress in reading, as may be seen in those who write letters turned the wrong way, and other instances familiar to every one. It likewise enables them, at the very outset, to distinguish the letters of a similar cast, such as b, d, p, and q, the difficulty of which is known to almost every person who has taught or learnt the alphabet as it is commonly taught and learnt. While it thus removes every obstacle which at first puzzles beginners, and interrupts their progress, it at the same time forms the best preparation for the ensuing branch of their education—writing.

Experience has evinced here the success of these measures, and I am persuaded the experiment will never fail, when it is fairly made, and with just attention to circumstances. But I am often told it will not be believed that children are taught as is done at this school, and make a progress so far beyond

what is usual in the same time. When one of our masters had his son entered last year into this school, he came, after a while, and told me, that the boy could not learn his alphabet in the manner practised in the school, and he would be obliged to me to allow his son to be taught after the common mode. My reply was, I have long seen that all the boys educated here learn their alphabet far sooner and better in this way; but I know that your son, and most men's own sons, cannot be taught like other children; go and give your own directions as to his education, only let there be no interference with the other boys. In about a fortnight he came to me again, and requested I would allow the boy to be taught as the other boys, and along with them. My answer was, Do as you please with your son, only let there be no interference with the other scholars. It was all I wanted, that he should prove, by experiment, that no other mode, which he could try, was so easy, so pleasing, or so successful, either for the scholar or the teacher. I am particular in these points, because I am often told, by those who visit this school, that they believed it impossible to teach children to read and write

as these do in the course of twelve months; and that it will not be believed if reported in Europe.

The same manner of writing on sand is practised with the double letters and words of two letters. In like manner the digits and numbers are taught. Then the scholar proceeds as usual till he begins dissyllables, when he is never allowed to pronounce two syllables together till he has gone through the child's first and second books, and a spelling book. The advantage is manifest; for the moment you allow the scholar, he will put the syllables together and pronounce the word at once; to which, indeed, every learner is of himself disposed. The only difficulty is, to teach them to read syllables by themselves, and words by themselves, and not a whole sentence at once, as many boys, who have come to this school after some progress, do. And in this case they make continual blunders, not only in the beginning and middle, and especially the termination of words; but also constantly mistaking one word for another, leaving out and introducing words at random. It is on this account that the scholar is not allowed, for some time after he reads a word at once, to join two words

together, as in the usual mode of speaking and reading, but is directed to pause awhile at the end of every word; and whenever he mistakes any word, he must read it by syllables, as thus, "com-men-da-ble." So much for the first minutiae, which I have detailed as a specimen. Were I to pursue this subject through all its stages I should fill a volume.

Let me only observe, that when a boy begins to write, similar attentions are paid at the outset, and all along. For example: every scholar is made, at the first, to rule his own paper: and this he is at once taught to do as well as any master. No teacher, or other person, is ever allowed, at any time or under any pretext, to write a single letter in the scholar's copy, or ciphering, or other book, but himself. And, as soon as can be, he must make his own pen, and do every thing for himself, with the direction only of a teacher. The difficulty of preventing masters, who have had all these things done for them at school, from doing them themselves instead of teaching their pupils to do them, is wonderful to me, when I reflect upon it after the event. A detail of the obstacles, which were experienced from this quarter, to every step of the progress in im-

provement of this school, would display the most useful lessons of the baleful effects of that prejudice and custom, the universal law of this country, which will not allow a man to attempt any thing but what has been done before by his forefathers.

At the establishment of the school there were appointed a schoolmaster and two ushers, the former with a salary of twenty pagodas, the latter of fifteen pagodas each a month. At this time I found every thing wanting which properly constitutes a school, except exemplary manners, and a great degree of external decency and inoffensive qualities in the teachers. The boys were not arranged into classes; or, if any of them were, it was told to me that they could not be taught to take their places in the classes, nor the beginnings and endings of their daily lessons; and that they would often do no more than say one lesson a day, and sometimes only in two or three days. I desired one of the ushers to shew me the class which he thought could be taught none of those things as I directed. And as I found his habits of education and of thinking were altogether those of the country, I told him I would convince him that

what I required could be done with facility. That though there would be some difficulty in the first attempt, yet I would engage to do with these boys, in one hour, what I had required of him in one day. Accordingly I desired him to attend me with them in my room; and, placing my watch on the table, finished in one hour the task I had prescribed of five lessons for one day; and taught them, at the same time, what I had been told was impossible, to take their places in order in the class.

Each boy writes in the first page of his copy, or other book, ruled for the purpose, from the largest to the smallest hand, a line of each; when the teacher, on comparing this specimen with his former book, singles out that hand which it is fittest the scholar should write. The boy then copies, in the next page, an example of that hand in these words: "This hand I am to keep to in writing throughout this book; and should I deviate from this rule wilfully and through carelessness, I am to be brought to punishment according to the regulations of this school." And in the books of ciphering this sample page contains the signs in arithmetic, instances of the different

ways in which they are used, and fractional numbers expressed; so that the learner may never be at a loss for the pattern by which he is to go.

Every day he puts down in his books, with a pencil or otherwise, the day of the month, at the termination of his day's task. And, on a page at the end of his book, he daily registers the number of lessons said, pages written, sums wrought, tasks performed, &c. &c. &c. which the teacher compares with what he did the day before, and what the other boys do; and, at the end of each month, these are all added by the scholar, and compared by his teacher with the former month, and what has been done by others in school.

In all this there is nothing but what is simple, easy, and beautiful. The teacher of every class, and his assistant, are answerable that, in the performance of the daily tasks, one single, invariable rule be observed; and it is rendered familiar by daily practice to every boy in the school, who is made sensible of its utility and advantage. The nice sensibility among the teachers, when the least error is detected, is astonishing, and almost always supersedes the necessity of punishment.

The school is thus rendered a scene of amusement to the scholar, and a spectacle of delight to the beholder; from which I feel it will be difficult for me to wean my mind. And such is the effect, that, in a late report I had from one of the masters, it was said that the boys were now all of them so familiar with, and so instructed in, the system, and felt it so well calculated to promote their welfare, to advance their learning, and to preclude punishment, that they did not require looking after, as they of themselves habitually performed their daily tasks. But this must be received with a grain of allowance, as I have ever observed, that the smallest inattention to the preservation of any part of the system occasions a proportional falling off.

The system of the school may be seen in the following scheme:

Masters of the Male Asylum.

FRANCIS JOHNSON, the schoolmaster, has a general charge.

RICHARD TAYLOR has a general charge in one of the school rooms.

JAMES BLOOD has charge out of school.

When the salary of men capable of teaching this school would not be less than 30 or 50, or even 100 pagodas a month, these masters receive only 5, 10, and 15.

None of the masters have made a progress in letters equal to the boys in the first class. Their duty is not to teach, but to look after the various departments of the institution; to observe that the daily tasks are performed; to take care of the boys in and out of school; and to mark any irregularity, inattention, and neglect, among the teachers or the scholars: and I have great reason to be pleased with the fidelity, diligence, and attention, with which these offices are performed.

William Smith, a youth of seventeen years of age, attended the embassy to Tippoo Sultaun, when the hostage princes were restored, and went through a course of experiments (see his letters) in natural philosophy in the presence of the Sultaun; and was detained nineteen days by the Sultaun, after the embassy had taken leave, to instruct two of his arz begs (lords of the requests) in the use of an extensive and elegant philosophical and mathematical apparatus, presented to him by the government of Madras.

Boys of twelve years of age have been instructed in arithmetic vulgar and decimal, book-keeping, grammar, geography, geometry, mensuration, navigation, and astronomy.

Several boys of twelve years of age, and only two years in the school, have learnt arithmetic, as far as vulgar fractions, grammar, and geography.

Boys of nine years of age, and only two years in school, have learnt grammar and geography.

Charles Hancock, a boy of fourteen years and one month, has assisted in teaching the first class, with diligence and success, for a year.

Stevens, a boy of fourteen years and three months, has, for the same time, taught the second class of twenty-eight boys, who are instructed in geography, grammar, arithmetic as far as vulgar fractions, with great ability and success. This youth has the sole charge of this class, with the assistance only of the boys of the first class, who each in rotation act under him for a day.

Friskin, of twelve years and eight months, with his assistants of seven, eight, nine, and eleven years of age, has taught boys of four,

DIAGRAM of the Classification, &c. of the MALE ASYLUM, with the Teachers and Assistants.

Class.	Teachers.	Age.	Time in school.	Assistants.	Age.	Time in school.	No. of Boys in each class.	Total.	DAILY TASKS.
1	Char. Hancock	Y. M. 14	Y. M. 1 6 7	Tho. Adamson	Y. M. 11 11	Y. M. 4 6	34	...	{ Enfield's Speaker, Bible, Spectator, Writing, Arithmetic vulgar and decimal, Book keeping, Grammar, Geography, Geometry, Mensuration, Navigation, and Astronomy.*
2	Geo. Stevens	14	3 7 4	.....	.....	.....	25	...	
3	Wm. Faulkner	12	8 7 2	.....	.....	.....	25	...	
4	Rob. Kentish	11	6 3 7	.....	.....	.....	11	...	Enfield's Speaker, Bible, Spectator, Writing, Arithmetic, and Grammar.
5	John Friskin	.....	.....	James Shaw	11	3 4 4	12	95	Enfield's Speaker, Testament, Spectator, Writing, Arithmetic, and Grammar.
6	has charge of the rest of the school as follows.	.....	.....	Wm. Lantwar	11	6 3 9	9	....	Select Stories, Writing, Arithmetic, and Tables.
7		.....	.....	Wm. Anchant	9	8 5 8	9	....	Testament, Writing, and Tables.
8		.....	.....	Fr. Lawrence	9	0 5 10	9	....	Spectator, Writing, and Arithmetic.
9	the school as follows.	12	8 7 4	Rich. Steele	7	9 1 6	9	....	Psalter, Writing, and Catechism.
10		.....	.....	Tho. Jones	9	7 5 5	10	....	Spelling-book, Writing, and Catechism.
11		.....	.....	John Gore	9	2 2 2	16	....	Child's Second Book, Stops, Marks, and Hymns.
12	.....	.....	.....	T. H. Morris	8	9 2 8	17	....	Child's First Book and Figures.
								....	Monosyllables.
								....	Great and Small Alphabet.
	Under the charge of John Friskin	.....	.....	.....	.....	.....	.....	91	* In regard to several of these sciences, nothing more is meant, in general, than that some of the boys, for whom it may seem eligible, are initiated in their first elements; so that if their future destination, or profession, or situation, require it, they may hereafter be able to build on the foundation which has been here laid.
	Teachers	.....	.....	.....	.....	.....	.....	14	
	Total 24th June, 1795	.....	.....	.....	.....	.....	.....	200	† An additional number of boys lately admitted on the Foundation throws so many scholars into the lower classes.

five, and six years, to read the *Spectator* distinctly, and spell every word accurately as they go along, who were only initiated into the mysteries of their A, B, C, eight months before, and have read the *Child's First and Second Books* twice over, and gone through two spelling books, the *Psalter*, a great part of the *Old Testament*, and all the *New*; and who can make numbers with their fingers in the sand to one thousand; and who have learnt hymns, stops and marks, catechism, tables in arithmetic, and to write.

This boy has been employed in teaching the lower classes for two years; and his department in the school was first brought to that form which I had set my mind upon; and has ever since been uniformly conducted with great attention and effect.

Many of the boys write an excellent hand, and all of them learn to write well. Their books are all fair; and some of the boys copy charts, &c. wonderfully for their age; and make globes for themselves, by which they teach one another the first principles of geography and astronomy.

There is scarce a boy, unless retained as a teacher, now left on the foundation of this

school more than twelve years of age. There is a constant demand for boys grown up to a just age and size, for apprentices, and a choice of masters and of employment for such boys.

Out of the complement, to which this school was heretofore restricted, of an hundred boys on the foundation, there have already been bound out no less than seventy-four boys, who, at an average, were each of them less than twelve years of age when bound out, and had been each, on an average, less than four years in school.

Every person has observed how much time is usually trifled away by children in school; and no one will doubt of the advantage which would be gained by preventing this unprofitable waste of time; nor would any one but wish that his son should be instructed in such a manner as would employ all, or the greatest part, of the time he spends in school usefully, provided this can be done, and the school not rendered more irksome to the scholar. All this I have had in view, and had formed a resolution, notwithstanding my ill health, not lightly to quit this charge until I had made every

effort, within the compass of my abilities, to accomplish these points.

So many teachers, each having only the tuition of such a number of boys as he can at once have under his eye, and within his reach, command a constant and perpetual attention on the part of the scholar. In most schools, the want of this perpetual agency on the part of the master is attempted to be supplied by a system of terror. But the fear of punishment has neither so constant nor so certain an operation; and the one mode is as far superior to the other, as the prevention of delinquency is preferable to the punishment of delinquents. Beside, the master, who has a number of classes under his sole charge, cannot always distinguish between the deficiency which arises from want of capacity and memory, and that which is owing to idleness and inattention; though the latter of these only should be treated with asperity. The business of our little teachers (and they perform it to admiration) is not to correct, but to prevent faults; not to deter from ill behaviour by the fear of punishment, but, by preventing ill behaviour, to preclude the use of punishment.

The utmost benefit arises from the consider-

ation, that the teachers being so young have no means of influence by which they can deter or prevent those over them, or their schoolfellows, from noting and remarking their omissions or commissions of every kind. A single master, when employed as a teacher, by neglecting his duty interrupts the whole school in succession, and often throws the scholars back as they pass through his hands. And as the masters cannot so readily be brought to interfere with the tasks of one another, or to put one another right; so amongst them jealousies continually arise, and they often connive at the neglects of each other. Besides, an indifferent usher often remains an incumbrance upon the school, whom you cannot readily get rid of, and still less readily fill up his place when he has left you. But, amongst our pupils, there is no hesitation in degrading a teacher who fails in any of the tasks required of him, and making trial of another, till, by repeating the experiment, you find such as will best suit your purpose. After this manner the school teaches itself; and, as matters now stand, the school-master alone is essentially necessary at this school. He has the charge of the daily disbursements and monthly expenses under the

treasurer, and is to attend the school and to maintain the rigid observance of all its rules.

“ It will scarcely be believed how much attention, diligence, and uniform perseverance, these youths” (the teachers) “ display, and how much readier, easier, and greater, the progress of the scholars is under the mode of tuition which they follow, and with which alone they are acquainted, than under the delays and loss of time incident to the common modes of conducting the schools which I have had occasion to see. The motives which operate upon them are more powerful than those you can employ with grown men. In boys the slightest inattention is immediately detected, and corrected as soon as detected. An order once given is carried into effect without hesitation and without difficulty. The countenance of a superior, the slightest rewards, and the fear of punishment, for punishment is seldom necessary, have a perpetual and instantaneous effect.” Report, 1st Jan. 1796.

The great advantage of the system is, that you have a teacher and an assistant for every class, who have not yet begun their career of

pleasure, ambition, or interest; who have no other occupation, no other pursuit, nothing to employ their minds, but this single object. Add to this, that your ascendancy and dominion over the young mind is complete, and easily maintained; that these children can only do what is assigned them to do, and succeed the better in teaching others, because they themselves know no more than what is level to the capacities of their pupils, and therefore lose no time in teaching what is beyond the comprehension of their scholars, which is often no small impediment and hindrance of education.

Beside all this, every class is paired off into tutors and pupils; so that a boy has always an instructor at his elbow, who is, in the first instance, answerable for his progress, then the assistant, then the teacher, then the school-master, and last of all the superintendent, whose scrutinising eye must pervade the whole system, whose active mind must give it energy, and whose unbiassed judgment must maintain the general order and harmony.

The rule of the school is (for such is our language), that no boy can do any thing right

the first time ; but that he must learn, when he first sets about it by means of his teacher, so as to be able to do it himself ever after.

When the generality of these teachers and assistants have spent a year in that character, they return to their place in the school. Their progress next year is beyond what it would have been had they not taught themselves when they taught others.

By these means a few good boys, selected for the purpose, as teachers of the respective classes, form the whole school, teach their pupils to think rightly, and mixing in all their little amusements and diversions, secure them against the contagion of ill example, or the force of ill habits ; and, by seeing that they treat one another kindly, render them contented and happy in their condition.

The consequence has been, that the black book (as the boys call it), or register of offences and ill behaviour, which is regularly kept and examined once a week, is now of such a sort, that, for months together, it has not been found necessary to inflict a single punishment upon any of the culprits.

“ In almost every case of ill behaviour I

make the boys themselves judges of innocence or guilt, and have never had reason to think their decision partial, biased, or unjust, or to interfere with their award otherwise than to remit or mitigate the punishment, when I have thought that the formality of the trial and of the sentence were sufficient to produce the effect required—the amendment of the culprit, and the deterring of other boys from the same practice.” Report, 1st Jan. 1796.

When a bad, lying boy comes to school, the teacher of the lower classes must find a good boy to take care of him, teach him right principles like the other boys, treat him kindly, reconcile him to the school, and render him happy, like the rest, in his situation, and in his school and playfellows. It is no less beneficial to the commonweal, that whenever a boy behaves ill, and loses his name with you, the boys to whose minds you give the lead, behave in the same manner you do to him; and whenever he shews any degree of that obstinacy which it was so long and so difficult to eradicate from these children, they even refuse to admit him as their playfellow, and chase him down, till he is brought to his

senses, and to good conduct, far more successfully than by the severest punishment inflicted in school, but disregarded, or even gloried in, out of school.

“ It is particularly to be noticed that the boys, formerly called *bad boys*, are almost all of them made to attend by the watchfulness of their school-fellows, which before could not be effected by the severity of the ushers, not always judicious and uniform. And nothing pleases me so much as to observe that in proportion as the improvement of every branch of education goes on, and the discipline is rendered more and more rigid, punishment becomes less and less necessary; and less and less frequent.” Ann. Report, 1st Jan. 1795.

In all this, however, a great deal depends on every boy in the school being sensible (for every one of them has a judgment of his own) that you have in view only their good; in filling their infant minds, by the uniform interest you take in their welfare and comfort, with a sure confidence that they will meet with your countenance, support, and favour, which is of great value to them, whenever they do

right; and with your disapprobation, displeasure, and resentment, which they greatly dread, whenever they do wrong; in teaching them, by their daily experience of your conduct towards them, to consider you as their friend, their benefactor, their guide, and their parent.

The grand task here was to inspire into the youths a strict regard to veracity, a hatred of trick and dissimulation, a respect to morality, and just principles of our holy religion. The necessity of uniform attention to this point cannot be too strongly enforced. When I had occasion to be absent, some years ago, for a month from the school, I was greatly alarmed, on my return, at a lie, on a trifling affair, being told me by upwards of fifty boys, who all said they did not do, or see done, what had just passed before their eyes. The steps I took on that occasion have prevented the repetition of any thing similar ever since.

It would perhaps be thought an omission, in this statement, if I were to overlook the particular effects of the system on the finances of this institution. I do not here speak of the very great donations which have been made to

this society, especially of late years, by the liberality of the army, the public, and individuals, though it were fair to say (and equally honourable to the benefactors of this charity and to the institution), that we are indebted, in some degree, to the high favour and estimation in which this school is held, for the many acts of munificence by which the funds have been gradually raised to their present very flourishing condition; I speak only of the internal economy of the school.

Previous to the foundation of this seminary, the committee calculated, on the experience of the charity schools on the coasts of Coromandel, that the expense would amount, on the most economical plan, to 10 * Arcot

* —“ Two hundred and thirty boys have already been reported, the support and education of which number will require a considerable fund. Upon a calculation of the probable expense, formed upon the experience of the actual cost of supporting those seminaries already established on the coast, viz. the charity schools at the Presidency, Trichinopoly, &c. it appears, upon the most economical plan, the amount, including all charges of board, clothing, and education, cannot be safely rated at less than ten Arcot rupees per month for each boy.” Letter of the Committee of the Male Asylum to the Hon. Major General Sir Archibald Campbell, K B. Governor in Council, and Commander in Chief, dated 24th Nov. 1787.

rupees, or (at 360 Arcot rupees for 100 pagodas) pagodas 2 : 35 a boy. Corresponding with this calculation was an estimate made by the treasurer some time after the opening of the school. And the real * expenditure did not fall short of these calculations. And, indeed, had the system then adopted been pursued, and no other was known at that time, and the precedents been followed, which alone existed at that period, such might have been the result. But by the new system the expense has been greatly reduced; and the † establishment of masters and servants at the school for 200 boys is less expensive, and far more efficient, than that made at the foundation of this charity, and continued for some time, while there was but a small proportion of our present numbers. The monthly expense for the last year, during the period that the school has been entirely taught by the boys, from 1st June 1795, to 31st May 1796, (including the surgeon's salary, and other collateral expenses connected with this esta-

* Treasurer's abstracts.

† At the commencement of the school the salary of masters amounted to 600 pagodas a year; for the last year it falls short of 400.

blishment, not taken into the calculations made by the committee and the treasurer), is pagodas $1 : 31 :: 41$. And, as the numbers increase, this expense will continue to diminish in proportion. Call the reduction already made (the difference between pagodas $2 : 35$ and pagodas $1 : 31 : 41$), call it only a pagoda a boy for the present number of 200 boys, and there is an annual saving of pagodas 2400, or 960 l. sterling. This is one of the causes to which we are indebted for the rapid progress of the funds. Add to this the superintendent's salary for the seven years past, at 100 * pagodas a month, and there is another saving, which has raised the funds pagodas 8400, or 3360 l. sterling, independent of the interest on the parts of these sums, as they would have fallen due.

But such advantages are, in some measure, incidental, as it was my chief object, in raising up my young † teachers, to carry into effect

* One hundred and forty pagodas, including house-rent, was actually paid for six months previous to my departure to the superintendent elect.

† " Above all I have considered it as a peculiar duty which I owe to humanity to train up as far as I can, and while my health will permit me, such a number of

the intentions of the Honourable Court of Directors (when they ordered this establishment to be formed) in such a manner as might be most conducive to their views, to the interests of this government, to the benefit of society, and to the good of the pupils committed to my charge; all of which objects have been, and are so blended together in my mind, that I cannot separate them even in imagination.

I am not, indeed, ignorant that a prejudice is entertained by some against such institutions. It is not for me to speak to this prejudice in this place. But it is the grand aim of this seminary to instil into these children every principle fitting for good subjects, good men, good Christians; and they are brought up in such habits as may render them most useful to their patrons and benefactors, to

teachers, experienced in the management of the school, as may be necessary to facilitate the labour and expedite the success of those who come after me—and that I may have the pleasing reflection of having, in some degree, accomplished the grand object of my ambition, and left the seminary in such a state of forwardness, and under such conduct and regulations as need only to be continued to give full effect to this useful and benevolent charity.” *Annual Report, 1st Jan. 1796.*

whom they owe such peculiar duty. And it is my decided opinion, formed upon the uniform experience I have had, that in no other way could I have served them effectually; and that in no other way can they ever serve themselves effectually; and that if the use is made of them for which they are brought up, and by which they can most profit the public and themselves, it will be attended with the happiest effects; many of which are already as well known to members of this society as to me. Every good in life may indeed be corrupted and abused, and that too in proportion to its real advantage when uncorrupt. But to guard against such abuses will be the care of those who preside over this institution; and I have not a doubt of their success.

Even those objections, which are sometimes made to such charities in Europe, whether well or ill founded I do not inquire, will not apply to these boys in this country. Here the effect of climate on the animal spirits is obvious, and cannot be questioned. The state of society, the rank of these children, the hold you have of them by the mode of education and discipline, by the habits in which they are bred, by every principle and by every preju-

dice; all is calculated to render them valuable to this settlement, and subservient to the general good. They are instruments in your hands, fitted for your hands, and no other, and can in no ways fail you. But I must not enter upon a question on which you have heretofore often given your decisive judgment. With every apology for what I have said on a subject not immediately under discussion, I return to the task assigned me by your committee,

Other measures were directed solely to the purpose of economy; but I need not recount the steps I was at times compelled to take to check and prevent those abuses, so apt to creep into every establishment as it grows up, from gaining ground here, as they are detailed in my official Report of 1st July 1795, in a letter to the Acting Secretary, Major Agnew. I shall only observe that, on no occasion, and on no account, has ever any deduction been made from the allowances of the boys. Every alteration in fare, or dress, or treatment, which has been made, has been to add to the comforts, and improve the condition, of the boys at this school. This, indeed, has been done oftener

than once, and the expence at the same time reduced. And it is only by a rigid attention to such points, that the charity can be maintained on the frugal and improved footing on which it stands.

It is much to be lamented, but it is the condition of human affairs, that opposition is to be made to every beneficial work, especially if new, in proportion to the prejudice it may combat, and to the advantage with which it is attended. But it has hitherto been most fortunate for this school, that its best interests have met with the effectual support of your Lordship and the Directors of the institution; and I am confident your Lordship will not be wanting in what remains to be done for this charity.

Such is the result of the essay I have made at this school. Whether the success of these measures depends upon circumstances peculiar to the character or condition of these children, or whether a similar attempt would be attended with equal success in every charity or free school, where the master possesses the same unqualified and unlimited powers

over the scholars, so as in every case to direct their energy in the way which seems to him most subservient to the general good, I do not say, "*Nec satis scio; nec, si sciam, dicere ausifim;*" much less do I presume to say, whether the system might not be so modified as to be rendered practicable in the hands of masters of talents and industry equal to the task, and possessing the confidence of parents, in the generality of public schools and academies. But I am anxious to see the experiment made in both instances, with due attention to circumstances. If successful, I should indulge the pleasing hope, that a rational foundation were laid for forming the characters of children, and implanting in the infant mind such principles as might, perhaps, continue through life, check the progress of vice and immorality, meliorate the rising generation, and improve the state of society. The effect which the Greek and Roman classics produce upon the youthful mind has been often marked; and the ancient historians, orators, and poets, are known to give a tinge to the sentiments, and a bent to the genius, of those who read them with just relish. On the same principle the practice of early youth, and systematic ar-

rangements, could scarce fail to produce habits, in advanced years, highly favourable to virtue, religion, and good government. But I must not yield to such speculations, as my object only is to detail, conformably to the instructions of the Committee, what has passed here, with a view to perpetuate this system at a school where it has proved so beneficial, and to give it the chance of that diffusion, which may produce a fair trial in other situations; so that its comparative value may be ascertained by experiments fairly made, the only just criterion of every theory of science, or politics, or education; but which can only be recommended with safety when the failure in success can be attended with no serious consequences.

Thus have I endeavoured to perform the part assigned to me at this school; and the further I proceed in this task, the more I consider myself at liberty to consult for my own health and for myself. Still, however, I look upon it as a sacred duty, with which no secondary consideration can come in competition in my mind, to continue, while my state of health

will permit, to render my present services to this charity. When it shall be my lot to quit this office, as soon it must be, by reason of my ill health, it is a reflection I shall carry with me, that it has been my occupation, for seven years, to rear this favourite child beyond the dangers of infancy. This numerous family I have long regarded as my own. "I feel all that interest in its welfare and progressive success, which arises from my situation, from the years I have spent, and the toil I have bestowed on this favourite object." Report, 1st July, 1795.

These children are, indeed, now mine by a thousand ties! I have for them a parental affection, which has grown upon me every year; for them I have made such sacrifices as parents have not always occasion to make to their children. And the nearer the period approaches when I must, for a while at least, separate myself from them, the more I feel the pang I shall suffer in tearing myself from this charge, and the anxious thoughts I shall throw back upon these children, when I shall cease to be their protector, their guide, and their instructor.

With these sentiments I commend them to
ALMIGHTY GOD, and to your fatherly
protection and care.

28th June, 1796. (Signed) A. BELL.

OCCURRENCES OUT OF SCHOOL.

To this history of the school, I cannot forbear
subjoining certain occurrences out of school,
though I am very sensible that they, on no
other account, deserve to be recorded, than as
a specimen of the manner in which those,
who have the charge of youth, must study
circumstances and situations, and adapt even
general rules to the genius and disposition of
their pupils.

My first example will serve to illustrate
what I have said of the effect of climate on
the animal spirits.

When two boys fought, and one of them
came to me to complain of being beaten (for
otherwise I seldom took notice of what so rarely
occurred, and was so harmless when it occurred)
if there was no particular blame attached to

either party, and an apparent equality between the combatants, my custom was to see the battle fought over again. When there was an evident aggression and superiority on one side, I sent perhaps the sufferer to find, among his friends at school, as many as he thought would be an overmatch for his antagonist; and by this, or other device, the aggressor was compelled to enter into an unequal combat. I tremble to think what would be the consequence, if the bull dogs of Old England were thus pitted one against another. But what happened in India? that I heard no more of fighting for three months together.

It was a rule of the school that no boy should cry, meaning wantonly, or to excite commiseration, and there was no crying. It was a rule, that no boy should lie, and almost any offence might be forgiven, if not covered with a lie, but a lie was never pardoned, and there was very little lying. But there was no rule that boys should not fight. The tacit rule rather was, if boys quarrel among themselves at play, let them fight it out; and yet there was very little fighting.

My next example shall be taken from the exercises prescribed to the boys.

The same pains which were taken to render the boys active and alert, and to husband their time in school, were extended to their play and exercise, both of which I sometimes directed, and in which I even took a part at times. For example: I availed myself of the frequent ablutions of a warm climate, to teach them to swim, especially as some were destined for the sea. If a boy through fear did not learn to swim, he had a day set to him, before which he must make a certain progress, or be thrown into the tank (the pond in which they bathed) out of his depth. The greater terror generally overcame the less; but if not, I took care to have the tallest boys, who could swim best, collected around him, to prevent any serious accident. A second ducking was never necessary to the same boy.

Of individual occurrences, which it would be endless to detail, I select one that the attentive tutor may see how he will be often called upon to act, when he has no rule to guide his conduct.

A boy of eight or nine years of age (I speak not, as in every other instance, from record, but recollection) was admitted, perhaps inadvert-

ently into the Afylum at an early period. He was stupid, sluggish, and pusillanimous. His schoolfellows made a mocking-stock of him, and treated him with every insult and indignity. Inured to this treatment at his former school, he had no spirit to resist, or even to complain. As soon as I observed what was going forward, and looked into the boy, it appeared to me that ere long he would be rooted and confirmed in perfect idiotism, of which he already had the appearance. I summoned the boys as usual. The stranger, whom they scorned and treated despitefully, I adopted as my protégée, because he stood most in need of protection. I told them that his disorder seemed to me to be in part owing to the manner in which he had been treated; and I spoke of the event, which I apprehended from the continuance of such treatment. I pointed out the very different line of conduct, which, at all events, it was our duty to observe towards a fellow-creature and a fellow-christian, who, by reason of that infirmity which they mocked, was tenfold the object of commiseration; and I said something of the hopes I entertained in regard to the mind of the boy, if they would all treat him

with marked kindness and encouragement. I promised and threatened, and called upon all my young friends, as they wished me to think well of them, and be kind to them, to do as I should do, and shew kindness to my ward. I told him how to regard me, who was placed there to do him all the good I could, and encouraged him, on every occasion, to apply to me. I put him under the charge of a trusty boy, who was to explain to his pupil all I had said. I had the high satisfaction of seeing, in good time, the boy's countenance more erect and brighter; his spirit, which had been completely broken, revived; and his mind, which had sunk into lethargy and stupidity, reanimated. Henceforth his progress, though slow, was uniform and sure; and there was a good prospect of his becoming an inoffensive and useful member of society.

PROOFS AND ILLUSTRATIONS.

*Extracts from the Minute Book of the MALE ASYLUM,
Fort St. George, East Indies.*

To the Rev. Dr. BELL, Chaplain of Fort
St. George.

SIR,

I AM desired by the committee for forming the Male Orphan Asylum to inform you that they have been made acquainted, through Mr. Andrew Ross, with your tender of service in the direction and superintendence of the education of the boys; and with your resolution, at the same time, to decline accepting any salary from funds which you conclude have little to spare.

It is with particular pleasure I obey the directions of the committee to express their high sense of your conduct upon this occasion. They thankfully accept your offer of service, and hereby invest you with the requisite authority. They will not, at the present moment, press upon you the acceptance of any

emolument, though they are persuaded that your labours will prove as importantly beneficial as your proposal has been disinterested.

I am, Sir,

Your most obedient servant,

Fort St. George,
7th Sept., 1789.

NATH. E. KINDERSLEY,
for the Committee.

At a General Meeting of the Directors of the
Male Asylum, 25th Nov. 1789.

THIS meeting expresses their great satisfaction at finding the Rev. Dr. Bell has been pleased to accept the trust of superintending the charity, and direct their secretary to return him their thanks, and to express their high sense of the services already rendered the institution, and their reliance of much future benefit and advantage from his abilities and zeal.

General Meeting, 5th Jan. 1792.

THE Rev. Dr. Bell examines the several classes in presence of the meeting, and exhibits specimens of the progress they have made in writing and arithmetic.

The meeting cannot sufficiently express the

sense they entertain of the unremitting care and attention which it is evident the Doctor has paid to the superintendence of the children; for which they beg he will accept their best thanks.

They request also, that Dr. Bell will distribute such rewards to the children as he may think proper, and to those he may judge most deserving of such marks of distinction.

Extract of Report of the Directors of the
Asylum to the Government of Madras,
dated 1st Jan. 1793.

— — — The benefits which must result from this institution, not only to those who are the objects of its charity, by their preservation from vice and misery, but also to the community, by their education for useful and necessary occupations, are too obvious to require any arguments, and will be strongly felt by all those who have occasion to contrast the discipline of this seminary, and the lessons of morality and religion there inculcated upon the minds of youth, with the corrupt maxims and pernicious habits which are so frequently exhibited by the children of this country, who

enjoy not the advantages derived from such an establishment, and which seem to have greatly contributed to mark their character with inferiority.

Impressed with the fullest conviction of the utility of the school in this and every point of view, the managers flatter themselves that the Honourable Court of Directors, who first recommended, and afterwards patronised, this not less humane than useful establishment, will not fail to rear it to maturity; and that after the happy prospects which now present of complete success, they will be more than ever inclined to carry into full extent their well-advised and well-directed charity.

General Meeting, 11th Jan. 1794.

THE Rev. Dr. Bell examines the several classes in presence of the meeting, who express their cordial satisfaction at the striking improvement which the charity continues to derive from his able and disinterested labours.

To the Rev. Dr. BELL, Egmore.

S I R,

I HAVE much pleasure in transmitting to you the enclosed copy of resolutions passed at the general meeting of the president, vice-presidents, and directors, of the Male Orphan Asylum, on Wednesday last the 13th instant; and, in consequence of the latter resolution, request to be favoured with the requisite information of the ship on which it may be your wish to proceed to Europe.

I have the pleasure to be, Sir,

Your very obedient servant,

(Signed) F. PIERCE,

Acting Sec. M. O. Asylum.

Madras, 17th Jan. 1796.

Egmore, 13th January, 1796.

THE president, vice-presidents, and directors, of the Male Orphan Asylum, taking into consideration the intimation received from the Rev. Dr. Bell of his intended departure for Europe, by which the institution will be deprived of the further benefit of his

immediate care and superintendence, do come to the following resolutions :

I. That, under the immediate care and superintendence of the Rev. Dr. Bell, and the wise and judicious regulations which he has established for the education of the boys, this institution has been brought to a degree of perfection and promising utility *far exceeding what the most sanguine hopes* could have suggested at the time of its establishment : and

That, therefore, the Rev. Dr. Bell is entitled to the fullest approbation of this meeting for his *zealous and disinterested conduct* in the execution of so difficult a charge since the commencement of the school ; and that he be accordingly requested to accept their best thanks, which the secretary is desired to communicate to the Rev. Dr. Bell.

II. Resolved, That the directors of this charity take it upon themselves to provide a convenient passage for Dr. Bell to Europe, on any ship he may wish to go on. By order,

(Signed) FREDERIC PIERCE,
Acting Sec. M. O. Asylum.

To Captain PIERCE, Act. Sec. M. O. Asylum,

S I R,

THE obliging manner in which you have transmitted to me the resolutions of the president, vice-presidents, and directors, of the Male Asylum, at the general meeting of 13th Jan. 1796, has my warmest acknowledgments; and I request you will in reply lay before them the accompanying letter.

I shall have no occasion to trouble you in the affair of my passage to Europe, as, with the deepest sense of the honour done me, I do not conceive myself at liberty to accept this very honourable testimony, which has been awarded to me, of the approval of my conduct in the charge of this charity. I am, Sir,

Egmore,
18th Jan. 1796.

Your most obedient servant,
(Signed) A. BELL.

To the Right Hon. the President, Vice-Presidents, and Directors, of the Male Asylum.

My Lord and Gentlemen,

YOUR sentiments of the services I have been enabled to render in charge of the Male Asylum, as expressed at the general

meeting after the annual examination of the school, in your Resolutions of 13th Jan. 1796, and conveyed to me by the acting secretary, Captain Pierce, are pleasing and grateful to me beyond expression. A testimony of such high authority, and in such flattering terms, supplies whatever was wanting to fill up the measure of my satisfaction in the office I have so long discharged.

When I have contemplated the uniform progress of the school, and seen the vices incident to the former situations of these youths gradually vanishing, their morals and conduct approaching nearer and nearer every year to what I would have them to be, and the character of a race of children in a manner changed; I could not help imagining, at times, that I regarded the work, in which I had so earnestly engaged, with the fond partiality of a parent, who beholds in a favourite child beauties and qualities which escape every other eye. The opinion, now solemnly announced to me, of those who have the best access to know, and are the best qualified to judge, removes from my mind all distrust of this kind, and leaves my gratification unal-

layed by any other consideration than the necessity of separating myself for a while from this happy scene.

But it is not the feelings of the heart which alone speak on this occasion. My sincere acknowledgments extend to the most important interests of the school under your patronage. The attention you have shewn to every proposal for improving the health, the morals, and the right education of these youths; and the countenance and support you have given to my unequal exertions, have enabled me to overcome difficulties, under which I might otherwise have sunk; to surmount obstacles which often impeded my progress; and to reach that goal, of which I was at times afraid I should be constrained to stop short—the completion of that system which, with your consent and approbation, I endeavoured to establish.

The tender made to me, on the part of the directors, of their good offices “in providing a convenient passage for me to Europe on any ship I may wish to go on,” I esteem as a substantial proof of their good wishes, and I should, if at liberty, be proud to accept this kind offer.

When on the foundation of this institution, you conferred on me the honour of superintending this seminary, I entered upon the charge with the stipulation, which you then granted to my request, of declining the salary you had proposed to annex to the office; and as I have never changed my opinion on that subject, I hope for your further indulgence on this occasion, when, with the deepest sense of the delicate and obliging manner in which you have awarded to me a remuneration under another shape, I continue to decline the acceptance, from this charity, of whatever I could construe into a pecuniary emolument. The state of the school, the flourishing condition of its funds, and the sanction of your approbation, are the rewards of which alone I am ambitious to boast.

May ALMIGHTY GOD long prosper your endeavours, and render this seminary a public blessing, by training up the rising generation to integrity and industry, veracity and temperance, and by instilling into the infant mind the purest principles of our holy religion, the best friend of our happy constitution, and of the good order, the peace,

and the welfare of society ! I have the honour to be,

My Lord and Gentlemen,

With the greatest respect and consideration,
your most obedient servant,

Egmore, (Signed) A. BELL.
18th Jan. 1796.

To the Rev. Dr. BELL.

Reverend Sir,

WE, the Masters of the Asylum, who have had the honour of being under your direction during the time we have been employed as teachers, being apprised of the loss we must shortly sustain by your declining the arduous task of the tuition of this school, which you so long upheld by your indefatigable attention in establishing the gentle and pious order which now subsists throughout the whole ; we therefore most humbly request, Reverend Sir, you will be pleased to accept our most grateful acknowledgments for your unexampled assiduity in promoting our welfare, as well as that of the whole school.

We have the honour to be, Reverend Sir,
your most obedient, humble servants,

(Signed) F. JOHNSON, J. MACKAY,
Male Asylum, R. TAYLOR, and J. BLOOD.
22d Jan. 1796.

TO Messrs. F. JOHNSON, J. MACKAY, R.
TAYLOR, and J. BLOOD.

THIS free-will offering of the masters of the Male Asylum is the more welcome to Dr. Bell, as it affords him a proof that they consider their interest and happiness intimately blended with the progress of the school in good morals, good conduct, and right education; and they may be assured that the continuance of such sentiments, and acting upon them, will, with the blessing of God, which they will never cease to implore, ensure the happiest consequences to this infant establishment, and recommend themselves to the directors of this institution, and the future superintendant, better than any words he may be able to employ.

Egmore, 22d Jan. 1796.



The following Address and List of Occupations of Egmore Pupils, 1807, with the Preface and Answer, were printed as a "Supplementary Appendix to the Madras System of Education."

FRAUGHT with the gratification, and not recovered from the surprise, occasioned by the following communications, as unexpected after eleven years' silence, as interesting at this period; I hasten to testify my sense of the deep-rooted remembrance of my young friends—my Indian disciples. Under this impression I am led, in the first instance, to follow up what seems as if Providentially intended to form a continuation to my Reports of the Male Asylum of Egmore, to bring down its history to the latest period, and to consummate the evidence of the effects of the Madras System of Education. Of these effects the very conception of such an address may be deemed no common specimen.

It cannot but be grateful, beyond expression, to my feelings, to be instructed with such persuasive energy, and from original and infallible authority, that, after a lapse of eleven years, those sentiments, which it was my incessant aim to inspire, have not evaporated;

and that those principles, which my dutiful pupils imbibed, have taken deep root, and continue to yield their natural fruits.

It must also be animating to my fellow-labourers, in this country, to have before their eyes a demonstration, which carries on its face the most satisfactory and complete conviction, that my past labours in India have not proved less successful in their event, than they were auspicious in their commencement; that the predictions, which I have always ventured to make in regard to the issue of such labours, are already verified; and that the objects which I had in view by my sacrifice of time, trouble, and expense, in the education of youth, are now fully accomplished in the Eastern World.

To those, then, who are engaged in prosecuting the Madras Experiment, and conducting schools through the agency of the scholars themselves, these documents may be considered as due; and they are therefore given, as presented by my grateful, considerate, and benevolent pupils, in the shape of a Supplementary Appendix to the facts contained in the "Analysis of the Experiment in Education, made at Madras."

The object, also, to which these facts lead, is too important to the enlightened statesman, and to the pious divine, to be withheld from public view. They will be justly regarded as not only throwing additional light on the scheme of general instruction in the principles of our holy religion, and in habits of useful industry, *adapted to the condition of the lower orders of youth in this country*, as developed in the above Analysis; but also as supplying new proofs to substantiate the argument of the "Sermon on the Education of the Poor, under an appropriate System, preached at St. Mary's, Lambeth," and furnishing the happiest illustration of the position therein advanced, that it is "by means of Religious Education, that the diffusion of the Gospel, and the promoting of Christian knowledge, both at home and abroad, are best effected."

In the interesting lists, for which I am indebted to the judicious attention of my industrious pupils, it is seen how soon the infant fruits of the Madras System begin to unfold themselves: and, if such be the first fruits of its early infancy, what may not be expected from its maturer years? The children of the

Madras School, who have gratefully *imagined* the following address, will with deep-felt experience and twofold advantage hand down to their children the blessings, which they themselves have reaped, and *of which they are so fully sensible*. They may also instruct experimentally those around them in the great, the useful lesson, which they themselves have learnt, of *speaking truth*, and lead insensibly to the knowledge and adoption of THE TRUTH—the most momentous of all truth—REVEALED RELIGION.

It cannot fail to be observed by those, into whose hands this Appendix may fall, that the “*wholesome system*,” so happily characterised by those best capable of appreciating its merits—those who feel its power, and recognise its comparative excellence—its own pupils:—It cannot fail to be observed, that this simple and beautiful system possesses the marked recommendation, That it is entirely practical. It rests on no speculation. It has nothing in its rise, its nature, or its tendency, hypothetical. It is founded on trial and experience, is supported by facts in every stage of its progress; and has produced but one uniform re-

sult from its origin at Madras in 1789, to its consummation in the subsequent Report of 1807; from its partial adoption in the Aldgate Charity-School, the oldest in London, in 1797, to its establishment in several parochial schools in England down to the day on which this is written.

That this is the true character of the system, every child in every school, where it is fairly prosecuted, experiences. That this is the true character of the system may be made apparent in three words. It is established at the parochial schools of Whitechapel, and of Lambeth, and at the Royal Military Asylum, Chelsea.

At Whitechapel it was planted under the advice of a great ornament of the church, a year ago, by a fast friend of religion and humanity. Thence it was transplanted, under the highest and most venerable auspices, to Lambeth, where it now flourishes; and then to the Royal Military Asylum, a month ago, where at once it took root, and grows up with a rapidity far beyond former example; and where, without the spirit of prophecy, it is safe to predict that it will first reach its full

growth,* under the superintendence of the pious, zealous, and indefatigable chaplain, and the admirable and mild discipline of this noble and magnificent institution; this most Christian and patriotic establishment,—which reflects the highest honour on the national character, as well as on the royal founder and patron; and on their royal highnesses the president, and his colleagues, and the Commissioners, &c. to whom his Majesty has delegated its administration and government.

Sloane-Square, Chelsea,
19th Sept. 1807.

To the Rev. Dr. A. BELL.

Reverend Sir,

Madras, 5th March, 1807.

WITH the most heartfelt pleasure I address you, in the humble hope that you will have some remembrance of your poor pupil, although eleven years has elapsed since your departure from this country; a time which is almost sufficient to wear off all recollection of me, from among the number of

* This prediction advances rapidly to its accomplishment, 7th April 1808.

youths, who had the favour of a merciful Providence, to be placed under your charge, in the Male Orphan Asylum, at Egmore.

Under this idea, I beg to intrude myself again to your notice; first requesting, you will be pleased to overlook any apparent neglect in not sooner corresponding with my dear and worthy benefactor, for such you have truly been to me, as well as to hundreds of other poor orphans, in circumstances similar to mine.—As one motive which has induced this letter, I hope I may be allowed to express my grateful acknowledgements for the unmerited kindness I have received at your hands.

Through the goodness of Mr. Thomas Cockburn, my late worthy master, I am now situated in the Military Auditor General's Office, and am doing well;—many of your pupils are also doing well, filling situations in life, which your unwearied labours, and the *System of Education* you followed, could only have enabled them to fill with so much credit to themselves; *for there is a wide difference now to be observed in the education which has been afforded to the Egmore boys under your superintendence, and those lads who were brought up in other schools about Madras.*—This differ-

ence is purely to be attributed to the precepts which have been inculcated on their minds in their younger days; as an acknowledgement thereof, they beg you will have the goodness to honour them with the perusal of the accompanying address.

It will not be proper in me to omit mentioning some particulars of the welfare of the young men who are now supporting themselves in the means you first afforded:—Of them, I am sure you will be pleased to hear—William Smith the first boy in the school, and Samuel Sawyer, are head clerks in the Paymaster's Office at Palamcottah and Trichinopoly. In the Surveying Department John Robinson and Samuel Godfrey have shewn themselves diligent and good surveyors.—George Stevens is agent to the government press established by Doctor Kerr.—Thomas Adamson and William Faulkner are still ushers as you left them.—John Friskin is head printer to the Courier Press in Madras.—My brother Matthew Read is in the Military Board Office; in short, there is not a boy who was placed under your tuition that has not been brought forward, and are now able to provide for themselves. For your better information I enclose a list of the boys thus situated which

has come to my knowledge, of those now present at Madras as well as elsewhere.

That you may long live happy,
is the humble and fervent prayer of,

reverend Sir,

your very humble

and grateful servant,

MARK DUNHILL.

To the Rev. Dr. ANDREW BELL.

Madras, 25th Feb. 1807.

Reverend Sir,

WITH much respect and esteem, we, your pupils, who have had the happiness to be placed under your immediate patronage while you were in charge of the Military Male Orphan Asylum at Egmore, now presume to address you. This we are constrained to do with hearts glowing with gratitude, when we reflect that, orphans as we were, you have rescued us from wretchedness and ruin through your friendly and voluntary interference in the instruction of our tender youth.

We sensibly feel the great and good effects of that *wholesome system* which you began, and so invariably supported, in the superintendence of that Orphan Institution, which so effec-

tually promoted our education during the most early stages of its helpless infancy. We should therefore be devoid of every sentiment of gratitude, were we to withhold this expression of our thankfulness to you, whom we consider in the light of our father and friend:—although this disposition is manifested at this late period of time. Such of us as are now resident in Madras, are thus unanimously desirous of expressing our gratitude, while we are satisfied that we are also fulfilling an incumbent duty on the part of the whole of our fellow scholars, who have not the opportunity of testifying, in like manner, their gratitude for favours received, in consequence of their absence in distant countries. Their intentions however with respect to the subject of this address, we are satisfied, are consistent with our own.

Actuated solely by this principle, we, your pupils, reverend Sir, think it incumbent on us to offer you our grateful, however humble, acknowledgments, as the first step we would take, on coming to years of discretion. The excellent and instructive precepts we have received; the labours which you have so disinterestedly bestowed; the fatherly care and persevering attention paid by you to the mo-

rals of our youth ; and, above all, those charitable motives which influenced you to instruct us in the knowledge of the Christian religion, we hope ever to remember. Whatever has been imparted to us by your pious endeavours we humbly trust, through the Divine blessing, we shall imbibe, and that the instructions afforded us will be productive of those ends for which they have been bestowed, even to make us good men and true Christians. These impressions, we hope, will remain indelibly stamped on our minds, under the strengthening support of that all gracious Being, who has in mercy taken us under his powerful protection, and brought us to the knowledge of his Divine Will, which, through his heavenly grace, will, we hope, end in eternal happiness.

We are sensible, that our case would have been forlorn, and *under less able hands*, we should have been left destitute of those necessary attainments which are requisite to guide us through life. With pleasing gratitude we now reflect on those excellent precepts you gave us—the great lesson “to speak truth, to leave off deceit, and be a good boy.”—We are now thoroughly sensible of their advantages,

Conscious of the *inadequacy of other exertions than your own for perfecting the system of our education*, which you ever held up to our view in the above striking precepts, we therefore beg leave to assure you, that we feel most sensibly the result which has arisen from the mode of instruction which you followed, so profitable to ourselves and honourable to you. To your kind patronage in our infancy, we are indebted for those valuable advantages which we enjoy, and are through your means now capable of acquiring; by which we are enabled to fill those important duties required of us as members of society. Several of us are become the heads of young families; and to your paternal care, under the great disposer of events, we ascribe our preservation and comfort.

With sentiments of the liveliest gratitude for favours received, and with the expressions of the most earnest desire for your real happiness, in the decline of life,

We are, reverend Sir,
Your truly obliged, affectionate,
and humble servants,

Geo. Stevens	Mark Dunhill
Matt. Read	Thos. Adamson

Wm. Bateman	Jos. Oliver
<i>John Sedgeley</i>	Jos. Lynn
<i>Sam. Godfrey</i>	Thomas Moody
Wm. Twigg	John Kaye
Geo. Hunter	George Godfrey
Thos. Luckhum	William Ritche
John M'Rae	J. Crampton
Wm. Mallis	<i>William Strange</i>
John Friskin	William Scott
Thos. Ritchie	Wm. Crampton
Wm. Foy	Wm. Webbe
John Gore	Wm. Faulkner
John Smith	Fran. Lawrance
Jos. Allen	Robt. Godfrey
Wm. Sundt	J. Bateman
Thos. Rofs	Hamilton M. M'Bean
<i>Henry Webber</i>	<i>Jos. Rogers</i>
F. Louis Martin	Mich. Santineer
Wm. Frost	<i>L. W. Godfrey</i>
<i>Edward Price</i>	Jos. Taylor.

Those in Italics were boarders.



LIST OF BOARDERS.

1789.

Names.	Occupations.
Andrew Read ..	assistant surveyor to Hon. Com. Tinnevely
John Gorce	died on the Malay coast
Robert Sedgely .	no account
James Graham..	no account
Wm. D. Forbes.	died in 1803
Joseph Rivers ..	not known where
Abrah. Stringer.	do. do.

1791.

Henry Webber .	writer, Mil. Auditor-General Office
Wm. Strange. . .	Examiner of Records Government Office
Sam. Godfrey . .	assistant-surveyor to collector of Madras
Alex. Wight ...	apprentice to Lieut. Arthur of Engra.

1792.

Alex. Ogilvie...	no account
J. L. Patterson. .	Lieut. in his Majesty's 25th Dragoons
W. L. Godfrey, } returned from sea. }	no employ, with his brother, Samuel Godfrey
Alex. Hume....	usher at Mr. Brown's Vipy. Academy
Griffin Orton ...	writer, Stad Ganjam
Duke Orton....	no account
Wm. Stuart....	apprentice to Colt, Baker, and Co. Madras
Js. Fred. Pippet .	clerk, magistrate, Masulipatam
John Sedgely...	writer, Accountant-General Office

1793.

Robert Schoulur.	no account
W. W. Swaine. . .	Captain in his Majesty's service
Henry Swaine..	Lieutenant, Hon. Company's service
Archer Hill.....	writer, Public Government Office

1794.

Edward Price...	with Colt and Baker
Joseph Rogers ..	no employ
F. P. Paterson ..	resident, the Hon. Com. service at Madras
Alex. Wright....	clerk to the collector, Dindigul
Robt. Rhodes...	clerk to Major Walker, Mangalore

1795.

Thos. Jas. Gepp.	no account
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1796.

J. Hickm. Visey.	no account
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FOUNDATION BOYS.

1789.

Names.	Occupations.
Wm. Bateman..	writer Dep. Adj.-Gen. King's Tr. Madras
Jas. Bateman...	— to Lys and De Monte
David M'Beth..	died in the service of Mr. Roebuck
John M'Beth...	musician Hyderabad forces
L. R. Burke....	clerk to Major M'Kenzie, Mysore surveyor
John Friskin...	printer, Madras Courier
John Collins....	writer, Seringapatam
Thomas Collins.	died at Masulipatam
Matthew Skillern	clerk to Benjamin Heyne, Esq.
John Anchant..	commands the ship Transfer
John M'Gee....	sailor on board the San Fiorenzo
George Stevens.	usher at school, and agent to Govt. Press
Thomas Hack..	in the pilot service, Bengal
Richard Eneffy.	writer, Hyderabad
P. Du Penning..	no account of him since 1802
J. Du Penning..	assistant Revenue surveyor
John Knott.....	no account of him
William Smith..	clerk to Paymaster, Trichonopoly
John Smith.....	writer, Paymaster-General's Office
Wm. Faulkner..	teacher, Male Asylum
George Hunter..	printer, Madras Gazette
Thomas Horne..	writer, Hyderabad
John M'Kay....	dead, late Capt. in the Hon. Comp. service
Charles Main...	in England, clerk to Mr. Hoscafon, N. A.
John Juxon....	no account of him
George Godfrey.	writer, Abbott and Maitlands
William Malace.	printer, Madras Courier
William Frost...	writer, Lys and De Montes
Thomas Moore..	died on board ship
John Robinson..	assistant Revenue surveyor
Thomas Hawkins	carpenter, Madras
Joseph Hawkins.	no employ
Hamil. M'Bean.	employ. Mr. Ashton, ship-chandler
John Chambers.	in serv. of Gordon and Loach, watch-makers
Mich. Donegan.	assistant Revenue surveyor
Geo. Clarmount.	watch-maker, Madras
William Taylor.	writer, Hyderabad
J. M'Cormack..	sailor, country ship
Robert Godfrey.	coach-maker, Madras
Charles Hancock	at Ganjam, with his friends
Charles Baillie..	apprentice as Revenue surveyor

1790.

Names.	Occupations.
George Baitman.	chief officer of a country ship
Samuel Sawyer..	writer, Paymaster's-Office, Trichonopoly
Samuel Davis...	printer, Egmore Prefs
Samuel Jameson	writer, Madras
William Webbe.	assistant Revenue surveyor to Company
Henry Drinning.	in Bengal, Mr. Attendant's Office
Mark Dunhill..	clerk, Mil.-Aud.-General's Office; Madras
Matthew Read..	———— Board Office, Madras
William Turner.	———— do. do.
Thomas Lichman	printer, Madras Gazette
William Lantwar	apprentice to the Company as surveyor
Thomas Moody..	writer to Robert Orme, Esq.
J. Bapt. Favre...	writer to Revenue Board, and Organist
Hugh M'Intosh.	Captain in the Hon. Company's service
John Allen.....	Butcher's clerk
Joseph Allen...	printer, Madras Courier
William Scott...	assistant Revenue surveyor
David Morris...	clerk to Major Walker, Mangalore
William Anchant	employed in Victualling Departm. Penang
John Chambers.	in service of Gordon and Loach, Madras
Sam. Chambers.	in school
William Tims..	shopkeeper, Ganjam
James Alexander	writer at Pondicherry, for his health
Joseph Lynn...	writer to Mr. Orme
Alex. M'Donald.	2d officer of Griffin, country ship
Thomas Mellican	coach-maker, Madras
Wm. Mellican..	sub-assistant surgeon, Ganjam
Peter Lawrence.	apprentice, Revenue surveyor
Joseph Oliver...	do. do.

1792.

James Shaw. ...	with Colt, Baker, and Co.
Joshua Crampton	clerk, Abbott and Maitlands
Wm. Crampton.	do. do.
John Humphris.	officer of a country ship
James Kentish..	no account of him
Robert Kentish..	writer to Dr. M'Kenzie
Thos. Langford.	in school, teacher

1793.

Samuel Askew..	with Mr. Hogg, coach-maker
Alex. Wright...	clerk to collector Dindigul
Robert Schouler.	Boarder, without employ
John Cookson..	writer, Madras
Isaac Blythe....	sub-assistant surgeon, Hydrabad
John Cave.....	with Gordon and Co. watch-makers
Fran. Lawrence.	printer, Government Prefs, Egmore

1794.

Names.	Occupations.
J. Arth. Palmer .	sub-assistant surgeon, Hydrabad
Griffin Orton...	writer, Stad Ganjam
John Gore	draftsman, Quarter-Mast-General's Office
Mich. Santineer.	writer to Lawyer Mal.
Jacob Santineer.	writer, Hydrabad resident
Cyrus Burke . . .	apprentice at the Observatory
Tho. Adamson..	teacher, Male Asylum
John Sinclair . . .	Examiner of Records, public office
William Bane . . .	apprentice to Dr. Kerr
Thos. Howard..	carpenter, Madras
James Brats . . . }	writer, Lys and De Monte
otherwise Thacker }	
John Ludivicus .	remains in school
William Foy	printer, Madras Courier
John Ivory	teacher, Male Asylum
William Twigg .	printer, Madras Gazette
Samuel Dove . . .	engraver, at Egmore
Col. M'Donald..	with Lowther and Morrison, saddlers

TO MARK DUNHILL.

Swanage, Dorset, Nov. 4, 1807.

THROUGH you, my dear Mark, who have given me a proof as welcome as unexpected of your kind remembrance, I convey to all my pupils my sentiments of their affectionate address. I desire also to acknowledge my peculiar obligation to you for your friendly letter; for the interesting account with which you have favoured me of all my Egmore disciples; and for the particular notice you have taken of my earliest friends in the school.

You may be assured, my young friend, that I had not forgotten you and your exemplary conduct, and that I shall never cease to regard you, and such characters as yours, with the most affectionate recollection. Believing, as I do, that God has so ordered this world that industry and ability, united with good principles and good conduct, will in general succeed, I entertained just expectations of your future fortune. But with all my enthusiasm I can scarcely say, that I expected the completion of my views with such a number of my pupils under a new system in the first essay, and in the first generation of the Madras School. It was in the course of continued efforts, with the continually increasing advantages to be derived from those before trained up in this new discipline, that I looked for complete success. How highly creditable, then, must it be to a race of youths of whom the world, from the disadvantages under which they heretofore lay, was unable to appreciate the true character, that on the very first occasion presented to them, they should emerge out of the condition to which they were before reduced, and reach the very rank in life which I had marked out for them.

It remains only, that I pray God that the fulfilment of my views for your temporal welfare in this present world may prove an earnest of the ultimate success of my labours for your spiritual welfare at the final issue of all things in a future and eternal state.

I am, my dear Mark,

Your sincere friend,

A. BELL.

TO GEORGE STEVENS, MATTHEW READ,
MARK DUNHILL, THOMAS ADAMSON, &c.
pupils of the Male Asylum at Madras.

My dear and good Pupils,

OF all the testimonials, with which I have been honoured from the great and the good, of faithful services in the most distant regions of the globe, America, Asia, and Europe, none ever penetrated so deeply into my heart as the tribute, which I have now received from your hands. Other memorials of the discharge of other duties committed to me, or arising out of the circumstances in which I was placed, seemed to me due to thousands of my brethren, more learned and better gifted than myself. They appeared the effusions of private friendship, the par-

tiality of those by whom I was surrounded, and the gracious favours of those under whom, or for whom, I acted. On the other hand, your affectionate remembrance of your old preceptor, your spontaneous recognition of his precepts after a lapse of so many years; your unequivocal testimony of the principles in which you were educated—yourselves at once the living witnesses and living exemplars of their truth, their efficacy, and their validity, I claim as appropriately my own. And if they should be thought, and justly thought, to reflect more credit on those from whom they proceed, than they do honour to him to whom they are addressed, I claim a share also of this credit. For it were the height of affectation, which I despise, to dissemble, that it is the pleasing consciousness of having earnestly and sedulously studied to achieve, in your education, what you have, with the natural eloquence of truth, told me has been achieved, that renders your address so peculiarly gratifying to my feelings. In the principles, with which it is fraught, I recognise with entire satisfaction the early lessons which you were wont faithfully and attentively to imbibe. The sentiments which it breathes flow only from the heart, and touch me the

more sensibly, that (however I felt, and knew you felt, at parting), the idea of such an address had never at any time entered my imagination. While I read it, my eyes overflowed with tears: and friends of my pursuits, the fast friends of religion and humanity shed tears while they read it.

Instructed by you, my pupils, I now perceive what, after a lapse of a dozen years, was wanting to the completion of the experiment in education made at Madras.

When I entered upon the charge of the Egmore Asylum I looked only upon my bounden duty to the government, to the army, and to those young objects of my ministry to whom I conceived I might perform the most essential services. But as I went along, and experienced success in my endeavours beyond any preconception I had formed, I began to regard the institution under my superintendence as the possible foundation of a new era in the economy of a school. I began to entertain the lofty ambition of rearing a system of education, which, recommended by its facilities, its simplicity, its truth, should transmit itself to distant countries, and future ages. I began to think that, through your medium, I had fallen on disco-

veries which could not fail, in the course of time, to advance the interests of knowledge and truth—the best friends of virtue and happiness—the sure harbingers of the progress of civilization, and the diffusion of the gospel of truth.

How grateful, then, to me must have been the repeated testimonies of the government under which I acted, of the society to which I belonged, and the acknowledgments of the masters who acted under me, of “a success far exceeding the most sanguine expectation, &c.” I confess to you, my young friends, that when I took leave of the school, holding, as I did, such abundant facts in my hands, and reading in their countenances the opinions and sentiments of my pupils, I thought the Experiment complete, as far as I was concerned. I thought that my task was accomplished, that it only remained for me to give to the world the reports of the success of “the Experiment in Education made at Madras;” and that I might safely leave it to those who were disposed to pursue the footsteps which I had traced out for them. I did not foresee that any occasion could arise to heighten this joy. I did not

foresee that I was to be better instructed by my pupils than I had instructed them; that I was to receive, under their hands, those effusions of the heart, which I had before read in their countenances. Nor did I foresee that I should again be personally engaged in scholastic labours.

And yet your address, such is the wonderful adaptation as well as power of truth, wears the aspect, as if it had been contrived, not only to sum up and finally conclude “the History of the Experiment at Madras,” but also to lend your spontaneous aid and furtherance to the prosecution of the same objects in England. When it could not, by any means, have been known to you that I was deeply engaged in repeating the Madras Experiment in this country; that it was often asked, “where and what are the objects of this new and fanciful system of education?” And that before the A, B, C, had yet been well taught, it was again and again inquired, “Do virtue and piety constitute any branch of the new doctrines of this new school?” At such a period it was that you were preparing materials which must put such questions to rest for ever.

Nor was it less auspicious that at the very time of receiving your documents, I was in the midst of a thousand children at a similar establishment, the Royal Military Asylum, where, from the magnificence of the scene, the patriotism of the institution, the admirable discipline under which it is conducted, the commanding auspices under which it is placed, and the royal patronage which it enjoys, the happiest occasion is presented of bearing public and authoritative testimony to the innocence, the truth, the simplicity, and the practicability of the system under which you were educated, and in which my heart and soul were deeply engaged. At such a moment as this, it is, that your letters bearing internal evidence of the authenticity of their narrative; and your lists composing a body of facts, the only infallible demonstration in the moral world, have put into my hands the consummation of the proofs in regard to the principles on which the Madras School was founded, and the permanent results of these principles.

If I was gratified by beholding the immediate success of my endeavours before I left Madras, "how enviable must my feelings

be" in having received at such a time, and through so pure and interesting a channel, those documents, which carry the evidence of the Madras System to the utmost pitch, to which the primary experiment made by me can be carried: and when I beheld, with inexpressible delight, so many of my pupils and friends filling the very stations in life for which by their education I had destined them, and making for themselves and for me the due returns to the government under which they enjoy such obvious advantages, for the protection and favour uniformly shewn to my labours and to their welfare through every stage of the progress of my experiment.

In a word, it is then as the accomplishment of my views in your education, and in consequence of that parental solicitude which I have for your welfare, that I am delighted with the reports of your success in life, and still more of the principles to which you justly attribute that success; and which, if you continue to act upon them, whether you succeed or not in this life, will prove an inheritance beyond all value in regard to the whole extent of your existence.

But these are only the first fruits of the

tree planted at Egmore which I have lived to taste; and with the higher relish, that I look on them as the earnest of those further fruits in this country, and over the world, which I shall not live to gather; that I regard you as the happy instruments, under a good Providence, of leading, by the example you hold up, thousands who shall come after you, to the benefits which you have so happily improved. I have, therefore, availed myself of the instructive and eloquent lessons which you, my pupils and friends, have composed for me, and of the irresistible facts with which you have furnished me: and by applying them, as in this letter, and as you will see in the accompanying publications, to the very purposes for which they are fitted, and which I confidently infer will prove most grateful to you, I have sought to pay an early tribute to the memory and recognition of your "first act on arriving at the years of discretion."

Thus it is that my own pupils have taught, and enabled me to give new strength to the position for which I have long and strenuously contended, and for which I shall not cease to contend but with my last breath. "That there is only wanting the authority of an

established system, on the principle of tuition by the scholars themselves, to produce by an education adapted to the condition of the youths in this country, and to the exigencies of the state, effects analogous to these already produced in India, by an education adapted to the condition of the youths there, and to the exigencies of that government, and to form here, as there, of those who might otherwise be lost to themselves and to society—good men, good subjects, good Christians.”

I need not say that I include all my pupils in this communication as well those who, by their absence from the presidency, could not give their signature to your letter as those who did. I am perfectly satisfied that all, who were placed under my tuition, have but one opinion of my motives, of my attention to their true and best interest, and that these attentions were directed, to obtain for them the best chance of success, and the only source of real felicity in this life, as well as to give them the sure prospect of eternal happiness in that which is to come.

Finally, my dear pupils, accept my heartfelt acknowledgments for your communica-

tions, so well timed, so wisely contrived, and so happily executed. Receive my parental blessing, and believe me, with cordial affection, your well-wisher and friend,

A. BELL.

EXTRACTS OF LETTERS.

FROM WM. SMITH TO DR. BELL.

(See page 167.)

Devanelli Fort, 8th April, 1794.

Reverend Sir,

I TAKE the liberty to inform you that we arrived here the 28th ultimo, without any particular occurrence in the way. The day after our arrival we made our first visit to the Sultaun, and he entertained us at his court for upwards of three hours.

On the 1st instant Captain Doveton sent me an order to open the boxes, and lay out the machines, to shew them to the Sultaun. Accordingly on the 3d I was sent for, and I exhibited the following experiments, viz. head and wig, dancing images, electric stool, cotton fired, small receiver and stand, hemispheres, Archimedes's screw, syphon, Tanta-

lus's cup, water-pump, condensing engine, &c. Captain Doveton was present, and explained, as I went on, to the Sultaun, who was giving an instance of his being acquainted with some of these experiments. He has shewn us a condensing engine made by himself, which spouted water higher than ours. He desired me to teach two men, his aruzbegs.

On the 7th I was again sent for, and the following were exhibited: tumbler and balls, sealing-wax, twelve men shocked, among whom were several khans and vackeels—electric stool: a man of eminent rank stood, and the Sultaun applied his hand about the man to receive shocks. Inflammable air fired; at which he was astonished at first, and afterwards greatly pleased. Bladder burst; after which he applied his hand upon the receiver; bladder and weight. Pneumatic bell; microscope; mechanical powers. At his own request the following were exhibited: syphon, Archimedes's screw, water-pump, Tantalus's cup, and condensing engine. Captain Doveton was not present. The Sultaun walked round the instruments, and handled several apparatuses. He desired me more than once

to teach a man, who professed several mechanic arts, the doctrine of the syphon, Archimedes's screw, and the water-pump.

After the experiments were over, the Sultaun requested me to stay eight or ten days, and promised to send with me a couple of hircarrahs to Kistnagherry, the place I told him where is my employment as a writer.

I am now removed into the fort, where a very good place is provided for me and the machines. Tippoo Sultaun was pleased to present me with a hundred rupees, which, except thirty, I have delivered to Captain Doveton, in order to have it conveyed to Captain Read.

I am, reverend Sir,
with the most sincere
gratitude and respect,
your very humble servant,
(Signed) WILLIAM SMITH.

Kistnagherry, May 4th, 1794.—I was nineteen days detained in the fort of Devanelli, at which interval of time I taught the aruz-begs every experiment, that the apparatus can admit of being performed. The Sultaun was pleased

to send me with an hircarrah and two sepoy to conduct me out of his country, whom I dismissed at Ryacotah, with a receipt from Lieut. Macgregor, of the 4th bat. of nat. inf. commanding Ryacotah.—

Tripatore, 12 May, 1794.—I have the honour to inform you that I arrived here the 6th instant, and commenced writing for Captain Reed, and to superintend the boys. Of some particulars that occurred while I remained at Devanelli, after I wrote the letter, dated 8th April, I now take the liberty to write you.—

— — — — —

—It would, I believe, be otherwise, if I were to handle those instruments. But the case was thus: the aruz-begs were to perform what experiments they wanted to learn, while I, at the distance of three or four yards, was only to inform them when they were wrong.

The object I had in view, before I began to make out directions how to perform experiments, was, that if the Sultaun wanted his men to be taught, I might have the directions translated into their language. Accordingly I asked those men if they wanted written directions, but they answered me, that they

have no names to give to the apparatus, else they would set about translating it.

May 28th. I most heartily thank you for this last kind favour (which I received the 20th instant,) among many other very strong proofs of your attention and interest towards my welfare; and I hope I will always have it in the best of my power to deserve such.

I will, with the greatest pleasure, inform you whatever else happened during my residence in the Sultaun's country.

I can assure you that Tippoo Sultaun was mightily pleased with the electric machine, and the air-pump, especially the electric machine. He was prepared for every experiment I exhibited, except the firing of the inflammable air.

I was greatly surpris'd when he called out to those, who were just preparing hand in hand, in order to receive a shock, to stand without emotion, and that they will presently feel something suddenly pass through them; and when it was done, he laugh'd much at their staring at one another without speech.

When a man stood on the stool, I gave him the large metallic knob into his hand; but

the Sultaun desired me to take it back from him, telling me, at the same time, that it is of no use, and that the man's fist is sufficient.

It did cost me several minutes before the firing of the inflammable air proved successful (having never understood that, by the point of the discharger applied to the knob of the pistol, I could more effectually discharge it than by the knob), during which interim he was in a very impatient emotion; and when that was done, it did indeed surprise him. He desired me to go over it three times.

— — I take the liberty to write for your information the familiar discourse Tippoo Sultaun was pleased to enter into with me, that took place at the close of the experiments.

There were some silver trumpets newly made brought into him for his inspection, and which he desired the trumpeters to sound *haww* and *jaww*, i. e. come and go. After which he asked me if they were like those I saw at Madras. I answered, "Yes; but those at Madras are made of copper." He asked me again, whether the tune were any thing like what I have ever heard. I answered,



“No.” “How then?” says he, and presently, ordering the instrument to be put into my hands, desired me to blow. I told him, very civilly, that I could not blow. “No,” says he, “you could; what are you afraid of?” I told him again that I spoke truth, and that I was brought up in a school, where my master informed me what lying was, and always punished those boys that spoke untruths. He begun again, in asking, if I knew how the trumpets were used for speaking on board of ships? I told him that I never was on board of ships. “Why,” says he, “did you never take a walk on the sea-shore to see such things?” “Yes, Sir,” answered I, “I have been several times on the sea-shore, but the ships are at a great distance from me; I can hardly discern a man on the mast or deck of a ship.” Question: Whether only one sort of music, or more, are used at Madras? Ans. Many of each sort; and they are distinguished by these names, viz. drums, fifes, flutes, clarinets, French-horn, and bassoon. Question: On what occasion do they use these musics? Ans. For soldiers to march, to salute, to retreat, and such like.

The subject on music he ended, and the next was to this effect.

He asked me whether I am an Englishman. I answered, Yes; but that I am a native of India. Question: What employment are those Englishmen and natives of India put into? Ans. First they are put into a school instituted by the firkar, and, at the age of twelve or fourteen years, they are put out in order to learn trade or business—as a mechanic, merchant, sailor, writer, and such like. Question: Whether they are enlisted as soldiers? Ans. No.

June 11th. — — — — —
— — — After this the Sultaun arose (five hours being elapsed) to quit the court, and desired the present (of a hundred rupees) to be delivered into my hands, with these words: “This is given you as a present for the trouble you took in performing those experiments, which verily pleased me:” and a command, that I am to stay in the fort ten days; “After which,” he continued, “I will send you to Kistnagherry with two hircarrahs, in order to conduct you safely through my country.” I returned the compliment with a salam, in the manner I was instructed,

saying, that I thankfully accept his present, and am willing to obey his commands. The language, which the Sultaun used, was the Carnatic Malabar. Mine very little differed from his. Poornhia was the interpreter of such terms as the Sultaun did not understand, and Capt. Doveton favoured me with his butler (who understood and spoke the Moor language to perfection) to help me in going through the experiments.



PART V.

OBJECTIONS CONSIDERED.

To the System of Education, which I have now detailed in its rise, progress, and effects, there have been made many and various objections. Of these it need only be said in general, that creatures of the imagination, they dwell in closets, in conversation, and in speculation, but have no place within the walls of a school, where they fall beneath the touchstone of trial and experience. Some of them, however, have been thought entitled to peculiar notice.

The general objection to the System, and its bearings in this country, I have anticipated (p. 94—98.)

The chief objection, which the intelligent reader may make to this system is, "That however simple and plain it may appear in the detail, it will be found complex and intricate in the execution." To this objection, which I have often endeavoured to obviate, I reply, that the number of agents, which it fur-

nishes and can multiply at pleasure, renders, by the division of labour, all its operations, in the hands of a man who can direct and employ his numerous ministers, most simple and easy. I also reply, that the future workman has an advantage in having the model before his eyes. I do not wish to dissemble, that in this, as in every other art, if he do not understand his trade, do not know how to handle his tools, cannot whet them when blunt, repair them when out of order, and renew them when unfit for use, he must not be disappointed if he fall short of the mark. And if ever so well versed in these operations, yet if he be of a temper to be discouraged rather than stimulated by difficulties, which will ever occur in a new attempt; if he do not labour with earnestness, persevere with patience, and display unwearied resolution, he must not expect the prize, which God has attached to industry, skill, and exertion. But I add, with full conviction, that if this mode of conducting a school were once fully established, it will be found to require no more ability or exertion to carry it on, than it does for a man to carry on any trade in the manner in which he was himself trained.

There are also readers, to whom several facts, here recorded, however authenticated, will appear extraordinary, and hard to be credited. To anticipate and obviate such remarks, I shall notice two instances. Ex. gr. It is reported that every boy in the Asylum could say his lessons well, and was acquainted with what he had been taught, as appeared on examination, at any time, by any person, who entered the school. To those, who look not beyond the general run of schools, this must appear not a little marvellous; but, like every thing else of this sort, relative to the Asylum, will, on minute examination, not only lose the character of marvellous, but be found the simple and natural result of the system; and as such—as the necessary consequence of the scheme being duly conducted—it furnishes the best criterion for the master to judge of the success of his endeavours, and the touchstone by which every visitor may try the vigilance and ability of the school-master.

This phenomenon flows directly and necessarily from the degradation of the unequal scholars from class to class. If this degradation were strictly practised in every school, it

would often happen that a boy, after six years study, would not have reached half the height, at which he now stands in the ranks of the school, but would have learnt ten times more than he has now learnt: and no boy, fitting to be placed in any school, would ever go through the course there, and remain ignorant of almost all he might have learnt, if he had not been all along occupied in tasks above his capacity, and exercises beyond his diligence.

It will be thought not less extraordinary to say, that one master can teach a thousand or more scholars: and still more, that he can teach them as easily as before he could ten; nay, more easily than he can ten who are in different stages of progress. The powerful effect of example and method, and general laws, and the choice of able and good boys for teachers and assistants, &c. which a large seminary furnishes, is of great advantage in various ways. "And if nothing more could be said of the system than that it enables one man to manage and instruct as many scholars as his school-room can contain and his eye reach, it would be no small present to the world."

It was heretofore remarked, that little was said of arithmetic, religious instruction, and other elementary branches of education, in this treatise. And it was deemed necessary to reply, that my experimental essay treated only of the system and mode of tuition, and not of the subject-matter of education. The same classification, with easy, short, and frequent lessons, was followed in teaching arithmetic, the principles of religion, &c. as in every other species of instruction. And the system, when proposed for charity schools in this country, has principally in view to teach the scholars to read their Bible, and qualify them for instruction in the principles of our holy religion; and, by its economy of expense and time, to extend these invaluable blessings to a greater number of children, and admit of their being at the same time usefully employed in manual labour. In this view I have now enlarged on this subject: but for this, and every other good purpose, it was in the first instance necessary to establish the credit of the system as a mean of facilitating and expediting education. This done, it is time that it be immediately followed up by applying it to its primary object and end.

Of schools conducted on this principle, and of work performed on the same plan, an early and zealous patroness was found in the good and pious Mrs. Trimmer of Old Brentford, to whose successful exertions in the cause of religion and piety her country is deeply indebted. This is the lady so well known to parents interested in the religious education of their children, for having supplied books and furnished instruction well adapted for their purpose. There are several female schools of industry, in the metropolis, approaching to this plan, superintended and conducted, in an excellent style, by Ladies, who, in general, are found particularly attentive to such charges.

Of the religious instruction given at the Egmore Asylum, it were superfluous to enter into any detail, as it is apparent on the face of the experiment, and in the regulations of the school, that it was in the strictest conformity with the doctrines and discipline of the Church.

The following objections I notice in deference to the friends of my pursuits.

Frequent exception, I am told, has been taken to the economy of the *rod*, and the

commutation of corporal punishment, which I have proposed. This proposal is treated as equally chimerical and dangerous. The sceptre of pedagogues is idolised and invested with the sole power of transfusing into the heart and soul, goodness, knowledge, and wisdom. The authority of Solomon is adduced to prove that any other mode of punishment is presumptuous and irreligious. "He that spareth his rod, hateth his son." Equally insensible to the beauty, the spirit, and the sense of the figurative and metaphorical language of the east, those friends of exclusive flagellation not only misunderstand, but, unhappily for the back of many a sufferer, pervert the wisdom of Solomon by a literal interpretation of his expressive aphorism. Ascribing a peculiar charm to the rod, independently of the end for which it is used, they think it sacrilegious to attain that end by any other means. To guard against this practical misapplication of holy writ in the economy of a school, I observe, that the rod—the instrument of punishment—is here put for the punishment itself. The title, which the rod has to this distinction, in profane as well as sacred learning, may be seen in a

perfect specimen of this mode of punishment in a Roman (or Grecian) school, in the prints of the ruins of Herculaneum. There a bared culprit, held by the hands over the shoulders of one of his schoolfellows, his feet stretched out by another, suffers under the rod of a third, and displays a scene not unworthy of the flogging Orbilius.

The true sense of Solomon's aphorism will be found in this, as in every other instance, consistent with sound wisdom. It is that, when offences are committed, and those in authority do not take measures to prevent the repetition, and correct the offender, his real interest is overlooked, and his true happiness committed.

In the interpretation of this passage the same latitude must be given to the word *bateth*. For the wise man does not mean to say, that the parent, "who spares the rod," actually dislikes his son. On the other hand, it is an overweening fondness or love which oft prevents necessary correction. He means that he acts as if he hated him, and that the consequences are such as hatred and not love proposes to itself. But I am ashamed of dwelling on observations, of which if a man

be ignorant, he cannot read his Bible with safety, far less with benefit. Yet it is curious to remark, that these slaves to the rod, like others who are addicted to peculiar tenets, interpret scripture just as it suits their purpose; for they grant to the word *son* that latitude, which they refuse to *rod*.

Of scriptural support to this interpretation I quote only a single example. It brought down severe judgment on the house of Eli that "his sons made themselves vile, and he restrained them not." The primary object of every parent or master is to *restrain*, to prevent the crime; but when, in spite of all that is done by way of prevention, the offence is committed, and punishment becomes necessary for the sake of example, or to reform the culprit, can there be a hesitation whether that mode of correction is to be preferred, which is most mild, if it be at the same time most effectual, and has the least tendency to disgrace, to degrade, and to harden? With the ingenuous and noble ardour of youth, as with the mettle of a fiery steed, much more is to be effected by a mild and generous treatment than by the severest and repeated blows.

Though I thus plead for a frequent commutation of corporal punishment, it is not that it is necessarily connected with the letter, however it may be in the spirit, of the Madras System. It is prevention, not impunity, which is its aim. The sufficiency of the correction, which it employs, is seen in its method, order, subordination, and obedience.

The next objection of the same sort, and in the same spirit, regards *emulation*. This principle, though not new, is yet so perpetual and powerful an agent in the Madras School, and is so frequently and seriously questioned, and by those to whom the greatest deference is due, that I feel the necessity of discussing this subject at some length. As to the tuition by the scholars themselves in the new school, the emulation of the old school is by far the most valuable auxiliary. I am extremely jealous of this principle, for I cannot so conveniently part with it as with any other subsidiary, which I have enlisted into my service.

First, it is said that *emulations* are condemned by St. Paul, Gal. v. 20, and classed among "the works of the flesh;" thus "hatred, variance, *emulations*, strife, seditions, heresies, envyings," of which we are told "that they

which do such things shall not inherit the kingdom of God." To this I reply in the words of the same apostle, Rom. xi. 13, 14. "I speak to you, Gentiles, as much as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to *emulation* them which are my flesh, and might save some of them." It is to this *emulation*, the fruit of the spirit, that in imitation of our great and learned apostle we daily and hourly provoke our disciples in their literary as well as Christian career; and not to those *emulations*, the works of the flesh, which as much disqualify as the other prepares us for "the kingdom of heaven."

But the matter must not rest here, we must examine whether the *emulation* of our schools do in reality produce *the fruits of the spirit*, or be allied to *the works of the flesh*.

The word * *emulation*, (from *æmulus*, rival)

* Aristotle happily defines "*emulation* to be a certain painful solicitude, occasioned by there being presented to our notice, and placed within our reach in the possession of those, who are by nature our fellows, things at once good and honourable: not because they *belong to them*, but because they *do not also belong to us*."

—Ἐστὶ ζῆλος, λύπη τις ἐπὶ φαινομένη παρυσία ἀγαθῶν ἐντίμων καὶ ἐδεχομένων αὐτῷ λαβεῖν περὶ τὰς ὁμοίας τῇ φύσει,

rivalship takes its colour of good or evil from the source whence it originates, and the object to which it is applied. To be emulous of virtuous excellence is as praiseworthy, as to be emulous of superiority in vice is detestable:

“ By fair rewards our noble youths we raise
To emulous merit, and to thirst of praise.”—PRIOR.

The desire of superiority, the endeavour at excellence, which is styled *emulation*, using that word in its true sense, when directed to laudable pursuits, is a principle implanted by the hands of the Creator for the wisest and noblest purposes in the human breast. It is this principle that is elicited by the classification of a school; by which its pupils are excited to excellence, and to rise to distinction and eminence in learning, in morals, and in religion. There is indeed another sense of the word *emulation*, where it denotes not so much

ἐχ' ὅτι ἄλλω, ἀλλ' ὅτι ἐχ' καὶ αὐτῷ ἐς-ί.—ARISTOT. RHETOR. lib. ii. ch. xiii. Cantab. 1728: but in preceding editions, ch. xi.

“ Contrasted with envy (I abridge what follows, compared with his preceding chapter, on envy) a base passion, inherent in mean souls, who seek not to exalt themselves, but to depress their fellows, is this generous principle of *emulation*, which marks the character of the *young* and *magnanimous*.” How aptly do these doctrines of the great Master of antiquity apply to the Madras System!

to seek to excel others, and to rise above them, as to endeavour to depress them, and sink them below our level: not to overtake and outstrip in the literary and Christian career, those who have outrun us, and are before us, but to obstruct their course, and bring them back to us, or force them behind us; when it is akin to malice, envy, strife, contention, and is the vice opposite to that virtue which I designate by this word, the vice to which it degenerates, when it is directed to unworthy pursuits, or not restrained within due limits. In every instance, where *emulation* has been duly excited in a school, and pointed to the just end of education—literary, moral, and religious improvement, I have uniformly seen it do much good, and in no instance has it produced the smallest harm. I do not however pretend to say that it may not sometimes degenerate into envy. It is enough that nothing of this sort has occurred within my own observation or that of those, who pursue the same path: and I do not hold myself responsible for the misapplication or perversion of this principle, or any other, which may lead to a different result.

For a practical solution of this question, the only solution which can be depended on of such questions, I avail myself of the following communications, which will weigh the more that my ingenuous and zealous correspondent had heretofore entertained a prejudice on this point. Of the letters with which I am favoured on this subject I have selected these, because they also resolve the chief inquiries made when it is proposed to prosecute this experiment : and especially because they go to shew how easy it were to introduce the Madras System into every populous parish and town in the kingdom, and to anticipate and prevent the misapplication and perversion to which it, as well as all that is good and excellent, even *emulation* itself, is liable. It is not the sage maxims of philosophy, the profound deductions of morality, or the warm declamations of oratory, when with the utmost force of truth they inculcate general or hypothetical topics, which can convey that instruction to the mind, or impress that conviction on the heart, which the incidents of true story, and the actual occurrences of real life are found to produce.

Dear Sir,

Snedshill, near Shiffnall, Salop,
Nov. 10, 1807.

A NOTE received yesterday from Mr. G. Marriott, informs me that you are now in London, and holds out hopes which induce me to write to you without further delay. I should indeed, before this, have begged you to accept my sincere thanks for your last kind favour, but did not know when you would return from the country; and wished, before I wrote to you again, carefully to read over the Analysis, with a view to determine whether we might venture to adopt the system, without assistance from any person practically acquainted with it. And I conclude, that if such assistance could not be had, rather than give up the plan, I would certainly endeavour to supply the place of it by asking you a multiplicity of minute questions, which I doubt not but your zeal and patience would satisfactorily answer: still however the advantages of a practical knowledge in the establishment of any system are such, that I do not hesitate to request the favour of you to select and send to us such an auxiliary as you shall approve.

In reading the Analysis, amidst all that has delighted me, some doubts and questions have

arisen in my mind, which I cannot but communicate to you. It is several times stated, that the "scheme of tuition by the scholars themselves" constitutes the essence and grand characteristic of the Madras System. Is then the practice of changing places continually in the classes, and the encouragement of emulation, a necessary part of that scheme; or are the advantages of the system to be obtained without it? Have you ever found, in the course of your experience, that giving scope to the principle of emulation (particularly in the case of tutors and pupils changing places) has produced *personal* feelings of envy and ill will, destructive of that "lowliness of mind in which each should esteem others better than themselves;"—in a word, any thing contrary to that spirit of humility and love which is the Alpha and Omega of Christianity? And would these personal feelings be avoided, suppose any such exist, by *subdividing* the classes, so that instead of a competition and change between *individuals* taking each others places, the object be, in the one case, to be raised into a higher subdivision, and in the other, not to be degraded into a lower? I put these questions to you freely, assured that you would

wish me to do so, and will as freely answer them: principles, when considered speculatively, and viewed in their practical application, present frequently a very different aspect.

I believe I informed you, that our school is at present merely a Sunday School; I have further objects in view, but of course they are uncertain; I wish therefore particularly to learn from you, whether you consider any modifications of the system necessary in its application to Sunday Schools, and if any, what? We propose, when you shall have furnished us with an assistant, to collect as many of our scholars as we can every day, that no time may be lost while he is with us. Will any other previous arrangements be necessary? I once thought of taking from the boys 6 *d.* or 1 *s.* per year; in most cases it could be well spared; would this plan be agreeable to your advice? We hope to be favoured with a letter from you, previous to the departure of our assistant, for whose arrival we shall *now* feel very anxious; with many thanks for the trouble you are taking, I remain, dear Sir,

your obliged and faithful servant,

C. R. CAMERON."

Letter to the Rev. C. R. CAMERON.

“ Dear Sir, Swanage, Dorset, 14th Nov. 1807.

THIS instant, returned from town where I staid only a few days, I am favoured with your letter, and lose not a moment in replying to your inquiries. I perceive that you have read my experiment with no common attention.

You are quite correct in believing that you will learn on trial, and by experience, the innocency and utility of what may a priori appear doubtful or suspicious.

To take your letter in order, I must leave it to my friends, Mr. Marriott and Mr. Davis, (by whose zeal, ability, and industry much has been done in spreading the Madras System) to select a boy for you, as they are on the spot, and for this purpose shall communicate to them your wishes and intentions.

Emulation—a principle implanted in our bosoms by the Author of our nature for the wisest and noblest purposes is an essential part, and the grand recommendation of public education: and I have never known any other than the most beneficial and salutary effects from its being called forth; as it greatly tends

not only to excite diligence, but almost to supersede punishment.

Tutors and pupils may be dispensed with, and often are for the sake of quietness.

I consider no modification necessary for Sunday Schools. My Sunday Schools are conducted as the Day Schools. I know no other previous arrangement necessary than providing small and cheap tracts (books), of which Mrs. Trimmer's Charity School Spelling Book, Part I. and the Child's Book, Parts I. and II. and Psalters, are especially to be noticed, and are on the society's books for promoting Christian knowledge.

By all means take monthly or quarterly from those children who can afford it, what they can afford, for instruction; and make them also pay for their books. In London a shilling a month is charged for day scholars.

The reason I have so often repeated that the system consists in the tuition by the scholars themselves is, that the very principle, on which success depends, was often overlooked in some schools. The reason why the classification, the perpetual change of places, and consequent emulation, are not stated as essentials of that scheme is, that these requisites

belong, or should belong, to every public and private school, and are not discoveries of mine, though perhaps I have carried their right applications further than was done before. The advantages which these produce must, in no instance, be dispensed with.

I must despatch this scrawl as it is, having to set about my preparation for the duties of to-morrow, and being unwilling that you should lose a day.

Short, easy, frequent lessons, learnt and said every quarter of an hour, or every half hour at most, and no letter or word ever passed over without being perfectly known are our grand arcana.

For the rest I must now refer you to my friends, and to the youth they may select, of which I must also write to them.

Wishing you all success, of which you cannot fail if you see every lesson perfectly learnt and perfectly said, I am, dear sir,

your most faithful servant, A. BELL."

N. B. The above, of which I had no copy, is printed from a copy taken by one of his scholars by order of Mr. Davis, while passing through his hands.

“ Dear Sir,

Snedshill, Shiffnal,
Jan. 25, 1808.

YOUR favour of the 15th instant, for which I beg you accept my thanks—informs me that you are still at Swanage; and I lose therefore no time in taking advantage of this information. Had I been certain about your residence, or had any thing of importance to communicate, I should, as in duty bound, have written before this, and thanked you for your kind and candid answer to my inquiries respecting the principle of emulation: I can only reply, that whatever my opinions might be, they have not in this instance influenced my practice; and in the application of this principle I have discovered nothing, as far as my experience goes, but the most salutary effects; and amidst all the anxiety of the children to rise, &c. no appearance of envy or ill will has shewn itself. Our children are wonderfully improved in various respects, and where education is *unremittingly* carried on under the system, without the intervention of several days, as in a Sunday School, the effects must be prodigious. Lewis Warren has acquitted himself much to our satisfaction,

and is very well qualified for the work in which he is engaged. He has almost finished his business at Wellington, where he has been organizing a weekly free-school for my friend and neighbour Mr. John Eyton, who is vicar of a parish containing seven thousand souls, and who, I trust, by means of the system, will be enabled greatly to extend his plans of education. My cousin, Mr. Thomas Butt of Trentham, Staffordshire, was here last week, and I took him to see the school at Wellington; in consequence of which, he is anxious to establish the system in Staffordshire. He is in the midst of the potteries, which are very populous, and has both a Sunday School and a Weekly School under his own eye, so that it is a soil well fitted for the system to take root and flourish in; but I did not feel myself authorised to let L. W. go out of the neighbourhood without consulting you first. With many thanks for the trouble you have taken with us, and with sincere desires for the furtherance of your important and benevolent plans, believe me, dear Sir,

your sincere and obliged, C. R. CAMERON."

“ Dear Sir,

Snedshill, Shiffhall,
March 30, 1808.

I WAS quite unconscious that any thing I had said, or related, respecting my experience of your system, could be of any further use than to afford some satisfaction to you and your friends, and shew you that the trouble you had taken with us was not in vain. But you are quite welcome to make any other use of my letters you can; and I shall rejoice if I can be a means of contributing in any way to forward your benevolent and very important plans, and of removing any preconceived objections to a system of education, which seems to me calculated to *effect all that education can effect*—considered as a mere human work—in forming the character; and, by the habits it induces, to prove the best hand-maid to that religion by which alone the heart can be changed, and an evil nature be made a good one.

The experience of my neighbour, Mr. Eyton, who has established the system in a Day School, consisting of more than 80 boys, fully agrees with mine in respect to the good effects of the spirit of emulation which it excites; and he says it has annihilated all the

dulness and stupidity that generally attaches to a school. Some of the boys, who are brothers, after they have left school in an evening, have spelling matches at home; and the mother of one boy said her son was *spelling in his sleep*: the school has been long established, but these effects are *quite new*. We have never adopted the system of tutors and pupils, except occasionally and in one or two instances. I beg leave to repeat to you a thought suggested by Mr. Eyton.—If the substance of the Analysis, containing merely directions for modelling a school, &c. &c. was published in as short and popular a form as might be, so as to admit of an extensive circulation, with a brief detail of the advantages of the system, it might be extremely useful.

L. Warren has almost finished his work at Trentham, from whence the system seems likely to spread into a very populous neighbourhood. I am, dear Sir,

your sincere and obliged, C. R. CAMERON."

Another grand objection to the Madras School is its jury,* which has formed with

* The utmost reluctance to this measure was at first felt by Mr. Davis, and other friends of the System, whom experience soon converted into its warmest advocates.

some an insurmountable barrier. Though fitted to inspire youth with a love of justice, respect for the laws, and a deference to the institutions of their country, yet opposite effects have been ascribed to it in theory, and have filled some minds with horror of this hydra monster. To relieve my readers from such apprehensions, I assure them that it is no otherwise necessary to the system than as a mild engine of discipline, which they are at perfect liberty to dispense with, if they retain a predilection for a more summary mode of correction. I must, however, observe, that this innocent instrument of discipline gives a solemnity and force to punishment, and often by its forms alone effects what punishment cannot do. But it is asked, are children at school capable of entering into logical and metaphysical distinctions, or into the nice gradations of merit and demerit? If not, so much the better; so much the less casuistry; so much the less chance of error. But can they discriminate between truth and falsehood, right and wrong, good and bad motives? Yes, I say, in regard to their school and play-fellows, far better than we can who ask these questions? Of the omissions and commissions

of one another, they are most perspicacious. Of the motives of conduct, sometimes beyond our reach, their judgment is unsophisticated, and their decisions are natural and just. They correspond with the sentiments, feelings, and consciousness of their fellows, and command as you do, their respect and esteem for that impartial and equal justice, which the culprits themselves are well aware maintain the general order, harmony, comfort, and happiness. Were it otherwise, you do not tie yourself down to the sentence of this court martial, which in effect it is, and which you need only resort to, when you see occasion for it, and expect benefit from it.

It is seriously objected that this system of education is too productive, is too saving of labour, time, and expense for common use. It is also said that it is unfit for general and national education, because its economy and other advantages do not tell in a small as in a great school.

To these, and similar objections, it will not be expected that I should make a reply. But I have in reserve, from the pen of an invaluable friend, a complete answer "which meets every possible objection." It is included

in a display of its opposite fruits and advantages. These are summed up with such ability, conciseness, and penetration, carry in themselves so much weight, and fall from such a height, that they cannot fail to make a deep impression. Granted to my request to make such use of it, as may appear to me most conducive to the common cause, I am happy in presenting to my readers this

EXTRACT of a SERMON,

*Preached at St. Mary's, Lambeth, for the Benefit of the
Boys Charity School, 27th March, 1808,*

By the Rev. CHARLES BARTON, D.D.

Domestic Chaplain of his Grace the Archbishop of Canterbury, &c. &c. &c.

EPH. vi. 4. ——— “Bring them up in the nurture and admonition of the Lord.”

— — — “But it is with peculiar and well-grounded confidence that I presume now to call upon you for a more than ordinary contribution. To the ingenuity, liberality, and unwearied exertions of an individual, we are indebted for a plan of education which promises superior advantages, and *meets every possible objection*. Its primary and essential excellence consists in fixing the attention, or, in other words, in abstracting the mind from every object, and employing it

solely upon that which is designed for its more immediate occupation. This lies at the foundation of all knowledge. Where such a habit is acquired, unusual progress may be expected. And thus the best possible provision is made, that the children under your care may obtain most expeditiously the means of subsistence.

In its present effect, the benefit is eminently conspicuous. The business of instruction is sooner completed. Much valuable time is saved, which may be employed to the purposes of industry, and the boy at an earlier period may be making some advances in the destined employment of his future life. Thus he may become qualified for entering sooner, and with greater advantage, into some active calling, to the relief of his parents, to his own individual happiness, and to the increase of national prosperity.

In its present effect also, and in the more immediate result of its operation, it is the parent of order. There is no room left for idleness. Nothing can possibly occur to divert the thoughts from their prescribed occupation. Every boy has his place, and every hour its proper business. And then the whole

is conducted with such a regard to method, as cannot fail to insinuate itself into the habits of the child, and have a proportionable influence upon his future conduct.

Together with this there grows up imperceptibly a sense of duty, subordination, and obedience. Every task is appointed, and the time for its performance limited. It is undertaken, therefore, with a full conviction of the necessity of making the requisite proficiency within the prescribed period. It is acquired also under the vigilant eye of the teacher, who, it is well known, will mark every instance of inattention. And a regard to *his* admonitions is secured, by an application to that powerful principle implanted in our nature by Providence, the sense of honour and of shame. The hope of a reward suitable to youthful expectations; the fear, not of corporal pain, but of disgrace; are the effective springs by which the *mighty machine is moved*. The smart of bodily pain soon subsides and is forgotten, but the sense of shame sticks close, and will not suffer the offender to be at peace, till the fault that occasioned it be obliterated by subsequent meritorious acts. Whoever attentively surveys a seminary

of education conducted on this plan, will at once be satisfied, that the point has been gained, upon which the judicious instructor may take his stand, and direct the mind in whatever it pleaseth him.

Lastly, it is very material to observe, these things are not merely taught as principles, or enjoined as duties, but they are practised,—*daily and hourly practised*. They are wrought into the sentiments, and are almost mechanical in their effects. They are the fixed and settled habits both of body and mind.

And now contemplate a youth so trained up, entering upon his appointed station in society; a youth who is habitually religious, attentive, diligent, orderly, obedient. Is there an occupation within his sphere for which he is not in a great degree already qualified? Is he not prepared to acquire with facility, and to pursue with steadiness, whatever art may be put before him? Who is there among you, that would not readily receive into your habitation as a servant or an apprentice a boy with such habits? Receive him, did I say? Who would not rather consider him as a treasure?—But let not our estimation of the benefit rest here. Attend him in his pro-

gress, view him established in life, and become master of his own time and of his own powers. Possessed of such qualities, in his general conduct he will be a valuable member of the community; and in his particular calling he will diligently labour to provide for those who are under his protection. And here again behold him as the father of a family, training up his offspring in the same paths, and teaching them to profit by the same beneficial instruction. Go on, and view them in their turn becoming the centres of other circles, in which religion, virtue, and happiness, are diffused and propagated. Attend me one step further, and behold these children, now under your care, and their descendants from generation to generation, after they shall have faithfully discharged their duties in this world,—behold them translated into heaven, assembled before the throne of God, and in the full enjoyment of everlasting happiness! Until you have accompanied them into this last and most glorious scene, you have not, you cannot have, the fair estimate of the benefits for which the foundation is here laid.”

See also a Sermon preached at the cathedral church of Winchester by the Rev. Frederic Iremonger, A. B. F. L. S. Minor Canon of Winchester, &c. Hatchard and Rivingtons. This eloquent preacher and pious fellow-labourer informs me, that on the departure of a boy, who had been with him a month modelling Sunday Schools, the scholars requested that a day or (I quote from recollection of a conversation and of a letter which I have mislaid) night school be opened and conducted on the Madras principle, that they might teach one another, for they had learnt more in the last month than in any fix before. He added, that previous to the introduction of the new system, he was not able to discriminate between one scholar and another, but that he can now tell the character and proficiency of each.

Among these practical answers I insert what is this moment put into my hand by a friend, of whose uniform and unremitting exertions, among all to whom his influence extends, I cannot speak as I think, but whose pious and correct zeal thousands of children will rise up and bless for me in those countries where this precious boon is inestimable.

Extract of a Letter from the Rev. Tho. Butt of Trentham, to C. W. Marriot, Esq. Lincoln's-inn-fields.

“ I should have written earlier, had I not wished to give you my testimony in favour of the plan, founded on an adequate trial. I have tried it in two Sunday Schools, one containing 90 boys, the other 60 girls. In both I have induced the teachers to adopt it; and I have the satisfaction to say, that the children embrace it with eagerness, and improve rapidly in reading and spelling. It has considerably amended them in order and regularity. A neighbouring clergyman, Mr. Blunt, of Blurton, is beginning to introduce it into his schools, which are as large as mine, and with equal prospect of success.”

This extract should have followed Mr. Cameron's letters to sum up the evidence which he had brought forward p. 263—266. Together they form one body of the facts on which I propose to found “ The Plan of a National Institution, &c. for the Children of the Poor.”

Still another (for I must here end these quotations) practical reply to objections stands on the Report of the Asylum, or, House of Refuge. See “ Abstract, &c. 1808.”

“ The Committee, in gratitude to the Rev. Dr. Bell, feel it due to the public to inform them, that since the last publication the admirable mode of education invented by that gentleman is now practised at the Asylum. It was introduced by the recommendation of His Royal Highness the President, with the approbation of His Grace the Archbishop of Canterbury. This excellent method of directing and enabling children to instruct one another is simple, expeditious, and efficacious; every one is kept on the alert, time is saved, diligence is called forth, merit is rewarded, and constant emulation excited. The labour of the superintendent is diminished, while the advantages of a general control are more widely diffused.”

The following communication will gratify my friends who have long wished to see this system diffusing its influence through Ireland, and furnishes a new link more towards the fulfilment of the predictions, to which they have often listened with complacency.

S I R,

31, Merion Street,
9th April, 1808.

I am directed by the Society for Promoting the Comforts of the Poor (in Dublin) to convey to you their thanks for your very

kind and liberal permission (conveyed through Mr. Bernard) to print your most valuable book on education; and at the same time to transmit to you a copy of a Resolution unanimously entered into at a meeting of the Society on Thursday the 7th instant.

“ Resolved, That, in order to express our sense of the benefit conferred upon the public by the Rev. Dr. Bell’s Introduction of a method of popular education, which in expedition and efficaciousness appears wholly unexampled, that Reverend Gentleman be, and he is hereby requested to permit himself to be enrolled as an honorary member of this Society.

I have the honour to be, with respect,

Sir, your most obedient, humble servant,

WILLIAM DISNEY,

Secretary to the Society.”

One of the greatest ornaments and brightest luminaries which adorns the church, a venerable and venerated prelate, has sent abroad, under his apostolical authority and earnest recommendation, this system of moral and religious education as the most effectual mean of diffusing the gospel among heathen nations. See Pastoral Letter of the Right

Reverend Lord Bishop of London to the Governors, Legislature, and Proprietors, of the West India Islands. Cadell and Davies, 1808.

I only add, in the course of this experiment the reader may have looked no further than to the extreme lowliness of the subject: the writer looks to its extensive utility and general diffusion. With this elementary branch of instruction, this A, B, C of literature, education always begins, and often ends.

In the threshold which leads to all literature, art, and science, it is far more important, than in any of the departments, to induce habits of method, order, arrangement, industry, attention, precision, and of learning with expedition and understanding—habits which, established in early tuition, will carry their beneficial effects into every branch of knowledge, sacred and profane, prosecuted by the scholar in the course of his future life. The foundation well laid and deep, the superstructure goes on with safety, certainty, and confidence. The scholar, accustomed in his initiatory lessons to subordination, arrangement, precision, to thought and reflection, to teaching, as well as being taught, proceeds with understanding, satisfaction, pleasure, and delight.



PART VI.

APPLICATION AND CONCLUSION.

CHAPTER I.

Application to Day Schools and Academies.

It is necessary to premise, that though this and the following chapter are almost literally reprinted from the 2d and 3d editions, yet a few remarks of a later date and of recent events are interspersed.

It has been the labour of a great part of my life, under every difficulty, and with every sacrifice, to lay the foundation of a new system of education, of the truth and efficacy of which I have given a sensible demonstration by the repetition of the experiment, in which it originated, in this country; where, if it has not reached the summit which it attained in India, it is owing to its not yet having been adopted in charitable establishments, where the scholars, entirely removed

from home, are solely in the hands of the institution, and have been duly trained, for seven years, to fill the various offices of the seminary. Since this was written the system has been introduced into the Royal Military Asylum, Chelsea, where, according to the end in view, and the hours the machine is at work, it has fully accomplished my prediction in regard to it, p. 211—212.

This experiment, I have often said, having been made in a charity school, is, in a peculiar manner, adapted to the education of the lower orders of youth. And it may be thought presumptuous to recommend its adoption into schools of a superior description. Yet it might be shewn, that to these, under certain limitations, it is scarcely less applicable. In the second class at the Egmore Asylum, the teacher had his assistant assigned to him from the boys of the first class by daily rotation. Such and such like devices are of easy execution in any school. In many schools, monitors (for it signifies not what name is given them) have of old been employed for such offices, or for purposes of discipline: and it is my humble opinion, that the system itself may be adopted, with great

advantage, in every family, and in schools of every description, where youth can be found, who, for the sake of their own improvement, or in consequence of the general law of the school, or for their own free education, or any other perquisite or motive, would engage themselves as teachers.

He will be a sturdy master of an academy who shall make the first trial: but could he once overcome prejudice and opposition, which I do not advise him to attempt, unless he feel his own powers equal to the Augean task, and achieve the arrangement, according to this scheme, with his scholars themselves, and were he endued with due perseverance, I could venture to promise him success beyond any expectation they can entertain who have never witnessed the wonderful effects of this system. I can ensure to him, under its just and impartial administration, the hearts of his scholars, and, by consequence, the heads of their parents.

A considerable period having elapsed since this suggestion first went abroad into the world, during which great progress has been made in diffusing the system among the lower order of schools, and much experience attained of

the facility and success with which it is effected, I would now give additional force to my recommendation, that masters of academies, by adopting it, consult for their own ease and satisfaction, and for the comfort and improvement of their pupils.

In India the system itself was regarded as not ineligible for children in opulence. These were admitted (see Appendix) as matter of favour, and as supplying additional funds for the charity, to the same fare and treatment as the indigent orphans of the foundation; and parents and guardians were solicitous to submit their children and wards to the rules and dress of the school, from which no deviation was allowed. Between these boarders and the most destitute orphans on the foundation I made no discrimination. Whether in so doing I promoted the common interest and happiness of both, they themselves can best tell after the event, and to their judgment I appeal (See p. 215—219.).

In a day school under my eye, in my parish, the master, who has many avocations of duty, has, after a recommendation on my part of five years, been induced to adopt the system a month before the period at which

I am now writing, Christmas 1806. In consequence of his having imbibed its spirit, and carried it into immediate unresisting effect (for in the general run of schools* every step of your progress is resisted till resistance is beaten out of doors), it outdid every thing I had before witnessed in the same short space. The instantaneous effect appeared little less than miraculous. The disorder, noise, and idleness which, in his absence, had heretofore prevailed, started up at once into order, quietness, and diligence. Instead of the solitary reading of one or two lessons in a day by each child, without comparison or emulation, the classification, and saying a lesson every half hour, operated like magic, and produced an exertion, not surpassed by a new game taught to children. The lesson, if it be uncertain when it will be said, and whether in the course of the day, is postponed and neglected. When it is to be said immediately, it is im-

* Many exceptions of late have occurred to this remark (see p. 211), of which there is a memorable example in the Boys Charity School, Lambeth, where Mr. Reynolds, the schoolmaster, found and made no difficulty, but carried every instruction into immediate effect with equal ease and success. Indeed matters have so turned out, that little resistance has occurred since the above was written, and the remark might now be almost expunged.

mediately gotten. No time is left for previous idleness or play. But it was the emulation, and the novelty of the emulation, which served to produce the grand effect. The scholars were observed to quit the ludus literarius with reluctance after two hours attendance in the forenoon, and to return before their hour in the afternoon to renew the game of letters—the competition for places. Prevented by the smallness of the school-room from saying their lessons at once, it was delightful to me to see the eagerness of the classes to claim their turn; and now, for the first time, the scholars are longing for the termination of their holidays.

It is not enough to say, that in half an hour as much was learned as before in the course of the day (four hours), and far better. The parents have been struck with the rapid progress of their children during this period: and some have been surprised to find books in the hands of their children at home whom they could never before induce to open a book.*

* “Mother (says one of the head boys at home), mother, it would frighten (meaning astonish) you to see our school. We learn as much in half an hour as we did before in a fortnight.” Just as this was written, a father of

All this was done without a single punishment inflicted.

How long this eagerness of novelty will last, and how far it will subside, I do not know. But this I can hazard saying, that without the grossest negligence or culpability on the part of the master, the spirit, which has been infused into this school, will never evaporate, nor the system cease to produce its great effects. And whenever this system is duly pursued, it will astonish by its effects on the hearts of the scholars, as well as in the progress of the school. It is now more than a year since the above was written, and nothing has disappointed my expectations.

Still, however, it must not be dissimbled, that the master of a charity school possesses superior advantages where the appointment

one of the scholars, who himself attended to the progress of his son at home, having called on me, I read it to him. He said, "Sir, if any one had told me that my son was to have learnt more in a day than he ever did before in six weeks, I should have believed it impossible." He then stated facts in proof, and added, "I go to the school, and am more amused with the classes saying their lessons than with a play."

of teachers, and degradation of those who prove unworthy, meet with no difficulty, and furnish a powerful engine of discipline in the conduct of the school.

A school for the children of the poor, under very respectable patronage and management, is founded on this principle in Orchard Street, Westminster. See an excellent account of this institution by P. Colquhon, LL.D. Hatchard, 1806. For further information on the subject of education, see also his "*Treatise on Indigence*," a work abounding with much curious and important matter on various subjects relative to the poor. Hatchard, 1806.

In the charity schools of Whitechapel may be seen an incipient attempt at modelling a school on the Madras System, with some of its initiatory practices, of which hereafter.



CHAPTER II.

*Application to Schools of Industry and Administration
of Poor Laws.*

“ That which sheweth them to be wise, is the gathering of principles out of their own particular experiments : and the framing of our particular experiments, according to the rule of their principles, shall make us such as they are.”—HOOKER.

IN the former parts of this essay, I have confined myself to the relation of what has actually been accomplished ; and have, in every instance, entered into such details of facts, and exposition of principles, as seemed requisite for the elucidation of the system proposed for general diffusion. And here my experiment ends.

But it has established certain principles, which apply so directly to matters of the utmost moment to this country, that it is impossible to overlook them. At the same time it is not proposed to enter on these subjects, into minute details, which should be reserved till the experiment is made, and has succeeded.

Indeed if the above scheme and facts do

not speak for themselves, and if the reader do not anticipate the application, I am apprehensive that it will be to little purpose for me to say to what they lead; as here I have not realized my preconceived notions as in the narrative of the school. Not having made the experiment, as to schools of industry, I shall not enter into any details, as when I had facts to record. And, indeed, the assimilation of the subjects, and the anticipations which occur in the foregoing narrative of what relates to this head, leave but little to add.

Stipendiary schools, by which in contradistinction to charity and free-schools, I mean schools where parents pay for the education of their children, it has already been observed, admit of being conducted on the system of the Asylum, or modifications of it. And the practices of that school, the teaching of the alphabet in sand, and especially the syllabic reading, and unreiterated spelling, should be admitted into every school and family.

But it has been often asked, if you teach children so fast, what is to become of the period of their childhood, now employed in learning to read? It were no difficult task to

answer this, and other such interrogatories ; and to follow up my experiment by pointing out an appropriate course of education for the different descriptions of youth of this country. But this does not fall within my present limits. It is for the lower order of youth that this prospectus is intended.

If there be any reality in what has been detailed above, it will be granted that great improvements may be made in the mode of education ; and habits in early youth superinduced, favourable to industry, virtue, and happiness, which are indissolubly linked together. Wise and good men of this nation have been employed in administering relief to distress in every shape in which it occurs. But the same judicious and enlarged measures have not been taken to prevent the occurrence of that distress, which, however alleviated, can never be wiped off the face of the sufferer. Our code of laws is solely directed to the punishment of the offender ; and it has not come within their contemplation to prevent the offence. This higher and nobler aim, as far as it is attainable, must, it is granted, originate in the right education of the lower orders of the community, by watch-

ing over, guiding, and directing their early conduct.

It will be confessed, too, of great national importance, to give a right direction to early education, to economise the time, the labour, and the expense of teaching, and by rational and religious instruction cultivate the minds, exalt the characters, and improve the morals of the rising generation.

Sensible that the future strength and prosperity of the state depend upon the youth, some ancient and military nations educated them at the public charge, and in a prescribed form. In a free country, and in the improved state of commerce and the arts, this practice does not admit of being universally adopted, and if it did, would not be productive of general benefit. Are we therefore to think that we have nothing to do, but what (our poor laws, or rather) the abuse of our poor laws do for us—to reward idleness, extravagance, and profligacy, and to tax industry, frugality, and sobriety? The money, expended in clothing and feeding the children of the poor, along with the gratuitous and endowed charities, would, if properly applied, suffice also to educate them, train them in the

arts and manufactures which abound in this country, render them useful and happy members of the community, and gradually correct some of those evils, which threaten the overthrow of the state. But such designs are not to be accomplished by any magical charm, which, like the visionary projects of reform, that have inundated the world of late, is to operate its effect with instantaneous and unerring certainty. Like all human works, it must have a beginning, a middle, and an end. If it be our aim to perfect a system (*a priori*) previous to trial and experience, and divested of the gradual progress, suited to the condition of human affairs, it were not difficult to predict the success. It is the inflexible nature of the poor laws, which has, for ages, chained down the wit of man, and checked that silent and gradual progress, observable in the conduct of affairs, open to human ingenuity, which is ever ready to accommodate its arrangements to existing circumstances, and to the changes, that take place in the state of things. The more difficult the task, and the longer the period it may require to bring it to maturity, the less should be the delay in setting about it. Something at least may be done in re-

gard to the education of youth, the most important of all concerns, suited to our state and condition, and analogous to what is done in other matters of great, though inferior moment.

It is not proposed that the children of the poor be educated in an expensive manner, or all of them be taught to write and to cipher. Utopian schemes, for the universal diffusion of general knowledge, would soon realize the fable of the belly and the other members of the body, and confound that distinction of ranks and classes of society, on which the general welfare hinges, and the happiness of the lower orders, no less than that of the higher, depends. Parents will always be found to educate, at their own expense, children enow to fill the stations which require higher qualifications; and there is a risque of elevating, by an indiscriminate education, the minds of those doomed to the drudgery of daily labour, above their condition, and thereby rendering them discontented and unhappy in their lot. All however may be taught, on an economical plan, to read their Bible and understand the doctrines of our holy religion.

To this most important object, which involves in it the virtue, and, by consequence, the happiness of the next race of men, the prosperity of church and state—the institution of Sunday Schools is pointed. This engine, as far as it goes, seems well imagined, simple, and adapted. But, to answer the end of their institution, they must be conducted in a manner fitted to attain that end. Complaints have been made, that some of them have not fulfilled the expectation of their founders. Others have been involved in the censure bestowed on these, and their patronage has been abandoned by several, who, on their origin, were most zealous in their behalf. Surely, the abuse of these seminaries furnishes an argument for correcting and amending what is amiss, not for consigning a wholesome and most meritorious institution to a worse and worse fate. It is an argument for devising further and more effectual means for educating and employing the children of the poor, and for setting about this good work in due time.

What seems wanting for the present is the consolidation of charity schools and schools of industry; and the general establishment of

schools of industry. And what can be better adapted for this purpose than a system, by which one man may instruct as many children as can be placed under his inspection, and with an ease and expedition which would heretofore have been thought incredible,—a system which will equally apply to schools of industry, where one man may in like manner instruct his thousands! If this system were regularly established, one hour of the day, in which two or four lessons must be well learnt and read, would suffice for instructing the youth of the lower orders in the elements of reading and principles of religion, and the rest of the day, spent in school, may be given to manual labour. In this way, the children of the labouring poor may be enabled to defray the expense of their own education. But this scheme goes much further, and will also apply to the children of paupers.

In the relationship in the conduct of different institutions to one another, this system presses itself forward, and will be found to connect itself most intimately with the administration of the poor laws. An union of charity schools and schools of industry deserves the consideration of the trustees, direc-

tors, &c. of our charity schools, and all who shall henceforth endow charitable institutions. Of this description of schools the most striking example will be found in the Royal Military Asylum, where education and industry are carried on together in a style, which excites the admiration of all who witness the happy and grand scene.

The general relation between the maintenance of the indigent poor, and the education of their children in religious knowledge and industrious practices, requires no elucidation. By combining these objects, the children will, in the first instance, contribute (and largely too, under able and upright management) to their own education if not support, and will have a fair chance of being rendered, at an early period, honest, industrious, and useful members of the community, and, by consequence, prevented from being, in future, so burdensome to the state as their forefathers have been. To call forth emulation and exertion, the same system of superintendence, inspection, registering of daily tasks, which is followed in the elements of letters, must be pursued in regard to the handicrafts.

The great economy of time and expense in

the management of such institutions on a large scale, whether for purposes of education, manufactures, or administration of poor laws, or rather the amalgamation of these three, cannot have been overlooked in perusing the above system, and comparing its result with the corresponding effects in the several schools of this country, where the same mode of tuition by the scholars has been adopted. Here it has been demonstrated, that the children of the poor can be educated for a year at the total expense of 10 s. or 7 s. or even 4 s., according as the numbers are, less or more, in the school. When it shall, in like manner, be ascertained how much, under a system as productive of work as of learning, each of these children can earn for the rest of the day, when in school, (one hour deducted for learning) we shall have data to calculate the expense of educating the poor. In my humble opinion more would be earned by each child than his education would cost, and an aid to the poor rates may be derived from this source.

In the consolidation of charity schools, and schools of industry, and the general establishment of schools of industry, paupers of good

principles, good morals, and decent conduct, unable to execute much work of themselves, will be often found, who can oversee and direct, like the superintendent and master of the school, the little workmen, with their teachers and assistants, all sociably employed, and busy, and reaping, in one shape or other, the present fruits, as well as looking to the future consequences of their religious education, and industrious habits, acquired in early life. The daily registering of all that is done will be a most powerful instrument of industry; and a check, which will operate in manufacture as in education.

Nor do such institutions refuse to extend the benefits of industry to the old as well as to the young. Only the greatest precaution must be taken not to incorporate youth into the same institution with those of advanced years, whose conversation, morals and example may, by evil communication, corrupt the youthful mind.

By such means a right direction may be given to the public mind, and the public labour; and the most beneficial and salutary effects produced to the commonweal in the morals and religion of the lower classes of

youth, in the national industry, prosperity, and happiness.

I have endeavoured to give some consideration to this humble subject, by representing it as relating to that elementary branch of knowledge, which is the key to all literature and science, and is more extensively useful than any other branch of institution, by its being the preliminary step to every other science, and the groundwork of all instruction in morality and religion. “It was the wisdom of ancient times, says Seneca, to consider what is most useful as most illustrious.”

In a word, let us from the experience of nations, anticipate the consequences, which may be expected to result from the instruction, which is thus proposed to be diffused among the people.

In comparing those countries, where parochial schools are established, and education is cheap and common, with these, where it is obstructed by the tedious manner in which it is conducted, and the expense with which it is attended, we are struck with the manifest superiority of the one to the other, in morals and industry: and we learn to appreciate a system, which, by its economy of expense

and time, and by its contribution of labour on the part of the scholars, is every way fitted for disseminating, among the lower orders of youth in the latter countries, those elements of letters, and that portion of religious instruction, which prevail in the former, and with them, by consequence, good morals and frugal industry.

The remark, which I would leave on the mind of the reader, is, that without general inspection and superintendence, not only the happy effects of this system must not be expected, but even abuses cannot be prevented.

For further recommendation of Schools of Industry, see the following extract.

CHAPTER III.

*Prospectus of Charity Schools of Whitechapel, and of
Schools in Ireland.*

I KNOW not how better to conclude, and exemplify the application of what has been said, than by the following extracts. As what is real has an effect beyond any hypothetical case, I should think myself culpable were I to detract from their weight, if they have any, by changing their authentic form.

*Extract of an Answer to a Letter and Address from
the Rev. Dr. WRIGHT, &c. &c. &c. Trustees of
the Whitechapel Charity Schools, dated Swanage,
Oct. 11, 1806.*

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— “ I am solicitous, in the first instance, to see the present system digested, comprehended, and rendered familiar and grateful to the scholars, as well as to the master, for which nothing more is requisite, in the outset, than capacity, diligence, and honesty, on his part.

“ This once achieved, and it may soon be achieved, I indulge the fond hope, from my knowledge of the opinions and talents of the committee to whom you have committed the important trust of management and superintendence, I indulge the fond hope of seeing the useful arts and manufactures incorporated into the system, and forming a branch of education. I do not at present enter into any detail on this subject, because the advantages which it presents, as well in point of economy as utility, are sufficiently obvious; and because your committee are, to my knowledge, far more competent, than I pretend to be, to judge of its practicability, its expediency, and

utility; to give it a right shape and form, and to direct its execution. I only beg leave to say, that the scheme for the tuition of the school will (*mutatis mutandis*) equally apply to the conducting of the various handicrafts which it may be eligible to introduce into this institution. And for this I know that, under able and willing masters, there will be abundance of leisure.

“ In regard to the length to which instruction should be carried in charity schools, there has been, and ever will be, a variety of opinions; but to uniting with the elements of reading, and the principles of our holy religion, manual labour and the useful arts, I trust there will be few dissentient voices throughout the kingdom. By this means, too, I conceive you will entitle yourselves to the grateful notice of your country, and the remembrance of posterity, by laying the basis for that amelioration of our poor-laws, and their execution, which has hitherto defeated the skill of supereminent talents, and baffled the efforts of the most enterprizing genius.

“ In the arduous and interesting task of the administration of the poor-laws, my system of general superintendence and individual in-

spection, which in every instance, where it has been tried, has produced the same effects, and of which we have a familiar example in the conduct of a ship in the navy, or a regiment in the army, seems to me essentially requisite to command the minds of men and ensure success. It is for want of method and system that the abuses, every where practised or known, have crept into the administration of our poor laws, and seem to set all remedy at defiance. It is wonderful to me that those among the poor who are capable are not employed in the administration of those laws from which they derive their sole support.

“ Go into a charity school ; observe how in general they are conducted, the master having every thing to do, far more than any man can do well : and if perchance he be unable or unwilling to do any thing to the purpose, what a scene of ignorance and sloth ! Put my system of superintendence and inspection, and registering of daily tasks, &c. in motion, and what a busy and active scene will instantly start up, as by magic. The same thing applies equally to the poor. And indeed this simple, beautiful, and true system pervades all the works of men.

“ In this hasty sketch of a prospectus I must

not omit to avail myself of the privilege you have conferred on me by recommending, in the most urgent terms, that a select class of boys be solely instructed (without any admixture of manual labour or handicrafts) in the useful branches of literature, reading, writing, arithmetic, the principles of religion: adding to them the elements of grammar, geography, mathematics, or such other sciences as may be found expedient. Parents will naturally be solicitous to have their children thus educated, as it will qualify them for schoolmasters, clerks, and other departments of business: and, to obtain such eminent advantages, will be ready to bind them to the institution till of age. You might even, were it thought necessary, which if the school be well conducted I am persuaded it will not be, receive your new scholars on the foundation, with the express stipulation, that you shall have the option of selecting and retaining the most eligible. And thus you will secure to your own and to other establishments, on the most economical terms, a succession of able and valuable hands fitted for your purpose, brought up in the bosom of the church, and attached to the government of the country."

*Copy of a Letter from RICHARD LOVELL
EDGEWORTH, Esq. dated Edgeworthstown,
Ireland, Oct. 31, 1806.*

“As we have ventured not only to use your name, but to introduce you as a character in one of our “Popular Tales” (by *we* I mean Miss Edgeworth and myself), I presume still further on your goodness, and request you to send me any loose hints that your observations, since you came from the East, may have furnished relative to the education of the poor.

“I have been lately appointed, under an act of parliament, one of a commission to inquire into the funds that exist, and into the probable means which may be employed to extend the benefits of education among the lower orders of people in Ireland. To whom can I apply for instruction with more propriety than to Dr. Bell; from whom —, —, —, have borrowed their most useful ideas?

“Have you seen Barruel sur l’Instruction publique, Chaptal, or Sicard, or a valuable little pamphlet by Christison of Edinburgh? Can you have the goodness to point out to me any new sources of information?”

Extracts from the Answer.

“ I have long wished to make my bow in person to Miss Edgeworth and yourself; and am happy in the occasion which you have now given me of expressing my sentiments of your most meritorious and able exertions in the cause of moral and religious instruction.

“ As a humble fellow-labourer in the vineyard, allow me to offer my sincere acknowledgments for the admirable lessons which you have conveyed to the world under a form at once simple and natural, elegant and interesting.

“ Though I cannot flatter myself with being able to give you any assistance in your inquiries and momentous pursuits, yet I can safely venture to give you much encouragement. There is a noble field open. Begin. Go to work. Success will follow. Wherever I have seen the scholastic ground duly cultivated, there I have found an abundant crop of good fruit.

“ To recommend books on the subject of education to those who have read so much and so well, were no easy task to any one, far more to one who has read little, and approved of less. Of the books which you have men-

tioned I have seen none, but shall look out for them when I begin my course of reading on this subject.

“ There is only one book which I have studied, and which I take the liberty to recommend to you. It is a book in which I have learned all I have taught, and in which you will find all I have taught, and infinitely more than I have taught. It is a book open to all alike, and level to every capacity. It only requires time, patience, and perseverance, with a dash of zeal and enthusiasm in the perusal. This book you have filled me with the hopes of seeing soon in your hands.

“ In reading this book, my way is to submit every hint which it suggests to the test of experience; and I have transcribed into my humble essay no observation till I had established its authenticity, and demonstrated its truth, in the mode best adapted to my capacity, most congenial to my habits, and most satisfactory to my mind, viz. that of facts and experience.

“ Since my return from India my observation and experience have been very limited and confined; but I have entire satisfaction in observing that, in every instance, where

the principle of the Male Asylum at Madras, of conducting a school by the scholars themselves, as teachers and assistants, has been partially attempted, it has partially succeeded; and wherever it has been adopted in full force, and carried to its just length, it has been accompanied with complete and wonderful success.

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“ I was lately occupied in new modelling the Charity Schools of Whitechapel on the simple principle of the Madras Asylum, ingrafted into the bosom of the church and state, but was soon constrained, by my immediate duty, to leave the work I had begun to other hands—the trustees. And as they bring every recommendation for the task (except only previous practice and experience), I entertain high expectations of the continuance of that success, which they were pleased to attribute to my endeavours, when I had the pleasure of being an humble co-operator with them.

“ When I entered the school, I said before all present, that at the same time I was going to assist the scholars in educating themselves, I was also to seek instruction at their hands. In less than a fortnight I had occasion to

mark two boys who fell upon improvements of my practices in the Asylum. It is thus, if I were allowed to follow the bent of my own inclination in the superintendence of a large seminary, I would seek to fill up the outlines of my plan with subsidiary practices.

“ Our Saviour tells us, that if we would enter into the kingdom of heaven we must become as little children. It is thus, that among children, and from them, and by becoming as one of them, we are to learn those simple doctrines of nature and truth, innate in them, or which readily occur to their minds, as yet unbiassed by authority, prejudice, or custom. It is in this school of nature and truth, pointed out by the Son of God, himself God, that I seek for knowledge. It is among the children and youth of the school, not among their masters, sometimes as prejudiced, bigotted, and perverse, as their scholars are ingenuous, ingenious, and tractable. It is in this book I have said that I acquired what I know; and it is in this book I have recommended you to study—*a school full of children.*

What remains to be done, could be done by thousands better than by me, if they could

be brought to give their mind to it, and take pleasure in it; but it is a drudgery to most men from which they seek only to escape. And, alas! insulated in my situation, and detached from every regular or established seminary, I have little opportunity of finding that further knowledge which I seek for, and no means of reducing to practice, and submitting to the test of experience, what nightly occurs to my mind, but on which I stamp no character, while it remains an unprofitable theory, and which I cannot even digest to my own satisfaction, without the agency and aid of my little masters.

“ That a foundation is laid for you in the system and principle, of which I can never lose sight for a moment, and that this foundation can never be shaken or undermined, but will last while nature and truth endure, is a conviction on my mind inferior to none which is produced by any demonstration in ethics or experiment in physics, or even by any ethical or physical axiom.

“ Of the funds which exist for schools in Ireland, and of the state of the country, I know nothing but at second hand. Of the adaptation to circumstances, prejudices, and

localities, I cannot therefore judge. But be assured, that no circumstance, or prejudice, or locality, can be found where what is natural and true, adapted to the genius of youth, and depending on the purest principles of humanity, will not, after a fair trial, be acceptable and successful.

“ Children, by nature active, delight in the occupation given to them by this system, are pleased by being, in a great measure, their own masters, are gratified in a high degree by seeing the reason, feeling the justice, and perceiving the usefulness, of all that is done to them, for them, and by them.

“ They of themselves, in the hands of an impartial superintendent, fall upon what is easiest, and best to be done.

“ An example of the genuine effusions of the youthful heart deserves to be recorded. A jury was forming to try the boys whose names had been entered in the black book of the Whitechapel School. A teacher or assistant was selected out of each class; and each of these were to name for their colleagues the best boy of his class. When one boy was named, there was at once a general outcry,

“ He is a bad boy, his name was in the black

book last week." On inquiry it was found that it was for a serious offence, and that the general conduct of the boy was reprehensible. Accordingly the assistant, who nominated this boy, was himself disgraced by being erased from the list of the jury. In a well-regulated school there are daily occurrences of this sort.

"In the discharge of my professional duties, I have often occasion to state, that it is seldom for want of knowing what to practise, but generally from default of practising what we know, that we offend. In like manner, I beg leave to endeavour to impress on your mind the conviction, which is rooted in my heart, that you already know enough, and more than enough, for the interesting work in which you are happily engaged, and to the progress of which you will believe I shall look forward with a peculiar interest. You will grow in the necessary knowledge as you go along. Do not harass yourself in pursuit of new information. Do not distract your mind by hunting for a variety of schemes. Lose no time. In the course of your proceedings, you will learn what you can no where else learn.

“ Look at a regiment, or a ship, &c. you will see a beautiful example of the system which I have recommended for a single school. Look at the army and navy, &c. and you will see the grand system of superintendence which pervades all the works of men, and which will guide you in the general organization of your schools. Only your's is a far less complicated machine. A single inspector general, with his secretary, both nominated by government, and removable at pleasure, will suffice to new-model the schools, receive reports, visit them, detect deficiencies, point out the cause of failure, and see that they are conducted according to the system chalked out for them, and the principles of the institution. In their various progress, in their subsidiary and subordinate improvements, and the additions to our present practices, which will occur, a wide field of practical knowledge will be opened.

“ Of the new creation which it will raise to religion, to society, and to the state, I shall say nothing.

“ In each school classify, appoint, or rather where the scholars have made any progress, let them appoint teachers and assistants to each

class. Short lessons, short books.—Never put into the hands of beginners spelling books, formidable by their length, and by being beyond the capacity of the teachers as well as the scholars. Mrs. Trimmer's Spelling Book, first part, is brief. Her books are sterling. Let the alphabet be made in sand (or on a slate, or with chalk), before the scholar proceed to spell or read. Let the progress be secure in every step, and you will be astonished at its flight.

“With new schools, and untaught children, you will have an easy task. Nothing is so facile and pleasant as to teach *ab initio*—nothing so difficult and ungracious as to unteach those who have been ill taught. Place, into a well-regulated institution, a boy who has been ill taught two or three years at an ill-conducted school, and a boy, of the same age and capacity, who does not know a letter of the alphabet, and in a twelvemonth I shall expect to see the superiority inverted.

“The reformation of schools is often impeded, or totally obstructed, by the prevailing tenderness and delicacy towards the nominal master, whatever his conduct be, to the entire disregard and dereliction of the scholars. The

temporal interest and emoluments of one must be solely studied and respected; and to this feeling must be sacrificed the formation of the character, and the temporal and spiritual welfare of thousands in succession.

“ I shall esteem myself happy in your communication of proceedings, in which I cannot but be deeply interested; and if any case arise, or difficulty occur, in which you conceive my experience can be of use, you cannot do me a greater kindness than by commanding my services.

“ I must not conclude without beseeching you to introduce into your schools every practice on the records of the Male Asylum. For, nothing has a place there but what was demonstrated, confirmed, and rivetted by approved experience: and to save yourself a great deal of time, and perplexity, and perhaps many wanderings and frequent recurrence, by going no further in the beginning.

“ Lay well and deep your foundation. Of the rest it will be time to consult at a future period.”

SKETCH OF A
 NATIONAL INSTITUTION
 FOR TRAINING UP THE
 CHILDREN OF THE POOR.

"Quod enim munus reipublicæ afferre majus meliusve possumus, quam si docemus atque erudimus juventutem? His præsertim moribus atque temporibus, quibus ita prolapsa est, ut omnium opibus refrænanda atque coercenda sit."—Cic.

THE expediency and utility of educating the lower orders of the people I have already argued on moral, religious, and political principles, and have rested my conviction on the grounds of sound reasoning, on the authority of the greatest and most celebrated writers on civil economy, and still more on the solid basis of the experience of ages and of nations. The mode, too, of education, I humbly hope, will not be disputed by those who have examined the claims of the Madras System, its facts, and illustrations. The only question, then, which remains, is, whether the moral and religious education of those children, who are destitute of other means of instruction, shall be left dependent on the fortuitous bounty and direction

of individuals, societies, and parishes; or be placed under legislative provision and control.

In the former case, there can be no doubt, from the spirit of the times, the general conviction of the necessity of the measure, and, may I be allowed to add, the facilities furnished by the new System, that a wider range will be given than heretofore to education, and more attention paid to religious instruction. Indeed this work is already begun in most parts of the kingdom, and an example held out on a great scale in the populous parishes of Lambeth, Whitechapel, and Marylebone, &c. If matters remain in this state I have nothing more to propose than what is already begun to be acted upon. Already measures, best adapted, are introduced into the schools I have mentioned, and the seeds are there sowing of further and future nurseries. And these institutions are placed, for the present, under the highest and most sacred auspices in the church and the state, and are under the administration and direction of those best qualified by rank, station, character, personal influence, and ability, for regulating and conducting the intellectual and moral machine.

Of this, the richest and most populous pa-

rish in the world, consisting of 63,000 souls following up the precedents of Lambeth and Whitechapel, exhibits an illustrious and commanding example. Under the Most Reverend His Grace the Archbishop of Canterbury, Patron; the Right Reverend the Lord Bishop of London, President; the Honourable and Right Reverend the Lord Bishop of Durham, &c. Vice Presidents; the Mary-le-Bone institution is not only to form a model of a Madras School on a scale commensurate with the population of the parish, but also to train up schoolmasters and mistresses for the purpose of enabling other parishes to follow their steps, and of giving an extensive circulation to the new mode of instruction.

But should it be thought expedient to place the education of the poor under legislative authority, little more remains to be done than what the law exacts, which requires that the parochial ministers "examine and instruct the young and ignorant persons of their parish; and that schoolmasters (for the stat. 19 G. III. does not here fall within my notice) be licensed by their bishop." Little more remains to be done than to

give consistency, uniformity, and stability, to the measures which are already on foot. It may suffice for the present to begin with putting Sunday (see p. 193) and other charity and free schools for the poor under existing and appropriate authorities.

As much as England goes beyond Scotland and all other countries in a legislative establishment of parochial relief for the bodily wants of the poor, when they occur; so much do Scotland and some other countries surpass England in the legislative establishment of parochial schools for the spiritual wants of the poor, and for preventing the occurrence of bodily wants by an early and appropriate education, under the natural and constituted guardians of the religion and instruction of the people—the parochial clergy.

How far the one of these provisions is politic and expedient without limitation, is every day more and more disputed; the expediency and the utility of the other is every day more and more apparent. With the purest form of apostolical government in the church, and the most perfect model of a free constitution in the state, where, in the three branches of the legislature, execution, wisdom, and integrity,

are combined in happy union, the children of the poor are not unfrequently bred in the grossest prejudice, ignorance, and error.

To remedy this evil by an institution, complete in its principle, simple in its forms, effectual in its operation, cheap in its provisions, and adequate to its end, is the grand desideratum in the political, moral, and religious world. To this character, as far as the mode of instruction goes, the claim of the Madras System has already been discussed at large. (See above *passim*, and particularly Dr. Barton's Sermon, p. 269—273). The question now is in regard to the external regulation and control, under which the internal economy of its schools should be placed, to insure its genuine fruits, and to preclude perversion and abuse. In this inquiry, of no small moment, there is happily no want of precedent, as we have already seen, to guide our determination. The church of England possesses the requisite qualifications in a peculiar and supereminent degree.

I have before said (p. 232—233), that, “to produce, by an education adapted to the condition of the youths in this country, and to

the exigencies of the state, effects analogous to those already produced at Madras by an education adapted to the condition of the youths there, and to the exigencies of that government, and to form here, as there, of those who might otherwise be lost to themselves and to society, good men, good subjects, good Christians, there is only wanting the authority of an established system, on the principle of tuition, by the scholars themselves." Now, I say, that for this establishment the church presents to the state the most appropriate facilities and advantages, which the fondest friends of the system could have framed in its behalf. Nothing remains to be added, no new and unprecedented burden to be imposed, no expense to be incurred for that without which every system is of small avail—faithful, able, and professional superintendence and control. The schools, with their masters and mistresses, would naturally fall, and, in the spirit of the canon law, (and even in its letter, if adapted to the existing state of the church and of education) do already fall under the inspection and direction of the parochial clergy—an order of men formed, as it were, for the purpose—subjected to archidiaconal visitation and

episcopal jurisdiction and control—the most perfect archetype of the Madras system.

The parochial ministers are, it is presumed, better qualified than any other order of men for this task, and have a more intimate concern in the right education of their parishioners, with whose examination and instruction (see 59th canon), for not less than half an hour a week (viz. on Sundays and holydays), they are already charged: and the constitution of the church happily furnishes that stimulus and check which are necessary to give energy and effect to their exertions, and to prevent abuses.

It is obvious to remark how the forms and arrangements of the Madras school harmonize and combine with the gradations of orders in the church—the natural consequence of the one being framed in the same spirit, on the same principle, and with the same view, as the other. As, for the internal economy of the Madras School, there are tutors, teachers, ushers, masters; so, for the direction and control of the national education, the church presents superintendents, visitors, presidents, and patrons, in the parochial ministers, archdeacons, prelates, and primates. The superintendents, to whom are amenable

the schoolmasters, are themselves also responsible to their visitors in the first instance, then to their presidents, and lastly to their patrons, in whose hands the regulation and control of the "mighty machine"* are vested. The inspection of the daily, weekly, and monthly registers, or of the marked books of the Madras School, by which every stage of its progress is defined, communicates an immediate and accurate knowledge of the state of the school, and progress of the various classes to the superintendent, which it will require less time for him to probe and to prove, than the law, as it now stands, requires that he devote "to examine and instruct the young and ignorant persons of his parish," viz. two hours a month. And *such* abstracts of the annual reports made by schoolmasters to the superintendents may be transmitted to their superiors, as will ascertain the comparative condition and improvement of the different schools, excite emulation, and detect and correct whatever is amiss, whatever there is of negligence, incapacity, and misconduct.

Such, so simple, so beautiful, so adapted to the constitution of the church, and con-

* Dr. Barton's Sermon.

formable to the canon law, is this institution for the elements of letters, morality, and religion. With this then it were proper to begin, and to this for the present it may be proper to restrict legislative measures. But even to this it will be objected, if any have travelled over the mass of facts, compiled in this volume, and have not imbibed the Madras spirit, when breathed upon them by my feeble voice, "Look how the law, as it now stands with the penalty of excommunication to all the parties, is acted upon, and see how it will continue to be acted upon, if it differ so little from what it now is." In its spirit, in its object, in the task imposed on the incumbent, it is indeed the same, and scarcely in its letter will it be changed in more than one word: but how great will the change be in its effects and results! As it now stands, how wisely and admirably soever it was adapted (as all of this sort is) to the times when it was enacted, it is next to impossible in the present state of things that it be acted upon. It is impossible that a clergyman examine and instruct those, who will not come to be examined and instructed, and for whom, if they did, there is no room. But already hundreds of my bre-

thren, who never once attempted what it were in vain to attempt, are voluntarily stepping forward, and at no small trouble to themselves (which at the outset, and in its infancy, is requisite) as well as expense, are doing what I have recommended to be done. And ten thousands of children do already avail themselves of its benefits.

Here are properly my limits, if it were not for my solicitude to pave the way for another and essential branch of the education of the poor—industry. Let it not be imagined (but why do I still notice such objections!) that I am going to suffocate children in crowds with bad air, to starve them for want of food, poison them with unwholesome viands, wear them out by close and long confinement, or break their spirits or constitution with hard labour and cruel usage. No! It is wholesome exercise, which I would mingle with religious education—as at the R. M. Asylum, Chelsea; and at Gower's Walk Free School, Whitechapel, &c.

Every institution for training up the poor I regard as imperfect, if it do not embrace industry—their appropriate virtue—to which they cannot be too early trained and habi-

tuated. I have before shewn the peculiar facilities which the Madras System affords for this important branch of education: and it is not within my province to pursue this subject, further than was there done (Part VI. Chap. II. and III.), into detail, or to propose regulations for its management. I cannot, however, forbear remarking, that to a late supereminent orator and statesman, nothing was wanting, when he brought forward his bill for the better administration of the poor laws, but a knowledge of the Madras System of Education, that he might have simplified his project, united his proposed schools of industry with those of education, and produced the great desideratum of the present age.

The subsequent and laborious exertions of an earnest and zealous patron of literary men and of letters, though he did not seem to me to avail himself of all the light which was placed before his eyes, nor of all the communications which were put into his hands, have had no small influence in opening the eyes of others to the policy and necessity of the early education of the people. To him, too, the new System of Tuition is deeply (see Mr. Whitbread's Speech on the Poor Laws, 19

Feb. 1807) indebted, as an early and eloquent advocate; and, last of all, (see Appendix to above Speech), though not least, its lowly author. To have failed in simplicity and effect, where such a man as went before him had failed, cannot be the source of much disappointment or surprise; and were sufficient to damp the ardour of any man, who, so greatly unequal, and so far inferior in all other respects, as the present writer, cannot boast of opportunities, which they did not possess. He does not yield to either the one or the other in zeal, in perseverance, or in the sacrifices he has made. Nor is he ashamed to vie with them in the long and intimate study of the character and capacity of children, in schools, families, and wherever he has had access to them, with a view to ascertain by trial and experience what an unsophisticated education would do with them, for them, and through them. He has seen human nature the same in infant children, but widely diversified in adult men, in Europe, America, Asia, and Africa. He has sought (see letter to Mr. Edgeworth above) practically to discover what that disposition and aptitude is in little children, which, pointed out for our instruction and attainment by HIM who had an

insight into human nature, that mere man never possessed, qualifies them for becoming members of his church on earth, and inheritors of his kingdom in heaven. HIS powers were indeed divine, and fitted him for the miraculous conversion of men to little children, and to the kingdom of heaven. Our limited powers—if we would attend not only to what is highly honourable and useful in learned men, Biblical Criticism and Erudition; but also to what, though less honourable, may certainly be rendered still more useful to our fellow men, the sense, the spirit, and the power, of our divine Teacher—our chief efforts would be bent, where they cannot fail of success, if well directed, to the training up of little children for this world and for the next.

But to return to Mr. Pitt's Schools of Industry.

How little visionary such projects are, and how practicable the union of industry with education is, may be seen in Gower's Walk endowed free school, Whitechapel, of which the private founder laid the first stone without a single attendant, except myself, in the month of June last: and *there* a month ago were all the operations of printing carried on by children, who three weeks before had not seen

a type or press; and a perfect model of industry in one shape is exhibited. Others will follow in time. A small share of the ingenuity, which Lord Stanhope has displayed in constructing a printing press, used in this school, and easily wrought by a child, would bring almost every other manufacture within the compass of children at school.

But the grandest, most interesting and affecting spectacle of the perfect union of education and industry, is in the Royal Military Asylum at Chelsea. There the tailors and shoemakers are, in their shops as well as in school, arranged into classes, and have their teachers, on the Madras System.

Already an ingenious manufacturer, "who spins" (says my correspondent) "every two days a length of thread, which would more than surround the globe, has in some parts of his mill a system from Dr. Bell's book, of making one of his best spinners teach, superintend, and be answerable for the good conduct of the children at two or three frames. From these rooms he stated that he received the best twist, and the largest quantity."

The Right Hon. G. Rose suggested a system for naval schools, to which military

schools of industry on a frugal establishment, similar to that of the other schools of reading and industry combined, may be added. At the parochial school, Lambeth, conducted on the Madras System, for which a new school house is building for 300 boys, the following patriotic resolutions were entered into by the loyal and liberal subscribers, which I quote for the sake of precedent :

“ School House, Lambeth Green, 6th Oct.
1807. — — — ”

“ *It was further resolved*, that it would answer a *great national purpose* to encourage such children as are willing to adopt a seafaring life, by giving them an appropriate dress, with an honorary medal to be always worn therewith, having these words, *Lambeth, for the Navy*, as a legend or inscription.”

Resolved, that in all future admissions of children into this school, if the boy should, in presence of his parent, express his desire to be brought up for the sea, that in such case the clothes and medal should be given, and the master desired to educate the child accordingly.”

Boys, twelve years old, who are a burden to their parents or relatives, and a nuisance to

society, if boarded for two years in Madras military schools, trained in habits of piety, industry, subordination, and obedience, might be rendered new men, and be transferred, by the terms of admission, to the army (or navy), and cost no more than the usual bounty.

The same reasons, which have obstructed education in our schools, have precluded the establishment of industry. It is a great national concern to remove these barriers, and open a new and extensive field for the improvement and advancement of both the one and the other, at the same time.

I have omitted, or not thought it necessary to mention, that in schools for the poor, the emoluments of the master or mistress should depend upon the number of scholars, which, where there is a fair and open competition, is another word for their deservings.

To this basis of a national institution, it may be expected that I should subjoin something on what may be called the ways and means of carrying it into effect; of the use which may be made of the endowments, and other existing charities for education; and of the measures which may be employed for

enlarging and extending such establishments. But I shall be excused from entering upon this task at present, when I have said, that I am now writing under numerous interruptions and avocations, and a ceaseless round of duties. Nor are there wanting other motives for me to stop short, when I reflect that my province is experiment, not speculation. It is what has been already done, more than what may be yet done, which I have proposed to myself as a sacred duty not only to record, but to repeat, and to practise—a duty committed to me by more than human authority, as far as every man is accountable for the peculiar talents intrusted to him, and for their due application to the purposes for which they are intrusted.

Manchester Street,
19 April, 1808.

Note to p. 318.—The following Extract is from the *British Press* of this day, 10th May 1808, which I have stopt this work to introduce into a Second Edition of this chapter.

Circuit Court, Glasgow.

An Address delivered by the Lord Justice Clerk, at the conclusion of the circuit at Glasgow, on Friday se'nnight: — — — — —

— — — “ It may be said also, that commerce and manufactures hardly existed in this country during the earlier

period of the last century—true, but now, at least in those respects, we are treading fast on the heels of England, and yet, thank God, the same consequences do not follow. In this very city and district where I now sit, commerce and manufactures of all kinds have been long introduced to an extent, equal to any place or district of the kingdom, the capital alone excepted—and yet it was stated by a political writer, but a few years ago, that one quarter sessions at Manchester sends more criminals to transportation than all Scotland in a year.

“ We must, therefore, look to other causes for the good order and morality of our people, and I think we have not far to look. In my opinion, that cause is to be found chiefly in our institutions for the education of youth, and for the maintenance of religion.

“ The institution of Parochial Schools, in the manner and to the extent in which they are established in Scotland, is, I believe, peculiar to ourselves; and it is an institution, to which, however simple in its nature, and unobtrusive in its operation, I am persuaded we are chiefly to ascribe the regularity of conduct by which we are distinguished—the child of the meanest peasant, of the lowest mechanic in this country, may (and most of them do) receive a virtuous education from their earliest youth. At our Parochial Schools, they are not only early initiated in the principles of our holy religion, and in the soundest doctrines of morality, but most of them receive different degrees of education in other respects, which qualify them to earn their bread in life in various ways, and which, independent even of religious instruction, by enlarging the understanding, necessarily raises a man in his own estimation, and sets him above the mean and dirty crimes, to which the temptations and hardships of life might otherwise expose him.”

APPENDIX.

I. *Instructions in regard to Religious Exercises.*

OF the initiatory lessons in religion, given at the Royal Military Asylum, which the visitors at that school have often desired to be published, I have obtained a specimen for that purpose. For the correctness of this copy, intended only for oral instructions by the teachers to their respective classes, their good Pastor does not hold himself responsible. My friend only consents to its publication at my requisition, and on my representation, that, in its present state, it will serve as an example of the excellent manner which Mrs. Trimmer, in her Teacher's Assistant and other school books, has well adapted for the instruction of the young and ignorant in classes, and by teachers from among themselves.

The arrangement into Parables, Miracles, Discourses, Prophecies, &c. I propose as a model of that simplification, method, and order, which are the leading principles of the Madras School, and which confine the attention to a single object at a time. Long have I desiderated extracts from the Bible made on this principle, for the sake of distinctness as well as economy. This want is supplied to the Asylum by marking out the passages to be read in succession. Thus, e. g. the parables should, in the first instance, be all read over by themselves, in the usual course of their lessons by the classes to their teachers. Each in its turn helps to the comprehension of another, and some general notion of this popular and interesting form of conveying instruction, as well as of the instruction conveyed, is obtained. They are

next read one by one. The teacher explains them in order to his class as they were before explained to him, and examines them on each particular, in regard to it, as he was himself before examined. He quits not one parable to go to another till each scholar in his class be qualified to be in his turn an instructor as far as he has gone.

It is actually for want of knowing how easy the communication of knowledge may be rendered by the means pointed out in this volume, and applied as here applied, that the time spent in school is wasted to little or no purpose. In the way here pursued the scholar has in a few days advanced one step, and acquired one species of knowledge, which renders the next step easier. Each preceding acquisition adds to the general stock, which more and more facilitates what follows; whereas in slovenly and negligent teaching the difficulties never once surmounted are still fresh, and meet you at every turn. In the Madras tuition the difficulties diminish every day, as you go along from parable to parable, from parables to miracles, from miracle to miracle, from miracles to discourses, from discourses to prophecies, &c. By teaching one at a time, and well, the whole is soon learnt; by teaching the whole in the lump nothing is well learnt.

PARABLES.

Teacher. What is a parable? *Scholar.* An instructive story. *T.* Where are most of the parables? *S.* In St. Luke. *T.* What are the parables of our blessed Saviour? *S.* 1. Sower and seed. 2. Tares and wheat. 3. Publican and Pharisee. 4. Rich man and Lazarus. 5. Prodigal son. 6. Good Samaritan. 7. Rich fool. 8. Unjust judge. 9. Barren fig-tree. 10. Unmerciful servant. 11. Talents. 12. Ten Virgins. 13. Wicked husbandmen. 14. Labourers in the vineyard. 15. Last supper. 16. Re-

lapsed Demoniac. 17. Lost sheep, and piece of money. 18. Grain of mustard seed, and leaven.

T. What does the parable of the *sower and seed* teach us?

1. The different ways in which people hear the word of God. 2. What does the parable of the tares and wheat (and so put the question of each in succession) teach us? That though God lets good and bad people live together in this world, he will separate them in the next. 3. That God abhors the prayers of the proud man; but will accept those of the humble. 4. That the rich should give to the poor; and that the poor should be content. 5. That God will forgive the penitent sinner. 6. To do good to our enemies. 7. Not to trust in riches. 8. To pray always, and not to faint. 9. That God lets the sinner live in hopes he may repent. 10. That God will not forgive us unless we forgive others. 11. To make good use of our time. 12. To watch and be ready for death. 13. That God will destroy all those who will not believe in, and obey his Son. 14. To be content with our wages. 15. That the sinner will be speechless at the last day. 16. That if a person leaves off sinning and goes back to it again, he is worse than he was at first. 17. That there is joy in heaven over one sinner that repents. 18. That though Jesus Christ's kingdom was small at first, it will grow greater and greater.

MIRACLES.

T. Why did Jesus Christ do miracles? *S.* To shew he was the Son of God.

I. Raising the dead.

1. Jairus's daughter. 2. Lazarus. 3. Widow of Nain's son.

II. Healing the sick.

1. Centurion's servant. 2. Nobleman's son. 3. Peter's wife's mother. 4. Issue of blood. 5. Malchus's ear. 6. Crooked woman. 7. Withered hand. 8. Sick of

palsy let down through house top. 9. Lame man at pool of Bethesda.

III. Cleansing lepers.

1. After he had come down from mount ten lepers.

IV. Casting out devils.

1. A man in the synagogue. 2. From two men living amongst the tombs. 3. Mary Magdalene. 4. Canaanitish woman's daughter. 5. From a man whom disciples could not.

V. The deaf to hear. - VI. The dumb to speak.

VII. Blind to see.

1. Blind Bartimeus. 2. Blind man at Bethsaida. 3. Man born blind.

VIII. Walks on the sea. IX. Stills the tempest. X. Feeds 5000 with five barley loaves. XI. Feeds 4000 XII. Tribute money. XIII. Escapes the Jews. XIV. Drives out buyers and sellers from the temple. XV. Curses barren fig-tree. XVI. Miraculous draught of fishes. XVII. Turns water into wine.

DISCOURSES.

T. Where are most? *S.* St. John.

1. Sermon on the mount, Matt. v, vi, vii. 2. Discourse with Nicodemus, John iii. 3. With woman of Samaria, John iv. 4. With Jews after healing lame man at pool of Bethesda, John v. 5. With Jews after feeding 5000, John vi. 6. Discourse with Jews in the temple, John vii. 7. Discourse with woman taken in adultery, John viii. 8. Discourse with man born blind, John ix. 9. Calls himself the good shepherd, John x. 10. Comforts his disciples, John xiv, xv, xvi. 11. Prays for them, John xvii.

Questions are then put upon each of these, and the scholar gives a particular account of the subject-matter.

PROPHETICAL PSALMS.

2d. 16th. 22d. 40th. 45th. 68th. 72d. 110th.

T. What does David foretel in 2d Psalm? *S.* That kings would gather themselves together against Christ. 16th Psalm, Resurrection of Jesus Christ. 22d Psalm, The words which he should say on the cross. His hands should be pierced. Cast lots for his vesture, and parted his garments. 40th Psalm, Jesus Christ should declare the righteousness of God. 45th Psalm, That the church is King's daughter. That the lips of Christ should be full of grace. 68th Psalm, Ascension of Christ. 72d Psalm, That Jesus Christ's dominion should reach from one sea to the other. His enemies should lick the dust. That the kings of Arabia and Saba (Gentiles) shall bring gifts to Christ. 110th Psalm, That he should be a priest for ever after the order of Melchizedeck.

PROPHECIES OF CHRIST.

1. God to Adam and Eve, Gen. iii. 15. 2. God to Abraham, Gen. xii. 3. 3. Balaam, Numb. xxiv. 17. 4. Prophecy of Moses, Deut. xviii. 15. 5. David foretels suffering and death in 22d Psalm; his resurrection, Psalm 16th; his ascension, Psalm 68th. 6. Isaiah foretels he should be born of a virgin, chap. vii. 14; he should do miracles, xxxv. 5; he should have a forerunner, xl. 3; he should be patient under sufferings, liii. 7. 7. Daniel foretels the time of his coming, ix. 24. 8. Micah foretold the place where he should be born, Micah, v. 2. 9. Zechariah foretold his riding on an ass into Jerusalem, ix. 9; sold for thirty pieces of silver, xi. 12; darkness at crucifixion, xiv. 6. 10. Hosea foretold Christ in Egypt, xi. 1.

PATTERNS OF MERCY.

1. Mary Magdalene. 2. Zaccheus. 3. Penitent thief.
4. Cornelius. 5. St. Paul.

MINISTRY OF ANGELS.

1. Psalm, xxxiv. 7. 2. Psalm, xci. 11, 12. 3. Matthew, xviii. 10. 4. Luke, xv. 10. 5. Heb. i. 14.

BIBLE EXERCISES.

GENESIS.

Where do you read of

The creation of the world? ch. i. ver. 1. The entrance of sin into the world? iii. 6. The death of Abel? iv. 8. The flood? vii. 24. The rainbow being set in the clouds? ix. 13. The building of the tower of Babel? xi. 4. The call of Abraham? xii. 1. The covenant of circumcision? xvii. 10. The burning of Sodom and Gomorrah? xix. 24. Abraham offering up his son Isaac? xxii. 10. Esau selling his birthright? xxv. 33. Jacob's dream? xxviii. 12. Joseph being sold by his brethren? xxxvii. 28. Joseph being made Governor of Egypt? xli. 41. Jacob's coming into Egypt? xlvi. 6. Joseph's death? l. 26.

EXODUS.

The Israelites being made slaves? ch. i. 14. Moses being put into the Ark of Bulrushes? ii. 3. Moses bringing plagues on the Egyptians? vii. 20. The deliverance of the Israelites? xii. 41. The Israelites going through the Red Sea? xiv. 22. The Song of Moses on the Egyptians being drowned? xv. 1. God giving the law from Mount Sinai? xx. 1. The beginning of the priesthood? xxviii. 1.

LEVITICUS.

Nadab and Abihu being consumed by fire? ch. x. v. 2.

NUMBERS.

Moses sending spies into Canaan? xiii. 2. The Israelites being condemned to wander forty years in the Wilder-

Where do you read of *Children wandering in the wilderness*? xiv. 33. The death of Korah, Dathan, and Abiram? xvi. 32. Balaam's prophecy of Christ? xxiv. 17.

DEUTERONOMY.

The death of Moses? xxxiv. 5.

JOSHUA.

Rahab receiving the spies? ch. ii. ver. 1. Israel under Joshua going through Jordan? iii. 17. The walls of Jericho falling down? vi. 20. The tabernacle set up at Shiloh? xviii. 1. Joshua's exhortation before his death? xxiii. 2.

JUDGES.

Deborah and Barak's song? ch. v. ver. 1. Samson slaying the Philistines? xv. 15.

RUTH.

Boaz and Ruth? ch. iv. ver. 13.

I. SAMUEL.

The Lord calling Samuel? ch. iii. ver. 4. Eli's death? iv. 18. Saul being anointed king by Samuel? x. 1. David killing Goliath? xvii. 49. Jonathan's love to David? xx. 17. Samuel's death? xxv. 1. Saul and Jonathan being killed by the Philistines? xxxi. 8.

II. SAMUEL.

David's lamentation for Saul and Jonathan? ch. i. ver. 17. David's taking away Uriah's wife? xi. 4. Absalom being slain by Joab? xviii. 14. David's mighty men? xxiii. viii. The plague brought upon David for numbering the people? xxiv. 15.

I. KINGS.

David's death? ch. ii. ver. 10. Solomon being made king? ii. 12. Solomon building the Temple? vi. 1. The Queen of Sheba coming to see Solomon? x. 1. The kingdoms of Israel and Judah being divided? xii. 19. Elijah being fed by ravens? xvii. 6. Elijah's raising the widow's son? xvii. 22. Elijah killing Baal's prophets? xviii. 40.

Wherein do you read of

II. KINGS.

Elijah being taken up to heaven? ch. ii. ver. 11. Children being torn by wild bears? ii. 24. Elisha raising the widow's son? iv. 34. Jezebel eaten by dogs? ix. 35. The Israelites taken prisoners by the King of Assyria? xviii. 11. Hezekiah's life being lengthened fifteen years? xx. 6. Josiah trying to make the Israelites repent? xxiii. 21. Jerusalem being taken by Nebuchadnezzar, and the Jews taken to Babylon? xxiv. 14.

I. CHRONICLES.

Satan provoking David to number the people? ch. xxi. ver. 1. David's repentance after having numbered the people? xxi. 8.

II. CHRONICLES.

King Manasseh being taken to Babylon? ch. xxxiii. ver. 11. Manasseh repenting of his sins, and humbling himself before God? xxxiii. 12. God hearing the prayers of the penitent Manasseh? xxxiii. 13.

EZRA.

Cyrus sending the Jews from Babylon to their own land to build the Temple? ch. i. ver. 8. Ezra going from Babylon to Jerusalem, and building the Temple again? vii. 9.

NEHEMIAH.

Nehemiah's prayer for his countrymen? ch. i. ver. 4. Nehemiah going from Babylon to Jerusalem? ii. 11.

ESTHER.

Esther being made queen? ch. ii. ver. 17. Haman being hanged on his own gallows? vii. 10. The feast of Purim being instituted? ix. 21. Mordecai being made a great man? x. 3.

JOB.

Job's holiness and uprightness? ch. i. ver. 1. Satan

Wherein do you read of

tempting Job by God's leave? i. 12. Job's wonderful patience? ii. 10. Job losing his patience for a little time? iii. 1. Job acknowledging God's justice, and man's weakness? ix. 2. Job expressing his belief of the resurrection of the body? xix. 26. Job's confidence in God's mercy? xxiii. 6. Job being rewarded for his patience? xlii. 12.

PSALMS.

The blessedness of the godly? ch. i. ver. 1. David prophesying of Christ's resurrection? xvi. 10. The heavens shew God's glory? xix. 1. Where is the Lord compared to a shepherd? xxiii. 1. Where do you read that the anger of the Lord is short? xxx. 5. Where are we told not to fret if the wicked prosper? xxxvii. 1. Where do we read of David being in great trouble? li. 1. Where do you read that the fool says in his heart that there is no God? liii. 1. Where does David prophesy of Christ? lxxii. 17. — speak of the Israelites? lxxviii. 14. — bless God for his great mercy? ciii. 1. Where do you read of the blessedness of love and concord? cxxviii. 1. Where do you find the song of the Jews in their captivity? cxxxvii. 1. Where do you read that every thing must praise the Lord? cxlviii. 13.

PROVERBS.

Where do you read the praise of wisdom? ch. viii. ver. 13. Where does Solomon describe the sluggard? vi. 9. — a bad woman? vii. 27. — the abuse of the gift of speech? xviii. 7. — say that a good name is better than riches? xxii. 1. Where is Agar's wife prayer? xxx. 8.

ECCLESIASTES.

Where does the preacher say, all things are vanity? ch. i. ver. 2. Where is it said that there is a time for every

thing? iii. 1. Where are we told to remember God when we are young? xii. 1. Where are we told of the certainty of a future judgment? xii. 14.

SONG OF SOLOMON.

Where is the church's love to Christ described? ch. i. ver. 2.

ISAIAH.

Where do you find in what kings reigns Isaiah prophesied? i. 1. Where does Isaiah complain of the sins of the Israelites? i. 4. — prophesy that Jesus Christ will be born of a virgin? vii. 14. — prophesy of Jesus Christ? ix. 6. — of Christ's kingdom? xi. 1. Where do we read of Hezekiah praying to the Lord for help against the Assyrians? xxxvii. 15. Where do we read of the angel of the Lord smiting 185,000 Assyrians in one night? xxxvii. 36. Where does Isaiah prophesy of Christ's sufferings? liii. 7. Where do we find promises given to those who reverence the Sabbath? lviii. 14. Where do we find promises given to the humble? lxvi. 5.

JEREMIAH.

In what part of scripture is the call of Jeremiah to be a prophet mentioned? i. 2. Where do you find under whose reigns he prophesied? i. 2, 3. Where does Jeremiah prophesy of Jesus Christ? xxiii. 6. Where do we find an account of King Zedekiah being taken as a captive to Babylon? lii. 11. Where do we find of King Zedekiah's eyes being put out? lii. 11. Where do we read of the Temple being burnt, together with the whole city of Jerusalem? lii. 13.

THE LAMENTATIONS OF JEREMIAH.

Where does Jeremiah lament for Jerusalem? i. 3.

EZEKIEL.

Where shall we find at what time Ezekiel prophesied?

i. 2. Where does Ezekiel speak of the sins of Jerusalem? xxii. 8. Where is Ezekiel compared to a watchman? xxxii. 7.

DANIEL.

Where shall we read of Daniel, Hananiah, Mishael, and Azariah being chosen by King Nebuchadnezzar from amongst the other Jewish captives? i. 6. Where do you read of Nebuchadnezzar finding Daniel, Hananiah, Mishael, and Azariah ten times wiser than the wise men of his realm? i. 20. Where do you read of Shadrach, Meshach, and Abednego being put into a fiery furnace? iii. 25. King Belshazzar being frightened in the midst of an impious feast by a hand writing on the wall? v. 6. Daniel praying? vi. 10. Daniel being put into the lions den? vi. 23. The angel Gabriel comforting Daniel after he had been praying? ix. 23.

HOSEA.

Where do we find in whose reigns Hosea prophesied? i. 1. In what place does Hosea exhort to repentance? vi. 1.

JOEL.

Where does Joel exhort Israel to fast for their sins? i. 14.

AMOS.

Where are we told in whose reigns Amos prophesied? i. 1. Where does Amos lament for Israel? v. 2.

OBADIAH.

Where does Obadiah prophesy of Edom? i. 6.

JONAH.

Where do you read of Jonah being swallowed by a whale? i. 17. Where do you read of Jonah being delivered upon praying to God? ii. 10. Jonah prophesying against Ninevah? iii. 4. God forgiving the Ninevites upon their repenting? iii. 10.

MICAH.

Where do you read under whose reigns Micah prophesied? i. 1. Where does Micah foretel where Christ shall be born? v. 2.

NAHUM.

Where does Nahum prophesy against Ninevah? iii. 1.

HABAKKUK.

Where do you find Habakkuk's prayer? iii. 2.

ZEPHANIAH.

Where are you told in whose reign Zephaniah prophesied? i. 1. Where does Zephaniah prophesy against Jerusalem? iii. 1. Where is Zion comforted with the promise of Salvation? iii. 14.

HAGGAI.

Where shall we find in whose reign Haggai prophesied? i. 1. Where does Haggai prophesy that the second Temple should be greater than the first (because Christ should be born before it was destroyed) ii. 9.

ZECHARIAH.

Where do you find when Zechariah prophesied? i. 1. The curse upon thieves and swearers? v. iii. Where does the Lord declare *sin* to be the cause of the captivity of the Israelites? vii. 13. Where does Zechariah prophesy of the death of Christ? xiii. 7. — foretel the coming of Christ? xiv. 20.

MALACHI.

Where does Malachi prophesy of John the Baptist? iii. 1. Where are God's judgments on the wicked mentioned? iv. 1. Where is God's blessing on the good mentioned? iv. 2. Where does Malachi prophesy of John Baptist coming in the spirit and power of Elijah? iv. 5.

These questions are also reversed.

Copied from the Register Book belonging to the Fourth and last Class of
LAMBETH BOYS CHARITY SCHOOL.

Fourth Class—Trimmer's MONOSYLLABIC SPELLING BOOK, Page 7.

Date.	Reading.			Catechif.			Arith.		Repeating			No. of Boys at School.	No. of Boys absent.	No. of Hours at School.	Holiday.	REMARKS.
	Lessons.	Page Began.	Hours.	Lessons.	Pages.	Hours.	Tables.	Hours.	Lessons.	Page Began.	Hours.					
April 1808																
1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	
3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
M. 4	14	10	7	..	..	..	..	..	..	..	..	20	..	7		
T. 5	14	15	7	..	..	..	..	..	..	..	..	18	2	7		
W. 6	12	20	6	..	..	..	3	1½	2	1	1	18	2	6		
T. 7	8	23	4	..	..	..	..	..	..	..	..	18	2	4		
F. 8	12	25	6	..	..	..	..	..	..	..	..	18	2	6		
S. 9	7	29	3½	..	..	..	..	..	..	..	..	19	1	3½		no
67	..	33½	..	..	..	..	3	1½	2	1	1	..	..	33½		

* These two columns may be spared.

WEEKLY REGISTER of the ROYAL MILITARY ASYLUM.
TRIMMER'S ABRIDGMENT of the TESTAMENT.

May 1808.	Began at Page.	Lessons.	Pages.	Repeated.	Figures in these Columns shew the Time employed.												Exchanged to what Book.									
					Lecture.	Writing on Slates.	Writing in Books.	Ciphering on Slates.	Ciphering in Books.	Divine Service.	Tables.	Domestic Duty.	Singing.	Church.	Catechism.	Total Hours.	Charity, 1st Book.	Trimmer's	do.	do.	Charity, 2d Book.	Child's 2d Book.	Teachers Assistant.	Abridg. of the Testament.	Abridgment of the Bible.	Psalter.
M. 2	10	6	2	..	1½	..	1½	..	..	..	1½	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..
T. 3	13	5	1½	1	..	1½	..	..	1	..	..	..	..	1	..	6	..	..	..	..	..	..	..	..	..	..
W. 4	15	..	..	..	2	..	1½	..	1½	..	..	..	..	..	1	6	..	..	..	..	..	..	..	4	..	..
Th. 5	..	6	2	..	..	1	..	..	1	..	1½	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..
F. 6	17	6	1½	..	1½	..	1½	..	1½	..	..	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..
Sa. 7	19	..	..	..	1	1	1½	1½	..	..	..	..	..	1	..	6	..	..	..	..	..	7	..	..	..	..
Su. 8	..	..	..	..	2½	..	..	..	3	..	..	..	..	..	..	5½	..	..	..	..	..	..	..	..	..	..
Total	23	7½	1	1	8½	3½	4½	3	2	6	3	..	..	2	1	41½	..	..	..	..	..	..	..	..	..	..

So it is continued for the month, when the whole is added into one sum Total.

LIST of ELEMENTARY BOOKS *used in the MADRAS SCHOOLS.*

1. A Card of the Alphabets, Vowels, Digits; to which may be subjoined a few easy monosyllables of two letters. This in room of horn-book of old. 2. Mrs. Trimmer's Charity School Spelling Book, Part First; one set for boys, another for girls. 3. Mrs. Trimmer's Monosyllabic Spelling Book. 4. Child's Book, Part First. 5. Ditto, Part Second, to be studied by every child. 6. Mrs. Trimmer's Charity School Spelling Book, Part Second. 7. Pfalters, with Communion Service, Collects, &c. This also serves for a prayer book to children. 8. Mrs. Trimmer's Abridgment of New Testament. 9. Ditto of Old. 10. Prayer Book; and, 11. Bible.

With these are to be read, as most convenient,

12. Church Catechism, broken into short questions. No young child should be without this cheap tract. 13. Osterwald's Abridgment of the Bible. 14. Chief Truths of Religion. 15. Order of Confirmation. 16. Trimmer's Teacher's Assistant, &c.

All these books are in the list of the Society for promoting Christian Knowledge, except No. 1 and 3.

Children should never change or quit a book once taken up, if it be a fitting book for the child's age and progress, to try another. All children alike may be taught to read in the very cheap tracts No. 2, 3, 4, 5, 6, 7, 12, 13, 14, 15. For poor children the cheapest alone will suffice. Prayer books, bibles, and expensive books, should only be put into the hands of children when they can read readily and distinctly, for the purpose of practising and understanding, not of learning to spell and to read; notwithstanding what may before be said to the contrary. The broken

catechism, as soon as the child can say the catechism, should be studied by every child, and perfectly learnt by heart, and, as far as can be, understood.

The following are some of the regulations of the Military Male Orphan Asylum at Madras, to which a more particular reference is made above.

For Presidents, Vice-Presidents, &c. See p. 148.

8. That a deputation of two, or more members of the select committee, take it in turn to visit the Asylum once a month, to inquire into the state of the school, hear the classes read, inspect the boys' writing and ciphering books, and the monthly report of the rank they hold in their respective classes, as well as their progress in the several branches of education.

11. That the children of Europeans of all professions be received as boarders, but to be precisely on the same footing with respect to diet, dress, and treatment, as the boys on the foundation.

12. That there shall be a general examination of the school, by the president, vice-presidents, and directors, once every year, in the first week of the month of January; at which time, a certain number of honorary medals will be distributed by the president, according to the progress and merit of the scholars.

23. That any boy lame, or deformed, or whose faculties may be deemed unequal to the elements of letters, shall be admitted or rejected at the discretion of the select committee.

24. That none under the age of four years, or more than fourteen, can be admitted into this Asylum; and that no boy be kept on the foundation after the age of sixteen, except he be employed on the footing of a teacher or assistant.

25. That at, or before the age of fourteen, it be endeavoured to bind out the boys, as apprentices to artificers, as surveyors, clerks, sailors, or otherwise to dispose of them, as may be thought likely to render them most useful and beneficial to themselves and the community.

It is not thought necessary to reprint the rest of the regulations, as being little interesting in this country.

Lately published, and to be had separately,

An EXPERIMENT in EDUCATION. 2d Edition.
2s. 6d.

The ANALYSIS of an EXPERIMENT in EDUCATION, made at Madras, &c. 3d Edition. 2s. 6d.

A SERMON on EDUCATION, preached at Lambeth,
1s.

SKETCH of a NATIONAL INSTITUTION for training up the Children of the Poor in moral and religious Principles, and in Habits of useful Industry. 1s.

Shortly will be published, for the use of Schools,

PRACTICAL INSTRUCTIONS for MODELLING a SCHOOL, and a Specimen of the Mode of religious Instruction, as conducted at the Royal Military Asylum: Extracted from the Madras School, or, Elements of Tuition.

