

to acknowledge, many blessings which I have received from Him, whose name be ever blessed; and I would say with the Psalmist, 'Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.' "

"BOTHWELL, 22nd Oct., 1863.

"If spared in some small degree of health, I may be permitted to see a friend or two in Glasgow, and perhaps to help on a little work in the Christian world, or rather, I should say, perhaps encourage the cause. To labour I am unable. Old age is now decidedly showing itself with its frailties.

"I am glad to learn that your family are getting on so well. May they all, indeed, be children of God, and heirs of eternal life; one with Christ, and sit with Him; and may *we all*, with one voice and song, celebrate the love of Him who sitteth on the throne. O that I may more and more place my hope and confidence in Christ alone, in whom dwelleth the fulness of the Godhead bodily. May I be complete in Him. O to be filled with the fulness of God—to "be complete." What a glorious prospect. What a blessed abode!

"It is to me matter of thankfulness for you to say that I have been in the slightest degree useful to you in your spiritual experience, but it only fills me with humility, and, I say, with wonder and astonishment. Can such a sinner as I—but, I

honestly add, 'Not unto me, not unto me, O Lord, but unto Thy name be the glory and the praise.' "

In the closing year of his history, he was specially enriched with peace, in fellowship with the Father and the Son, through the Spirit. When a shadow did rest on his inner life, it was not because of unbelief, or a want of confidence in Christ, or weakened love, for the faith was stronger than ever, the love intenser, and the hope brighter, but because of a deep and almost painful sense of unworthiness, and of such experience as led the Apostle to exclaim, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

He was strongly attached to his pastor, the Rev. Dr. Miller, of Free St. Matthews, and derived much profit from intercourse with him, and his faithful ministry. His profoundly doctrinal preaching, searching expositions of human nature, and attractive delineations of Christian experience, were a source of unflinching satisfaction to him. Dr. Miller, writing as to Mr. Stow's last illness, says:—

"During the closing years of his life, from frequent attacks of ill health, he was much laid aside. On these occasions, my visits to him impressed me much with a sense of his growth in grace. Perhaps the most prominent exercise of his soul was *deep humility*, conjoined with gratitude to God for the unspeakable gift of His Son. He was often deeply distressed when any one hinted that he had been a

profitable worker in the vineyard—always insisting that he had been an “unprofitable servant.” At the same time he was thankful (and often solemnly expressed it) that God had, in any measure, owned the feeble exertions of one so unworthy as himself for the good of others. On such occasions he invariably referred to his early days of Sabbath-school teaching, and often bewailed that he had not used, as he ought to have done, the many opportunities he had in his maturer years of spiritual dealing with the Normal Seminary students and others who passed through his hands. Such dealing he had aimed at, he said, in some measure; but, in his declining years, he saw more and more how this, as ‘the one thing needful,’ should have been all along the main object for which he should have laboured more and more constantly.

“His last illness was protracted, and the two graces of *humility* and *gratitude* grew rapidly in depth and intensity. My last interview with him was particularly solemn. One of the four elders I have mentioned accompanied me to Bridge of Allan to take farewell of one we so esteemed and loved. Mr. Stow was at first not quite conscious of our presence, but, on being told who we were, spoke most affectionately of another of these elders (long an associate with him in every good work), who had predeceased him, expressing the hope that, through the marvellous grace of God, in Christ, he would soon rejoin him and all other departed loved ones, before the throne of God. He was not able to

speak much, and what he did say was not very articulate, but we still could trace the prevailing spirit of lowliness and thankfulness, with trustful anticipation that soon would the day break and the shadows flee away.”

His strength gradually failed, until, on the 6th of November, 1864, the day broke, and the shadows fled. In his seventy-first year, he finished his career, and passed within the temple-gate to the mansions prepared for those who love the Lord. On the day he fell asleep in Jesus, Britain lost one of her foremost educationists, and the Church one of her most ennobled workers.

He yet lives in the heart and memory of those whom he led to consecrate their energies to the cause of Christian education, and many, animated in their early life by the fervour of his spirit, and now filling spheres of private or public usefulness in various parts of the world, felt, on the announcement of his death, as if a guide had gone, leaving them to traverse alone the remaining part of their pilgrimage. As he departed, leaving behind the soft radiance of his humility, those who knew him best most earnestly breathed the prayer, “Let me die the death of the righteous, and let my last end be like his.”

CHAPTER XIX.

Mr. Stow's Character—His Equanimity—His Moral Courage—His Dislike of Expediency—His Catholicity—His Humility—Estimate by Free St. Matthew's Kirk-Session.

IN Mr. Stow's character opposite qualities, rarely combined, were so harmonized by the grace of God, as to exhibit consistency and strength.

Although naturally ardent and impulsive, his equanimity was never visibly broken. Placed at times in the midst of extremely irritating elements, his self-possession and courtesy never failed him. Those who knew him best and longest, never saw a symptom of hastiness of temper. Harshness was altogether foreign to him. This singular self-control was often subject of remark, and its explanation is to be found in his habit of silent prayer. This was the secret of his calmness, and by thus ruling his spirit, he proved his greatness.

His moral courage was similarly sustained. In the face of public obloquy, and of apparently insurmountable difficulties, he would toil for years to secure his object, if only persuaded of its rightness. His boldness depended also on his power to discrimi-

nate, almost intuitively, between what he could do and what he could not. The impossible he left unattempted, but what was practicable he achieved. His courage carried him *directly* to his object. From nothing did he recoil with greater disgust than any proposal to secure success by an equivocal expediency. "If a thing is right," he often said, "do it boldly—if not right, let it alone."

He had the power of almost instantly concentrating his attention on any subject, and was remarkable for the vividness of his conceptions. It was this power which enabled him so to "picture" truths to the minds of the scholars as to rivet their attention.

He was ever active, yet seemingly never busy, and fully exemplified the command, "Whatsoever thy hand findeth to do, do it with all thy might." "Do not *talk* about what *should* be done, but *do* it," was an advice sometimes given to his students. Such also was the guiding principle of his former fellow-worker, Dr. Chalmers. When he was preparing the plan of building schools for St. John's parish, Glasgow, a site was selected which belonged to the college of which Dr. Taylor was head. Dr. Chalmers called on him, and expressed his hope that it might be obtained reasonably. Mr. Taylor replied, "The project is not a new one. We have talked of building schools in Glasgow twenty years." "Yes, sir," said the doctor, "and how long would you go on *talking* ? We want to be *doing* ."*

* Life of Dr. Chalmers, by Dr. Hanna.

Although a Free Church elder, and zealously interested in that Church, he honoured the religious convictions of others, and never hesitated to appoint qualified trainers to the best schools, irrespective of their denominational connections. This catholicity enabled him to enjoy religious services with any Christian congregation, if incidentally associated with some of its members. He always looked with admiration on the Church of England, and often spoke with gratitude of the good which many within her pale were accomplishing. He therefore never hesitated to join in her services on Sabbath, when circumstances indicated the propriety of so doing. Nor was he less reluctant to worship God in fellowship with His people in either Wesleyan or Congregational chapel. The external adjuncts of the sanctuary were soon lost to him in the fervour of devotion. If anything more than another disturbed him in public worship, it was *loud* praying. He disliked all irreverent speech-making to God. Distracted on one occasion, and distressed by the loud praying of a clergyman, he sorrowfully remarked to a friend, on his way home, "Why, he prayed as if God were *outside* the church, and also *unwilling* to grant him his requests."

From the extracts selected from his letters, it is evident that his moral strength and constancy of labour depended on his study of the Scriptures and on prayer. Communion with the Infinite mind made him a successful worker among men, and proved the truth of the statement, that "the vertical

power of religion in the heart is the truest measure of its horizontal power in the world." Our fitness to profit others is generally in proportion to our personal holiness.

These conditions led to that persistent activity by which his life was distinguished. Small details were as sedulously cared for as the most commanding services; hence his triumphs. He acted on Dr. Johnson's declaration, that "he who waits to do a great deal at once, will never do anything."

Out of his communion with God, there was naturally evolved that humility which became more and more visible as he approached the gates of the Eternal City.

It is ever thus, the most exalted in spiritual attainment are the lowliest in their estimate of themselves. And this must be, for truth as seen in its ever-widening horizon to be immeasurable, and God's love in Christ realised as passing all knowledge, constrain the believer to feel his nothingness. It was so with Mr. Stow. It is a law of created moral being:

"The saint that wears Heaven's brightest crown,
In deepest adoration bends,
The weight of glory bows him down
The most, when most his soul ascends.
Nearest the throne itself must be
The footstool of humility."

As confirming the estimate which has been given of Mr. Stow's character and influence, and as showing his happy relations to others like-minded with

himself, it may not be deemed unbecoming to add the graceful tribute paid to his memory by the Kirk-session of which he was so long an honoured member. At a meeting, held in Free St. Matthew's Session-house, the Rev. Dr. Miller presiding, the following just references to his character were formally recorded :—

“ Since last meeting of session, God having been pleased to remove by death David Stow, Esq., one of the Elders of this congregation, and the senior member of this court, the moderator and remanent brethren feel it to be their duty and privilege to record, in this minute, a short but earnest expression of their deep sense of the worth of the departed.

“ Mr. Stow has been identified, for half-a-century, with the promotion of Bible instruction in this kingdom. He has, indeed, occupied a foremost place in this noble work, and has stamped upon it the mark of his own enthusiastic and earnestly Christian spirit. The great features of the *Normal Training System*, now so widely in practice, are peculiarly his own. Early devoting himself to Sabbath-school teaching, and honoured with much success in these labours, he eagerly sought to introduce into the general education of the country the same principles and methods which he had found to be so influential for good in his own classes. In addition to his avocations as a merchant, he laboured in this work, often amongst many discouragements,

with incessant zeal and undaunted hopefulness, until his efforts were crowned with signal success. It was the ruling passion of his life, and was even ‘strong in death.’

“ To this he devoted his time, his talents, his influence, his example, his means, his whole energies. Having faith in God, he had faith in his cause, and success was his reward. It may truly be said, that the institution of Normal Training Schools and Colleges, both in this country and in England, has been due to his untiring exertions. The influence which he acquired in this department of Christian enterprise was very great, and it was always used by him with such wisdom and self-abnegation, that his name will be honoured, and his memory will be blessed, for generations to come, in connection with the godly upbringing of the young of our land, and the multiplication of those means which are best fitted for the accomplishing of that object. In this way especially, he served his generation, by the will of God, ere he fell on sleep, at an age beyond the threescore and ten allotted for work, while it is called to-day.

“ As a faithful office-bearer in the Church of Christ, as a genial-hearted friend, as a humble-minded man of God, as an upright merchant, and as a Christian gentleman in every domestic and social relation, he lived revered, and died lamented, leaving a bright example of simple faith in Jesus, and love to his fellow men.

“ The Session desires deeply to sympathize with

his sorrowing children under their great bereavement, while they would also rejoice with them in the assured confidence that, after many trials and abundant labours, he has entered, through the grace of Jehovah, on a glorious and eternal rest."

CHAPTER XX.

Limit of Early Educational Opinion—Roger Ascham, Milton and Locke—Mr Stow's Position as an Educationist in Relation to Bell, Lancaster, and Pestalozzi—Summary of Mr. Stow's Principles—Combination of Secular Instruction and Moral Training—Results of the Training System of Practical Interest to the Statesman and the Christian.

It is now a little more than three hundred years since, amid the deep gloom which the great plague had cast over London, a notable group sat dining in the guest-chamber of Sir William Cecil, Queen Elizabeth's principal Secretary. Sir Richard Sackville, Treasurer of the Exchequer, Sir Walter Mildmay, Chancellor of the Exchequer, Sir J. Mason, Sir William Peter, and the scholarly Roger Ascham, with some others, were there—"a company of so many wise and good men together as hardly then could have been picked out again out of all England beside." "I have strange news brought me, saith M. Secretary, this morning, that divers scholars of Eton ran away from the school for fear of a beating." The Secretary opened the question of school discipline by taking "occasion to wish that some more discretion were in many schoolmasters, in using

correction, than commonly there is, who many times punish rather the weakness of nature than the fault of the scholar, whereby many scholars, that might else prove well, be driven to hate learning before they know what learning meaneth."

One thought the rod was the sword to keep the school in obedience; another, that the school should be "a house of play and pleasure, not of fear and bondage;" and another, that the best schoolmaster of his time was the greatest beater, and named him. The discussion was one of rare interest, but its substance has been lost. "M. Ascham," said Sir Richard Sackville, who, during the debate "spoke nothing at all," "I would not, for a good deal of money, have been this day absent from dinner, where, though I said nothing, yet I gave as good ear, and do consider as well the talk that passed as any one did there. M. Secretary said very wisely, and most truly, that many young wits be driven to hate learning before they know what learning is. I can be good witness to this myself; for a fond (*foolish*) schoolmaster, before I was fully fourteen years old, drave me so with fear of beating from all love of learning, and to have little or none at all, I feel it my greatest grief, and find it my greatest hurt that ever came to me, that it was my so ill chance to light upon so lewd a schoolmaster. But feeling it is but vain to lament things past, and also wisdom to look to things to come—surely, God willing, if God lend me life, I will make this, my mishap, some occasion of goodhap to little Robert

Sackville, my son's son." This introduction was followed, it would seem, by a brief yet profound discussion of the relations of the science of mind to school discipline, and of the experience of "many good old commonwealths of the Persians and Greeks." Sir Richard made generous suggestions, and the fruit remains in Roger Ascham's "Schoolmaster," a noble work, blending philosophic thought and literary grace with the plainest and most practical directions. Although, by Ascham's strong intellect and kind heart, a broad foundation was thus early laid, the structure was for more than a hundred years left untouched.

Public attention was at last attracted to this all-important subject by Locke, through his well-known treatise; and Milton threw around it the radiance of his genius. But Roger Ascham, Locke, and Milton, submit suggestions which bear directly only upon the education of *gentlemen*. Their leading principles, it is true, admit of universal application, but this they themselves did not contemplate. "Even Locke and Milton," Mill has well observed, "though men of great benevolence towards the family of mankind, and both men whose sentiments were democratical, yet seem in their writings to have had in view no education but that of a gentleman."

Another long silence follows. For more than a hundred years the literature of education is again a blank. Not until about the beginning of this century were there any vigorous efforts made to extend and improve elementary instruction, but the

agitation of the question has since that time been sustained with almost no abatement, until it has reached its present supreme national interest.

Amid various comparatively subordinate experiments, three well-defined systems have permanently improved public instruction in Britain; the first is, that of Bell or Lancaster; the second, Pestalozzi's; and the third, that of David Stow.

The rivalry of Bell and Lancaster, in claiming priority of invention, has lost its interest; their arrangements were almost identical, having been suggested to the former by military, and to the latter by naval discipline. The master, in both systems, was expected merely to superintend the general movements, while the boys taught one another in all that was deemed essential. Bell's declaration that, on this plan, one master could conduct ten contiguous schools, was carrying simplification and economy to excess, and proved fatal to its general adoption in Scotland.

What Bell and Lancaster originated has, however, been fruitful of much good. They aroused public attention, and gave an impulse to educational improvement, which has not yet died away. They banished unprofitable moping over dreary lessons by unemployed children, and imparted to all alertness of movement and look.

So far their system resembles Mr. Stow's. In his school, also, the old apathy had vanished. He kept all employed, but under one master, who was not the mere superintendent, but the stimulus, the

life, the soul of every class. At times, monitors were employed in rotation for variety, relief, exactness in verbal exercises, but nothing more. Young monitors could neither move mind nor mould it. The springs of intellectual and religious life lay beyond their reach or control. To uplift and strengthen character, the teacher must, in every sense, be above his pupils. While Mr. Stow rendered every movement, physical and intellectual, subordinate to moral training, Bell and Lancaster aimed at giving to all simply the power to read the Bible.

Mr. Stow not only carried his principles so far as to meet and dovetail with some of those enunciated by Roger Ascham and Locke, but adopted, at the same time, what was most effective in the mechanical details of Bell's system. There is no evidence that Mr. Stow had then read either Ascham's "Schoolmaster" or Locke's Treatise, yet some of their leading principles harmonise. The Scottish educationist, in his writings and Normal School Training, has bridged the educational blanks, between Ascham's and his own time. His principles are so clearly and directly enunciated as to appear, at first sight, without depth, and disjointed; but closer study reveals their unity, strength, and importance.

The second system, affecting British education, is that of Pestalozzi, which Dr. Mayo and his sister have done so much to vindicate and establish in England.

The writings, the personal toil, and the methods of Pestalozzi, created remarkable interest on the Con-

inent. He gave a new character to the common schools of Germany; and English educationists, who were dissatisfied with the superficial instruction given to their pupils, were arrested by the proposal to cultivate, in educating the poor, their power of observation, reflection, and expression. This system was professedly conformed to the processes of development, which a child, left untutored, as Pestalozzi supposed, would naturally follow; and many philanthropists believed that it carried with it the best means of creating enlightened communities, and promoting the happiness of the human race.

To examine that somewhat peculiar system in its details, or even in its more outstanding principles and methods, is inconsistent with the object of this record; but it is incumbent on us to notice two parts of it, which are most closely related to Mr. Stow's system, the one bearing on the cultivation of the mind through the senses alone, and the other on the development of moral character. Though differing in almost every other respect, the systems of these two educationists touch each other on these two points, and some, consequently, have inferred that Mr. Stow is indebted to Pestalozzi's experience for the basis of his system. No one who takes the trouble to examine their labours historically, and read the character of the men, will repeat the assertion.

To insist that the children of the poor should be taught to observe, reflect, and define the result by

suitable terms, was an advance made by Pestalozzi. But he gave the pupils too limited a range, when he restricted their exercise to number, form, and name. His system is obviously incomplete. On this triple basis does his discipline of mind proceed; but why restrict the exercises of the senses to these three, and exclude all the properties or qualities of which the other senses take cognisance? Mr. Stow never indicated acceptance of Pestalozzi's views; nor is there the least evidence that at the commencement of his career as an educationist, he had studied any writings on the subject. Contact with Pestalozzi would have probably cramped his energies, for, as is well-known, he prepared a compendium of rules, which proved an almost intolerable burden to teacher and taught.

"Can any one imagine," said a most competent judge, trained under Pestalozzi, "a more miserable piece of slave-work than that of a teacher who is strictly tied to a Pestalozzian compendium? Is not all peculiar teaching power thereby fettered, all disposition to sprightliness and decision in teaching and activity kept down, all affectionate relation between teacher and scholar rendered impossible?"*

But Mr. Stow did not commence with the theory that the mind of the pupils should be developed through the senses, and by words only. He took a more accurate view of human nature; he recognised instincts, social sympathies, incipient reasonings, and moral elements, which should be sedulously

* Life and System of Pestalozzi, by Karl Von Raumer.

cultivated, and this he attempted to do harmoniously. He did not adopt the "triple basis" laid down by Pestalozzi; but having observed the ignorance of the young of the commonest objects in their dwellings, he began to arouse them to inquire, to observe, and to reflect on what hitherto had appeared meaningless. Their pencil, their slate, their shoes, coals, gas, air, became the instruments by which to awaken to thought; and the dog, for example, or cat, or horses, led to natural history. A new world appeared in common things; and the lessons always raised the mind of the young to Him who is the Giver of every good and perfect gift.

Mr. Stow prescribed no definite rules for giving object-lessons, but left the teacher to his own resources, merely requiring that the order of his instruction be natural. In this respect he differed from Pestalozzi; but still more is he separated from him in making the consciousness of the pupil, and also his imagination, the medium of instruction. In picturing out, he endeavoured to render even abstract truth vivid and realisable.

Pestalozzi and Mr. Stow, while resembling one another in their self-denying toil for the poor, and in their generous sympathy with every man striving to benefit his race, differ also in their means of moral and religious instruction. Like his intellectual basis, Pestalozzi's moral outline was defective. He seems, indeed, to have had no definite or fixed belief. After examining his "Book for Mothers," Karl von Raumer, Minister of Public Instruction in

Prussia, acknowledges difficulty in intelligently following Pestalozzi's answer to his own inquiry, 'How does the question of religion stand with relation to the principles which I have adopted as true in regard to the development of the human race in general?' His scholarly biographer supplies the following summary of his religious opinions:—"Everything that is lofty in man is founded, according to him, in the relationship which subsists between the infant and its mother. The feelings of gratitude, confidence, and love in the child toward the mother gradually unfold themselves, and are at a later period transferred by the child, on the admonition of the mother, to God. This, with Pestalozzi, is the only way of training the child.

"It presupposes a mother pure as an angel, and a child originally quite innocent. . . . According to this view, motherless orphans must remain entirely without religious training. There is scarcely a word about the father; just once is he mentioned, and then it is said he is 'tied to his workshop,' and cannot give up his time to his child. In short, the mother is represented as a mediator between God and the child. But not once is it mentioned that she herself needs a mediator; not once in the whole book does the name of Christ occur. . . . Holy writ is ignored; the mother draws her theology out of her own heart. There pervades this work, therefore, a decided alienation from Christ."

Admitting that these views may have been modi-

fied from time to time, and that they cannot be held to represent settled convictions, there is yet no clear expression of decided and permanent religious belief. He vacillated apparently to the last, sometimes teaching that man can do everything that he wishes, and thereafter exposing his own moral weakness in his struggles after the unattainable.

To represent Mr. Stow as indebted to him for any part of his views of his training, is to betray a want of acquaintance with the histories of both educationists.

That I do Pestalozzi no injustice, in altogether separating Mr. Stow's system from his, will be apparent from the following striking statement by Ramsauer, one of Pestalozzi's most distinguished pupils associated with him for sixteen years, from boyhood to manhood :—

“Had the otherwise so noble Pestalozzi made the Bible the foundation of all moral and religious education, I verily believe the institutions would have been still in existence and working with success, even as those institutions are still in existence and working with success, which were founded by Franke, upwards of one hundred years ago, with small means, but in full reliance on God. But, instead of making the pupils familiar with the Bible, Pestalozzi, and those of his assistants who conducted the so-called morning and evening prayers, fell more and more, each successive year, into a mere empty moralising ; and hence it may be understood, how it could happen that I grew up in the institution, was confirmed

there, and for sixteen years lived a very active and morally good life, without acquiring the slightest acquaintanceship with the Word of God.”

Therein lay the weakness of his whole system. It had neither a solid foundation nor the loftiest aim. It wielded no adequate moral power. Constantly unstable, amid contradictory resolutions he could achieve no permanent triumphs. No one cognisant of his history, and of Mr. Stow's labours, can connect Mr. Stow's principles, discipline, and moral aims with his. Mr. Stow had, at least, as deep a knowledge of human nature and its tendencies as Pestalozzi possessed, sustained a nobler aim, and judiciously commanded more adequate agencies. I do not desire to lower Pestalozzi that David Stow may seem higher. In their writings, experiments, and personal characteristics, they differ so much as to render it unfair to either one or other to test them by the same standard. Pestalozzi's occasional excitement verging on madness, his subsequent deep dejection, his alternate fits of enthusiastic effort and of apathy, and his describing in his ardour as realized in practice, what only at the time existed in theory or idea, make us follow him with caution. While he inculcated self-government, he could not exemplify his own precepts, and when he was dreaming of controlling the future of the human race, he failed in regulating a common school, and admitted, as he himself described it, his “unrivalled incapacity to govern.” But let each occupy his own pedestal, wear his laurels untouched,

and receive appropriate homage. Tribute to whom tribute is due.

Although Pestalozzi raised no central column of enduring philosophic thought around which his special methods might entwine themselves and be permanently preserved, he did so fling around him beautiful creations of the intellect and the imagination, fervent expositions of a heart loving the poorest, and reasonings as to man's relation to external nature, that thinkers like Fichte were attracted to his cause, and the scholastic world was compelled "to revise the whole of their task." Let us accept gratefully what he has brought to us, and employ it wisely; let the brightness of his genius lighten the gloom of his sorrowful life; and, forgetting his weaknesses, let us emulate his generous aspirations and self-sacrificing toil for the welfare of our fellow-men, but let us not withhold the just acknowledgement of services, at least as great, rendered to the cause of Christian education by David Stow.

While it is due, not only to Mr. Stow's memory but to the interests which he promoted, to notice some of the distinctive principles of the system which he founded, I must refer the reader to his writings for fuller expositions.

Mr. Stow began his labours of love with a perfectly free hand. He had no theory to embody, nor preconceived notions to test. In endeavouring to do good among ignorant and neglected children, he found himself confronted by a power which baffled him. The rudeness of his classes he could subdue,

but not the force of habits, strengthened by the evil influences of the week. While *he taught*, the *streets trained* his scholars; and while he had one evening for his work, there was a whole week against him. Observing that he was on the losing side, he resolved to institute agencies, by which the power of habit might be transferred from the street to the school.

1. He was thus led, at the very outset, to recognise a difference between teaching and training, which gave a special character to all his future efforts. His principle is sound, and its wider application now would be of incalculable value. To accomplish the greatest intellectual and moral good, the *teaching* of the day-school must be sustained by *training*. The Scripture injunction, "Train up a child in the way he should go, and when he is old he will not depart from it," became the basis of Mr. Stow's life-work. That principle is, of course, still valid, and the more we disregard it, the less effective will be our individual and national education.

To train is to induce and develop right physical, intellectual, and moral habits. It embraces all that is progressive in human nature, and endeavours to direct it aright. Teaching is telling, training is doing. Teaching guides by prescriptions, but training by principles and practice. To train implies a twofold result—the example of the master, and the habits of the scholars. It carries into early life the discipline of subsequent years. As the teacher *shows* the pupil how to write, and his example is *followed*, so he must also train to courtesy, cheer-

fulness, activity, and industry. Training gives a consciousness of power; it fosters self-reliance; increasing experimental knowledge is its fruit; "If any will do his will, he shall know of the doctrine," said the Great Teacher. Emotionally we only *know* a feeling when it has been experienced; intellectually we only know a truth when it has been seized and made our own, and so morally we know obligations in their highest form only when they have been fulfilled.

These were first principles which Mr. Stow's earliest experience revealed, and to which, through life, he endeavoured by every available means to give the greatest possible practical effect. The chief agencies which he employed for training in its comprehensive sense were suitably constructed schools, superintended play-grounds, trained masters, the law of habit, the sympathy of numbers, and the light of Bible truth. A noble combination, simple, yet powerful.

2. In the schools a peculiarity appeared, in the addition of a gallery, where all the children could be seated during Bible and secular lessons, or during the review of some misconduct, and from which they could all easily see any object in the master's hand, or any drawing or illustration on the black-board.

3. By classifying the pupils of nearly the same age and attainments, and placing them in separate schools, greater progress was made in every branch of instruction.

4. The play-ground, or uncovered school, to which

the attention of the reader has been already directed, was a source of unfailing delight, especially to children who seldom saw the country, and whose more harmless street amusements were often shadowed by the presence of policemen. Permitted to assemble for half-an-hour before school-work began, they early crowded around the gate, and were daily welcomed by their teachers.

It is in this department the skilful trainer may accomplish the greatest good. It is the boy's theatre of life, it is a miniature world in which incipient vices or virtues may be seen; in the class-room character is not visible, in the play-ground it is; and the observant master has a volume there of surpassing interest, which he cannot too earnestly read, not for interest or pleasure alone, but that he may mould character, and possibly avert "evil, which all the sciences together could not compensate," and produce "good, compared with which all the sciences together are as nothing." Beneath prizes, medals, and applause, hypocrisy, selfishness, and other hurtful elements of character may be silently gathering strength, unnoticed and unchecked. The brilliancy of intellectual culture, like the glittering mask which covers a repulsive visage, may conceal moral deformities, until it is too late to provide a remedy.

The play-ground is not only of advantage morally, but it promotes scholarship, by correcting the mistakes of the "covered school." The master may be astonished by finding that the dullest boy in all his

classes is the ringleader, commanding the movements of the play-ground; and thus discovering in him administrative capacity, he may soon succeed in evoking energies which not only lead to new distinction, but to a permanent change in the boy's future career.

5. The sympathy of numbers became, in Mr. Stow's hand, the instrument of effective discipline; while stimulating to exertion, it also controlled and checked the wayward. It is the public opinion of the school, directed to the management of its own concerns.

Rightly applied, it displaces corporal punishment. To exhibit his misconduct affectionately, and draw the condemnation of his companions on some culprit whose name was kindly concealed, has proved much more effective than the severest bodily punishment. Boys who can confront their teacher, and brave his lash, break down under this influence; and those boys who resist the public opinion of the school—if such characters do exist—cannot be improved by the infliction of bodily pain. Patience, firmness, and reasoning, sustained by this "sympathy" of the pupils, constitute a force which is irresistible. In the domestic circle, where love and wisdom regulate the parent's hand, corporal punishment may be used, but in the public school never. It is a coarse instrument, and morally ineffective.

This is not mere theory. In Mr. Stow's institution, attended by seven or eight hundred pupils,

there was no corporal punishment for many years, and the order from morning till night was gentle as that of the kindest and best regulated home. Flogging is altogether inconsistent with the quiet kindly tone which should ever prevail in the intercourse of educated men with children, and has been clearly proved by Mr. Stow and others to be unnecessary. Strange to say, severity in corporal punishment has been most noticed in some of those who began their professional career under Mr. Stow, probably owing to weakness of purpose, want of patience, or defect in management. While some of the best teachers in the country claim the right of administering corporal punishment, they seldom use it; but there are others, in all grades, who so apply their coarse discipline as to warrant our recalling what Thomas Fuller well said in 1650:—

"Such an Orbilius mars more scholars than he makes. Their tyranny hath caused many tongues to stammer, which spake plain by nature, and whose stuttering at first was nothing else but fears of wavering in their speech at their master's presence, and whose mauling them about their heads hath dulled those who, in quickness, exceeded their master."

Mr. Stow's views are very clearly and temperately enforced in a few paragraphs, from which the following extract is made:—

"Corporal punishments in school tend to harden or to break the spirit. We ought never to associate the idea of punishment with what we should

love. A child ought to love school, and his teacher, and his exercises. To punish a child by causing him to commit a large task to memory, or write a long exercise, or read six chapters of the Bible, is the most certain mode of generating a dislike for all these. Our object is to stimulate from a fear of offending, rather than from a fear of the rod. Nothing can be more unjust than to punish a boy for a deficiency in the power of calculation, or the memory of words, while he may possess, in a high degree, reason and imagination—thus stimulating the lower at the expense of the higher powers of the mind."

6. Mr. Stow discarded prizes and place-taking from the very outset. It was a bold step, and misunderstood. He acknowledged emulation as a law of life. The Scriptures appeal to it, but their reward is for all who strive. He modified its application, and held that he more closely followed the Bible than those who gave prizes. He instituted processes of examination, by which all replies were acknowledged. Each successful answer was an honour. Emulation was sustained, and distinction achieved, without injury to the moral nature.

7. To maintain another special principle, he had, through life, to encounter the opposition of not a few eminent educationists. Resting his decision on the family arrangements established under Divine providence, and appealing to facts in his own experience as an educationist, he insisted on training together boys and girls.

8. While every subordinate influence was made conducive to the welfare of the young, physically, intellectually, and morally, the predominating power was the Word of God. There was no higher authority. Assigned its rightful place, it was not employed as an ordinary lesson-book. The mind was stored with its truth, and the life regulated by its precepts. Doctrines and duties, theology and religion, were drawn from it, and presented in simplest forms. Its narratives of thrilling interest, its touching biographies, its miracles of mercy, its strokes of justice, the grandeur of Christ's example, and the depth of His love in dying for the salvation of sinners, have such influence on the young heart and life, as those only can fully attest who have prayerfully watched for the highest manifestation of character.

Although, after praise and prayer, the Bible lesson occupied little more than ten or twelve minutes, yet these exercises, repeated every morning, soon told beneficially on the character of the scholars. While the religious services were restricted to a specified hour, Scripture precepts were, without hesitation, brought to bear on misconduct during any lesson of the day; and the teacher, thus faithfully fulfilling his duties, was surrounding himself with influences which run illimitably beyond the present.

To give due effect to Bible training, the teachers must be men and women of Christian character. Mr. Stow regarded this as an essential element of success. Bible lesson-giving and training must be

not only distasteful to those who are themselves without religious convictions, but to the children also, unimpressive and unprofitable. To show, after the religious services of the morning, an ill-governed temper, taking violent effect on some unfortunate offender, is the surest way not only to spread dislike for the teacher himself, but to foster a subtle scepticism as to the reality of all religious profession, which, in the future, may ripen into avowed infidelity.

With Bible training dependent on God-fearing teachers, the fulfilment of God's promise may be expected, and children will not depart in after years from the way of God's commandments.

Let there be no misunderstanding of Mr. Stow's opinions and practice. While moral and religious influences were so controlled as, humanly speaking, to produce the greatest possible return of good, secular educationists could not more vigorously prosecute their special work. Mr. Stow outstripped them, in their own field, in the fulness with which he conducted the teaching, not only in ordinary school branches, including geography, history, and mathematics, but in others, as, for example, in a systematically graduated series of lessons in natural science, and other sections of secular education. He was then laying excellent bases for that higher technical knowledge which is now so much desiderated. Men would not listen then to his demands. Will they now? The secular character of the instruction was not lost in any ill-judged excess of religious culture.

His system was comprehensive, and had for its aim preparation both for this life and that which is to come. It was admirably balanced. The Rev. Dr. Candlish, whom no one excels in knowledge of the state of elementary, intermediate, and university education in Scotland, referring, on a public occasion, to this remarkable feature of "the training system, justly said—

"I cannot, of course, name the normal institution in Glasgow, without paying a just tribute of respect and gratitude, in the name of all our educationists who love the Lord Jesus Christ, to that noble member of the community here, whose name will ever be associated with the Normal Institution of Glasgow—Mr. David Stow. It is impossible to overrate the services he has rendered to the cause of secular education, let the secular educationists say what they will—not only to the cause of moral training, which is dearest to his heart, but to the cause of secular education."

He then adverted to evidence which warranted him in affirming, that if a certain number of pupils were at random taken from Mr. Stow's institution, they would at least equal, in mere secular learning, any corresponding number similarly taken from any other institution. Secular instruction is really not hindered, but effectively promoted by Bible training. No book more rapidly quickens and expands the mind of children than the Bible. Its simplicity, its strength, its height of thought uplift and confirm those who read it, and are taught to

reflect, so that they excel, even in secular knowledge, those whose attention is exclusively directed to it. The results which for years appeared in his schools may well arrest the attention of those who declaim against any part of the school time of the poor man's child being withdrawn from merely secular pursuits. Proceeding on a wrong assumption as to the bearing of one class of subjects on the mind, they defeat themselves. Those philanthropists best promote secular instruction, who, at the same time, most conscientiously cultivate by Bible instruction the moral and religious life of the young. The two systems are conspiring, not conflicting, powers, and, in union only, educe highest results.

This is the experience, doubtless, of all who conduct simultaneously secular and scriptural instruction. We must commence with human nature as it is, not as it ought to be. The pupils have bodies to be cared for, social sympathies to be cultivated, and tendencies to be repressed or developed; related by constitution to this lower world, they must be prepared for its struggles; and knowing that an everlasting future beyond this life must soon be commenced, we must endeavour to determine its character.

Mr. Stow was not left alone in expounding his views; like-minded educationists in the Normal Colleges of Cheltenham, Whitelands, Westminster, and Homerton, representing the Church of England in part, and fully the Wesleyans and Congregationalists, adopted and advocated the same principles.

In the Wesleyan institution this combination of secular and religious training has been for many years exemplified with remarkable success; and its Principal, the Rev. J. Scott, whose annual addresses to the students carry with them such weight of statement and breadth of view as to win for them a welcome from educationists of every communion, who have at heart the highest social and religious welfare of the young, also places secular instruction first in order; yet, at the same time, admirably connects it with a second and still nobler work. "But this ability," he says, "to give children, and the young in general, a good education in secular learning, though the qualification here first mentioned, and perhaps coming first in order, is not the first in importance. There are higher views of man than those which regard him only in human relations, performing earthly duties, and concluding his history when he terminates his life on earth; he has a nature superior to the merely intellectual, with capabilities which are developed only under certain influences, often not understood; and there is a futurity beyond the present life, stretching beyond all limit, through which he will continue to live. Can education be brought to bear with advantage upon him under these higher aspects? If it can, ought it not be made to do so? And must not this bearing give to the educational process its highest interest and importance?"

To Mr. Scott's encouraging sympathy Mr. Stow was much indebted, during his struggles on behalf

of the institution which he was constrained to leave in 1845; yet still more was he strengthened by his forcible exposition of principles, and their applications, which, above all earthly things, were precious to him.

But his own success in practically combining the best secular instruction with effective Bible training, is itself ample vindication of his statements; and the testimonies of competent judges become only an additional reason for a more thoughtful examination of the whole subject than has yet generally been given to it. While some of the more distinctive intellectual aspects of the training system claim our interest, we can, at this stage, beg attention only to some of the results which have become matters of history, and which should both encourage and direct our legislators.

In the midst of demands repeated through the life of a generation for a national system of education, and for such other ameliorative measures as may lessen prevailing social evils, and of laudable efforts on the part of successive Governments to benefit all classes, a thicker and fouler ignorance has been deepening over thousands of the population of our large towns. Many, looking rather at what has been demanded than at what has still to be done, are satisfied enough until, by some incidental commotion, young victims of circumstances which they could not control are flung up from the depths of that turbid sea, stained with incipient crime, miserable wrecks, visible enough now on the firm

beach of a higher social order; and men, startled more by what these indicate than what they are, hasten forth from their apathy to exhaust a spurious philanthropy in a few desultory efforts to rescue the sinking. This is all. And when it is ended, tens of thousands commingle as before in the obscurity of lawless or profligate pursuits, and are left to live and die unnoticed, untaught, and unblessed.

What is to be done? Is it possible to reach, or to move if we do reach, those sunken masses? It is possible; it has been done. By individual enterprise, changes have been effected which prove the possibility of recovery. In the course of Mr. Stow's experiments, his training-school was planted in the midst of a debased district not far from the prison, the stern and gloomy exponent of another mode of teaching the young. Can contrast be more striking than that of the training-school of the Christian philanthropist with the jail, the last school of the Government? The one has results we love to look at, the other, those only from which we shrink; the one humble and unobtrusive, is a daily home to numbers, and is recovering to energy and hopefulness those hitherto left to ignorance and ruin; the other, to many the first and last national school which the State has provided, receives also its pupils for instruction; sternly given, and as sternly met. In the one, the young tenderly yet firmly dealt with, are trained to mutual confidence and affection, taught to respect law, and early imbibe those principles which not only sustain the authority

of the magistrate, but protect the rights of society; in the other, also, the young are taught, but not till the stamp of infamy is on their brow, not until they have fallen, does the State uplift them.

When they have run into crimes from which the hand of the Government might have helped to save them, when they are lost to all that is beautiful and true; when lost to the loveliness of nature and the finer susceptibilities of domestic affection; when lost to the influence of honourable friendship and the exercise of the higher powers of the mind; when lost to society, and all but lost to their God, we begin to deal out to them the stern remedies of corrective justice.

This was the contrast, and it is still, though recently softened by the establishment of reformatories in which the seclusion and gloom of the prison are modified by merciful efforts to restore the guilty youth of our land to society and general usefulness. But the question still presses, Why not carry the blessings of such a system of training as that instituted by Mr. Stow, abroad through all those uncultivated districts out of which reformatories are drawing their inmates? Prevention is better than cure; and apart from all question as to the greater happiness of the people, the Government would find such a course *financially* profitable.

By the training system the health of the body is invigorated, the intellect enlightened, the conscience educated, and the religious life promoted. Although it has been described chiefly in relation to

the lower orders, it is applicable to all classes of society. Its principles are scriptural, and therefore philosophical, its details of application are the fruit of varied experience, and the command which it exercises over character, by inducing and confirming right habits, perfectly accords with the laws of human nature. Its constant aim is not only to increase the sources of the people's happiness, but to extend that righteousness by which nations are exalted. It acts on individual minds, and regulates *conduct*. There lies the secret of its power. The living, loving Christian trainer is the centre of influence, not only to all collectively, but to each one as separated from his companion. Legislation in itself will not avail, nor church associations, nor pastoral appeals; each of these assists, but the teacher of the public school, himself, can best educe those higher results which cheer alike the statesman and the Christian. The hope of permanent advancement is only in this free and vigorous development of individual minds. "Nothing worth the having, or the thinking about, can be looked for, nor can there be any vitality in the social system, nor any freshness—there will be no new turns in the course of events—no unexpected welling-up of life from its source—there will be nothing bright, nothing progressive, unless this full development of the individual man be favoured and cherished to the utmost." *

And this may be most effectively accomplished

* *Ultimate Civilization*, by Isaac Taylor.

by those educational processes, which, while cultivating to the utmost, intellectual tendencies, surround the young, at the same time, with all the encouragements and restraints of moral training, and lead them to hold fast, for their safe guidance, amid the subtleties, sorrows, and triumphs of the world, the Word of the living God.

THE END.

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