

"well-known to the obscurely known, and so onward and upward, till the learner can enter the fields of science or abstract thought... It is that which appeals to the intelligence of the child through the senses until clear and vivid conceptions are formed, and then uses these conceptions as something real and vital. It is that which follows Nature's order,—the thing, the conception, the word; so that when this order is reversed,—the word, the conception, the thing,—the chain of connection shall not be broken. It is that which makes the school a place where the child comes in contact with realities such as appeal to his common sense, as when he roamed at pleasure in the fields,—not a place for irksome idleness,—not a place where the most delightful word uttered by the teacher is dismissed."

"It is that, in short, which addresses itself directly to the eye, external or internal, which summons to its aid things present or things absent, things past or things to come, and bids them yield the lessons they infold,—which deals with actual existence, and not with empty dreams,—a living realism and not a fossil dogmatism. For his materials the teacher will draw from the heavens above, and from the earth beneath, or from the waters under the earth, from the world without and from the world within... He will dwell in living thought, surrounded by living thinkers,—leaving at every point the impress of an objective and subjective reality....."

"The Founder of the new dispensation was called, by way of eminence, 'The Master.' In him was embodied and set forth the art of teaching. He was the teacher come from God to reveal in his own person and practice God's ideal of teaching. And did he not invariably descend to the concrete even with his

adult disciples? Hence it was that the common people heard him gladly."

"Whoever will study the lessons given by him will see with what unparalleled skill he passed from concrete forms up to abstract truths. He seldom commenced with the abstract. 'A sower went forth to sow;' 'A certain man had two sons;' 'I am the vine, ye are the branches,'—are specimens of the way he would open up a lesson to unfold some important abstract truth. The best treatise on object teaching extant is the four Gospels.

"Commencing as if he discovered an interior fitness in the object itself, he would lay under contribution the wheat, the tares, the grass, the lilies, the water, the bread, the harvest, the cloud, or the passing event, and that to give some important lesson to his disciples.

"The abstract we must teach, but our teaching need not be abstract. We may approach the abstract through the concrete. We *must* do it in many cases. And the methods of our Savior are the divine methods, informally expressed in his life. Let us reverently study them, and enter into the spirit with which they were employed. Such, in brief, are the fundamental uses of objects; such the adaptation of the human mind in its development to external Nature; such its growth and ever increasing capacity to interpret the revelations of her myriad forms; and such the wonderful power of language."

Let us now hear Prof. Currie on the scope of this system of instruction.

"The range of this department of instruction is exceedingly comprehensive. It draws its materials from all the branches of knowledge, dealing with things which can interest the child or exercise his mind. Thus, it is Natural History for children; for it directs their attention to animals of all classes, domestic and others, their qualities, habits, and