

modulating the tones of his voice, so that his voice shall tell that he *feels* what he says. What makes Spurgeon such an orator but that he can take advantage of this, and give expression to his ideas in a voice and language so *natural* as to hold his listeners spell-bound for almost any length of time he chooses. The teacher also gains much by keeping the eye of the child. The eye is the "index of the mind," and as long as the teacher can keep the eye steadily fixed upon him he is nearly sure to have the attention. It is through the sense of sight that we get our most definite knowledge, for "what a man sees that will he believe." Hence the school-room should be studded with objects of all kinds, to be used in illustrating, in order to give the child a definite idea of the subject in hand, through the sense of sight.

II. CONSCIOUSNESS. The moment we perceive an object there is a change produced on the mind, and that moment the perception is done. The faculty by which we become conscious of the change is called consciousness. It is possible to have a perception of a thing and yet be unconscious of it.—For example, we may hear a minister speak and yet be unconscious of what he is saying. Now we control this by the will, and when by its power we turn our thoughts upon an external object, we call that paying *attention*; when in upon our own thoughts, *reflection*. The teacher's province here is to incite the children to habits of attention, by training them to have a command of the will by which they can control the mind. This he may do, to a certain extent, by making the child get its lessons thoroughly. The habit, once acquired, will help to give him that determination of character, that when he has chosen his calling or profession he will follow it to the end; and thus be an honour to himself and a benefit to his fellow-men.

III. ORIGINAL SUGGESTION. Every child has an innate principle of suggestion. He sees a certain effect following a certain cause, the idea at once and intuitively suggests itself to his mind that the same cause will produce the same effect, &c. It is this that gives almost every child a curiosity to find out something new, or a wish to learn the reason of things.—This should be turned by the teacher in the right direction and encouraged. It is not by the occasional glance that the reason and everything connected with anything is found out, but by a patient investigation of it. It is said of Newton that "he did not know that he was different from other men, but he thought he possessed the *power of patient thought* to a greater extent." He is an example worth imitating.

IV. ABSTRACTION, or the power by which we pass from a knowledge of individuals to a knowledge of classes or species. We do this by three mental processes, viz., analysis, generalization and combination. The first resolves the concrete object into its parts, the second singles the parts in one body that are common to others, and the third combines these parts together so that we speak of them afterwards, not as the part of one or another, but as a class. This is one of the highest faculties of the mind, for by it man can trace the order existing in nature, and while so doing his mind comes in contact with the divine mind and he becomes acquainted with the God of nature. To improve this faculty study science.—Grammar affords a fine field for the teacher to exercise this faculty in his pupils.

V. MEMORY, is one of the most important faculties because of its relation to all the others, for by it we retain the knowledge obtained by our other faculties, and recall it at any time

for present use. A perfect memory has susceptibility of acquiring knowledge, retentiveness in keeping it, and promptness in recalling it. The memory may be cultivated to a greater extent than any of the other faculties, but it is only done by patient and persevering use. We may very much aid the memory by having our thoughts arranged, and also by associating them with others. If the teacher would have his scholars remember ideas rather than the mere vocables he must give them a clear conception of the thing itself. This he may do, 1st, by simplifying; 2nd, by illustrating, and here comes in the use of the senses; and 3rdly, by reducing to practice; by which he can show them that they can use the knowledge they have obtained. Repetition is also of great utility in fastening the thing on the memory; hence the necessity of reviews, and no teacher should commence a new lesson until he has reviewed the preceding one.

VI. REASONING, or the faculty by which we go on from certain known facts to new and original knowledge. We do so by a series of conclusions; or, we start from certain premises granted by all, and by a series of conclusions we deduce certain facts equally sound as the premises from which started. It is in this way that we can lead the minds of children on from the known to the unknown, which is the true way of imparting knowledge. Reason may be improved in various ways: by the study of logical books, geometry, and mathematics in all its branches. We should never attempt to reason or say anything unless we have a point to make out.

VII. IMAGINATION, is the power we have of forming pictures and images according to our own fancy. This shows itself differently in different persons, some have a poetical, others a philosophical imagination. We may improve it by "sitting at the feet of nature" and tracing out the laws, or systems of laws, existing there; by acquiring the power of going from the visible to the invisible; and by studying poetical works of high standing.

VIII. TASTE, is that part of our mental constitution that judges of the beauties or deformities existing in nature or art; and feels emotions of pleasure from the one or pain from the other. The more refined the taste the greater enjoyment we will have in examining the beautiful in either. It varies greatly in different persons: some enjoying the wonderful and the grand, others wish for harmony and gentle beauty. It is improved by studying the most beautiful in nature, and the best models of art.

Having now gone over the different powers of the Intellect we are in a position to give our definition of Intellectual Education. This I will do by saying what it is *not* and then what it *is*. It is not merely imparting knowledge to the intellect, but it is so to impart that knowledge as that all its parts shall be unfolded, directed, and strengthened; that it shall be prepared to be, throughout its whole course, a successful seeker after *truth*. It is to train the senses to observe accurately; to discipline the mind so as to endure it, by practice, with the ability to collect its energies at will and to fix them long on one point; to infuse into the mind a principle of enduring activity and curiosity; to accustom the abstraction to properly combine the elements of knowledge obtained, the memory to lay up carefully and recall readily, and the reason to compare, reflect, and judge impartially; and to awaken the whole soul in quest of light, pressing forward towards higher truth and larger knowledge. If such be the work of the Educator, oh! let not the unskilful hand attempt it.