

He has opportunities for making discoveries which no one else has. The primary school teachers of the world know enough about the growth of mind, if their knowledge could be combined and systematized, to add a chapter to mental science more valuable than anything this century has contributed. And I am strongly of the opinion that what teaching now needs more than anything else is a few lessons from psychology—a profound and true psychology, not this gross materialistic stuff that now usurps the name. The Germans have made a beginning in what they call pedagogy—the philosophy of teaching. It cannot be claimed for this new science that it has not passed beyond the experimental stage as yet. It has not established beyond question any principles of education. But the questions upon which it is at work are such as these: what is the natural order of studies are adapted to the successive ages of children and youth? Under what condition is the memoriter or rote system to be followed? Should the study of numbers or of forms precede? Should a foreign language be learned as the mother tongue is learned, or in a different way? The hopeful thing in the outlook for this science is that its students and writers are largely practical teachers—not mere theorists. The shallow and false notions on these points, based on a false psychology, which have vitiated much of our teaching for the last generation, were imposed on us teachers by wiseacres from outside, educators, as they called themselves, not teachers. These men gained great prominence in institutes and conventions twenty or thirty years ago, and have left us a legacy of un wisdom in a false philosophy of education. One of its tenets was that a pupil should be required thoroughly to understand everything that he learned. Plausible, but, as a universal principal, utterly unphilosophical. Every pupil should be required thoroughly to understand every thing that he ought to understand—but every primary teacher knows that there are many things which are to be learned now in the age for learning, and understood by-and-by when the age for understanding comes. But I have said enough to show that a good teacher must know how to deal with mind; must be an interested student of his pupil's minds; must know how to stimulate curiosity, how to gain and keep attention, how to rouse ambition, how to keep the mind occupied enough to be interested, but not enough to be wearied; how to make variation of work restful; how to cultivate a taste for good things; in short, the teacher, in order to any creditable proficiency in the work he has undertaken, must be an adept in that profoundest of sciences in which many a famous philosopher is but a sciolist in comparison, in the laws and workings of the human mind.

It seems almost superfluous for me to add now in closing, that the teacher cannot be and do what I have required of him and have much time or energy for anything else—that he must be one wholly devoted to his work as teacher. If it is possible for a preacher and pastor—as some seem to think it is—to do his work well, and besides edit a paper and manage a farm, and write books, it is not possible for a teacher to do so much, and no one ever heard of a prominent teacher who had the arrogance to attempt it. If the teacher does not go home after his day's work too tired to undertake anything serious outside of his duties, he has not done that day's work well. It is enough for one person to be a good teacher; it is impossible to be a good teacher and good at anything else requiring much exertion. So it is an infallible mark of a good teacher that he is absorbed in his work; that he finds abundant occupation, and his chief satisfaction there. Transient

teaching is the bane of our school system; for that means teaching with half a heart, the treasure, the ambition, the interest being elsewhere. The evil is plain; the remedy is hard to find. Young women will teach till they marry; young men till they find their way into their professions. We don't grudge the young women their husbands; we need well-trained young men in all the professions; in the meantime what can we do for the schools? How can we secure for them the service of men and women who put their whole mind and heart into teaching? I know of but one answer. We must hold out larger inducements, we must give higher rewards to those who by devoting time and money to preparation for teaching, show that they have a desire to make teaching their main and permanent work. We must put a premium on professional teaching by the respect we pay it, the rank we accord to it, the emoluments we bestow upon it. It makes one sick to hear that young women can again be employed as teachers at the old wages of a dollar and a quarter per week and board, while the woman who washes for you or cleans your house, gets her dollar a day and board. But it is refreshing to know that the number of schools is increasing in which high salaries are paid for high services. Take this as a fact and a sign—it is both—that school commissioners have more difficulty in finding first-class teachers for well-paid positions than such teachers have to find positions. The moral, teachers, is plain—qualify yourselves for the high positions—be first, not third-rate teachers; and, believe me, the qualifications of the true teacher are such as to justify me in saying to you, in order to be first-class teachers, you must be first-class men and women.

## MISCELLANY.

—A member of the Japanese Legation to Europe was observed to stop before one of the London shops devoted to the sale of "Japanese" goods, and remain for some minutes lost in silent contemplation, after which he observed to his companion, "What very extraordinary works of art these Europeans do produce."

—Rose Terry Cook says that literary work is the hardest and poorest paid work there is. "You feel that a clergyman earns a large salary who writes two sermons of perhaps 3,500 words each every week; and I generally write 9,000, and have written as many as 15,000 words in five days, and attended to my house and the needs of an invalid beside; yet I have never made a thousand dollars in any year."

—An "old mother" writes to the *Hartford Times* about married life thus:—"Persevere sacredly the privacies of your own house, your married state, and your hearts. Let no third person come in between you two. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once; never speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vows; it will do you good, and thereby your souls will grow together, and you will become truly one."

—Professor S—, whose loss it deeply lamented in the scholastic circles of New-York, was at one time a highly valued contributor to the journal of which he afterwards took charge, and being one day introduced to its editor was greeted with every expression of cordiality and respect. It was a great pleasure to meet one whose learning and services had been, etc., etc. "But, Professor," added the editor, turning upon him and seizing his hand with such an earnestness and solemnity in his face, "I hope you pray for my printers!" The Professor replied that he was very happy to offer his prayers in behalf of any who were in need of them; but what was the special urgency this case? "Ah," answered the editor, shaking his head impressively, "if you could hear them swear when they get to work on your manuscript!"