

said: "If the teacher can stimulate the mind of his pupil and give him a powerful impulse and enthusiasm, he accomplished his best work." Not, therefore, what one learns, but how one learns; not the amount, but the method, is the prime question.

It was not reading Greek at three which made John Stuart Mill a great thinker; it was rather the exactness, thoroughness, patience which his father instilled as he taught him language and metaphysics. The judgment and the power of weighing evidence, intellectual honesty and candour, thoroughness in investigation, accuracy in statement,—these are the qualities to be fostered. No school, however great, should fail to discipline these elements. It is not the present purpose to suggest methods for serving these noble ends, but it may be fitting to say that the method formerly popular, the discipline of the memory, is not the proper method. The memory is an important and useful function, but is far from the most important. A generation ago a school-room had many parrots and martlets who repeated the book, whose minds were a sponge which soaked up fact and fancy, and emptied fact and fancy at the teacher's inquisitive squeeze. Let us have not simply those who know, but also those who think; not simply those who repeat, but those who reason; not simply those who are cyclopedias, but also those who are human characters.

I pass on to speak about a third, and very important right, which the home may demand of the school. It is the training of the moral qualities of the boys and girls. These moral qualities are not in one sense distinct from the intellectual, for moral qualities have an intellectual side, and the intellectual qualities a moral aspect. In another sense, they are quite distinct. Those great cardinal virtues which are the hinges on which turn

the gate of moral character, should be firmly set. The scholar should be taught reverence for justice; the scholar should be taught temperance in the use of pleasure, abstinence in the indulgence of evil. The scholar should be taught, as the statute in a score of states demands, that indulgence in alcoholic stimulant is an evil, and an evil most destructive. The scholar should be disciplined to prudence and foresight; the scholar should be inspired to moral courage; the responsibility of power he should be made to understand; the duty of sincerity he should feel. Self-reliance which is not pride, and the humility which is not self-abasement, he should possess. The rights of the animal which we depreciate by calling it dumb, he should be taught to respect. The principles which underlie forgiveness and revenge he should understand. Patriotism and philanthropy should not be omitted from the conception of his thought. Obedience to authority he should know; know as a duty and a practice; and penitence for wrong he should feel. Purity of thought and of feeling should be his constant mood. In the younger school moral sweetness, and in the older school moral thoughtfulness, should be secured. These moral qualities the school should discipline. They are more precious than intellectual quality, more precious than all the stores of learning.

Edward Everett Hale said in a sketch of his school days in the *Forum*: "I came home from school at the end of the first month with a report that showed that I was ninth in a class of fifteen. I showed it to my mother because I had to. I thought she would not like it. To my great surprise and relief she said it was a very good report; I said I thought she would be displeased because I was so low in the class, but she said: "That is no matter; probably the other boys