

phere of mysticism surrounding all his works, the mysticism not of indistinctness of thought, but that which is the natural expression of a heart overflowing with the love of God.

Still greater is the reputation of the Schoolmen of the Dominican order, and first among these stand Albert the Great, (born 1193), and Thomas of Aquinum, (born 1227). The former (Albertus Magnus) taught theology at Cologne with such success that the crowds who came to attend his lectures grew to the dimensions of a University. His vast attainments in philosophy, theology, and science gained for him the name of the Universal Doctor. Albert, too, shows the influence of the mystical spirit and was the master of one who is generally considered the first and greatest of the school to which belonged Tauler, and the author of the so-called "German Theology," I mean Eckhard (d. 1329).

But of all the Schoolmen confessedly the greatest was S. Thomas Aquinas, known as the Angelic Doctor (1227-1274). Educated in France and in Cologne, under Albert, he taught for two years at Cologne, and proceeded to his Doctor's degree at Paris. He died at the early age of

47, was canonized forty-nine years after his death by John XXII. and declared by Pius V to be the fifth of the Doctors of the Church—that is, next after Jerome, Augustine, Leo, and Gregory. In Thomas the profound theologian was found united with the eloquent preacher. His great work the *Summa Theologica* is a miracle of acute and profound thought, a storehouse of theology and religion, which was erected by the order to which he belonged as a new test of orthodoxy.

Duns Scotus, who was born about the time of the death of Aquinas, known as the Subtle Doctor, in various ways opposed the teaching of S. Thomas, and his cause being espoused by the members of his order, the Franciscans, there began those long-lived controversies between Thomists and Scotists, Realists and Nominalists, which lasted in full vigour down to the Reformation, and can hardly be said, even now, to have come to an end. Belonging alike to the sphere of literature, of art, and of religion, we have the sweet *Stabat Mater* and the awful *Dies Iræ*, monuments of the depth and intensity of human thought and emotion in this age.

(To be continued.)

## THE VALUE OF DEPORTMENT TO THE TEACHER.

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### I.

WHAT is deportment? It is carriage, conduct, management, demeanor, or bearing viewed with reference to the proprieties of intercourse. Deportment is said of those exterior actions that have an immediate reference to others.

It will be admitted that each has his own peculiar manner—that each is surrounded by his own subtle, invisible influence, which is as diverse in its manifestations as are the persons themselves—that, like the earth, each has an atmosphere all his own—an aura—an atmosphere, too, that, like the natural one, is not seen but felt.