

book is chosen it means that a good strong book is laid aside.

It may be considered a strong assertion, but it is true, nevertheless, that one who has not read certain books is not yet fitted for a teacher, although he may pass a good examination in arithmetic and geography. The one who proposes to teach, proposes to form mind and character; he cannot do this unless his own mind is on a high level. You cannot supply a town with water unless you put the reservoir on a hill, nor can one teach (in any decent use of the word) unless he is at a higher point than his pupils. To know more about arithmetic does not necessarily place him higher; many a vulgar seaman knew far more than Victor Hugo did when he wrote "The Toilers of the Sea," but from the latter streams of thought are steadily flowing.

Ruskin says, "I wish you to see that both well-directed moral training and well-chosen reading lead to a possession of a power over the ill-guided and illiterate." Before one can benefit another he must be on a higher plane; the teacher really enters the school-room as a beneficent power; and doubtless most teachers desire to do this. Of course, the early conception that he enters to command silence and cause fear and trembling by his frown must have disappeared and a nobler one have taken its place. How shall he become a beneficent power without going higher than his pupils?

Without pursuing this thought let it be said that to make any worthy attainment in the school-room there must be a noble motive; we can see that all great men have been actuated by noble motives. The reason the world is no better is because so few are actuated by noble motives. But there is nothing to hinder the teacher from acting and carrying on his work by the highest possible motives in

himself. To know what these are he must converse with the great thinkers as they have expressed themselves in their writings. Such a teacher will find himself looked up to in a way that will often affect him profoundly. It is possible for us to *feel* when we cannot know. Those who walk with high-thoughted writers attain to a state of joyful rest, having obtained some glimpses at least of divine truth—the only substantial thing in the universe next to God himself. Rossetti says, "My life has been apart, in shining brightness and the place of truth." So he who is a companion of the great thinkers may rise above the dust and perplexity of the school-room and be able to understand how to make things tend to harmony, and how that band of youth may be fitted to go out into the world earnest to make it better.

There must be a contempt for merely hearing lessons, for knowing to day only what was known yesterday, for running one's thoughts in the same old grooves. No wonder there is a need of compulsory laws; no wonder the teacher looks east, west, north, and south for some business less deadening. Teaching is a serious business; only persons of serious and earnest lives should attempt it, for its main aim is to cause young people to live nobly.—*The School Journal*.

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A good school-master ought to be the degraded servant of no one; not ignorant of his rights, but thinking much more of his duties; giving an example to all, serving all as an adviser, above all not desiring to withdraw from his occupation, content with his situation because of the good he is doing in it, resolved to live and die in the bosom of the school, in the service of common-school instruction, which is for him the service of God and men.—*Guizot*.