

He and many of the old teachers were men of power and varied attainments. They reached the soul. Their personal character was a power, and their intercourse with the children was soul entering into soul, cultured mind challenging mind, the lips of refined scholarship infusing life, deep answering to deep. How one of those old teachers bothered us youngsters one day in Geography! We had studied the lesson—the map of Europe—and thought we knew something about it. When we answered very glibly almost every question relating to this place and that place, he replied, “Boys, I fear you are wrongly shipped. Your recitation is good so far as memory goes, but it seems dead to me. For those places were not accidentally dropped here and there, and named, without some reason, and the memory becomes tired, and helpless too, if you cannot join the things you get with the life of humanity.”

Then he began with Gibraltar, and in a short time the whole map of Europe was alive! He told us how the Saracen forces, in their endeavor to enter and conquer Western Christendom, moved along Northern Africa; and how, when reaching the narrow strait, their general sent the great warrior Tarik, lieutenant of the forces, across the narrow sea to assault the Visigoths in Spain, and how, when landing on the steep rocks of the Spanish coast, he reared the Moslem standard, and cried, “Gibel Tarik!” (Mountain of Tarik), which has worn down to the name of *Gibraltar*. This is only one example out of hundreds.

It is not by appliances, nor by methods, nor by facilities alone, but it is by the personal character, and broad scholarship, and the reverent love thereof which the teacher has, that success of a high order is to be reached. It is already-awakened intelligence challenging the nascent mind, awakening it into action, giving to it form and shape, and guiding it toward fulness and strength, which we require, together with all the helps and facilities which to such are instruments of power.—*Pennsylvania School Journal*.

### THREE EDUCATIONAL PRINCIPLES.

The first principle we present is a negative statement of four words, but involves the discussion of the true nature of education and the exposition of a wide spread misapprehension among teachers and people which is doing much to confound ideas, and to retard educational progress. It reads in this wise—

*Learning is not education.*

Few men, after careful thought upon the subject, will deny the correctness of the statement; perhaps most men, without considering the subject, would deny it. At any rate, in the minds of most persons the terms learning and education are synonymous.

The truth is that learning is but the means of education. The mind is a bundle of living powers, which are truly educated only when maturely grown. A tree takes its sustenance from the earth and the air, but no man thinks of the tree as an erected accumulation of mud, water, and wind. All that the tree has comes from earth and air, save an implanted germ of life which enables it to assimilate the means of growth, until that which was dead matter appears in living forms of strength and beauty. So the mind has a living principle within itself which will, when properly trained, enable it to assimilate the dead matter of learning lying all about it, and reproduce them in forms of living strength. On the other hand, the mind, when not properly trained, may come to have largely the properties of a mere receptacle. When in this state, fact, information, learning, may be crowded into it, producing but little growth; just as by a system of unwholesome stuffing, a stomach may be loaded up with food that it can in no wise digest. It does not follow because a man is learned he is educated in the true sense. If his learning does not reappear in power gained, it is a

vain thing, hardly worth the getting. An engine may be properly filled with water and coal, but will do no work without the aid of the transforming, power-producing fire. It is the teacher's duty and highest privilege to light the fire of mental life, and then to furnish its ever gaining power with instruments of work—the learning of the world. But his work goes for naught if he merely furnishes the fuel without lighting and tending the fire. Learning and education should appear in their true relations, education or the development of the germs of power in man being the end, *learning* the means by which the mind grows and works.

The second principle to be stated is no less important than the first. It is this—

*Activity is the law of growth.*

Only through its self-activity can the mind grow. This principle is almost axiomatic. If the mind were inert and still, if all the roads by which the outside world reaches and improves it were closed, if feeling, sight, hearing, smell, and taste were inactive, the mind would be as a germ in its shell, not dead, perhaps, but sleeping. It could not think or feel or will. If one of these senses alone is alive, the mind is stimulated to a partial activity, producing a partial growth. If all are awake and alert, the mind is stirred to its greatest activity and receives its most vigorous growth.

The healthy child enters the school-room with senses made quick and keen by contact with the active world about him. He enters a new region, the world of words, the world not of things but of signs of things. If the teaching be right, the mind will be moved to greater activity by the effort to reach the thing, the thought, through its symbol, the word. But if the teaching be wrong, the senses will grow less keen, the mind less active, its growth be less vigorous. *Learning* indeed may increase, but education will diminish. The word will remain but the spirit be wanting; the means will become the end, the result will be a mind with acquisition but without power, having the form of education but not the substance; from which calamity may all children be delivered.

The only other principle of education which we shall venture to give now is as follows:—

*The powers of the mind have different rates of development, hence attain their greatest activity at different stages of life.*

There is a time when the senses are most active—a time when memory is most active and retentive; there is a time when reason begins vigorously to assume its functions, before which it does not pay to spend much time in trying to cultivate it.

A philosophical teacher will take cognizance of these truths, fitting the matter and manner of his instruction to the needs of the mind. An unphilosophical teacher takes no note of the proper order of study and presentation, but proceeds as fancy, chance, or tradition may dictate. It may be that where peas and potatoes are put into the ground at the same time, the potatoes begin to grow as soon as the peas, but he would be counted an unwise husbandman who should neglect the peas in sight to hoe the potatoes that have hardly begun to sprout. So is the teacher unwise who neglects the senses or memory of children when most active to drill them upon the formulas of reason when reason is ungrown and almost ungerminating.—*Illinois School Journal*.

A shameful trick has been played on the French Academy of Sciences. The Königsberg student, Hermann Mikowsky, who, with the late Professor Henry J. S. Smith, was declared to gain the great mathematical prize of 3000frs., had simply pirated Professor Smith's communication to the Royal Society in 1868, on the representation of a number as the sum of five squares. He had even copied a slight error in it. The Academy, therefore, at a secret session, annulled its original decision, and decreed that the whole prize had been gained by the distinguished English Professor, who, unfortunately, had not lived long enough to expose the hoax.—*Times*.