

hands; they utter the words in the books, for example; they write numbers on their slates; they add, subtract, or divide these numbers; they take their seats and others succeed them, and similar acts are observed in other classes. Then we note at another time that there is a repetition of facts learned regarding the people and the productions of some part of the earth, or something concerning matters pertaining to health, or to inventions, or to daily work.

Along with this employment of the mind, directed by the one in power, we shall notice more or less done to influence the modes of thought and the moral character of the children. In some schools it is apparent that the heavy burden laid on the teacher is listening to repetitions; in others there seems a direct effort to cause the pupil to come to warrantable conclusions about himself and others. Is all of this labour by the one in power to be called teaching?

All who discuss school-room methods and results agree on one thing—that a child should be taught to employ his judgment. The kingly power in man is his power of judging; by this he puts the roof over his head and by this builds cathedrals. Knowledge is necessary, for on it the judgment is exercised; language, numbers, and constructions are needed to enable one to obtain and retain knowledge. Teaching, then, will be rated high or low according to its effect on the judgment.

A child reads, "The bee gathers honey and stores it in the hive," and we watch him to see if he exercises his judgment on this statement. It is said to us that, "He may not do so to-day, but it is well to lay up the fact for future use." While this reply may cover a small range of facts, as that a certain dog will bite, or that the liquid in a certain cup is poisonous, it cannot be held any longer to

be an educational maxim; the time for that is past.

Again we listen: a child tells what it has read about Egypt—"It is on both sides of the Nile—crocodiles abound in the waters of the river." We note the satisfaction of the teacher because this is the statement in the book. Some knowledge has been lodged in the memory; and intellectual acquisition is important. But is this statement about Egypt a kind of knowledge that the judgment of the child can operate on? Does it enter into his thought?

But we noted there were evident efforts for government. To govern, there must be employment of both authority and love. Here comes in a denial of a statement sometimes heard, that teaching is for money. The pupil is influenced at first by the authority that is possessed by the teacher, but that must soon be replaced by affection, and that is not obtained for money. We noted that there was a training of the child by which he is induced to choose and to do the right; and to prefer to act in accordance with certain fixed principles, day by day, from choice, clearly understanding these principles. It is not difficult to put such a pressure on elastic steam that it becomes seemingly obedient. The children in a school-room march in and out in such excellent order that the teacher too often flatters himself that his discipline has given them character. But morality without freedom of choice has no permanent value. The pupil must contemplate moral facts, and bring them under his judgment; and distinguish between good and evil, and freely choose the good.

From the above it will be seen that teaching demands the constant meditation upon certain keywords that may by each one be formed into maxims: judgment, self-government, freedom, character.—*The School Journal.*