

TRUE EDUCATION.

BY LIZZIE WILKS.

"EDUCATION, in the most extensive sense of the word," says Paley, "may comprehend every preparation that is made in our youth for the sequel of our lives."

'Tis education forms the common mind;
Just as the twig is bent the tree's inclined.

If we as teachers believe this, what an important work is ours. The future weal or woe of the country, in a great measure, depends on the training given the youth of the land in our schools. Education is not instruction merely, although it includes the latter; it is the leading out or developing and cultivating of the various physical, intellectual and moral faculties. How best to attain this end, is the problem for all true educators now-a-days.

Once upon a time, and not so very long ago either, instruction was all that was deemed necessary, and the successful teacher was he who could manage to cram the greatest amount of hard undigested facts into the brains of his pupils. The mind of a child was regarded by him as a hugh empty receptacle; and having in common with nature an abhorrence of a vacuum, his sole end and aim was to pack it full of information at haphazard, trusting that its possessor might be able to lay his hand (figuratively speaking) on any desired fact when occasion called for it. This old-time teacher believed, too, that Solomon knew best what was good for children, and had he come across these lines which we met with the other day:

Solomon said in accents mild,
Spare the rod and spoil the child;
Be he a man or be she a maid,
Whip 'em and wollop 'em, Solomon said.

he would have adopted them as his motto and endorsed them by saying "Those are my sentiments, too."

Happily this type of teacher has died out, and the educator has taken the place of the instructor. How can we best prepare the children for the sequel of their lives? How shall we form their minds? In what direction shall we bend the twigs that they may, in fulness of time stand forth fully developed, symmetrical trees?

Great attention is now paid to intellectual development. The old impression that one's education is finished when one leaves school, is being superseded by the modern idea that school days are our apprenticeship days during which we are taught how to handle our tools so that we may be able to dig, each for himself, gems from the great mine of knowledge. A sound mind in a sound body is the ideal after which to strive, therefore we see the necessity of physical and moral development as well as intellectual. We must stamp correct impressions concerning duty, honesty, truth, justice and mercy, while the mind is plastic. Impressions of some kind will certainly be made, and just as well might we press one stamp on the wax, when soft, and attempt to alter the indentation when hard, as allow the formative period of youth to receive one impression and expect in later years to eradicate erroneous conceptions.

Under the head of physical culture comes training in hygiene and scientific temperance. Children enjoy these lessons and

look forward eagerly to the day set apart for them. The story of the "Wonderful House" we live in, and the laws and rules to be observed in order to build it up and maintain it in its highest state of efficiency, has a peculiar fascination for the young.

In view of the alarming prevalence of cigarette smoking amongst small boys (it is no uncommon sight on our streets to see boys of eight or nine years of age puffing away at cigarettes with all the nonchalance of experts at the business, surely it becomes the duty of every teacher to lift his voice in warning. Our boys are being enslaved and enfeebled in body and mind by the cigarette habit. An act repeated several times becomes a habit, therefore let us train the children to be on their guard, and check in the beginning any action which they would not wish to have crystallized into a habit. If we desire to stamp out the monster evil of intemperance, train the young in scientific temperance, which teaches how alcoholic liquors injure all the organs of the body. Hereagain let them be careful of their habits; no one ever intended to become a drunkard; but the taking of the first glass was the beginning of the habit, the appetite was formed and the downward course was swift. If they never take the first glass they certainly never will take the second and the habit of total abstinence (the only absolutely infallible safeguard against intemperance) will be the result. Teachers are apt to get discouraged when they have done their best and yet see no results; but often the correct impressions have been indelibly stamped and the results follow in after years. A teacher who paid special attention to the training of her class in hygiene, had amongst her pupils a small boy who manifested an intense personal aversion to the use of soap and water. In vain she enlarged upon the delights of the bath and the beauty of cleanliness, striving both by precept and example to instil the principle that "cleanliness is next to godliness." It seemed all to no purpose. She educated him too in this direction, for many a day she led him out to the pump and stood over him until face and hands were made presentable. Driven to her wits' end, she remembered that some one had said that "if he were allowed to make the songs of a people he cared not who made their laws," or words to that effect, so she thought perhaps songs would produce the desired result in this case. In pursuance of this idea many songs extolling the virtues of soap and water were taught the class, also the poem in one of the readers entitled "Dirty Jim," which sets forth the history of a boy who persisted in refusing to employ soap and water as cleansing agents, and is therefore held up as a warning for all who do not wish to be classed amongst the "idle and bad," but Fred still refused to amend his ways and his case seemed hopeless. Shortly after this, the teacher was removed to another school. Several years later, in company with some other ladies, she visited a large soap factory. The walls were as pure as a liberal supply of white-wash could make them; the floors and tables were scrubbed until they shone with cleanliness. All the employees were the very perfection of neatness; in fact one

was impressed with the idea, that the firm intended their factory to be a huge advertisement of the results obtainable by using their soap. In this abode of purity, to the teacher's unbounded amazement and delight, in a responsible position, stood her old pupil Fred. "Why, Fred!" said she, "I'm glad to see you, but of all the places, to find you in a soap factory!" "Yes ma'am," replied he, "I'm very fond of soap and water now." Then they both laughed; and always after when anything seemed hopeless she said "Cast your bread upon the waters; remember how 'Dirty Jim' turned up in a soap factory at last."

A grand factor in the moral development of the young is the "Band of Mercy" but at this time suffice it to add the following extract:

"Ever after I introduced the teaching of kindness to animals in my school," says DeSailly, an eminent French master. "I found the children not only more kind to animals but also more kind to each other, and I am convinced that kindness to animals is the beginning of moral perfection, and that a child who is taught humanity to them will in later years love his fellowmen."

THE BEST ARGUMENTS.

ALL sorts of arguments are brought to bear on the teacher to work for a higher place in her profession, but that teacher who said she had forty-two arguments why she should study her profession—her *forty-two pupils*—condensed the whole realm of reasons. No matter how carelessly or ignorantly the teacher may enter upon her work at the beginning, unless the growing intimacy with her class broadens her vision, uplifts her ideals of teaching, and brings her to the point of humility where she doubts her personal fitness for her work—that teacher has strong reasons to fear she has not found the right vocation. Nothing in Garfield's life held such a lesson for the teacher as his confession of personal responsibility to his children. Night after night after he had left the schoolroom, he recalled, in order, each little face in the imaginary rows of seats. Beginning with the first, he queried, "Am I doing all I can for that little girl?" and with the next, "Is that boy getting everything from me that he ought to get?" And so on through the whole class. This tacit acknowledgment that each pupil had a personal claim upon his best manhood, indicated the highest type of a teacher. But this claim can only be fulfilled when the child's nature is understood through mind-study and a trained power of observation of its mode of action. When a knowledge of the knowing, feeling, and willing powers of the child in their relation to each other and to the world, is as clear to the teacher as a basis for character training, as are the methods in her text-book, then she can begin to work for the all-round good of her pupils, with a consciousness of power never before known. The fascination of the study of mental science in its application to the schoolroom, with the dawning possibility that it may furnish the reason for motive and action hitherto not understood in her