

and, in the sense in which we use it, signifies the expanding, unfolding, training and strengthening of all the human powers—the full development of all the faculties of the mind. Education excites the mind to thirst after knowledge, whilst it endows our faculties with strength to acquire sufficient supplies of mental food. Being at the same time a cause and an effect, it strengthens and enlarges the intellectual capacities, whilst it cultivates, elevates and refines all the feelings of the human heart.

The best educator is not the man who can cram in the most information, but he who can most successfully stir up or inspire the human mind to think, observe, reflect, combine, analyze and execute, *without doing any or either of these things for it.* The best preceptor is not he who can “pack into” the pupils’ minds the greatest number of facts, but he who can thoroughly discipline the mental faculties and thereby enable his disciples to educate themselves. The due discipline of the mind and proper training of the heart, are things to be desired far more than the mere acquisition of information. It is, however, a reliable axiom that knowledge is the twin sister if not the offspring of education—no human being can really educate his heart or mind without acquiring knowledge. The latter always accompanies the former; but unfortunately the former does not always go hand in hand with the latter.

Man was designed by his Creator to be “perfect after his kind.” It would be well to bear in mind that this truth has reference to his *physical, mental and moral* natures. It does not refer to one only, but to the three together—to the body, the mind, and the heart—the “perfect man.” That being alone is a perfect man who possesses a benevolent heart, a vigorous mind, and a healthy body. This is the combination which constitutes the “whole man.” How important therefore that the rising generation, each and all, should receive a good physical, mental and moral education?

Some parents and teachers also affirm that during the early years of childhood, the physical powers should be allowed to develop themselves unchecked by the temporary restraints involved in the exercise of the other two. Others again, hold that the mental powers of children should engross all attention, to the exclusion of the physical and moral; whilst a third party, equally earnest, make a similar affirmation with respect to the moral feelings. These three views are equally erroneous. Nature and experience inform us that the true course consists of a due combination of the whole three.

From infancy up, the due development of the physical powers, mental faculties, and moral feelings should be carefully attended to, so that being called forth into harmonious action none of them may flourish at the expense of the other. None should be placed “*afore or after the other*”—all are equally important. Never should the physical and moral faculties be sacrificed to the intellectual, and *vice versa*.

It is obvious, therefore, that those who consider education to be the mere act or art of carrying children through a certain programme of studies are grievously in error, and teachers holding these views cannot possibly understand their business, nor duly appreciate their calling. Indeed they must be wholly ignorant of the science and of the responsibilities it involves—“quack doctors” who, in their educational ministrations, will probably do more harm than good. To them we would say, physicians cure yourselves ere you attempt to practice your “nostrums” on others, failing which, you had better seek a more suitable calling.

To be a successful lawyer, preacher, sailor, soldier, merchant or mechanic, a man must be educated by years of study, labour and apprenticeship. Is it not the same with the teacher? Without study and due preparation, how can a man possibly be an educator? In most of these professions, men have to deal with earthly things, whereas the teacher has to deal with immortal beings. He has to work on heavenly subjects—on the everlasting materials of mind and spirit. Why should he through blunders, arising from ignorance or inexperience, maim or mar what was intended to be blessed and a blessing to others? He has to educate the immortal principles, to fashion the human soul, and, unlike other workmen, his work, be it good or bad, will endure for ever. If good it shall be his delight in future ages, if bad it shall be a source of shame to him for all eternity. How important; therefore, that he should fully understand the mysteries of his profession, and be duly impressed with its responsibilities; How important that he should, like the artist, have a *beau idéal* before him in all his labours. Then every word he speaks shall be fraught with meaning, being expressed with consummate skill, and every sentence he utters will develop the *ideal* of his mind; and those who study his character will exclaim: “What the sculptor is to the marble block, the teacher is to our children!” The true teacher is an artist whose works will endure for ever, influencing the history of our race, more or less, from time to eternity; whilst the unskilful teacher is

like the novice who would attempt to chisel an Apollo or a Venus from a block of marble. His highest efforts would be at least but a series of painful blunders—blunders that could never be remedied. How important is it, therefore, that every teacher, before commencing his labours, should have *correct ideas* of his work, and be fully posted in the *most approved methods* of performing the same? If he possess these qualifications, his efforts will assuredly be successful, and in days to come “many will rise up and call him blessed.” He who labours for mankind, forgetful of self, is sure of immortality.

FORMATION OF CHARACTER.

If we were to watch an icicle from the commencement of its formation until it has attained its full length, we would notice that it froze one drop at a time. “If,” as has been well remarked, “the water was clean the icicle will be clear and shall sparkle brilliantly in the sun; but if the water were muddy, the icicle will also be muddy and its beauty spoiled. It is thus our characters are formed—one little thought or feeling at a time. If every thought be pure and bright, the soul will be bright and lovely, and shall sparkle with happiness. But if the thoughts and feelings be evil or impure, the mind will be soiled, the character darkened and depraved, and the heart will be miserable and wretched.” How absolutely necessary is it, therefore, that we should always be on our guard against every evil impulse, desire, and allurements? How important is it that the educators of youth should keep constant watch over the development of the characters of the immortal beings committed to their care?

FIRST PRINCIPLES OF EDUCATION.

Indeed the first and grandest principle of all good education is, that more attention should be paid to the *formation of character* than to mere expertness in the respective branches of learning; and the second is like unto it, namely—that far more emphasis should be laid on the *right cultivation of the feelings of the heart*, and development of the faculties of the mind, than on the mere acquisition of knowledge. Every act of the teacher should tend to develop and strengthen these eternal principles, and the exercise of all the means at his disposal for that purpose is not only legal and right but obligatory. When a teacher takes charge of a school, his first object should be to win the love and respect of his various pupils. Should he understand his work, and be a good judge of human nature, he will doubtless succeed in doing so from the beginning—otherwise time will be necessary. In some exceptional cases time will always be requisite.

THE TEACHER TO RESPECT HIS OWN AUTHORITY.

The teacher should never forget to respect his own authority, and always endeavour to be consistent in all his doings. He should never issue an order unless he really intends it to be obeyed, and when his commands have been uttered he should permit no hesitation in their execution. He must convince the whole school, individually and collectively, by word and deed, that he is a man of energy, firmness of purpose, and decision of character, and will exact prompt and implicit obedience to all his commands; that he will permit no half measures, and tolerate no habits of partial obedience or indolent compliance. Then, and not till then, shall order, regularity, prompt obedience, and steady progress become the characteristics of his school. It is far better, however, that these things should be the result of dutiful affection, than the effects of mere slavish submission.

(To be continued.)

3. ADMIRABLE RULES.

A very skilful and successful teacher of children is wont to express her indebtedness for much of her success to the following rules, which were first put into this shape by Jacob Abbott:

“When you consent, consent cordially.” “When you refuse, refuse finally.” “When you punish, punish good naturedly.” “Commend often.” “Never scold.”

Some bulky books contain less practical value than these short sentences.

4. COMPULSORY EDUCATION.

That it is the duty of a state to provide facilities for the education of all its youth few will deny. As to the amount of instruction which should be furnished at the public cost there are differences of opinion; but even those who are usually considered enemies of our present system of free schools are understood to hold that schools for the instruction of the poor in the rudiments of learning, as reading, writing and arithmetic, should be maintained as a public charge.