in the book, and ask hér to teach the reduction of a fraction to lower terms.

This is instruction. Some dislike the name ; I do not. Some prefer education, a drawing out ; as if there were some well stocked spinneret in each mind, out of which, by nice skill, could be spun the warp and woof of all possible intellectual fabrics. Instruction is a building upon, and it suggests the foundation ; and, with that comes the illustration of our Saviour, in the parable of the two men that built—the one, upon sand, the other, upon a rock. What a noble architect the true teacher is ! And lo, his building ! what a glorious edifice of manhood and womanhood, with lofty purpose and Christian steadfastness, unhedged about by deceit, illuminated with the light of clear, penetrating thought, and warmed with a generous philanthropy and love.

> In the elder days of Art,
> Builders wrought with greatest care,
> Each minute and unseen part ;
> For the gods see everywhere.
> Let us do our work as well,
> Both the unseen and the seen ;
> Make the house where gods may dwell,
> Beautiful, entire and clean.

The chief object of the teacher, then, is to prepare the mind ; to discipline. Observe the appropriateness of the word *Discipline*, to make disciple-like; and disciple is simply learner. When the mind is *discipled*, (disciplined ?) when it is ready to learn, the work goes happily on. This is that receptivity of which I have spoken. But there are two kinds of receptivity. A sponge is receptive, and so is a bucket ; but you have only to place the sponge in contact with the water, and it will fill itself. This is active receptivity. and this is what we want. A mind put in this attitude, magnetized as it were, continues to gather to itself knowledge, even long after the teacher, the original magnet, is removed. Water will evaporate from a sponge, if not constantly supplied ; and, as constant supply is not always possible in educational affairs, the mind must have a power of holding. We must fix some things, " as nails fastened by the masters of assemblies." We must weld knowledge to mind, or knowledge to previous knowledge ; for we are acquainted with mind only by what it contains. Here some writer furnishes us with the unfolding of our thought. It is impossible to weld pieces of iron, unless they are first brought to the welding heat. I am glad to be thus able to mark clearly another condition of success in teaching. Enthusiasm in the teacher is the source of this heat ; and when the mind is all aglow with the same spirit, from the forge is brought forth that which is to be imparted, it is applied, and with closer skill becomes inseparably joined.

Now, precisely how to do all this is a matter of much concern and no little difficulty. If the point is settled that it positively must be done ; then, in nine-tenths of all cases, it positively will be done. Successful preparation for teaching requires, first, will ; and secondly, *will*. Then, one must proceed as in other affairs. The experience of those who have tried and succeeded, and of those who have tried and failed, is embodied in what may be called the science of school-teaching. And, as teaching consists, first, in putting mind in readiness to receive, or to reach and grasp; and secondly, in communicating thoughts or suggestions, as well for the development of mind as for its endowment ; therefore, the science of mind, psychology, is and must ever be a part of the science of teaching.

There are two views of the purpose of teaching,—one very false and very prevalent, and the other as rare as it is worthy. The false view is this : Knowledge of certain branches is necessary to man ; childhood is the golden time for storing the mind with that knowledge ; and the teacher is employed to store it. The objection to this is, that bare knowledge is over-valued, and mental culture is everlooked. Knowledge may pass from the mind and be recalled, as the boy's toy-ship is drawn back with the string, provided that proper culture has furnished the string. If the mind is rightly trained and used, manhood is more golden than childhood as an occasion for gathering knowledge. The teacher cannot store knowledge into the pupil's mind, without the cooperation of the child, and it is the child's part to be receptive. Who would try to fill a sieve brimful with water ?

The correct idea is a worthy one, and I never knew a teacher to fail who made it her compass and chart. The mind should be in a state of readiness—if possible, in a state of expectancy—before facts and principles are presented. Why would you not discourse to an infant of Neo-Platonism or the nebular hypothesis ? Obviously, because he has not the mental preparation requisite in order to comprehend you, There are not more than two or three words that are capable of conveying any idea to his mind from yours, and they are the names of the most familiar objects. Beyond this, you may communicate with him by a smile, a gesture, or an expressive articulate sound. And that is all, for the present.

> Who can tell what a baby thinks,—
> Who can follow the gossamer links,
> By which the manikin feels his way
> Out from the shores of the great unknown,
> Blind, and wailing, and alone,
> Into the light of day ?

Who is not interested to see the vacant, yet curious, stare of infancy change as this " light of day " brightens, into the intelligent look of inquiry ? Who has not watched with pleasure, as object after object is taken in hand, examined on all sides with the most serious scrutiny, and then placed to the mouth for the final test ? By and by, the name is caught, is attached to the object, is spoken—with what a baby brogue ! It is needless to trace the whole way. Where the infant got its prattle, we know not; but the prattle, the childish curiosity and quickness to imitate, are the foundations for our instruction. We correct the prattle, changing it into proper speech ; and the child is no longer an infant (*unspeaking*). Thus we go on. Upon that which is, we lay that which was not—upon the foundations, ever the fitted superstructure.

Psychology might be acquired, wholly or partially, in two ways. As far as possible, one might recall his own mental attitude, when the individual elements of knowledge were successfully presented to him ; and then the aim would be, to secure the same mental condition in the pupil. The knowledge of psychology thus obtained would be fragmentary and insufficient, inasmuch as it is deduced from the experiences of a single mind ; yet, where one person finds no need of explanation, another meets with his most insuperable difficulty. Psychology, as presented in books written upon the subject, is the combined experience of many minds, classified and arranged according to scientific methods. It has, therefore, both a wider and readier application. The study of some text book in this science we regard as essential—and not only the study, but the mastery of it. The day is coming, I believe, when this view will be accepted by school-officials everywhere, and the examination of candidates for teachers' places will include the science of mind, as certainly as the science of numbers.

The preparation for teaching, thus far described, consists in a thorough knowledge of the subjects to be taught,