

elementary school course, provided that you take your pupil before that "mortal coldness" settles down, which is sure to result from a lengthened devotion to drudge-work. The conditions necessary are—first, that the subject itself be something within his comprehension; second, that the teacher be himself perfectly conversant with it, and fully alive to the needs of his pupil and the importance of his own relation towards him.

The irregularities of English etymology belong to a period in the life of a student when a study of English literature has brought him face to face with the earlier, and now perhaps obsolete, forms of words. The absurdity of expecting a child who has scarcely heard of Chaucer or Robert of Gloucester, and certainly never read a verse of the Canterbury Tales, or a word of the Saxon Chronicle—the absurdity, I say, of expecting such a child to be interested in the etymology of our own so-called "adjective pronouns" and "relative pronouns," ought to be sufficiently apparent.

Yet are we not a whit less foolish in supposing that botany or any other

science taught from a text-book bristling with technical terms can interest our pupils. We must bring them face to face with nature herself; make them observers; help them skilfully, but not obtrusively; taking the greatest care to avoid any attempt to *see for* them, or to *think for* them. The true teacher stands above his pupils. He sees far beyond the range of their vision; and where a cloudy haze covers their horizon, clear landscapes open to his sight. Yet is it not his place to describe fully what he sees, for this can never become real to his pupils till they see it for themselves. His endeavour is to direct their gaze to where the nearest treasures lie which are yet unobserved by them. These seen and thought over, and compared with the already known, the organs of sight are strengthened for a still more distant view; and so on, till at last teacher and pupils together revel in delightful study of the outermost regions of the known, and vie with each other, and with educated men the whole world over, in earnest endeavour to see farther and farther into the mystery of the universes of mind and matter.

THE MOTHER.—Love may make the conscientious mother anxious to train her children's inner nature aright, to cultivate their powers, to form good habits, to secure their truthfulness and purity, to build up their moral integrity, to arouse their generous impulses, to teach them the art of self-government; but love alone will not open up to her the laws of the mind and heart, and the principles which govern, influence, and regulate motives. Not only should she have received a "higher" education, but the very highest, including not only mental drill and discipline, but an indoctrination into the laws of life, physical, mental, moral, and social. When these come to be studied as they de-

serve, a revolution of opinion will take place in regard to the relative importance of the various duties of family life. Much that is now made paramount will then be held subordinate, and much that is now left to the chance of leisure moments will then occupy the highest place.

WE all need the power of doing promptly and energetically hard and disagreeable things—things that interfere with our ease and comfort, that balk our desires, that trouble our sensibilities, that are hostile to our tastes. That such things are often needful, wise and best, is admitted by all; but the strength of character that can do them quietly but firmly is not so universal.