

shall have the educational training of its successor before it goes from the stage. But the legitimate province of instruction is in its more liberal range, not to make a mere plodding business man, but to make a thinking man. To become such a man he must rise to the comprehension of a large field of the material of thought—a thousand principles which he may never practically apply—truths also which have the only but the lofty purpose to expand, to strengthen, and to beautify the mind. This is with special emphasis true of mathematical and classical studies. Nearly as much may be uttered of that vast storehouse of knowledge, history, and of that wide range of philosophy and fact over which the lowest grades of intellect must go ere they can be graduated to respectable manhood. Robustness and growth are the aim of those instrumentalities and agencies employed by the educator in his elevated processes of training. To achieve this, he must aim higher than a mere utilitarian, business education. The true philosophy of education requires that all of the richest sources of aid should be drawn upon without scruple, and even gladly. The most prolific of those sources are found in what our predecessors of other ages have thought, written, left behind in books. The Past is rich. Spanning, as it does, the times which have preceded us, all of which have left many discernible lines of knowledge, it has laid up exhaustless sources of advancement. Wonderful in greatness and in beauty and in variety, are the treasures contained in those languages which have ceased to be spoken. Exploration is an imperative obligation; for their wealth is to be drawn forth, and the diligent student is to be made the possessor of it. The absolute necessities implied in the relation of the pupil, make a demand on the energies of the educator equal to a fixed and omnipotent law of life. There is a perpetually occurring *why*, which ever startles the mind of the inquirer into earnest expectancy, and whose utterance must be met with an intelligent response. This monosyllable is expressive of that restless curiosity, or appetite for knowledge, which sustains a similar relation to the intellectual growth, that hunger does to the development of the physical stature. Ignorance cannot teach. Indolence is unable to lead. If the professed educator is unacquainted with the great principles, truths, and facts which make the substance of learning, he is a sterile and unproductive soil, prolific of famine, but not of plenty. If he does not think, he cannot induce others into habits of thought. The conclusion, therefore, is inevitable, that whoever assumes the functions of education to the young, must acquaint himself with those multiplied instruments and agencies of high import which are abundantly furnished to his hand and are admirably adapted to his purpose. Nor can the following principle and fact here escape the discernment of the reflecting, that the human mind, both in its own operations and in greatness and texture of its works, proclaims the origin of its training, together with the agencies employed in accomplishing it. When John Quincy Adams stood up among the princes of legislation as the distinguished defender of the right of the sovereign people to petition their servants on any great question, no one needed to inquire from what part of the land he came, or from what paternal stock he derived his origin, or to what quarter of the firmament of the great he belonged, or under what educational influences his magnificent stature of mental and moral manhood was reared. That celebrated conflict taught all that any one needed to know. Here is a noble triumph of the educator's function in the hero of Quincy.

But it may be objected that such a man is produced but once in an age. Let this be granted; still it remains true that the same means and labors will accomplish proportionably great results, though productive of other and less magnificent specimens of the man. The All-Wise has hidden from human eyes which are to be the first in mental stature among men. So the educator keeps on at his work of plying the instrumentalities and agencies of education, by which all lower gradations of natural endowment rise to be the utmost that can be made of them, while the first orders of ability, under a similar training, attain the most illustrious preëminence. Still another illustration of the effect of agency in intellectual culture is presented in the Cicero of classic Rome. During his earliest years he had been educated to the learning of his times. While yet in early life this great orator had traveled extensively in Greece, and had gathered together with unrivalled industry the choicest treasures of Grecian lore. He had also been trained in the polite learning and eloquence of that land of heroes and of tilters by the ablest rhetoricians of the age. But the intelligent student of the fruits of his prolific pen scarcely need to be told of all this respecting Cicero, for the discriminating mind discovers in him most gracefully combined the strength of Grecian eloquence and the polish of Roman learning. The principles, truths, and agencies employed on the youth of this man, are distinctly traceable in the career of glory which he ran, in the style in which he discharged the functions of the most responsible and elevated positions, and in the beauties of those classics which have come down to us through the wrecks of many generations from his wonderful pen. Nor can it have failed to foster in the memory of the classical scholar what a noble tribute Cicero touchingly paid his revered instructor, the Poet Gracchus, when he laid his matchless abilities, his great erudition, and his charming

oratory, at the feet of the man who first taught his mind to think, and genius to aspire.—*Massachusetts Teacher.*

METHODS OF INSTRUCTION.

In teaching, as in other branches of business, there are a great many excellent methods. These should be generally understood. But that is the best for each teacher which he best knows how to apply and carry out. It is not possible for all persons to adopt successfully the methodical system. To urge a particular system in all its minutiae will as often confuse as render assistance. It is better to leave an intelligent and interested teacher with approved plans before him to lay out his own course. But what ever course or method shall be followed, it is hoped that a few cardinal points will never be lost sight of, for they steadily point to the great end of the school, not to make scholars learn what is in books merely, but to make good citizens and a prosperous, happy community. Among the most conspicuous of these are the following: First, let upright conduct, gentle manners, and kind feelings and cheerful disposition be talked of, illustrated and insisted on by the teachers and all others who can be persuaded to the kindness, continually, in school and out. Secondly, let there be something in school made interesting and attractive to the scholars,—some studies, exercises, anecdotes, or illustrations, the more useful the better; but there must be something in school that scholars will expect with pleasure and enjoy with delight. Thirdly, let it be constantly impressed, both in discipline and instruction, that the chief business of the school is not confined to the walls of the school-room, but relates to the world without, to life and society. Fourthly, let there be that patient carrying out of some regular system which shall have a tendency to bear scholars along in the right way, as it were, upon the current, even if they do not always tug at the oars with all their might. These things will invite youth pleasantly to the sciences, and like the sun's rays upon the traveller, entice away from them that cumbrous cloak, the dislike of school, which all the rude peltings from time immemorial have not been able to drive off.—*N. H. Report.*

THE MEMORY OF KINDNESS.

Blessed be the hand that prepares a pleasure for a child! for there is no saying when it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the quiet days of childhood? The writer of this recollects himself at this moment as a bare-footed lad, standing at the wooden fence of a poor little garden in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage—he was a wood cutter by trade—and spent the whole week at work in the woods. He was come into his garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—gave it to him. Neither the giver nor the receiver spoke a word; and with bounding steps the boy ran home: and now, here at a vast distance from that home, after so many events of so many years, the feelings of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but now it blooms afresh.

THE PROMOTION OF EDUCATION IN LOWER CANADA.

It is with pleasure we observe that the subject of popular education is receiving good attention from the Press, and that the Government really intend to do something on this important matter, so that we are encouraged now to hope for some beneficial change, when what are generally considered the great questions of the day are settled. The universal education of the youth of Canada, considering its extensive and important character, has never yet received proper attention. It has never occupied the time of our legislators; and, instead of being the object of their primary legislation, which it ought to be, it has been sadly neglected, and suffered either to decay or become perverted.

It is very true that past legislation extended its influence and patronage to what it thought was useful education; but it was behind the times. It maintained for years institutions, probably, well directed for some peculiar objects of instruction but which, from their nature, were never calculated to render the masses enlightened or more useful. Colleges have been endowed for those able to attend their lectures, and there our youth from the ages of eight to twenty one, could, if their parents wished, pass about eight hours daily in acquiring a little acquaintance of two extinct languages, and, at the same time, become utterly ignorant of their own great philosophers, historians, and language which they may mutually use. The knowledge of our modern authors was by this course of instruction, neglected, to make room for the acquisition of the precepts of the few, which can only read, and never can become valuable in intercourse. Under such training, it is, indeed, a poor consolation, that a youth, after years of laborious study, can write but a few verses in a dead language, and yet be incompetent to construe his own tongue, or maintain a business conversation in a modern language.