

and thus she appropriates all ideas to the child, as the bird weaves all the rustic objects gathered in the fields to form the soft nest of her beloved offspring. The mother knows instinctively the laws of health by which to preserve her child from the inclemencies of the world, the medicine with which to treat its constant infirmities, the morality which is to sustain it in its future struggles, the literature which is to embellish its days, the religion which is to convert it into a being superior to all others of nature and to bear it to the bosom of the Infinite. All the child needs in its early years the mother bears in her intelligence, as she bears in her breast its only nourishment. Let us make of the school a mother. This is the thought of Pestalozzi

An Italian by race-descent, his warm soul contained the contrasts of the Italian soil in the Alps, where the ferns of the North were mingled with the orange blossoms of the South.

German in his intellectual culture, and in his German birth-place, Zurich; republican by birth and conviction, a revolutionist and a reformer, always at war with the privileges of the aristocracy and always devotedly attached to the principle of human equality; reared by a loving mother, at whose side his infancy was passed and who infused in him a part of her delicate feminine soul; married in early life to an heiress whom he had ruined in works of charity and benevolence; sustained in his adversity by two old servants of his father's house, who loved him like mothers—this reformer went from town to town seeking out the ignorant and poor, educating and supporting them, adopting orphans, begging, if it were necessary, for means to feed the hungry; the philosopher of action, the poet of life, the tribune of infancy, the divine and immortal child of nature.—*E. Castelar in Harper's Magazine.*

ON TEACHING HISTORY.

How *teach* history? Convert the question thus: How *learn* history? You cannot teach what you have not learned. How did you learn history? The question of teaching may always be viewed from the other point, of learning. Allow for the difference between the adult and the child, and for the special peculiarities of different minds, use in teaching whatever you find to have helped you, or anybody else.

Where there is a man there is method. Each must have his own way of teaching, of learning. There is no *best* way. All ways are good, if they are truly ways, not blind paths or mazes. Novelty is desirable: it is impressive. Pupils revere reserved power: they cannot see it in a uniformity of action. Never let them have reason to think they know all your tricks and your manners: be ready to pounce upon them with wise surprise: seek out many inventions.

Teaching is helping to learn: it is never hearing recitations, or the citing back to present memory something always learned. If the lesson is learned, you cannot teach it: you can only ask it re-cited, called up

once more. Some of the best teachers tend to defect in hearing recitations, using too much time in teaching; but those who only hear recitations never teach. Be not an Egyptian task-master, asking bricks for which you have not furnished straw. The Lockian maxim, "*Nihil est in intellectu quod non prius fuit in sensu*," shall be true for us so far: "there can be claimed of the pupil only what has been put within his reach."

The teacher's work, like charity, begins at home. He must cultivate himself. If he will fill the cups of the thirsty he must himself be a living fountain. He must read other history than his text-book; no man can *teach* history from a single book. He must gather from all available sources facts, anecdotes, illustrations of every kind. In newspapers and magazines of the day he will find frequently just what he can remember he needed.

Study thoroughly geography, both physical and descriptive, even local or topographical. The influence of geography on history is great and important. The first lessons I give my classes orally, on begin-