

The child is endowed with senses which are particularly vivid and require appropriate culture to fit them for their respective offices. They are the media which connect the child with the outward world. Each of these senses requires particular training, and by such training, hand and tongue are set free and put to work. Here is a wide field for the assisting hand of a mother. Primary school teachers usually can tell very well how much attention mothers have given to their children.

The child has appetites and passions, designed for preservation and defence, which require faithful discipline and direction. They are to be subjected to the guidance of reason, and the mother is placed beside the child to aid him. When the child is weak, she is to sustain him; when in passion, to restore tranquility; when in his ignorance he falls, she ought to raise and encourage him; when in his knowledge he is successful, she is to reward him by pointing out higher aims. Without the mother's aid, he must err, fall, and sink deeper and deeper.

The child has affections, through which he becomes connected with others. Sympathy is awakened in his bosom and faith dawns in his experience. He learns to regard the welfare and happiness of his fellow-men. Religion enters, and he begins to pray. This is another great field ripe for the harvest. The child's happiness and purity depend on a mother's faithful labors.

The child has intellectual powers, understanding, and reason; it has moral powers and spiritual faculties. Although these develop and grow at a more advanced age, when school, church, and society begin to exert an influence, yet the roots of these higher powers are hidden in, and draw their nourishment from, the soil of past acquirements, experience, and labor. What is the use of an awakening conscience or good reasoning powers, when bad habits have already gained possession? The young sinner will repent, pray, and resolve to-day, and yet commit the same wrong again to-morrow. He will be an easy prey to temptation, because his lower propensities, which have grown strong by habit, are willing to yield, while the still, small voice of conscience is drowned. If mothers could but see how deep impressions are made upon the tender souls of children by early experiences, which often exert an influence through their whole lives; if they would remember that the life to come will be in close connection with the purity of heart which is attained during our earthly career; if they would understand that to educate immortal souls is one of the highest callings, more attention would be given to a subject so important.—*Massachusetts Teacher*.

2. DR. ARNOLD.—THE TRUE TEACHER.

A little more than fifteen years have passed away since the remains of the great and good Arnold were laid in their resting place beneath the communion table in the chancel of Rugby chapel. We call him "great and good," but although he was truly great, yet we would gladly leave off this adjective from his name, was it not that mere goodness, however exalted, finds few worshippers in the world.

Arnold was born in 1795; entered upon his duty as head master of Rugby in 1828; died in 1842. He was not remarkable at school for any special endowments. After leaving college he devoted himself for several years to the instruction of a few young men. He then became a candidate for the Rugby school. One of those who recommended him for the situation wrote: "If Mr. Arnold is elected, he will change the face of public education all over England." A prophecy full of apparent rashness, whether uttered in the full burst of a friend's affection, or in the clear light of a reason that looks forth far into the future, and sees the ripening harvest, bending with yellow ears to the ground. Rash prediction! but how nobly was it fulfilled!

Said Squire Brown, as Tom is about leaving him, "I won't tell him to read his Bible, and love and serve God; if he don't do that for his mother's sake and teaching, he won't for mine. Shall I tell him to mind his work, and say he's sent to school to make himself a good scholar? Well, but he isn't sent to school for that,—at any rate, not for that mainly. What is he sent to school for? Well, partly because he wanted to go. If he'll only turn out a brave, helpful, truth-telling Englishman, and a gentleman, and a christian, that's all I want."

We cannot but think that here lies the true secret of a true education, an education that most schools know nothing of. How many of our teachers try to make their pupils "brave;" brave in battle against temptation and evil in any form, brave to tread it down with the strength of a conqueror, brave in showing "disdain at the very thought of meanness and of fraud?" How many of our teachers try to make their pupils "helpful;" helpful in doing the duty nearest to them, and doing it *themselves*, not falling back upon the maxim, "Qui facit per alium, facit per se?" How many of our teachers try to make their pupils "truth-telling?" Here is one of the hardest fields of the teacher's labor, for there is a school-boy code of morals, which lays down the law that whatever is done in the school, *honor* forbids any reparation, and requires a falsehood to be

either spoken or acted, if any endeavor is made to find out the guilty one. There are means to discover the author of wrong, without seeming it, and every way should be tried so as not to compel the pupil to fall back upon this soul-destructive creed of right. And, above all, how many of our teachers make the "Christian" law, the foundation-stone of their own requirements? How many are there, who when they give any rule of conduct, say that it must be complied with, and not because *they* say so, but because *God* says so, because it is *right*, by all of Heaven's eternal laws of truth and right? All this was one of the secrets of Arnold's superiority. Boys said it was a shame to tell him a lie, "for he always believes us." O what a loving care was that of his, which so tenderly guided the youthful soul along that fearful path which conducts from the trusting, obedient child by the mother's side, through the disbelieving, head-strong period of the young lad, up to the perfect type of manhood! Elijah has departed, but where is the Elisah upon whom his mantle has fallen?—*Extract from N. H. Journal of Education*.

3. SCOTTISH EDUCATION.

A movement is now going on across the Atlantic which has an interest for every man who feels any concern about the progress of education. For years past there has been a growing feeling in Scotland that the universities of that kingdom needed, and were susceptible of various improvements. They had undoubtedly accomplished much, but times have changed, are changing, will change, and Scotchmen fancied that their universities should grow with them, so far, at all events, as to fit into the turns which the events are taking. The people of that ancient royalty were further roused by the sneers of men South of the Tweed; which sneers grew unbearable when coupled with the fact, that in the competition for certain governmental appointments, the Scotch university men were distanced by those who came from the colleges of England or Ireland. An agitation gradually arose and continued to increase, till it took shape in the present "Association for the Improvement and Extension of the Scottish Universities;" and this body has just held a meeting in Edinburgh, under the presidency of Lord Campbell, which, in spite of the sneers of the *Times* and the Edinburgh *Scotsman*, has arrested the attention of the educated throughout Great Britain, and cannot fail to lead to the most important results. The proposals of these educational reforms may be gathered from the resolutions and addresses passed and delivered on the occasion. The second resolution is to the effect that, while professional instruction should be so aided as to make the present system more efficient, all must be done "in such a manner as to preserve the distinctive character of the Scottish universities." Dr. Candlish spoke to this theme, but we confess to have gathered little information from his somewhat prosy address. Two things are contemplated: what *is*, must not be radically altered; yet what *is*, must be greatly improved. Means must be found for carrying students further than they now go; but yet, an eye must be had to those students who only desire to do as heretofore. To this end it is proposed that provision be made for assistant professors; while the English tutorial plan is opposed and rejected. Meanwhile, whatever is done must be done in such a way as not at all to take from the Scottish universities their peculiarly popular character. They were made for the people and not for a class, and for the people they must still be kept. It were no reform, if any attempt to improve schools, should drive away from the place of learning the ambitious poor, hitherto sent thither from every village of the land. The universities of Scotland are to be kept open there, not for a wealthy class only, but for the nation to whom they pertain. The third resolution shows the need for duly endowing Professorships, and for providing proper retiring allowances for these aged sons of science when no longer able to teach their generation. Mr. Stirling of Keir, himself a Cambridge man, moved this resolution, and in doing so said:—"At Trinity College, Cambridge, to which he (Mr. Stirling) belonged, there was a long avenue of lime trees, the college windows at the end of which looked along to the spire of the small parish church at Coulton; and it used to be a saying in the college that the view down the avenue was a fair representative of the average prospects in life of a college Fellow—a long perspective and a small living in the distance. (Laughter.) To the Scottish Professor, who corresponded to the English Fellow, a similar lot was presented, with a slight difference, they had the long perspective, but the small living was omitted."

The fifth resolution was moved by Principal Tulloch of St. Andrew's, known to many by his recent essay in connection with the Burnet bequest. It is of great moment:—"That it is desirable that the graduates of each University should have some share in its government, and that they should, by this and other means, be led to retain a permanent interest in its prosperity and advancement."

On this point Lord Campbell spoke a good deal better than Prin-