

words were taught before the things to which they referred. In teaching a foreign language the teacher required the grammatical rules before the language to which they applied. Comenius insisted that language should be learned by practice rather than by rule—rules should follow and confirm practice.

His books were valued as affording an introduction to a knowledge of things and a speedy way of learning Latin, but afterwards, becoming tiresome, they went out of use, and the author was for a time forgotten. Now the veil of oblivion previously shrouding them is being removed, and we see to-day in the classic rooms of many of our colleges, but a revival of Comenius's work. Perhaps his greatest work was his reform in school system. He established four classes of schools: the mother's school in every house, the national school in each parish, the Latin school in every large town, the university in every province.

The mother's school was to teach the beginnings of things and instil in the child truthfulness, obedience and other virtues; in this is seen the first idea of the kindergarten. The national school, for instruction in the mother tongue, endeavored to cultivate the internal senses, imagination and memory, hand and tongue. The Latin school sought the further development of the understanding, but the crown of the whole system was the university, which strove for the cultivation of the will. This gradation of schools was so well devised that, with few alterations, it constitutes the present system in Germany, a country renowned for educational institutions.

Upon him, too, may be bestowed the honor of first putting in motion that great movement, the higher education of woman. He insisted, education aims at the development of the human being, and, in debarring woman, a human being, from this training, is not a great injustice committed? He also strongly advocated co-education, considering from the peculiarities of their minds the contact would prove mutually-beneficial.

It is not strange that Comenius, belonging as he did to the Moravian brethren, (a sect distinguished for simplicity of faith, earnest piety, and missionary zeal), linked morality and religion with intellectual culture. As Nature shields her work from harmful influences, so pupils should be guarded from injurious companions. The teacher, also, should be a moral, upright person capable of instilling in the youth intrusted to his care, firm Christian characters as well as that book learning too often placed foremost. The personal power of the instructor has been defined as "an emanation flowing from the very spirit of the teacher's own life, as well as an influence acting insensibly to form the life of the scholar." Ever compelled to look up to the teacher intellectually, the tendency grows to look up to him as an example in all things. Habit, association and intelligence are