

higher faculty, with a view to their arrangement and utility. We must aim at imparting to the memory two characteristics especially, in order to make it really useful. The first is *fidelity*, in virtue of which it renders up the impression both without diminution from forgetfulness and without alteration from imagination. The second, *tenacity*, in virtue of which it retains what is committed to it. There are two other qualities, of less value, perhaps, but I think indispensable, viz.: *readiness*, by which we may lay hands on an idea at the moment we wish to recall it; and *facility*, in virtue of which the mind makes its acquisitions quickly.

The cultivation of the memory.—The action of the memory, as a faculty of reproduction, must depend upon that of the underlying faculties of acquisition. The greater the force of the observation and the imagination, therefore the firmer will be our hold of the ideas as we acquire them; the stricter will be the fidelity, and the stronger the tenacity, of the memory. All that we do for the cultivation of the former bears in the most direct way on the cultivation of the latter. This, a fundamental law for the cultivation of the memory, is apt to be overlooked, and the temptation is particularly strong, according to the common way of looking at the mind as consisting of so many faculties. The almost inevitable consequence is to view the memory as concerned only with words, and thus to reduce it to the condition of a mechanical power. Such exercise of the memory is false and unwholesome; in the degree in which a process is simply *memoriter*, in the popular sense of that term, it makes no account of what constitutes the real life and strength of the faculty of memory. There is a memory of words, but the primary office of it is to retain our impression of things, and its primary cultivation is, therefore, dependent on the way in which we exercise it upon these. But whilst the cultivation of the conception and imagination are essential to the cultivation of the memory, it does not constitute the whole of that cultivation. Impressions of objects, however much they strike us at the time, are apt, by a natural law, to weaken by disuse, till they either sink into entire oblivion or become so blurred and defective as to be useless for any practical purpose. To keep them fresh, they must be recalled with more or less frequency. We have here a law of the cultivation of memory co-ordinate with the former, that there must be review of the ideas already acquired by us to fix them permanently in our possession; in other words, *all study requires deliberate reviews*. But the review does not need to be exclusively in the exact form of the first acquisition, either as to order or as to completeness. With respect to order, it will generally be found that the repetition which is accidental, and which calls up the idea from a different point of view from that from which we first acquired it, is the more effectual; whilst, as to completeness, those ideas alone which have become dim need to be re-impressed. Those which the application of a test shows to remain with us need no further repetition than that which the test itself supplies; what we can clearly render forth after the lapse of some time will generally be found to be, by that rendering, placed beyond the need of further special re-impression.

Scope of School Education.—It has to deal with man in all the aspects of his nature, as a physical, moral, and intelligent agent. From the influence which it exerts on his moral and intellectual nature, the teacher should be highly interested in preserving the well-being of his pupil's physical nature. No exertion of mind can be carried on efficiently or permanently with a languid or indisposed body. The forcing of it in such circumstances will only injure both; the one, by accustoming it to a languid mode of work and an imperfect estimate of its power; the other, by draining it of energy which it cannot spare from the exercise of its own peculiar functions. It is an equally certain, though perhaps less clearly

recognized, fact, that the state of the body has a strong influence on the moral sentiments. When vigorous, it is best able to resist those appetites the indulgence of which lowers the tone of the whole nature, and is free from the dominion and imaginings which are apt to be at the mind not sustained by the animal spirits of a healthy frame. Your motto, therefore, should be, *Mens sana in corpore sano*. A distinct provision should be made for cultivating the moral nature. On it, more than on any part of our nature, depends our happiness and the use we shall make both of the physical and mental powers which we may be endowed with. Yet how seldom is it specially cared for! Apparently the least connected with external success and respectability, it has generally to struggle against many obstacles, after even a moderate degree of cultivation. Intellectual exercise is what is most attended to in school, and the hope is entertained that somehow moral advancement will be secured along with and through it. I frankly and willingly admit that this hope is well-founded, as habits of strenuous intellectual application imply the presence of some valuable moral habits. These, however, constitute but a small, and not the highest, part of morality, whose claims cannot be said to be satisfied at all when left to be enforced only in the chance opportunities which may occur in the course of an education, in which the cultivation of intellect assumes the chief place.

Lastly, there must be *harmony of development*: i. e., education should neither be exclusively intellectual, nor exclusively moral, nor exclusively religious. It should be at once religious, moral and intellectual. God has made us with body, mind, and soul. Any education which neglects one or either of these elements in our being is imperfect.

As one of the greatest of living preachers, whose sermons are published by the hundred, said a few months ago: "If a child's body alone is cared for, he becomes a mere sensual bully. If his mind alone, a prig. If his soul alone, a pious milksop."

SCHOOL-ROOM DECORATIONS.

BY HARRIET P. NORTH.

"Beauty is its own excuse for being."

When a school-room is well warmed and lighted, swept and furnished, what more can be asked? Nothing, fifty years ago; in this era of aesthetics, much, by way of adornment.

Flowers first. Bouquets, in summer not only on the teacher's desk, but on a bracket in a corner, or on a window sill; in the winter, growing plants. The hardier kinds are best, and prolific bloomers give greatest satisfaction.

Hang a basket of yellow oxalis in a window, and put up swinging brackets along the edge of the casing, whereon shall be set scarlet geraniums and white primroses, and you have one beautiful spot of brightness in the gloomiest day. Then when a child is tired of his books, set him hunting for buds, or counting the blossoms, or give him a leaf to draw. He will surely ask questions, and there is an elementary lesson in botany learned in such a way as to make him want another.

If there is a north window with space enough, have a shelf put up below the window sill, six inches wide. Have a box made to fit it and filled with earth. Then some day in November, when the children are restless, show them how to sow pansy seeds, and by and by they will be eagerly watching for their appearance. Then, later, the blossoms can be used for rewards of merit, and they will be more ready for the next diligent scholar, for it is picking pansies that insures abundant blooming. One root of carnation pink, well started by a florist, can be bought for twenty-five cents, and may have eighty blossoms in a season—every one of them a pleasure.