

of enquiry. Nor must he ever forget that his pupils are living, growing, moral and spiritual beings; that they have tastes to be cultivated as well as minds to be fed; and that character is even more important than brain in the battle of life. The school should be so conducted as to appeal to the whole nature of the child, and not a part. At present too much attention is given to the development of the intellect, too little to the education of the feelings and the will. Hence the lack of character to be found in Church and in State. Our educationalists need to ponder well what Tennyson has written, and so teach our children that all may pray—

"Let Knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

A boy with strong passions and a weak will is badly prepared to resist temptation, and do the right, no matter what his intellectual equipment may be. He is in danger, indeed is almost certain to make shipwreck on some of the many rocks that lie in his path. When the parents devoted much time and energy to the work of upbuilding of their children in righteousness; when they did all in their power to link the hearts of their homes by love to the Great Heart; in those days the schoolmaster had no need to devote himself to the work of cultivating the hearts and the wills of those committed to his care. But to-day this work is thrown on him. He must know how to touch the heart, making it glow with pure and healthy feelings; must be able to move the will, steadying it in times of storm, and firing it with the solemn determination to do the right, be the cost what it may. But he who would do all this must be no ordinary man, must be the living embodiment of the true, the good, and the beautiful,—must be thoroughly trained in hand, in head, and in heart,—must be rad-

ient with the light of the highest culture, and quivering with the life of a perfect manhood.

But if our age makes such demands on the teacher, it ought to give him the means of granting the supply. This he cannot do without the aid of books, of the best society, and of travel. Through books he is brought into contact with the thoughts that quicken mind and soul, and lead to noble action; through society he is kept in living touch with the present, and reminded of the part he is required to play as a true man; and through travelling he is broadened out, and brought into sympathy with the larger, the truer, and the better. Limit his means so that he must do without books, live an unsocial life, and remain ignorant of God's great and glorious world, and you render it utterly impossible for him to be a safe guide, and a true inspiration to the child. Why condemn Pharaoh for demanding bricks, and at the same time withholding straw? Why do to the teacher what Pharaoh did to the Jew? It is cruelly unjust to ask the ill-paid teacher to be and to do all the ideal teacher is and does. It takes money to buy the best books on science, literature, and art—books as essential to the educationalist as hammer and saw are to the carpenter. In the interest of the child, of the State, of the race, the teacher should have his books. In the interests of all that is good, true, useful, and beautiful, those moulding the lives and shaping the destinies of millions ought to mix with the best society, and have an honored place in the State and in the Church. This will give them polish, inspiration, and the ability to set their pupils high ideals, and speak of the actual world from the inside and not from the outside—speak with the weight and authority of those who know. Instead of worshipping gold as the world does; instead of rewarding selfishness, low cunning, and fraud, only less crooked than the ways of