

in its nurture, is treated ungenially—when it refuses from incapacity to perform its office of servant to the mind.

The inner man is manifest in the outer man. Purity, truth, frankness, unaffectedness have their expression in external features; as also have falseness, cunning, impurity, hypocrisy. Grace, a noble carriage and gait, are outward signs of a noble inner man; just as a swaggering air betokens conceit. The countenance of the free man is noble; that of the slave is ugly and repulsive. The body, then, is the expression, the image or mirror of the mind; and dignity and beauty are, therefore, also the fruits of physical training. *Kalos kai ayathos*: said the Greeks. Though here it must be observed, that real beauty does not consist in a certain form of features and figure, but in the external expression of nobility of soul.

(To be continued.)

Chancellor Woods on Technical Education.

(*Pennsylvania School Journal.*)

I address the representatives of the 19,000 educators of our large, rich and influential state, to whom is entrusted the moulding of our 12,000,000 youth. Not our fertile soil, or our many manufactures, in themselves considered, are of so much importance as the brain and brawn of the youth who are to cultivate the soil, and increase and perfect these manufactures, thus giving us the high rank we should attain among our sister states. However humble our work as teachers may be regarded by those who measure men by their annual income, or their display of dress and equipage, measured as every work should be, by the good done, it is second to none. I do not address legislators, sensitive as an aspen leaf to the popular pulse; or manufacturers, looking eagerly at the profits of the present year; but those who sow for others and the future; who toil, not to mine coal, or make pig-metal, but to build up true, intelligent men and women.

I address you on a practical subject, and desire to do it as earnestly and with such statistics and facts as will impress you, and, through you, others in different parts of our State, with the great importance of the subject, and secure such action as shall advance the good of our youth and the interests of our state. And I propose to do it in a plain, unadorned manner, stating some of the many facts before me which favor education in the theory and practice of the arts and trades of all kinds, "that special education in our calling which should fit and enable each of us to discharge in the best manner the special narrow round of duty by which each citizen fills his own personal place in social life."

As teachers, our lives are not those of idleness or ease, but of severe, exhausting labor on material as varied in its nature as the different combinations of matter with the multiform elements of mind and heart, can make it.

To make an ingenious piece of machinery requires labor and skill; to mould and fashion a soul demands the exercise of the highest powers with which man is endowed. To create is the province of the Omnipotence; second only to this is it to develop that which allies man to the Creator. Education is "one of the greatest and noblest designs that can be thought on, and for which this nation perisheth." And yet the puddler, cutting tailor, glass-blower or sheet worker, receives greater compensation than the soul-moulder, who fashions for eternity. More is paid for the covering than for the object covered, for the setting than for the jewel.

Our duty as educators is not simply to instruct in one or a few studies, but to decide on the comparative value of different studies to different studies, with different capacities, tastes, and purposes. The object to be moulded, and the use to be made of it, should be understood. What may be most useful to one at one time, may not be so at another time, or to another at the same time. The fit thing to be studied, in the fit quantity, at the fit time, is to be decided—what will be best suited to furnish, stimulate, and strengthen the mind for the future work. The question is not whether a certain study is useful or not, but whether it is the most useful for a certain student at a certain time, in his circumstances, and with his intended business or profession, and this too without reference to the taste, profit, or convenience of the teacher. To undervalue and disparage what we do not possess, is a fault no less common to the teacher than to others.

The classics have been denounced as useless, and even injurious, a great waste of time. That they have been studied by those who should have devoted their time to other more practical studies, and by persons who had no taste or faculty which would enable them to be benefited by them, there can be no doubt. The same may be said of the higher mathematics, and many other studies. More time may have been wasted on the Elementary English branches from commencing them at an improper time, studying portions comparatively valueless, and from defective teaching. The classics give us a knowledge of the sources of our modern culture, and in no small measure of our religion, polity, law, art, and history. They are admirably suited to give us a knowledge of words, to improve the judgment, develop the mind, and to give finish and completeness to the man. All who would be accomplished scholars, or thorough professional men, and all who have the time and means, should study them.

The very men who ridicule and condemn the study of the classics as a waste of time, will teach other branches to such persons, and to such an extent or in such a manner, as will prove an injury and loss to them. The youth who is to leave school at fourteen, is required to spend all or an unreasonable portion of his school life on unimportant parts of geography, grammar and arithmetic, to the total neglect of drawing, elementary chemistry, physics and other branches of knowledge, an acquaintance with which is essential to his success in life. The acknowledged waste of time on the classics by those who have no time or capacity for them; or who pursue them to the neglect of more important studies, is, however, sustained by comparatively few; the loss from entire neglect, or injudicious teaching of many of the primary branches is sustained by the many. Less than four per cent. of our youth extend their studies beyond the common elementary branches. An error, therefore, in our educational methods, for these branches affect twenty-five times as many persons as in the case of the classics. So, while gazing at distant objects, we have stumbled into holes immediately before us. Such is human consistency!

The relative worth of different kinds of knowledge to the student has not been sufficiently regarded. The studies he has pursued may be valuable, and to the extent to which he has pursued them, whilst they may be less so than other studies that might be in whole or in part substituted. An immense amount of information bearing on the industrial activities, which should be understood by all, has been passed over, while the less useful has been studied. There has been a tendency to regard the useful as ignoble.

The answer, then, to the question, What should our youth study? has not been intelligently given. The