

one of our public journals, urging young teachers to prepare themselves in this respect, is quite as rare. The duty of cultivating the mind is frequently and forcibly enjoined; but how can a teacher be expected to give culture to that of which he is ignorant? I will state several reasons for the necessity of this preparation on the part of the teacher.

I. The importance to the teacher of a knowledge of the nature of mind, seems so evident as to be almost axiomatic. Mind is the object to be instructed; it is that upon which the teacher operates; that which he is to mould and fashion, and shape and develop. How can this be done without a knowledge of its nature, its capacities, and laws of activity? In every other department of labor, a man would be but a blunderer if he did not understand the nature of the object upon which he wrought. A farmer must understand his soil—that his low-lands are adapted to grass and his uplands to grain—or he would make sorry work in agriculture. Selecting his fields with a knowledge of soil, the skillful farmer sows his seed and plants his corn, and his intelligent labor is rewarded with the waving grain-fields of Summer and the golden ears of Autumn. There is a spiritual agriculture as well as a physical one; culture of the mind is not unlike the cultivation of the soil. The seed of truth in the soil of the human intellect, if adapted to its capacity and properly planted, will bring forth a ripened harvest of knowledge and spiritual power. If a knowledge of the nature of soil is necessary to the tiller of land, who shall say that it is not of equal necessity for the teacher to understand the nature of the intellectual field which it is his duty to cultivate?

The teacher has also been compared to a musician and the human soul to an instrument on which he is to play,—a curious instrument of many strings and delicate keys which require the skill of a master to touch aright. What would be thought of an orchestra leader who would employ a person to play upon an instrument, who is ignorant of its nature, even though he were entirely familiar with the music to be performed? What ought we to think of selecting a teacher to play upon the delicate instrument of the human soul, who is ignorant of its varied capacities and the laws of their activity? When Guildenstern says

he can not play upon the pipe, Hamlet replies: "Why, look you now, how unworthy a thing you make of me! You would play upon me; you would seem to know my stops; you would sound me from my lowest note to the top of my compass: and there's much music, excellent music in this little organ; yet can not you make it speak. 'S blood! do you think I am easier to be played upon than a pipe?" Surely if it requires familiarity with the violin or harp to bring from them the tones of melody and harmony which lie sleeping in their strings, it must require some knowledge of the human soul to develop the beauty and power which slumber in this "harp of a thousand strings."

II. The teacher should understand the nature of mind, in order to cultivate and develop its powers. The object of education is twofold, culture and knowledge. These two objects are not identical. A man may have much knowledge and little culture; he may be full of learning and not know how to use it. I have known men top-heavy with learning, who went reeling through the world, useless to themselves and society. I have known persons with comparatively little learning who were efficient in the application of it, because back of it they had a well trained mind. Many teachers seem to think that the acquisition of knowledge is the main object of instruction and study. Than this no error can be more radical and pernicious. Knowledge is valuable to us, but culture is more valuable than knowledge. Mental power is worth more than mental acquisition. What we bring out of the mind is worth more than what we put into it. The ability to acquire and use knowledge is a thousand-fold more valuable than the knowledge itself. Willis expresses the truth in beautiful imagery when he says, "The mind forges from knowledge an archangel's spear, and, with the spirits that compel the world, conflicts for empire." Pupils forget a large part of what they learn at school and college, but the mental habits they form go with them through life. It is the teacher's duty, therefore, to cultivate the mind as well as to impart knowledge to it. This culture is given in part in the act of instruction. Knowledge properly taught gives culture to the various powers which are made active in the acquisition, and becomes an instrument by which the mind is