

to my own, while the majority of them can sing at sight, in correct time and tone, the different parts of simple tunes. As this system of teaching music is not so common in the schools of Ontario, as I think it would be, were its merits generally better known, I have felt it incumbent upon me to mention the success following its introduction here.

As we are in a backwoods school over three hundreds miles from a city, we deem it necessary to pay careful attention to refinement of manners and the usages of civilized life, especially as "be courteous" is a Divine command, obedience to which is neither limited to place nor circumstances. I am pleased to say that several of the pupils show praiseworthy efforts to cultivate good manners, as well as honourable and just

feelings in their daily conduct and intercourse with each other. We have some uncouth ones among us, but we hope by means of precept and example, in time, to convert even them.

As I looked around the school-room this afternoon, and saw the little ones on the front seats, diligently printing their lessons on their slates, and saw the older ones either reading, with a look of thoughtful interest, their history lesson, or comparing, with an eager glance of satisfaction, the answer on their slates with the one in the book, I felt that I might reasonably indulge the hope that, when they are men and women, they will look back with a grateful sense of profit and pleasure to the days spent in the log school house on St. Joseph Island.

THE ART OF THINKING.

The object of the teacher is to teach to think. The pupil thinks enough, but he thinks loosely, incoherently, indefinitely, and vaguely. He expends power enough on his mental work, but it is poorly applied. The teacher points out to him these indefinite or incoherent results, and demands logical statements of him. Here is the positive advantage the teacher is to the pupil.

Let us suppose two pupils are studying the same lesson in geography or grammar or history. One reads to get the facts; he fastens his eye on the page and his mind to the subject before him; he makes the book a study and acquires information from it; his object is to acquire knowledge. He attains this end. The other also studies the book, but while reading he is obtaining lessons in thinking. He does not merely commit to memory; he stops to see if the argument is sound, he analyzes it to see if the conclusion is warranted by the premises.

The one who thinks as he reads is quite different, it will be seen, from him who simply *arns* as he reads. To read and think, or to

think as one reads, is the end to seek. To teach to think is then the end of the art of the teacher. The reader for facts gets facts; he comes to the recitation seat and reels off those facts. His mind, like Edison's phonograph, gives back just what it received. While this power is valuable, it is not the power the world wants.

The teacher will find his pupils come to the recitation to transmit the facts they have gained. He must put them in quite another frame of mind. Instead of recitations they must be made into thinkers. The value of the teacher is measured by his power to teach the art of thinking.—*Teachers' Institute.*

WE want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operator; whereas, the workman ought often to be thinking and the thinker often to be working, and both should be gentlemen in the best sense. The mass of society is made up of morbid thinkers and miserable workers. It is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity.—*Ruskin.*