

of analyzing, discriminating, and classifying. It did not make so very much difference what means were used for this development, providing it was something by which we could hook into the child's mind, whereby we might draw him out. David, the Psalmist, was educated. He had not the higher mathematics and classics, but he obtained the advantage of the means of education which were in existence, in his day, and used them in developing his faculties. Real education was a process that went on so long as the mind gave evidence of any degree of capacity or progress. A man at sixty was still developing his education, or if he was not he was in his decay, and it was time for him to make his will. Language, mathematics, and certain other sciences, were of the utmost importance in the process of mental training, and would continue to be regarded as the most essential means, both for education and disciplining the mind, and as sources of knowledge.

The first requisite necessary in creating an education was to awaken an interest in the pupil which would be to him a spontaneous movement,—in other words, they should present him a motive. Interest might be created accidentally, it might be created methodically. But once awaken the interest and the process would go on. The machine would run itself, so to speak. Therefore awaken an interest in the pupil, and awaken it by any means possible,—except, however, by telling him about his chances of becoming the President of the United States. An indolent and inactive child might be made to become a useful man, if he was only properly drawn out by his teachers. The "bright" boy was seldom the boy from whom the largest results would be obtained in after-life. The right use of memory was an important factor in the process of education. The mere use of memory for a given

lesson to be recited at a given hour was a fatal blunder; an egregious blunder; an inexcusable blunder. And yet that was the most common fault of our system of popular education to-day. To see, apply, and understand was worth infinitely more than to memorize page after page that would be imperfectly understood, if understood at all. The study of object-lessons might be of help, but it was a thing that seemed to be pushed to the front with a little too much persistency sometimes. The child had a mind. Teach him to use it; to apply facts. Teach objects if we would, but teach also ideas. The child would not get his ideas of right and justice from objects.

Good teaching, the speaker believed, came more from the personality of the teacher, than from the text-books. The longer he lived the less faith he had in text books. The best text-book was a living teacher. The best teacher of grammar, for instance, was the man or woman who talked the English language properly. That was the English grammar. After the pupils had learned the English language, then shew them why you spoke this language rather than any other. If there was anything the graduate from a school or college wanted to remember very little about, it was the text-book he had studied. The privileges of the teacher were great. They all centered in the personality of the teacher. If a person was a good teacher, it was because that person delighted in teaching. The good teacher grew in knowledge. In order to teach, he must be ever learning, and the best way to learn was to teach. A great work was committed to the teachers,—none nobler or more responsible,—one that should engage the heart and mind and the whole being, for the child committed to his care was a great trust.—*Rev. Dr. Robinson, President of Brown University.*