

only read and write well, not only has he studied history and geography, but he has pressed on to some of the higher mathematics, and to some acquaintance with natural science. In many cases he is something of a musician. If he has a laudable desire of getting on, he not only labours hard to make his school a success, but also to qualify himself for higher branches of the work. He extends knowledge. He cultivates his trained powers, and by degrees the best places in his calling are open to him. In a few cases of greater ability and conspicuous merit higher positions, beyond the limit of their own profession, have been attained. In some instances schoolmasters have become clergymen—a promotion often more honourable than profitable, in which the improvement in social standing has been dearly paid for by the trammels of increased expenses and reduced income. But it is to honour, usefulness, and comfort within his chosen vocation rather than to any exceptional chance of rising above it that the schoolmaster must look. He starts in life with the priceless talent of a good education and a trained mind. These are advantages immensely beyond what most of the men of the trading classes possess, for these leave school when young and before mental training, such as the schoolmaster gets, can have begun. Considering then, his education, his intellectual powers, his usefulness, and his improving income, the social position of the schoolmaster ought to be one of credit and acceptability amongst his neighbours. He will often be, after the clergyman, the best educated man in the parish, and that is a distinction which ought to be recognized. Yet the old prejudice is not outlived. The schoolmaster is still excluded from social equality with persons who are really his inferiors in manners and cultivation. But this will pass away in time. To this hour things are only in a transitional state, and the teacher's time is not yet come. It is, however, apparent that those who have most to do with his work and are immediately over him are more and more impressed with his value, and that if these recognise him and show respect to his office, the ranks below will not be slow in following suit. Much must depend upon the teacher himself. If he would win his way in society he must cultivate gentle manners, and that deference to others which marks the well-regulated and self-controlled man. He may be vastly superior to those with whom he mingles, but he must show no consciousness of it; he must wear it naturally, as he does his hair or his coat, and never give a thought to it. In the large towns the schoolmaster is rapidly growing to be an important person, and in time finds himself in the midst of as much congenial society as he cares to have; but in the country the position is often one of depressing isolation. We do not see how this is to be helped. He is only in that respect like the clergy themselves. It comes of the work he has to do on the spot where God places him. Let him do his work well there, and in due time and order promotion will come to something better elsewhere. We are not so unpractical as to suppose that teachers, any more than other people, can or will look wholly to the useful side of their work, and not to its temporal compensations. With them, as with others, the labourer is worthy of his hire. But we do say that when the latter are sometimes disappointing, there will be a moral compensation in the thought of the former, which, though it will not pay bills, will sustain hope and inspire courage, and nerve a man to face plain living and even privation rather than fasten about his neck a log in the shape of debt, than which nothing will more retard his advancement or hinder him from taking advantage of good openings that come in his way.

What we have so far said of the schoolmaster is true also, with certain limited qualifications of mistresses. They

stand upon much the same level, undergo much the same training, are liable to similar difficulties and discouragements, and are doing work of equal honour and usefulness. Let the mistresses who are now in charge of schools do their utmost to occupy the position well. Let them—by the earnestness of their demeanour, the moderation of their dress, and the cautiousness with which they make acquaintances and mingle with them—prove the intrinsic soundness of their title to respect, and they may depend upon it that respect will not be denied them.

—[From the *National Society's Paper*.]

### Practical Education.

We are often taught that as soon as our school-days are over we are to lay aside our studies and engage in the more practical duties of every-day life, it being thus assumed that our studies are incompatible with what we are to experience in later years. Indeed, it is the common opinion that the student who has closely followed his book for years is, in a measure, unfitted for a business life. Accepting this conclusion as correct, it becomes an interesting question why it should be that the proper use of our school-days, and of the opportunities which they afford, should thus unman one. If book-learning retards a person and finally unfits him for practical life, and gives what must be forgotten or unlearned, why not better be without it?

We claim that the education commenced in childhood ought to be of such a kind that it can be continued through our entire lives; that we should in our tender years lay the foundation upon which to build the lofty superstructure of a noble manhood. If the process called education is good for the boy, it is good for the man, who is only a boy of larger growth. Whatever will stimulate the mind of the minor will, in the same degree, benefit him when he has passed the magic line of his majority.

The word education hints at the true method by its meaning, "leading out," and does not refer to the mistaken idea that it is a pouring in process, as if a little boy's brain is to be filled up by the teacher precisely as one would pour water into an empty jug; and, alas, how many a poor unfortunate has been nearly intellectually strangled by this process, directed by the hands of some one of the famous Ichabod Crane family! But, fortunately, there are many at the present time who believe that the human mind is created filled instead of empty,—filled with powers and capacities, which, indeed, are not ready for immediate use, but which it is the province of education to bring out. The Creator has given us a set of tools with which we are to do our life-work; but we are obliged to put them in order and learn their use. What the child needs is to gain facility in handling some of these simpler intellectual implements, while the man must learn to wield the more complicated and delicate, so as to be ready to perform creditably whatever work fortune may place in his way.

This theory gives us, as the great object to be gained by education, *mental discipline*. By this statement we do not intend to deny that the acquisition of facts is important and essential; but if regarded as an *end*, and not as a *means*, it is of comparatively little value. A mind well stored with facts, but without proper discipline, is like a garret filled with rubbish, or a store with a large stock of goods scattered miscellaneously over the floor. All is confusion,—nothing can be found when wanted.

Now, to this knowledge of facts add mental discipline, and you have the owner who selects and arranges every-