

clearly before a child the mental pictures that Bryant's eye, in a fine frenzy rolling, must have seen when he wrote *go. rock, little wood-bird, curl, still waters bright with stars, rouse, majestic rest, haunt?* And how a child's mind loves sensuous poetry; it needs a child's heart to know that the poet said *little* because the bird was dear to him rather than because it was small, and that the poet was thinking of a mother when he said *rock*. And does it not require minute reading to see what *harmonies* conveys to us? The poet has observed that while a great multitude of merely human and artificial instruments need almost divine skill to give forth harmony, the myriad sounds of the woods at night, rustling leaves, restless birds, chirping insects, beasts of prey, running waters, creaking boughs, are all in tune and have no discords for his ear. All nature's sounds and colours are harmonized, so fitted are we to the world in which we live.

This is what we mean by minute reading. We know no better way,

indeed no other way, and we work in comparative trust that we have a method by which a child may learn to read, as the author wrote, and what the author wrote so far as the child's capacity may permit; and surely this is good reading. The consummation of a perfect education is to read well, says Thring; he does not imply that a defective voice or a clumsy figure would prevent good reading; indeed he mainly means the appreciative reading to one's self, which is the foundation of all reading aloud worthy of notice. It would seem to be an error to divorce reading and literature or to lead a pupil to think that literature studies have any purpose but learning to read, in both senses. It is the pupil who sees what the poet sees, thinks what the poet thinks, and hence feels what the poet feels, who reads what the poet wrote; and as certainly as art is long, as certainly as genius is infinite patience, so certainly must study of art and of works of genius be minute and patient and prolonged if they would be adequate.

CULTURE AS AN ELEMENT IN EDUCATION.*

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PROBABLY no subject of public importance receives so much attention and awakens so much interest to-day as education. Politicians, clergymen, the press, the people and educators themselves fill the air with their discussions and their conflicting theories regarding this important factor in the life of civilized society. The fact that interest in the subject is so wide-spread is one that ought to afford gratification to those who have

the welfare of education at heart. Conflicting theories may be advanced, wild criticisms on existing methods passed, and still wilder remedies suggested, but amidst all this confusion, there is evidence of a general desire to do justice to the subject and not allow education to become inane through indifference or obsolete through neglect. It is our duty as teachers to turn this interest to good account, to inform ourselves thoroughly of the trend of public opinion; if we find it wise, to encourage it; if unwise, to correct.

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