

ings of the classes in the United Kingdom usually called the working classes, or manual labour classes, including domestic servants, soldiers, sailors, and others, as recently estimated by Mr. Giffen, were about £600,000,000. Dividing this sum by the number of working days in the year would give an average daily earning of about £2,000,000; but the sum actually paid in money as daily wages, owing to the board and lodgings included in many cases and the numbers paid by salary and not by daily wages or by piecework, would probably be much less than the average amount of daily earnings reckoned in the way described.

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THE "pouring-in process" tends to weaken the pupil's ability and desire for *self-teaching*; in proportion as we employ this method we diminish the power of original research. It is the opinion of all the eminent educators that telling will deaden, instead of stimulating the God-implanted desire to know. Of Jacotot, the great French teacher, Quick says: "Instead of pouring forth a flood of information from his own ample stores—explaining everything, and thus too frequently superseding in a great degree the pupil's own investigation of it, Jacotot, after a simple statement of the subject, with its leading divisions, boldly started it as a quarry for the class to hunt down, and invited every member to take part in the chase. All were free to ask questions, to raise objections, to suggest answers. The professor himself did little more than, by leading questions, put them on the right scent."

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THE MORAL NATURE.—The author of a popular novel makes his principal character cry out, "Why did not my father bring me up to be able to earn

my living!" It is another expression of the thought that lies at the basis of the movement in favor of manual training. All teaching must 'bear on life—on higher living. To be able to recite the words in a series of books may have a bearing on the life of a pupil and it may not. A teacher visited the parents of a pupil who had shown extraordinary ability in mathematics to urge that he be sent to college; he was told that he had that morning beaten his mother severely on the head with the copy of Hockley's geometry because he was asked to bring in some wood. "Why should there not have been as much growth of moral as there was of intellectual power?" was the problem the teacher went home to consider. The intellect had been addressed, had expanded, but the moral nature had remained untouched; in fact, it seemed to have deteriorated.—*School Journal*.

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The eye only sees that which it brings with it the power of seeing.—*Kingsley*.

The happiness of love is in action; its test is what one is willing to do for others.—*Lew Wallace*.

He who feels that he is not what he ought to be is already on the high road to amendment.—*George Ebers*.

Is your mind set upon fame? That is quite right, and I am very glad of it, but you must know that he who would gather that rare fruit must water it with the sweat of his brow.—*George Ebers*.

No man can safely go abroad that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man can safely govern that does not willingly become subject; no man can safely command, that has not truly learned to obey.—*Kempis*.