

and *why* for the *what*. It is from the latter standpoint that I wish to consider this subject, and though I may present to you nothing new, yet if I can but enforce the well known and the real, my desire shall have been satisfied.

What, then, is Teaching? In its widest meaning I should be inclined to answer that it is the making of men and women; but in the narrower, more restricted, and technical sense in which the term is usually employed, it will be found to mean these two things: first, the giving of facilities for education, and second, intellectual training. We may consider the man with all his powers and faculties thoroughly trained as a perfect machine using the facilities provided him for the formation of his own character and the solution of the problems of life. Of the two, the latter is by far the most important, and to illustrate and explain the position taken let us examine briefly the subjects taught in our Schools and Colleges. When we give to our children the three R's, our object is not so much the training of intellect as the giving of facilities. The same remark holds good as regards the study of Geography, or History; it is true also in the study of all the Natural Sciences, and largely so in that of the Modern Languages. No one will deny that the study of the subjects mentioned may be used advantageously as a means of training the intellect, but it is not so much with that object in view, as to provide facilities by which the individual can the better hew his way in the warfare of life, that they are taken up. In the study of Language, as Grammar, in Algebra, Geometry, and the Higher Mathematics, in that of the Mental Sciences, and largely also in Classics, the main object is not so much the giving of such facilities as I have spoken of as the training of the intel-

lect. Hence, it will be seen that the two-fold definition of teaching that I have given runs through all our practical work in School or College. The first part of the definition requires no further explanation, and is so generally recognized that I may safely pass to a more careful consideration of the second, and as I conceive more important, Intellectual Training. For the clearer understanding of our work here, suppose we divide the individual man into body, intellect, and spirit. It is the second part of the man—the intellect—that, in teaching, we aspire to train. And if we consider the intellect to comprise under certain aspects what the old Scotch metaphysicians loved to call “powers or faculties” we will be the better able to comprehend our work. The intellect then may be manifested in the faculties of *observation, memory, reasoning, judgment, and will*. The last more properly belongs to spirit and not to intellect, but enters as a factor into judgment. If a man wish to be a skilful oarsman he must by the exercise of his will bring his body under a thorough system of training, by long and careful practice; and in the same way must any powers or faculties of intellect be trained for success. In the first place then we have to train the *powers of observation* in the child. This lies at the threshold of all teaching, and yet, it is one of the very powers we too frequently fail to call into being. It is one of the faculties that is most required in the active business of life; it is absolutely necessary in such studies as Geography, or the Natural Sciences. A great deal more should be done in our schools, by the more extended use of the Kindergarten method of instruction in the shape of object lessons, to bring this faculty into play. Before any memory, reasoning, or judgment can be used, facts and phenomena must be noted, and the