

Pestalozzi, but as a schoolmaster I much prefer him to many we have in our day; for he had learned in his dumb way that education is not a thing of vocables, but a thing of earnest facts, of capabilities developed, habits established and tendencies repressed; it is the laborious separation of the character into two elements—the one well down and deep, and earth and air and water under it, and then your boundless realms of ether above his head. It is to make of the human mind a cosmos and not a chaos, and above all it is the getting of a man to do something and to do it according to the laws of God and his universe, which is only another way of doing, and not pretending to do anything."

The most lasting of Emerson's thoughts have an educational trend, and are full of that liberal and enlightened spirit that is in itself educating.

Matthew Arnold confesses that the chief influences in his education were Carlyle, Emerson and Newman. He is a worthy disciple of these masters, and no other man of recent years had a broader grasp upon the principles and means of general education. The persistent energy with which he protested against the prejudices and narrow mental habits of his countrymen, the light in which he set forth every possible means of culture, and the thoroughly critical but tolerant spirit manifested toward all systems, made him a greater schoolmaster to his generation than his father, Dr. Arnold, of Rugby, had been to the preceding one. Akin to the essays of Matthew Arnold in which he puts forth his plea for sweetness and light, is a recent publication of Bishop Spaulding's, called "Education and the Higher Life," a noble and inspiring exposition of the worth of life and the relation of education to its completest development.

A list of educational writers would be incomplete without Ruskin, and he ranks easily with the great modern educators. Browning's poetry will be read for the pregnant thoughts concerning education that are interspersed throughout his writings, rather than for their deep poetic power. "The mind receives only what it holds," "I hold life's just a stuff to try the soul's strength on—to educe the man," "Know not for knowing's sake, but to be a star to men forever," "Why stay we on the earth if not to grow?" are words apt to stick in the mind and make us feel the necessity of personal work in education. In fact, when we consider the vast range of matter comprehended in that which we call educational literature, it is amazing to think of the indifference teachers manifest toward it. We are constantly urged to professional study, and feel that our duty is discharged when we keep abreast of current educational topics or have mastered the latest methods for presenting the subjects outlined in our text-books. Details of any sort are narrowing, and school teaching, despite its vital character, is no exception; and it is to give our minds breadth, freedom and energy that we should apply ourselves to the acquisition of the noblest thoughts of the noblest minds. It is the glory of our profession that it calls into action the highest qualities of mind and character and what more pertinent duty than to keep in touch with the thought of its noblest devotees. To catch the spirit of the great teachers, to become imbued with the high ideals for which they laboured, and above all to grasp the principles that underlie education as a science and as an art, should be the aim of every teacher. Goethe hints that one is forced to learn when obliged to teach, and says further that nothing is more frightful than a teacher who knows only what his