

come, by slow evolution, a third class—those who build mind. The great teachers of the day were, and are, mind builders. But to be clear it must be said that, after all, the mind fashions itself, and all a teacher can do is to aid in the process by directing towards the knowledge needed, and towards ideals.

What do the great teachers do? Here is a pupil of Longfellow who tells us that Longfellow impressed refinement on every member of his class. He does not say that he learned much about the poetry of Spain, France and Italy from Longfellow; he feels in him a love for the beautiful that he traces back to his teacher, and this he declares to be the great good that Longfellow was to his pupils, and to the world in general.

It does not follow that the great teacher is not thorough, or does not possess exact scholarship; it is very probable that he is a good scholar. But he is more. We have thousands of men with large attainments who would utterly fail as teachers. There must be something more, and that is the power to wake into being the "high instincts" that possess the power to dominate our entire being. It is not the scholarship of the teacher that does this; it is the power within him, born in him, by virtue of which he is a teacher, that does it. Call it by what name you will, the power to teach is the power to inspire pupils to possess ideals of excellence, and to aim to reach them. The reciting of lessons furnishes an opportunity for the teacher to exert his God-given power upon the young beings before him. They must be set to acquire some knowledge, for they cannot comprehend what the teacher is to do for them at that time; when years are passed, they feel what was done.

The child may be made conscious of the universal soul that lies behind his life, of which truth, right and beauty are necessary elements. The common things of existence, when looked at with the eyes of the soul, yield a delight that is not understood by the uneducated. Wordsworth says:

To me the meanest flower that blooms can give  
Thoughts that lie too deep for tears.

But the teacher is needed to open these visions to the child. The great teacher addresses the highest intuitions of the human soul, because these dominate and direct the lower powers.

It is not possible for a teacher to say how he addresses these powers, because it is soul blessing soul. His aim must be to set his pupils to observe the realities about them and to draw inferences. This is exemplified by Mr. Page in the incident of the thunder-storm. "From Nature up to Nature's God" is an axiom of the teacher. Somehow the pupil must be put on the track of looking into, and around, and through the Creator's method. If the subject of his thought is man only, he soon stops short; it must be man and God. Man is the product of some great and wise being—it must be so; the child who early becomes conscious of this has made a great step. Man, Nature and God become subjects of thought; the child realizes that he is one of a trio; all things become illuminated by a new light. Common objects are lifted out of meanness. "The primrose by the rivulet's brim" is

more than a yellow primrose. The child thus being introduced to nature begins to be taught by her. Through her he begins to interpret man and God.

It is in some such way as this that the young being is led by the great teachers. Truth has a wonderful relation to the mind of man. It is truth the child must be led to contemplate; there is a great difference between truth and fact. If a child arranges sticks, three in four rows, and sees that four threes are twelve, it becomes truth to him. If he is commanded to say that four threes are twelve, it is an assertion, a fact.

Let it be remembered that the great teachers have ever pointed their pupils towards the truth, and let every teacher humbly and reverently seek to follow their example. Truth is mighty in its effects on the human mind; but skill is needed, and this will lead the teacher to study methods.—*Pennsylvania School Journal*.

### THE AIM.

BY M. E. A. BOUGHTON.

AIM at the formation of character, first. That includes and implies the rest. Dr. Arnold's great-power as a teacher was not that he taught technical facts, so that they were never forgotten; it was not that his school-room was always found in quiet and death-like order—was not, even, that he rode to perfection the hobby of *method*, upon which this age dotes so fondly; but it was, that he impressed upon his pupils an ideal of character, an ambition to learn and to *be* from which they could never escape.

Recall to mind, your own instructors, upon whom you can look calmly and justly after the lapse of years. Which of them gave to you what you now realize is best in you? Not that one necessarily who gained from you the most unquestioned obedience and the most faultless recitation, but he or she who gave to you an *impulse*, an idea, a standard and a glimpse of the possible to you.

Yes, of course it is hard to do this, and of course you will be criticised by the foggy whose outlook is as narrow as was his schooling half a century ago, but, row up stream, and in spite of the current, hold before your pupils an ideal whose realization will be attained in future decades in those plastic souls whom it is your great privilege now to mould. In these days of general and liberal schooling, the moral education formerly imparted at home by the mother is largely (too largely), relegated to the teacher whose sphere of influence thus becomes almost boundless. Aim then to make the child capable of wise choice in moral questions, ambitious to learn outside and beyond the school-room, and while brightening the intellect, do not neglect to furnish that fountain of being—the heart, "for out of it are the issues of life." The thought is beautifully expressed by Daniel Webster. "If we work upon marble it will perish, if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles with the just fear of God and love of our fellow men, we engrave upon these tablets something which will brighten to all eternity."—*Journal of Pedagogy*.

## Educational Thought.

TRAINING means accuracy. Observation and accuracy are twins. The beginning of all true work is accurate observation, the end and crown of all true work is an accuracy which observes everything, and lets nothing escape, a power of observation animated by a true love for what it undertakes to investigate, and able through love to discover subtler truth than other people. Observation and accuracy comprise all that it is possible for a teacher to do, whatever may be the subject with which he has to deal. And observation and accuracy ought first to be as the joy of the explorer to the curious child; who should be made to see in every word he speaks, and every common thing he sets eyes on endless surprises, and novelties at every turn of unexpected pleasure, and new delight.—*Thring*.

"THE first thing for a boy to learn, after obedience and morality, is a habit of observation—a habit of using his eyes. It matters little what you use them on, provided you do use them. They say knowledge is power, and so it is. But only the knowledge which you get by observation. Many a man is very learned in books, and has read for years and years, and yet he is useless. He knows *about* all sorts of things, but he can't *do* them. When you set him to do work, he makes a mess of it. He is what you call a pedant, because he has not used his eyes and ears. . . . Now, I don't mean to undervalue book learning, . . . but the great use of a public school education to you is, not so much to teach you things, as to teach you how to *learn*. . . . And what does the art of learning consist in? First and foremost in the art of observing. That is, the boy who uses his eyes best on his book and *observes* the words and letters of his lesson most accurately and carefully: that is the boy who learns his lesson best, I presume. . . . Therefore, I say, that everything which helps a boy's powers of observation helps his power of learning; and I know from experience that nothing helps that so much as the study of the world about you."—*Kingsley*.

### BUSY WORK.

1. WRITE the words of your last reading lesson in columns, making four columns.
2. Arrange the words of your last reading lesson alphabetically; that is, copy first those words that begin with a, then with b, and so on.
3. Arrange the words of your last reading lesson in columns, placing in the first column words of one syllable, in the second words of two syllables, and so on.
4. Arrange the words of your last reading lesson in columns, placing in the first words of two letters; and in the second words of three letters, and so on.
5. Copy from your reading lessons all the words beginning with capital letters.
6. Copy from your reading lesson all the name words.
7. Write on your slate the number of lines in your reading lesson.
8. Write on your slate the number of periods in your reading lesson; the number of commas; of question marks; of semi-colons; of hyphens; of apostrophes.—*Popular Educator*.

IDEAS escape all persecution. When repressed they explode like powder.—*Castelar*.