

much variety and much vagueness of opinion.

Many seem to think of the Common School teacher mainly as a modern convenience employed to take charge of troublesome boys and girls and keep them out of mischief until they become able to aid their parents in discharging the great duties of life in the farm-field or the kitchen. Others again seem to regard it as his chief function to drive out bad mental and moral habits, and drive in good ones, by the vigorous application of some potent spell supposed to inhere in strips of rawhide or the tougher shoots of certain forest trees.

Others, and by far the largest number of those interested in our schools, regard them as institutions to which they may send their children to acquire certain items of information, and facility in performing certain processes, which will be useful to them in after-life. To this end this boy is to study arithmetic that he may know how to count money and reckon the price of beef or wheat; that one to attend to book-keeping because he is intended for the counter; a third to read Latin that he may get admission to a medical college or law-office; while one daughter desires to be fitted to pass a Teachers' Examination, and another to get the accomplishments, that she may shine in society, or get a position as instructor on the piano-forte.

Even amongst teachers themselves corresponding differences seem often to prevail in regard to the one great aim to be kept before their minds. Many coincide with one or another of the views just mentioned. Many others who get a step higher and conceive that their work is somehow with the *mind* and should therefore be carried on with a more direct reference to the nature and wants of the mind itself, yet appear to have very partial views of what that nature and

those wants really are. Some treat it as if its great office were to deal with quantities and numbers, performing intricate and wonderful processes upon them by use of those external symbols which we call figures, letters and signs. Others again seem to ignore the existence of any faculty save memory. They deal with the mind as if it were a vast receptacle, which it is their duty to fill with the richest treasures of the books at the rate of the greatest possible quantity in the least possible time.

Were I asked to express in one word what I conceive to be the teacher's one great work, I should reply "*Mind culture.*" And were I to go on to explain what I mean by mind culture I should wish simply to divide the subject into two great branches corresponding to the two great functions of the mind, the intellectual and the moral. Were I asked further what it should be the true teacher's aim to produce, I would answer "*Men and women.*" The great end of all true culture is to send out into the world of action, trained, cultured, high-minded, large-souled, men and women. As to the mode in which this great aim can be worked out in perfect harmony with the lower, more practical ends, which the exigencies of daily life and the necessity for daily bread will not permit us to ignore, I shall have time for but a few suggestions.

The limits of this paper forbid any attempt to analyze the intellectual powers or discuss the mode of culture best adapted to each. I may, with sufficient precision for the present purpose, speak of the mind as a system of faculties, each performing its special function but all alike dependent upon proper training for the best results. The perceptive faculties whose office it is to discover qualities in things, or begging the pardon of modern philosophy, to note resem-