

tuition. This is not a very difficult task. The tender faculties of the youthful mind may often be drawn out and decided upon by the application of a single test. And I believe it will be generally conceded that an artless boy could discover no motive which would prompt him to conceal either the insufficiency or the superiority of endowments, which the hand of his creator has bestowed upon him. Having done this, the teacher has laid out the base of his future operations. His next step is, to determine the *disposition* of his pupil and to decide upon those incentives which, in his particular case, are most powerful in stimulating to exertion, or repressing injurious tendencies to indolence. These are the grand preliminaries to the attainment of success as a teacher, and when they have been recognized, a step has been taken in the right direction. A man can be placed in no situation where so much of discrimination, and forethought is necessary, as in that of an instructor of youthful minds. It often requires a most accurate balancing of the faculties of judgment to determine whether, in certain instances, rewards or punishments should be adopted as stimulants to due and proper exertion. How apt it is to occur sometimes that the ignominy of a whipping has stung the noblest young souls to the core. How true it is that, through inattention, the idle and undeserving pupil exults in the lavishness on his head of praise and perquisite, by an unpardonable and thoughtless generosity. There is no feeling to whose power the youthful breast is more keenly alive, than that of shame or disgrace. Men, whose souls have grown hard amid the rough jostlings of worldly life—may often be callous and unfeeling in spirit. But the aspiring school boy—the sanguine being, whose mind heaves with big hopes and glowing anticipations—who looks forward to the day when his parents will clasp him to their bosom in ecstatic pride—who nobly strives to conciliate the approving good will of anxious friends—perceives such a spirit as this, but once, with the keen dart of thanklessness—and how great will be the revulsion. The arrested stream of noble feeling will flow back to its source and the breast which it watered will become barren and dry. Let this not be understood as an advocacy of the total expulsion of corporeal punishment from the walls of the school-room. By no means. The necessary upspringing tendencies to error, which human nature every where exhibits, must be checked by rigorous applications at the outset; or else a gradual accumulation of vigor and the assumption of a self-sustaining attitude will finally defy all attempts at subjugation.—But it is urged, let flogging be considered as an *ultima ratio*, a foundation for the system of disciplinary processes, to be resorted to only in cases of manifest necessity.

Above all, let the teacher as he sits upon the rostrum, maintain his dignity to the fullest extent. Never let it be thought by the little watchful creatures around him, that *any* circumstance could occur to destroy the equilibrium of his temper. Let him always persist in exhibiting, as far as in him lies, a perfect coolness and easiness of deportment. Frequently the word 'dignity,' like many other words, is subjected to the torture of a strained interpretation. To some men it is synonymous with 'harshness'; to others, with 'haughtiness.' But to be harsh or haughty is not the way to be dignified. The derivation of the word explains its meaning—*Dignus*, worthy—*to*, to become. Then, to support your dignity as a teacher, it is necessary to adopt such a course as is worthiest of your pupils, respect and esteem. Smiles are on most occasions better than frowns. How many teachers there are who will agree with us that, a kind word, or an approving look is strangely potent to win over the most refractory disciples. But never let your features be often relaxed with laughing looks. Indeed, always avoid an overshoot of good humor. Is "the human face divine" so little adapted to our purposes, as to be incapable of assuming a look of good natured sternness or of stern good nature? Certainly not. Then let the eye bear up, in strong colors, a precise posture of intentions and motives. Let the scholar *there* see a spirit which will never descend to familiarity with him, and one which will always act for his perpetual advancement. When you have thus gained the veneration of your *protégés*, a necessary concomitant is the winning of their confidence. Tell them pointedly that you have a high duty to perform by them: that you are actuated by motives of the loftiest character and that every deed which bears the mark of your hand, will, on inspection, be found pointing for its paternity to the great interest of yourself for their welfare. In short let them be keenly aware that a blow or a kind word from you are alike directed by identical principles of actuation. Now the moral, theoretic, intangible portion of your schemes, will indeed be complete and satisfactory. We in this place think we hear the expected dissonance of cavil and objection. It is urged that, from the strong dissimilarity of character which is found in every group of human beings, no expedient could hit upon which would be successfully productive of unanimity

in any shape or form.—But this is gratuitous and unwarrantable. Any strong mind may, by a steady maintenance of purpose, work changes in its surroundings. A vigorous intellect combined with vigorous will, can, if not by absorption, at least by assimilation, bring the objects of its operations fully up to its high standard. So it is, by unwaveringly pursuing one track, any sentiment or any prevailing typical opinion can be created in the school room or elsewhere. If you once gain the sympathies of men, or rather their *feelings* you have reached a point whence you can carry their reason, or rather their *thoughts* by storm. To this philosophical axiom, may be ascribed the wonderful growth and action of such false creeds as have from time to time sprung up since the establishment of our blessed religion. But Christ appeals *first* to the reasons of men—the untainted purity of his doctrines combined with their full, glowing divinity, left no room for lagging scepticism, if it did obstinately manifest itself. Then to gain a sage concurrence of thought—to suppress doubt and to engender belief, he wrought his miracles, which gave him such an ascendancy over any voluntary intellectual power—that his religion, built as it is on the minds of men, and mingling as it does with their whole stock or moral force, must resist time forever.

Our Savior, if with the deepest reverence we may say so, is the high and sublime type of the teacher. Suffering ourselves for a moment to lose sight of his character as a divine king, contemplating him as a man, we adore his devotion to his maxims, and strive to sufficiently admire the strict and unflinching practice, in his every act, of those great and sublime lessons he taught the world.

The *mode* of instruction, after our first steps have been taken, is next in order for our consideration. I have universally observed that the most proficient scholars in English Grammar are those who have previously studied the grammar of the Latin language.

It may appear paradoxical to assert that a knowledge of a foreign tongue is essential to an easy acquisition of our own. It is nevertheless true. The connection between the grammars of the Latin and the English language is to some extent intimate. When the paradigms of Latin verbs have been mastered—the pupil need expect no difficulty in acquiring to perfection the English conjugation. The chief argument in support of this plan is, that the constant practice upon words foreign and unfamiliar begets a strong association between these words and syntactical generalities—thus engraving upon the memory the *rules* of the language by this same principle of association. Hence where the pupil meets an English idiom or an English form which agrees with the requirements of Latin rules, it is an old song to him and he understands it well.

As regards the study of Mathematics, boys frequently complain of its dullness and want of attraction. Its great rules—its simple first principles, its majestic harmonies—its eternal beauties are regarded by many children as—

"—Dreams, or else such stuff as madmen
Tongue, and brain not; either both or nothing;
Or senseless speaking, or a speaking such
As sense cannot untie."

This is unnecessary. The study of Mathematics is gradually and most steadily progressive. It resembles the course of a great river—it has its origin in a trickling stream which the lightest thought may span. The eye, if it be kept upon it, may take it in just as well when it has grown to the full and steady majesty of a river—aye and dare its gaint wave even at the point where it rolls forever into the dark infinity of law and restless variation. Go to the black-board before your mathematical classes. Take the pencil in your hand and unfold some of the mystic and eloquent principles of numbers.—Bring up from their slumber some of those harmonies which the infallible agency of Nature constructed even before the sun was swung on high. By this means you will awaken a spirit of inquiry which will not hesitate to explore those wonderful realms. Teach them to look upon Mathematics as the most exalted study of the scholastic curriculum—as the one most calculated to give us a knowledge of our powers—and to make us conscious of that immortal part of ours, to which we utter—

"The sun is but a spark of fire
A meteor flashing in the sky—
But thou, immortal as its sire
Shalt never die."

—North Carolina Journal of Education.

Singular Arithmetical Fact.

Any number of figures you may wish to multiply by five, will give the same result if divided by 2, a much quicker operation; but you must remember to annex a cipher to the answer when there is no remainder, and when there is a remainder, whatever it