

the thought that there is not a word uttered or an act done but carries with it a train of consequences the end of which we never can know. I do not believe in the transmigration of souls, but I do believe in the transmigration of words and deeds. The good word and deed shall live, so also shall the bad ; and what appals me is that none of them are so unimportant as not to become the cause of momentous consequences.

"The pebble in the streamlet scant,
Has turned the course of many a river:
The dew-drop on the infant plant,
Has warped the giant oak for ever."

We hear much in those days of the indestructibility of matter, but the words and deeds of men, and most emphatically those of the school master, are as indestructible. Think not, fellow-teachers, our words and deeds shall die. Our words and deeds shall live in the words and deeds of our pupils long after we are in the dust ; live and bring forth fruit after their kind, influencing the generations yet to come. Every atom, says Babbage, impressed with good or ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base as well as with all that is true and noble ; the air itself is one vast library on whose pages are written forever, all that man has ever said or whispered. There in their immutable but unerring characters, mixed with the earliest as well as the the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle, the doings of man's changeful will. But, if the air we breathe is the never failing historian of the sentiments we have uttered, earth, air and ocean, are in like manner, the eternal witnesses of the actions we have done. No motion impressed by natural causes, or effected by human agency, is ever obliterated.

"Oh ! let not then unskillful hands attempt,
To play the harp whose tones, whose living tones,
Are left for ever on the strings. Better far

That heaven's lightnings, blast his very soul,
And sink it back to chaos' lowest depths.
Than knowingly by word or deed, he send
A blight upon the trusting mind of youth."

Particularly, then, we say, that the teacher is responsible for his temper.

No man who has not learned to govern himself, can successfully govern others. Without self command a teacher can literally do nothing. He can carry out no settled plan either for his own good or the good of others. If he allows himself to be carried away with every wind of passion, every now and then becoming the miserable victim of ill-temper and weak caprice, he may rest assured his influence for good, is gone. His own irritated spirit kindles a spirit of irritation in every bosom, and obstacles insurmountable block up every entrance to the hearts and heads of those over whom he has been placed. Rest assured the impatient, irritable, ill-natured, cross-grained, crabbed teacher will have a legion of sorrows, perplexities and difficulties. Those possessed of such a spirit would better make up their minds to one of three things :—conquer themselves, spend a life of misery, or give up the profession.

The teacher is responsible for his personal appearance. Perhaps I shall better say a little on this point. It is a delicate one. Many present may entertain opinions on it differing widely from mine. Allow me to say, however, that I for one have no sympathy either with the beau or the belle ; neither have I any sympathy—I was going to say respect—with the person of slovenly appearance. The teacher, in this respect, above everybody, must observe the golden mean. He must, on the one hand, avoid everything that savors of dandyism or gaudy nonentity ; and on the other, everything that savors of slovenliness. Dandyism