

2. *Poor People.* Many estimable young ladies, with no fitness for teaching, and purse poor, appeal to the sympathies of the School Committee. Their argument in the main is, that the money raised by the town should be given to those most needy; this is true of that portion of the money raised for the support of the poor. Miss A., though acknowledged to be a superior teacher, has a well-to-do father, and does not need the money; hence should be rejected: and Miss B., though known to be an inferior teacher, must be employed, as she needs the funds. Such reasoning we regard as erroneous. The appropriation for the support of schools is entirely independent of that for the support of the poor, and it is as much a branch of trust for the committee to use it to support the poor as for the selectmen to use the latter appropriation for the support of schools. Do not let us be understood as objecting to the employment of worthy teachers because they are poor, far from it; but we have no right to prepare many for a life of poverty to save one.

3. *School girls.* Another large class of applicants embraces those girls fresh from the High School, where they have figured extensively as memorizers of history and Latin conjugations, and writers of sentimental essays, who think themselves competent to teach any school, but condescend to begin in their native town. This does not include those who have real merit, for usually such realize their unfitness for the work without further preparation, and consequently endeavor to prepare themselves. Let us remark, in passing, that we consider few able to teach their first school successfully if near home. Many think "home material" should be almost entirely employed; some, because they think it will make the High School more popular, others, because it keeps the money at home. A few years since a committee in a certain New England town remarked with evident satisfaction that for a given time all the money raised for school purposes had been kept in town. When we visited the schools we had no doubt of it, and were reminded of the man who attempted to keep all the heat in the room by having the flue in the chimney made smaller, thereby retaining all the heat and smoke.

4. *Daughters of influential men.* Not unfrequently does an influential man demand—or asks in a manner that amounts to that—of the committee one of the most responsible positions in town for a daughter entirely unfitted for the place.

5. *Ladies fitted to get situations.* Many persons, with a superabundance of a very popular metal, use it to the best possible advantage, and endeavor by confidence, perseverance and deception to obtain a certain position, regardless of their ability to fill it. Having thus briefly considered the classes of applicants, let us consider.

#### THE DUTIES AND RESPONSIBILITIES OF THE TEACHER.

More and more each year do we depend upon the public schools to furnish the child with that training which shall fit him intellectually to be the head of a family, a member of society, and a citizen of the town, state, and nation, and upon the Sunday School to furnish moral and religious training for the same. Unwise as we consider it, it is nevertheless true that family training is giving place to school training; and until the public opinion changes, our mechanics, our tradesmen, our professional men, our citizens and our statesmen must be trained principally in the public school. If you would have good mechanics, tradesmen, professional men, citizens and statesmen in the next generation, you must have good schools now.

The school is made almost wholly by the teacher. It matters not how fine the building, how abundant the means for illustration, nor how efficient the supervision, there will not be in the true sense a successful school unless the teacher appreciates the work devolving upon him as one who is to teach those under his instruction how to make life a success, how to do and get the greatest amount of good; and in order thus to teach them studies carefully the individual ability and need of his pupils, is able and willing to work earnestly and unceasingly to make each pupil all that his Creator intended him to be.

With some limitations, it may be said that the teacher makes the school, and the school makes the nation; hence, the teacher makes the nation. Having considered thus fully the duties and responsibilities of the teacher and who the applicants are, we will in conclusion consider

#### WHOM WE SHALL EMPLOY.

First of all, let those who are responsible for the selection of the teachers be independent of every religious, social and political clique. Consider well what it is to employ a teacher; think of the thousands you are to influence for good or evil, and regardless of the importunities of friends, the threats of enemies, the demands of politicians, and appeals to your sympathies, select that teacher whom you believe will accomplish the most real good for the pupils committed to him. Leaving the responsibility with God, DO YOUR DUTY.

W. E. A.

#### LANGUAGE A MEASURE OF GROWTH.

BY GEORGE S. HURLEIGH.

LANGUAGE, in its broadest signification, is the power by which thought and emotion may be expressed, and is therefore not confined to beings possessed of vocal organs, but is common to all sentient creatures. The bee and the ant express themselves intelligibly to their kind; the crows, when feeding, station sentinels on conspicuous points to give the alarm when danger approaches, and by some signal, understood among themselves, they relieve the sentry at intervals, that all may share alike the luxuries and the duties of a crow's precarious life. I have seen a large convention of those pets of the ocean, "Mother Cary's Chickens," summoned about me from unseen distances in a few minutes by the two or three I had amused myself in feeding.

The gulls, by a remarkably concise system of telegraphy, report the discovery of rich pickings; and the half-reasoning dog, while he converses in his own peculiar Latin with his canine fraternity, has a pretty fair understanding of the vernacular of his half-brother, man.

As we raise in the scale of intelligence we gain in the capability of expression, and in every upward step in the development of thought, is a corresponding increase in the faculty of language, till in man we first reach a system of articulate sounds, whose endless modifications and combinations give almost unlimited power of expression, which is further assisted by a still more mysterious system of symbols, representing articulate sounds, that hold in eternal silence the transient vibrations of the air, with all their original significance unimpaired.

Familiar as it has now become to us, this is verily the crowning miracle of human genius in which one might almost say man began to be immortal. The thought which came and went in a passing breath, is thus fixed forever by the pen of the writers, and generation to generation speaks down all the ages. What was before as fluctuating as the winds of heaven, is now as permanent as the granite rock, and the power which resides in expression, wherever a soul is struggling to liberate itself, is rendered cumulative, as the diffused lightning of the atmosphere is gathered in Leyden jars, or shaped in clouds to irresistible bolts.

Books are, to the lightning of the mind, as the glass and tin-foil of the jar to the electric element of the atmosphere. They retain that subtle flash of thought, which can only give a momentary brilliancy to spoken language, a transient effect, powerful it may be above all former developments of the soul, but in its visible influence scarcely reaching beyond the echoes of the living voice.

The great fact of being is soul, without which all outward appearances were dead and hollow. Whatever opens a door into the secret chambers of that mysterious essence, though it give but broken glimpses of the wonderful habitation, is inexpressively precious. He who first uttered articulate sounds, intelligible to another soul, must have felt more triumphant than Columbus when he first set foot upon this western world; more joyous than Gama when he doubled the giant Cape of Good Hope and drove his daring keel into the waters of another world. By this simple power of expression, the soul burst the fetters of its narrow continent and became free of the universe of thought, past, present, and to come. Out of the blank of forgetfulness and loss, hereby has humanity doubled its vasty Cape of Good Hope, into a nobler world than imagination can fully picture, even now, and of which then it could not conceive.

But wonderful as that gift of expression must even seem to the thoughtful mind, the discovery of Cadmus, if so you will name the inventor of letters, as far transcends it, as the beautiful processes of Dauguerre transcend the action of a simple mirror. The Adam, or primitive man, held up to the soul this mirror which we call language, and the thousand fitting thoughts and emotions took sensible shape, and were reflected from man to man, with a vividness of portraiture that must have been astonishing, as delightful to the possessor of the newly discovered faculty of speech. But to this beautiful mirror of the first speaker, Cadmus, or man progressed, added an element that fixed the image in unfading daguerreotype, so that now, ancient thought is as familiar to us as the face of our neighbor and the gossip of the street. The existences of remote ages are prolonged, potentially, into this; and the unwhispered reverie of some solitary monk becomes the thunderbolt of a modern revolution. By that marvellous invention the grey old fathers of the world reach down pale hands from the dim centuries, and grasp us with a thrilling touch, lead us to the deep wells of ancient wisdom, or away from the wreck-strewn beaches of ancient folly, and set us on the high vantage ground of what has been, to give us a grander flight into the heavens of what shall be.

They who neglect this gift of verbal expression, let slip from their careless hands the mightiest engine in the armory of the soul, and voluntarily withdraw from the vanguard of advancing humanity, to join the dark ranks of savage life, in a path that approximates more to the brutal than the human. Thought pales when expression ceases. Ideas grow stagnant, and die, like waters with no outlet. In the effort to get adequate utterance, the whole soul moves, and one thought, in stirring to find a word