

religious teacher,) I showed them the law of the gospel as well as I could. I am not much of a scholar myself, and therefore I could not cultivate their intellects much.

"You consider that some person should, like yourself, be placed in the position of a parent, to give them good moral principle?" That is what we want. I contend that the great cause of juvenile crime is the effects of a bad mother's training.

"Have you had any boys that you have been obliged to give up, whom you positively could not reclaim?" I have never seen such a case, and I have confidence that if I had any boy who had his right senses about him, I could reform him.

"How long have these boys been under your superintendence?" I have known them these seven years, but it is four years since we formed the class. They had been in my house above two years and a half; the committee gave them up. I got places for them, and some of the more expert ones in the business are now paying me back what they have cost me, and they have all solemnly pledged themselves to pay me back by their labour every furthering which they have cost me.

When moral dignity and Scriptural charity is manifested by human beings a child will see it and adore it. Though I never use the rod or anything else of that sort, there is a feeling in those lads that brings them to perfect submission; they dread my looks, or frown, or a word from me, more than they would dread the lash.

"Finally," says Mr. Ellis, "these lads, who were once a disgrace, and a curse to society, are now as decent and fine young men as ever you saw." No experiment could have been more completely successful.

HINTS TO TEACHERS.—BY A PUPIL.

Every teacher should adopt a mild, mutual plan of government, treating all scholars justly and impartially, whether the children of rich parents or of poor. And from this rule of action let nothing divert him. Be mild and even-tempered at all times, and under all circumstances. As like produces like, anger is productive of anger. If scholars find it exhibited towards them by the teacher, they, in return, will reciprocate its manifestation, and consequently hatred or discord is engendered, which renders a school worse than useless to the extent of such exhibitions. Anger ever acts as a law of repulsion, unfitting the teacher for giving, and the scholar for receiving instruction—destroying that harmony of feeling that should ever exist between them.

But let a teacher once thoroughly convince scholars that he *loves* them, and is striving to promote their best educational interests, and how soon does he receive in return their love and esteem, that grows brighter and stronger as time wears away, and which can never be obliterated. Then, there is nothing that can induce them to wrong him in any way, or to disobey what he requires of them, but on the contrary his very wishes are anticipated, and meet not a verbal request to have them complied with. Their minds are fully prepared to receive any instruction he may wish to impart, and he is much better prepared to instruct them, and when laboring under the degrading influences just spoken of. How tractable and easily governed does he find them when they are bound to him by the attracting principle of love. Order and harmony reigns, and the school is a prosperous and happy one. Should not those who have the care of training youthful minds—those tender souls that depend upon the goodness and faithfulness of your cultivation for what manner of fruit they shall bring forth, whether of good or evil—pay particular attention to that little word, *love*, and see that they act out in everything they do, its every requirement? Let its principles ever have a home in their breast, and never drive them hence, but let them ever govern those who would govern others.

POWER OF THE VOICE OVER CHILDREN.

It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, or by words alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child, accompanied by words so uttered as to counteract entirely its intended effect; or the parent may use language in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother, long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; and so also in her voice—and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is no array of mean words. There is no charm to the untaught one in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly, does but give to his conduct the sanction of

her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter our selves hastily to our children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every trefful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address him.—*Church of England Magazine*.

PUBLIC EDUCATION—ITS VALUE TO A FREE PEOPLE.

That the people must be educated, in order to the permanence of free institutions, is, at this hour so evident a truism, that it were ridiculous to insist upon it with any degree of persistency. The participation and supervision, with which each citizen is indirectly invested, with regard to those institutions, will naturally impress upon them the character of the people, whatever that character may prove. Now to participate in the government, and to supervise its action, they must understand its mechanism; and to understand that mechanism, they must be furnished a certain amount of necessary knowledge, which cannot exist out of the conditions of primary education. By right of sovereignty they hold the political power in their hands; and if it be suffered in violation of our duty, to become an ignorant and increasing power, we shall be preparing days of difficulty, and if not of disasters, for the Republic. The best enactments of your constitutions shall prove but frail monuments against the dissolving influence of general ignorance and of the moral debasement which it fatally involves; they will sink and crumble away from the moment that they shall cease to rest upon public and private virtue, developed by universal intelligence. If knowledge, as maintained by one of the master intellects of modern times, be power; most essentially does it behove republics to turn into a power fruitful of good.

These truths, so obvious in themselves, appeal with peculiar solemnity to those, upon whom is devolved the responsibility of framing the laws of society. Their duty, when they have enacted laws to govern the people, is but half discharged. There is yet higher and more difficult duty to perform in devising such a system of legislation as shall have the effect of converting the people into a law—a good, safe and living law—to themselves. The most efficient laws, after all, are those which control, not by the power of the sword, but by the influence of enlightened principle. Without this principle, vivified by the touch of education, there can be no peace in the community, no morals in society, no wisdom in the legislator. By the probation, which it imposes upon every one, to become a good and useful citizen, it contributes to the abatement of the vices, which deform the body social—dignifies the plainness of republican morality—exalts the character of private worth—fosters the development of public virtue—check the invasions of grasping cupidity, and in the opening which it affords for every social merit, opens a source of general prosperity. Such a principle can grow out of no elements but those of a vigorous system of free public education, which is the common share of the patrimony that the State is bound to dispense to its younger members. As their necessary introduction, therefore, to the membership of society, that form of education is absolutely necessary to all of them. The State, therefore, owes that form of training to all; and not only does it owe the means of training, but it also owes the application of those means.—*Prof. Dinitry*.

OPENING THE GATE.—HINTS TO PARENTS.—"I wish that you would send a boy to open the gate for me," said a well-grown boy of ten, to his mother, as he paused with his satchel upon his back, and surveyed its clasped fastenings.

"Why, John, can't you open the gate for yourself?" said Mrs. Easy. "A boy of your age and strength, ought certainly be able to do that."

"I *could* do it, I suppose," said the child, "but it's heavy, and I don't like the trouble. The servant can open it for me just as well. Pray, what is the use of having servants, if they are not to wait upon us?"

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the academy he drew from his satchel his arithmetic, and began to inspect his sums.

"I cannot do these," he whispered to his seat-mate; they are too hard."

"But you *can try*," replied his companion.

"I know that I can," said John, "but it's too much trouble. Pray, what are teachers for, if not to help us out of difficulties? I shall carry my slate to Professor Helpwell."

Alas! poor John. He had come to another closed gate—a gate leading into a beautiful science, "the laws of which are the mode in which God acts, in sustaining all the works of his hands"—the science of mathematics. He could have opened the gate, and entered in alone and explored the riches of the realm, but his mother had injudiciously let him rest with the idea that it is as well to have the gates opened for us as to exert our own strength. The result was, her son, like the young hopeful sent to Mr. Wiseman, soon concluded that he had no "genius" for mathematics, and threw up the study.