

provement, when the whole school can engage in it; but class recitation in concert, as a habit, creates disorder, prevents quiet study, destroys self-reliance, affords a hiding-place for the idle and reckless, and removes the strongest motive for self-application.

As recitation is wholly the work of the scholar, he should recite independently, and as intimated, topically, when the subject will admit of it. Captions, definitions, tables, and fixed rules should be accurately recited in the words of the author, but every other kind of lesson should be expressed in the pupils own language. In this way the mind becomes a depository of thoughts, instead of mere words and signs, and power is gained to express them accurately and logically. And the recitation should be made standing, that the pupil may be brought out prominently before the class, and acquire the habit of thinking and speaking in that exposed position. This will give him confidence and self-control. But some thoughts cannot be expressed in words; these must be drawn out in figures, diagrams, and maps. Again, the skilful teacher will adapt his instruction to the capacity, attainments, and dispositions of his scholars. Some are bright, and some are stupid; some are timid and some are bold; and some have enjoyed better advantages than others at home and abroad. Now, each of these classes requires special training; and that teacher alone is wise and can hope to be eminently successful who is able to adapt his treatment and instruction to the wants of all. Every mind must be tasked to be educated; and hence each scholar should have just such lessons assigned him, as he is able, by the greatest exertion, completely to master. The dull scholar should have few lessons at the same time; the easy scholar more, each according to his ability to learn. Dis-

cipline is the end in view, and nothing can supply the place of it. Mere scholarship does not make the man; genius, even, needs culture as well as stupidity.

10. *The discipline of good manners.*—This subject, which our fathers seem to have regarded of great importance, has been fearfully neglected in these latter days. As a consequence, our children in the family and school practice only rudeness and insubordination. To such an extent has this department of education been neglected of late in our country that we have received merited reproach from other nations. We may here draw the contrast between the old and new civilization. The old was distinguished by a proper regard for all the courtesies of refined life; the new can boast of nothing but incivility. The rapid decline of good manners in our times appears most evident when we compare the practice of our fathers with their degenerate grandchildren. The old civilization recognized the "bow" and "courtesy" as tokens of respect. They have ever been so regarded, though sometimes used as mere signs of recognition. In the rural districts, the bow and courtesy have been regarded as evidence of good breeding, and as the expression of proper reverence cherished by the young for their superiors. Alas! that the sign and the thing signified have nearly passed away! The expressions of genuine politeness and deference which were met in every cultivated family and good school in the days of the distinguished Dr. Edwards have given place to habits of coarseness and incivility, and the "sir" and "madam," which were always used by the children in the genteel family as a title of respect for parents, have, with the bow and courtesy, passed away. And where now do we find that gentleness, politeness, and ready obedience which