

and desery applications, and discern relations, than to go over and over again some dull and dogmatic page. But if you take a text-book for a guide to the pupils, do you yourself become familiar with the very order of arrangement, the very expressions of the author, and their meaning; have at command his illustrations also; and all this so fully as to be independent of the book in conducting the recitation. Then your mind, and eye too, are free.

Besides, our knowledge, to be serviceable, must be well arranged. In all studies, if we have not some *system* of the science, some *doctrine* of truth, some *order* for the facts we *do* know, we shall not be able to make a proper disposal of what we afterwards acquire. The facts not being united by their proper relations, only confuse the mind by their number and diversity. Suppose your lesson is the subject of Participles, in English Grammar, and Clark is your author; if without learning the lesson in Clark perfectly, you read Greene and Bullion, and Wells and Brown, their different views and arrangement may interest, and excite doubt as to the judgment of your author, and induce a discussion of the subject in your own mind; still, as you are not possessed of any one arrangement, or any one doctrine with which to compare them, the results of your study on each point will have no nucleus, as it were, to attach to; and unless you possess unusual constructive power, the elements of your knowledge will be likely to be disjointed; and your instruction, though filled with fine analytical remarks, will lack unity. But if you thoroughly know the lesson which you require the pupils to learn—if its phraseology, its illustrations, and order are all familiar, then your instruction will be based on that which your pupil knows. He will seize upon it and remember it; it is united with his knowledge, and with his expression of it. Let then our first study, and all of it, if need be, be given to the text-book, and the lesson assigned to the class. Let us learn the order, and the discussion of every principle. In arithmetic, be familiar with the forms of definition, and especially the analysis of problems as they are given in the examples that are worked out.

The next rule for study is this: As soon as the lesson in the text-book is fully mastered, study other books on the subject of the lesson. It is hurtful to see truth always in the same dress. Her grace and majesty, her condescension or sublime reproof, appear best in different garments of expression. So in mere intellectual formulas, different wordings of the same thing, make different sets of the relations of truth prominent, and cause our apprehension of it to be sure and more comprehensive. Let us then, having become familiar with our text books, examine others and compare—let us read on kindred subjects, let us enliven what we know by reading those passages which describe the applications of the truths we study, and fill out the meagre outlines of our geographies or histories, our arithmetics or grammars, by a fuller knowledge. So soon, indeed, as we have learned our text-book, we must pursue the subject in other ways; for as we cannot stand still, our logic will otherwise become blurred, our imagination blind, and our feelings a dead calm. We shall neither enjoy nor teach well any truth which in our minds is not a growing one, unfolding new relations, and revealing new elements of strength and beauty. And we shall find no object of study so small or obscure, that its relations shall not link it with our noblest views and feelings. We may clothe every truth with such fragrant and refreshing foliage, that the birds of paradise shall almost be heard singing in its branches.

My last rule is: Save all items of knowledge, gleaned from any source which may illustrate your lessons. Especially save your experiences. Some example may be furnished by your casual newspaper reading, which would awaken an interest or help to the understanding of what you are either now teaching or may be called upon to teach. Make sure of it. Some dull boy may compel you to form to some striking illustration of a truth, or such may occur to you at a happy moment. Treasure these experiences up for use. You find that an expression which seems plain enough is sometimes misunderstood; make a minute of that. A boy, for example, defining etymology as the part of grammar which treats of the classification and modification of words, many understand modification to refer to the various ways in which a subject, predicate or adjective is modified by distinct elements. Set such items down; they will aid you in every succeeding class. Make a written record of them somewhere.

How they shall be preserved I would not say. Only let there be method. Do not, as many do, write them on separate slips of paper, or in the back leaves of books, or many different small books. They cannot be trusted. Doubtless wonderful prophecies were written on the leaves of Cumean Sibyl, but they flew about, the sport of disturbing winds, and the verses have never been arranged. A certain lawyer is said to have lacked but one essential, in order to be the first of his profession in the British realm; that one essential was a ball of red tape, to keep his papers in order.

If notes are written on the margins of text books, they should be so fully expressed that a stranger could divine the sense, otherwise the probability is, that they will at last become hieroglyphics even to ourselves. If an Index Remum is used, it is better to make a statement in it so full as at once to revive the thought that made us post

it there. A better plan still is to keep a *note book*. We may be certain that the illustrations and other items of knowledge which we have been at pains to collect will be lost if not arranged in some book according to some determined method. Now, a small blank book, the catch-all and classifier at once, of all you learn from conversation, the newspaper or the street; of every word you find yourself at fault in; the remembrance of all you do not know, but wish to enquire after, and the systematizer of all your experiences, is an excellent friend. It does more than a text book to promote accuracy in all things. It is a perpetual record of improvement.

There is indeed no need of growing old. As long as we are laboring to improve ourselves in knowledge and in virtue; as long as we preserve our hearts from the contagion of money getting, and look upon all things with simplicity of faith, as revelations of the character, the order, the divine beauty of deity, so long shall we enjoy the spirit of youth. The world becomes an ever-increasing miracle of beauty, as her familiar forms, already the object of our love, return to us each day radiant with the light of new and related attendant truths. As the relations of truths are endless, their sources of interest, their accessions of beauty are endless, and our wonder and admiration endless too.—*New Hampshire Journal of Education*.

#### THE LATE HUGH MILLER.

From a sketch of the life of this remarkable man, given by a correspondent of the *Morning Advertiser*, we gather that he was born October 10th, 1802, of parents in humble circumstances. After passing most creditably through the parish school, at the age of seventeen, he agreed with the husband of his aunt, who was a mason, to serve in his trade an apprenticeship of three years, and accordingly procuring a suit of strong moleskin clothes and a pair of heavy hob-nailed boots, he waited only for the breaking up of the frost prior to proceeding to the Cromarty quarries. The excessive toil to which he was subjected sadly trenched on his immature vigour. He became subject to extreme depression of spirits, which took almost the form of a walking sleep—during which his absence of mind was so extreme that he lacked the ability of protecting himself from accident, in cases the most simple and ordinary. Besides other injuries, he lost, at different times when in these fits of somnambulism, no fewer than seven of his finger nails. As he gathered strength, his spirits became more equable, and only when his health failed for a time under over-exertion of another kind, had he any renewed experience of the fits of walking sleep. For fifteen years he labored as a common quarryman, making the most diligent use of his leisure hours for the acquisition of useful knowledge. At one time, when work failed him, he visited Inverness, in the hope that his superior style of cutting inscriptions might gain him some jobs in the church-yard. While there, many poetical pieces, of no mean merit, gained a place in the *Courier*, where they excited considerable attention. A volume of poems was published; and soon after its appearance he wrote for the *Inverness Courier* a series of carefully prepared essays on the "Herring Fishery." These attracted attention, and were republished by the proprietor as from the pen of a "Journeyman Mason." Mr. Miller had always a longing for a literary life, and even before his marriage he aspired to be an editor. While still an operative mason, he had engaged with a young lady of his acquaintance to marry in three years, if his circumstances improved; otherwise they agreed to marry and go to America. Nearly two of the three years had passed away, and he began to think seriously of the backwoods of America, when an opening occurred for his appointment as accountant, in a branch at Cromarty, of the Commercial Bank of Scotland, which post he held for five years. While thus engaged, his *Scenes and Legends in the North of Scotland* appeared (1835); and was, on the whole, very favourably received. It was republished in America, and not only now continues to sell, but moves off better than it did on its first appearance. Soon after this he married; but, although his wife contrived to teach a few pupils, his income did not much exceed £100 per annum. He therefore tried whether he could not turn his leisure hours to some account, by writing for periodicals. During one year, Mr. Miller has left it on record that he wrote tales enough to fill an ordinary volume, which only brought him £25.

We now approach the period when Mr. Miller was called to occupy a wider sphere, the immediate cause of which was a pamphlet which he published on the celebrated Ancherarder case, under the title of a *Letter from one of the Scottish People to Lord Brougham, on the Opinions expressed by his Lordship in that case*. This called the attention of the non-intrusion (Free Church) party to his merits, and led to his being appointed editor of their then (1840) newly-established journal, the *Witness*, which post he held till his lamented decease.

For an account of Mr. Miller's literary labours, especially in connection with geological science, we turn to the *Literary Gazette*:

"Mr. Miller had already (prior to 1840) published a volume of *Legendary Tales of Cromarty*, of which the late Baron Hume,