

not be a "reign of terror," or trickish cunning, or imbecile softness. It should be a kind, but inflexible reign of righteousness.

If you strike a blow, it may secure a sullen submission for a moment; but if you implant a principle, it will be a guardian angel for a lifetime. More than this, the blow will very likely arouse an evil passion which will poison, ever after, the finer feelings of the heart. O teacher! beware that thou cast no such bitter drop into the pure fountain of a young pupil's affections.

The school is a miniature community. Its discipline should secure a sacred regard to right, and habitual self-control. The regulator of the conduct of the young, should be within and not without. It should be a part of their being, ever present and inseparable. We wish them to become good citizens and true men, when they feel no longer the curb of the master or the parent. What can we expect but rash and disorderly action in mature life from those whose early years have felt no influence but the tight rein and curb bit? There must be obedience in the school-room, but it should not be mere brute submission to superior power. Men are not brutes, though sometimes the dividing line between the territory of the two becomes extremely attenuated. That teacher who only secures *submission* is a sorry disciplinarian, although the affairs of his school-room move on as noiselessly and systematically as the heavenly orbs. If he is not continually implanting right principles of action in the minds of his pupils, he ought to change his profession.

2nd. The *intellectual training* of the school-room should be such as to lay a broad and firm foundation for extensive acquisitions in future. To impart information is not the greatest part of the teacher's work. This is an old truth, but it needs repetition, and will need it, I fear, so long as the world stands. It is a slow process for the young mind, to take, digest and assimilate mental food; so in this age of "top speed," the process of *stuffing* has been substituted. Its immediate results are often astounding, and therefore it takes. You see development at once. This practice of developing mind as you would develop a bladder, has lately been much denounced, and after having been pierced by many a sharp shot, has shown some symptoms of yielding to treatment; still it exists widely, because there is a demand for it. There is a loud call for showy outside work. The multitude look at the surface, and investigate no further. The old adage is still true—"more people *see* than *weigh*: polished brass will pass with more men than rough gold."

The faithful teacher must not and will not yield to this demand. The best artists are slow workmen. The noblest productions of every art and profession have received their perfection from protracted toil and painstaking. It takes a thousand years for the gnarled oak of the mountain to acquire its firm texture and lofty proportions. It is the *gourd* that grows up in a night.

So a strong and vigorous intellect is a thing of slow growth. This ought to be a "fixed fact" in every teacher's mind. His business is to encourage its growth, by removing obstructions, and supplying the most favorable aliment in right quantities,—and he can do no more. He cannot grow for it. He cannot jerk his pupil up the hill of science any more than he can jerk the sapling into an oak. There is no such thing as manufacturing at once a mature mind, and he who attempts it will make a miserable failure. Those lofty edifices whose immense size strikes the beholder with awe and astonishment, were built brick by brick, one at a time. In all such edifices the foundation is the most massive part, and requires more time and material than any other part.

I have sometimes thought that the first year in a primary school has more to do with future scholarship than many succeeding years. If there is negligence or misdirection then, it leaves a great work to be undone. The poor foundation must be removed to make room for a better. The tones which the child imitates there, the management of voice which it acquires, the distinctness of its articulation, will tell powerfully on the future reader and orator. The clearness and fulness of its first apprehension of numbers and of extension and directions, will determine to a great extent its future proficiency in arithmetic and geography. In this stage of education let no word be half spoken, no fact half learned, and no thought half comprehended. Aim at *completeness*. That word *completeness* should ever stand before every teacher's eye and mind from the primary school to the university. The pupil who has done and learned every thing imperfectly during the first three years of his life in school, cannot be a very hopeful candidate for the honors of

accurate scholarship during the succeeding three years, even under the best training. Nowhere more than in our primary schools do we need thorough, accurate and judicious teachers.—*Massachusetts Teacher*.

### IGNORANCE OF GREAT PHYSICAL TRUTHS.

How few men really believe that they sojourn on a whirling globe, and that each day and year of life is measured by its revolutions, regulating the labour and the repose of every race of being. How few believe that the great luminary of the firmament, whose restless activity they daily witness, in an immoveable star, controlling, by its solid mass, the primary planets which compose our system, and forming the gnomon of the great dial which measures the thread of life, the tenure of empires, and the great cycles of the world's change. How few believe that each of the millions of stars—those atoms of light which the telescope can scarcely descry—are the centre of planetary systems that may equal, if not surpass, our own? And how very few believe that the solid pavement of the globe, upon which they nightly slumber, is an elastic crust, imprisoning fires and forces which have often burst forth in tremendous energy, and are at this very instant struggling to escape—now finding their way in volcanic fires—now heaving and shaking the earth—now upraising islands and continents, and gathering strength for that final outburst which is to usher in the new heavens and the new earth, "wherein dwelleth righteousness." Were these great physical truths objects of faith as well as deductions of reason, we should lead a better life than we do, and make a quicker preparation for its close.—*North British Review*.

THE END OF PRUDENCE.—The great end of prudence is to give cheerfulness to those hours which splendour cannot gild, and acclamation cannot exhilarate—those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments or disguises which he feels in privacy to be useless incumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the prosecution. It is, indeed, at home that every man must be known by those who would make a just estimate of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honour and fictitious benevolence.

HOW TO ADMONISH.—We must consult the gentlest manner and softest seasons of address; our advice must not fall, like a violent storm, bearing down and making those to droop, whom it is meant to cherish and refresh. It must descend, as the dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there are few who have discretion to convey it in a proper vehicle, and can qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and a complacency of behaviour will disarm the most obstinate, whereas, if instead of calmly pointing out their mistake, we break out into unseemly sallies of passion, we cease to have any influence.

He who commands himself, commands the world too; and the more authority you have over others, the more command you must have over yourself.

I will hazard the assertion, that no man did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—*Fisher Ames*.

Enjoyment is more durable than pain. The one is the immortal, firmament, the other the transient clouds which darken it for a time.

How much more might people accomplish, if they would but make it a point to carry out whatever they undertake.