

applied with skill, as I have seen it applied by a few, the pupil would no longer be a machine, nor teaching a drudgery. It would be painful to contrast the natural, pleasurable and healthy interchange of thought and feeling which it calls forth, with simultaneity of action. And even supposing that a less numerous array of acquirements were thus secured than by the opposite method, I would ask, of what nature are those more numerous results which are attained through means of the simultaneous system? Precisely those which, by universal confession and natural consequence, begin to expire from the moment a child leaves school. Through well-applied individual teaching, on the other hand, the fact becomes interwoven with the mind, and is made a permanent possession, while at the same time an ever-increasing inclination to add more is imparted; and thus is attained the ultimate end of all—the power and the habit of self-education. —From Mr. Inspector Laurie's Report to the Committee of Council on Education.

2. HOW SHALL I INTEREST MY PUPILS?

Be sure that unless you do, you will fail as a teacher. Feel that you are responsible for the progress of every child committed to your charge. Do not excuse yourself by charging indifference upon the parents or neglect of duty upon the district board. Understand that you are to correct, as far as possible, all that has been amiss in the conduct of former teachers, as well as to advance the school. In short, do not complain. Study to feel an interest yourself. Enthusiasm is contagious. A teacher, in earnest, can do all things. Nothing will supply the want of a deep interest in the business of teaching. All cannot feel this, all cannot paint, or use the sculptor's chisel, or write an epic—but let those who cannot, seek some other calling. No man can teach except he be called. He must be a man in the manliest sense of the term. He must furnish the clearest evidence that his motives are disinterested, his objects noble. He must sympathize with the unfortunate, defend the defenceless, and show in his daily conduct those manly virtues that children and youth so much admire. A child instinctively despises a mean act in a teacher. As to some of the means which the teacher may adopt, we may mention the following:

1. Show a rational interest in the studies of the School.

Do not attempt to make the lessons so simple that recitation becomes a pastime. Show your pupils that *effort* is the price that all must pay for knowledge. Let them feel that what is not *striven* for is not worthy them. Inspire them with the conviction that the studies of the school are important, and then all necessary labor is pleasant. Let them feel that there must be hard study, close attention and self-denial in school in order to secure the objects of the school. Explain to them daily the relation between vigorous, persistent, and intelligent effort and ultimate success—tell them of difficulties surmounted, of obstacles overcome, of intellectual battles fought, of glorious victories won. Make them feel that the noblest virtues are those of the mind. Point out the relation of success in study to future prosperity and happiness, and, in short, show them that the exercises for the school room are necessary preparation for the future.

2. Make the school-room attractive.

Let there be no petulance or moroseness there. Be in earnest—let the movements of the teacher and pupils be active and still. Be accommodating and kind. Let the tone of voice and the manner of expression be such as will encourage the timid and restrain the wayward. Adorn the walls with works of taste and use; pictures, busts, maps, and charts. Institute prizes of books and establish a good library. Let the school-room be kept neat and clean. Make it seem like home. Allow no boisterous conversations, no rude playing in it. Let it be sacred to what improves, refines and educates.

3. Manifest an interest in the recreations of the pupils.

Go to the playground—run, jump, and play at ball, or engage in any sport you can commend. 'Be familiar but by no means vulgar.' Give evidence that you feel an interest in the enjoyment of your pupils, and you will secure their friendship. Every teacher should study to understand what sports and games are proper for the playground, and thus be gratified to direct as well as in the school-room.

4. Cultivate the moral powers of your pupils.

Show them the importance of living for some object truly good. You can not interest or benefit those who have no rational ideas of the end of life. Show your pupils that God has inseparably joined goodness and happiness, and that to expect the one without the other is folly. A school is as dependent upon its moral tone for success, as a community.—Reverence the truth in all you say and do, and act and feel. Let scholars feel *how mean it is to utter or act a lie*. In all your teaching, teach the truth—never make a rash promise, but fulfil to the letter every one you make. Cordially, and without cant or hypocrisy recognize the claims of the Creator upon the obedience and love of all men. Cherish all those virtues that adorn and beautify a noble, generous, manly life. Hold good men up as models for

imitation and as objects for respect. Without a public opinion in school, which is in favor of virtue and good order, the school is an unmitigated curse.—*Wis. Jour. of Education*.

3. EDUCATION A SOURCE OF WEALTH.

How is a nation to grow rich and powerful? Every one will answer—by cultivating and making productive what nature has given them. So long as their lands remain uncultivated, no matter how rich by nature, they are still no source of wealth; but when they bestow labor upon them, and begin to plough and sow the fertile earth they then become a source of profit. Now is it not precisely the same case with the natural powers of the mind? So long as they remain uncultivated, are they not valueless? Nature gives, it is true, to the mind talent, but she does not give learning or skill—just as she gives to the soil fertility, but not wheat or corn. In both cases the labor of man must make them productive. Now, this labor, applied to the mind, is what we call education; a word derived from the Latin, which means educating or bringing forth the hidden powers of that to which it is applied. In the same sense, also, when we use the word cultivation, we say, "cultivate the mind," "just as we say, cultivate the soil."

From all this, we conclude that a nation has two natural sources of wealth, one the soil of the nation, and the other the mind of the nation. So long as these remain uncultivated, they add little or nothing to wealth or power. Agriculture makes one productive, education the other. Brought under cultivation, the soil brings forth wheat and corn, and good grass, while the weeds and briars, and poisonous plants are all rooted out; so the mind, brought under cultivation, brings forth skill and learning and sound knowledge, and good principles; while ignorance and prejudice, and bad passion, and evil habits, which are the weeds and briars, and poisonous plants of the mind, are rooted out and destroyed.

An ignorant man, therefore, adds little or nothing to the wealth of a country; an educated man adds a great deal. An ignorant man is worth little in the market; his wages are low, because he has got no knowledge or skill to sell. Thus, in a common factory, a skillful workman may get \$10 or \$15 a week, while an unskilful workman must be contented with \$2 or \$3. In the store or counting-house, one clerk gets \$1,000 salary because he understands book-keeping or the value of goods; while another, who is ignorant, gets nothing but his board. * * * We see this difference, too, when we look at nations. Thus, China has ten times as many inhabitants as England, but England has an hundred times as much skill; therefore, England is the more powerful of the two, and frightens the government of China by a single ship of war.

Thus, too, among the nations of Europe. Prussia is more powerful and prosperous than any other of the same size on the continent, because all her people are educated, and that education is a Christian one, making them moral and industrious, as well as skilful. If, then, the education of the people be necessary to the prosperity of the nation, it is the duty of the government or nation to provide for it; that is, to see that no child grows up in ignorance or vice, because that is wasting the productive capital of the country. This education, too, should be a Christian education, in order that children when they grow up should be honest, faithful, and temperate; for if a man be a liar or a drunkard, his knowledge and skill is worth little to his country, because he will be neither trusted nor employed.

None know the value of education but those who have received it. It is therefore the duty of every child who has been well educated himself, to use his influence, when he grows up, to extend it to others; and if he be a legislator, to make it national and universal in his country.—*Hunts' Merchants' Magazine*, April, 1859.

III. Biographical Sketches.

No. 6. MADAM ISABELLA ELIZABETH GAMBLE.

Isabella Elizabeth Gamble, the third daughter of Dr. Joseph Clarke and Isabella Elizabeth Alleyne, who was born at Stratford in Connecticut—then a colony of Great Britain—on the 24th October, 1767. In the year 1776 her father, faithful to his allegiance, repaired to the British army in New York, to which place his family followed him. At the peace of 1783 Dr. Clarke removed with his family to New Brunswick (then known as the Province of Acadia) and took up his residence at Mangerville. There his daughter—the subject of this memoir—then in her seventeenth year, was married, on the 18th May, 1784, to Dr. John Gamble, the eldest son of William Gamble and Leah Tyrer, of Duross, near Enniskillen, Ireland. Mr. Gamble was born in 1755; studied physic and surgery at Edinburgh; emigrated to the British Colonies in 1799, and landed in New York in September of that year. Immediately on his arrival he entered the King's Ser-