

It is alleged again that constant contact with children has a debilitating effect upon the mind. That the habit of bringing one's self *down* to the capacity of childhood, has a tendency to create an incapacity for rising *higher* than childhood. Why this should be we know not. The power of the bow is not weakened by being occasionally relaxed. The man with a mind capable of understanding great truths, does not injure his mental powers, by endeavoring to explain those truths in such a way as to make them comprehensible to the feeblest intellect. On the contrary, is it not true that in order to simplify, the mind must first grasp the whole subject, seize the most salient points, and by directing attention to them, endeavor to find access to inferior minds. The philosopher who would have no difficulty in explaining some nice problem to a class of philosophers, might find considerable difficulty in making the same point intelligible to a class of students. But in which of those cases was his mind most exercised? Certainly in the case where the greatest exertion was put forth. Similarly the Teacher, in his efforts to reach the judgment and reason of his pupils, must endeavour to make everything doubly plain, and by illustration, as well as by exposition, resolve into their primary elements many things which he was capable of comprehending himself as a whole. The only danger to the Teacher is, that knowing that a certain amount of knowledge will, in all probability, serve him during a lifetime in the profession, he satisfies himself with acquiring that and no more.

But why should teaching unfit any man for other professions or walks in life? What are the qualities essential to the Teacher, and which make him successful? Are they peculiar and unnecessary in any other profession? We say not.

Let us see,

1. The Teacher requires *punctuality*. If he wishes to succeed and accomplish

anything, he must not allow a moment of time to be wasted.

2. He wants *regularity*. Everything must be done at a proper time. No duty must be shirked because something else might be more agreeable.

3. He wants *industry*. Constant application. Himself at work; his scholars at work; in fact every faculty and power of the mind constantly in operation,

4. He wants *perseverance*. It would never do to take up a subject and lay it down in a few days. His labors can only be of any service when they are continuous. It may require many years before the harvest is reaped, but yet he must persevere. The soil may be stubborn and unyielding; the means of cultivation meagre, but yet he must work on.

5. He requires *conscientiousness*. His duties are performed away from his employers. He has nobody to chide him if he is dilatory—nobody to rebuke him if he does not put forth all his power—nobody to tell him he has slighted his work. If he fails, it is not known for some time at least. He may expect to escape detection by glancing over with superficial cleverness that which requires real solid effort. He may deceive parents and friends by a dexterous management of his classes, on examination day; and who knows the difference? A teacher certainly requires to be a man of honor.

6. He wants *agreeableness*. He must win the affections of his pupils if he wishes to succeed. He must be courteous, kind and affable. He must act the gentleman, and by the sunshine of his countenance, warm into being the better natures of his pupils.

7. He wants *firmness*. He must punish when necessary, and he must have the courage to do it. He must restrain the scholar when restraint is required, and with a firm hand prune off excrescences which if allowed to mature, would deform the full grown man.

9. He wants *decision of character*. He