

great fire of wisdom, or smothering its feeble light until it shall go out in darkness and obscurity. The discipline which the child receives is the foundation upon which is reared the superstructure—the man, and his character formed of materials gathered when he first set out upon the great journey of life.

Not all plants will flourish beneath the same soil and temperature—neither will all minds develop themselves under the same course of instruction. There are beautiful flowers flourishing beneath arctic snows in the polar regions—and there is beauty and fragrance in the bright blossom of the sunny south—there are minds apparently stupid and inactive, that could you lift the veil, could you penetrate the darkness in which outward circumstances has enveloped them, you would find beneath that dull exterior, the germ of a plant more beautiful than any beneath polar snows—a brighter flower than mother earth can boast. As every perfect seed contains within itself the embryo of a new plant, so every perfect cranium contains the rudiments of a human mind. A seed will not germinate unless exposed to moisture and the atmosphere, and that too at a proper temperature—neither will the mind develop itself unless exposed to such influences as serve to call into exercise those faculties with which nature has endowed it. As the plant absorbs moisture and the gases, and puts forth leaves to be nourished by the genial atmosphere, so does the mind absorb truth, and put forth thoughts to the great world without. We may trace still further the corresponding development of mind and matter.—When the plant has become a tree, and is, as it were, matured, its growth to our eye is less rapid, in fact, 'tis exceedingly slow, though many years may have added their circle there, and the increase of size is scarcely perceptible. Not that the earth has ceased to nourish, or the tree to absorb nutriment, but there is more surface over which it must be equally distributed—a larger tree to be fed by earth and air. And, as it increases in age and size, it becomes less and less susceptible to outward influences. Though the winter frost may chill it to the core, it cannot drive life from its sturdy frame—though the winter winds may rack it fearfully, it holds its footing firm and sure,—though time's huge wheels may have borne a century into eternity, still it stands unshaken in its strength.

When the man has become matured, his character and habits formed, his progress to us is less perceptible, though he is constantly thinking new thoughts, and developing new ideas. He grows within himself, though the outward observer may not perceive it, since 'tis enveloped in the same exterior which presents to the eye no change. It is nourished, and fed, and strengthened by the great universe of intelligence, and from that mighty chaos of mind it arranges, develops, and embodies thoughts, and sends them forth, beautiful and living truths. And, as he becomes strong within himself, he yields less to the ever-varying tide of popular prejudice,—is governed less by a capricious and changing world's opinion. Though the chilling winds of adversity like a wild hurricane howl around, he neither falters nor trembles, for his strength of mind

and high purpose never fail. He rears for himself a high standard of right, and lives up to the mark he has set there.—He weighs every man's arguments in his own scales of reason, and accepts them only as the balance is against himself.—He measures other men's thoughts, feelings and motives, by his own, and in proportion as they are wide and high, so are they pure and true. But the narrow, pigmy, uncultivated intellect—is like a stunted, scrubby tree,—neither agreeable to look upon, nor useful to the world—there it stands a firmly rooted evil. And there the ignorant, his perverse nature clinging to all that is unclean, recognizing nothing above the material and animal—reigns supreme. We cannot prune the stunted shrub and develop it into a beautiful and flourishing tree, neither can a mind, matured in ignorance, be developed into a just and true representative of the individualized intelligence it was created.

But if that plant, while it were young and susceptible, had been watered, watched, and cultivated with care, it might not have been the puny ill-shapen brush it now is. So is it with mind that has been allowed to mature in ignorance. Hence the responsibility of those who assist in the growth and expansion of the intellect—the *far-reaching and deep-searching intellect*—the great motive power of being, and the mighty propeller of the giant wheels of progress. How can it be otherwise than that we should feel the responsibility of even our puny efforts, since the instructions which we impart take deepest root, are more strongly impressed, and consequently the longest retained.—The works of the *least* do follow us, not only do the thoughts we send forth ripple upon the waters of time, but vibrate even upon the waves of eternity.

### PATIENCE IN THE SCHOOL-ROOM.

What qualification does a teacher need to possess more important than that of patience, real, genuine patience? Not a careless indifference that says, by and by all will come right, *only wait*; not a sluggish waiting that says I can do nothing more, time will accomplish what I fail to perform; but an earnest, working patience; a patience that will persevere.—This qualification is not unfrequently brought to mind by the exclamations of parents and others who visit our schools. "What an amount of patience one needs to possess to get along with so many different dispositions," says one; "I should think your patience would be severely tried sometimes," says another, "My patience would soon be entirely exhausted," remarks a third. Very few speak of the knowledge it requires; they do not even think it must require a vast amount of knowledge to be able to teach. Our attention is also directed to the subject of patience by those who would advise and suggest the best methods of teaching. We should employ no incentives to study which might seem to buy the pupil's interest, but labor patiently in "striving to imbue them with the true spirit of a scholar."

We should not be discouraged if a class fails in the recitation of a difficult

lesson, but patiently explain some of the difficult points, and perhaps relate an anecdote and give some information not contained in the text-book. We should not severely punish a scholar who has thoughtlessly committed a slight offense, but with kindness and patience reprove him, and if he is a true scholar, he will be more thoughtful, more careful in the future.

Patience is needed in every situation in life, but in the school-room it is surely indispensable; here the true, genuine article never "ceases to be a virtue."—*N. H. Teacher.*

### THE VALUE OF ACCURACY.

It is the result of every day's experience, that steady attention to matters of detail, lies at the root of human progress, and that diligence, above all, is the mother of good luck. Accuracy is also of much importance, and an invariable mark of good training in a man. Accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be well done; for it is better to accomplish perfectly a small amount of work, than to half-do ten times as much. A wise man used to say, "Say a little, that we may make an end the sooner." Too little attention, however, is paid to this highly important quality of accuracy. As a man eminent in practical science lately observed to us, "It is astonishing how few people I have met in the course of my experience who can define a fact accurately." Yet, in business affairs, it is the manner in which even small matters are transacted, that often decides men for or against you.—With virtue, capacity, and good conduct in other respects, the person who is habitually inaccurate cannot be trusted; his work has to be gone over again; and he thus causes endless annoyance, vexation, and trouble.

SIR MATTHEW HALE'S PLAN OF INSTRUCTION.—The great lawyer, Sir Matthew Hale, in his "Advice to his Grandchildren," and "Counsels of a Father," has left the following course of instruction for sons. Till eight, English reading only. From eight to sixteen, the grammar-school. Latin to be thoroughly learned, Greek more slightly. From sixteen to seventeen at the university, or under a tutor; more Latin, but chiefly arithmetic, geometry and geodesy. From seventeen to nineteen or twenty, "logic, natural philosophy, and metaphysics, according to the ordinary discipline of the university," but after "some systems or late topical or philosophical tracts" the pupil to be chiefly exercised in Aristotle. Afterwards, should he follow no profession, yet to gain some knowledge of divinity, law, and physics, especially anatomy. Also of "husbandry, planting, and ordering of a country farm." For recreations, he advises "reading of history, mathematics, experimental philosophy, nature of trees, plants, or insects, mathematical observations, measuring land; nay, the more cleanly exercise of smithery, watchmaking, carpentry, joinery work of all kinds."