

Will one way of rewarding him be by not appointing him to the higher offices in his profession? Will it inflame an unholy ambition if inspectorships are given to teachers? Does not the non-appointment rather tend to discourage? That man who never strives to advance from a lower grade of license to a higher is not generally considered the beau-ideal teacher, nor will he awake to intellectual life many of his pupils. It is a blessing to humanity that all men are not satisfied to remain stationary; but if all means of advancement be removed, then apathy follows. No effectual efforts seem to be made to retain the services of our best teachers. Even the pitiable bonus of \$30 per year to Grade B teachers is no longer given.

If it is said that the present pay of inspectors is insufficient to reward a teacher for his whole time, that point will be considered subsequently. In the name of justice, fairness and encouragement to the teacher, let the higher office of the teaching profession be given to the rightful recipients.

A.

#### The Study of Humanity.

HUMAN nature furnishes an attractive and useful field for enquiry and thought. It is a subject for the study of all. The book of human nature is open before our eyes continually, and its pages are passing under our notice and revealing to us new phases of humanity. and he who runs may read, although he may not always understand. There are anomalies in the human character that will never cease to excite doubt and wonder; there are problems in reference to the results seen to be accomplished by human agency and the purpose and desire of the doer that defy solution, even when studied by the most penetrating and comprehensive minds. This is a subject too that requires earnest and persistent study; for, sometimes when vantage ground seems to have been gained, and some accurate knowledge of men arrived at, it happens that something is done that seems to teach the existence of principles in human nature diametrically opposed to principles that have been deduced from previous study of men, and the student of human nature is ready to exclaim: Truly, man is deceitful above all things. Then

it requires perseverance and persistency to continue the study to a reasonable and satisfactory issue, and a willingness to yield and to grant to a certain extent the inexplicable in this department of investigation as well as in those departments discussing phenomena more easily apprehended. Moreover, it is fit for man to study humanity. One of the wise men of the past has said that, "The proper study of mankind is man." And so it is. In the present stage of the world's history, in the present advanced condition of cultivation, when the relations of man to man and of society to man and to society, have become so intricate and important; when mutual influence is exerted, and mutual aid is demanded in all the relations of life, it is desirable that the knowledge of human nature should be accurate and general. Such a knowledge is highly important and useful to all engaged in the business transactions of life. A man of business will be more likely to succeed if he has an accurate knowledge of humanity—other things being equal than one who has not such a knowledge. So, too, in the case of those who are leaders of men, who seek the good of their country and countrymen by engaging in patriotic and philanthropic work: those who seek to influence the minds of men, and to excite the better feelings of their nature, and to incite them in the case of degradation and degeneracy, to reform and a new life; and in the case of narrowness of mind, contraction of sympathy and restraint of the springs of benevolence and good will, to the widening of sympathy and the cherishing of benevolence and good-will. This knowledge seems especially necessary to teachers of children and youth. They should first understand the general principles of man's nature, and be guided by these in the ordinary cases of governing, instructing, and influencing, and then study as far as possible the peculiarities of individual characters, and govern, instruct and influence in the light of the results of their study.

This knowledge, however, is of great and momentous importance to all classes and conditions of men when it is made an intensely personal matter.

For a man to know what he is in the endless scale of being—that he is a being midway between nothing and the Deity, a thing immortal, a worm, a god,—his relations and duties to and his dependence upon his fellows, and to under-