

heart. To the subject of this paper this objection cannot be made. With all the power of silent eloquence, it makes home attractive. Its best efforts are put forth for household decoration. And, while it makes home charming to the family, it appeals to the nation for its peace and its companion prosperity; for, in time of war, its masterpieces are lost and ruined, its followers scattered and impoverished. The martial music which rouses men to war and bloodshed, finds no counterpart in the works of the great painters; they preferred, as subjects, scenes from the sacred story, or pictures of domestic and pastoral life. As a promoter of individual economy, a taste for this fine art is deserving of notice. He who has been educated to appreciate beauty of form and harmony of color, will seek to procure for his home such works of art as will add to its attractiveness. For this purpose he will reserve the funds which his less cultured brother expends in unworthy amusements and flashy clothing. The painter, the engraver, the author will each receive some portion of his earnings. Thus he adds to the wealth of the industrial classes of the city and country to which he belongs. His culture, given perhaps by the public, becomes a public benefit. He returns with interest the money expended upon him. "Behold," he says with pride, "thy five talents have gained other five." A discriminating public will reply, "Well done, good and faithful servant."

And putting revealed religion out of the question, man's religious views are modified to a great extent by this potent educator. What son of Adam, be he Jew, Turk, Christian, Infidel, or Pagan, fails to anticipate some future place of rest?—some heavenly home, of many attractions, which shall compensate for earthly disappointments. And this ideal home being left to their imagination as to detail, each race makes it the reflex of its mental growth and present aspirations. To the Egyptian bond-slave, ignorant, half-starved, and oppressed, his Canaan was described as a land flowing with milk and honey, a land of olive fields and vineyards. To the Mohammedan soldier, weary of battle, savage, untutored, and longing for repose, heaven was a place of hours and of rest. To the American of our day, according to that popular vision of heaven, "Gates Ajar," a mixed dream of

ease and work. A man's future home is as his mind is. Give him Greek taste, Greek love of art, and it becomes a scene radiant with beauty of form and color, made still more charming by beauty of sound, the haunt of Apollo and the Muses. Give him only ideas of trade and money-making, and it becomes a place of dull rest, of mental and moral atrophy. And his earthly home, sad to say, becomes in its turn the reflex of his heavenly, a place in which he eats and sleeps, dull, uninviting, wearying, truly, to the child brought up in it, as dismal as that one in which he is told "the congregations ne'er break up, and Sabbaths never end."

To conclude, we ask for a place for drawing in a liberal, or, indeed, in any education. Not merely as a means for adding to a nation's wealth, though it does add to it. But as a means for making its recipient's life more full, more rounded, more complete; as a resource in the idle hours of middle life, in the depleted years of old age; as a means, among others, by which a nation of bores may be changed to a nation of critics; a land of huts, to a land of palaces; a people of coarse thought and vulgar aspirations, to a people of refined morals and elevated hopes.

Better fifty years of Europe, than a cycle of Cathay.—*Annie E. Trimmingham, in National Teacher.*

—The folly of comparing schools, and of judging by results alone, of the comparative merits of teachers, is found in this fact, that in some schools it is a rare thing for a six year old child to enter school unable to read, while in others, a child, able to read upon his first entrance in school, would be regarded as a superior being.

—Some teachers worry themselves into their graves or into premature matrimony by an unnecessary feeling of responsibility in regard to their pupils. They reproach themselves because their scholars know so little, and seem to be unable to comprehend the simplest truths. Such teachers should remember that they create neither the bodies, brains, nor surroundings of their pupils. To discharge faithfully and skillfully the duties of the day is all that is expected of the teacher. If the pupils do not learn, the cause is to be found, probably, in the blockheadedness of some ancestor, near or remote, or in the stupidity of the princi-