

always a better man for reading Cicero." Unlike most ancient writers, Cicero never offends the finest sense of delicacy. In his speeches, sometimes he used intemperate language and spoke plainly of monstrous sins, but in his writings you see purity itself. They can be put into the hands of the young men and women of our day with perfect safety. Indeed, it would be advisable to do so. In his writings you see a desire to know the highest good for man; but this remained for one greater than any philosopher to give to the world in all its force and power. It remained for the Galilean peasant to

show, not only beauty of precept, but perfection of life, coupled with an unselfishness which has ever made His enemies wonder. But though Cicero wrote beautiful philosophy, and gave golden rules of integrity and virtue, he did not profess to be a moral teacher. He was a lawyer and a statesman, yet he saw the root of all the trouble in Rome. It was an utter want of moral principle. This made him tremble for the future of the State, and he made himself acquainted with the best Greek literature in order to teach his countrymen the true philosophy of morality. In such a light let us think of Cicero, and so leave him.

"WHAT is your education, with all its intellectual completeness," says an able writer, "if it does not secure that the child shall become the true man, the pure friend, the worthy parent, the noble citizen, to say nothing of the exemplary Christian?" We answer, nothing. But that this end can be obtained the internal management of a school must be favourable; it must not, in fact, be hostile nor contradictory. This end is not obtained by pure precept. It will not do to give long and frequent lectures from the desk, for example, if in the next moment we are tearing the finer sensibilities of the child to pieces by calling it a dunce, a clown, a blockhead, or for some trivial misdemeanor which some one committed, closeting it for half an hour to make it tell on its companion. Oh, the trifles that are magnified, and the little things that absorb the attention of our school officers, and the real acts of tyranny and oppression that take place within the walls of a school, make me think that we teachers as a class are the most unbending and narrow-minded beings that exist on the face of the earth! The rule of the Sultans, Czars, and Cæsars was nothing to it. The allowances that we make for one another in every-day life are never thought of here where they are most needed, and where the child is trying to learn. Were a State gov-

erned as many a school is conducted, there would be open rebellion—the tyranny could not be endured. What passes for order is often the most absolute despotism and oppression.—*Journal of Education.*

THE DESIRED END.—The recognition of the doctrine that education should consist in the development of the faculties, rather than in the mere acquisition of knowledge, is more and more insisted upon by practical thinkers. The *London Lancet* says that it may appear a paradox, but it is a simple and plain statement of fact, that a man may be well educated and yet know little or nothing. The best intellectual organism is not that which has been most heavily charged with information, but that which possesses in the highest degree the faculty or power of finding facts at pleasure, and using them logically and with prompt ability. A ready wit, in the true sense of the term, is incomparably better than a loaded brain.—*N. Y. Tribune.*

MORALS IN THE SCHOOL.—The State cannot afford to educate the mind of a bad child without correcting his morals. That is putting a sword into the hands of a maniac. Intelligence has no moral character. It makes men neither better nor worse, except in the sense that any weapon may do so.—*Rev. R. T. Hall, Ohio.*