

1. 2—*Good pursue*. Possibly an unconscious modification of I Pet. iii. 10, 11: "Seek peace, and ensue it."

1. 3—*Himself most true*.

"To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

—*Hamlet, I., 3.*

1. 5—*Unpin*. The meaning is difficult. Johnson, in his dictionary, quotes this stanza to illustrate the meaning of unpin = "unbolt." In old ballads, "pin" often means bolt of a door. The ordinary meaning is to take out the pins—of a dress; and so cause disorder. Either will give sense. "Fawning," servility and flattery, cannot "unpin," insidiously prevent—"force" cannot "wrench," violently prevent—the honest man from performing the duties he owes to all.

1. 7—*So loose and easy*. Metaphor from the wearing of the cloak; in Herbert's time, a necessary part of male costume. He may have had the fable of the Traveller and His Cloak in his mind. His "honesty" (principles) is not readily departed. From. "Ruffing," boisterous; a "ruffler" at this time was a bully.

1. 8—*Glittering look it blind*. A sudden change of metaphor. The honest man cannot be blinded by the sight of splendor into ignoring the difference between right and wrong. The idea of "look" is staring impudently, "it" (honesty) out of countenance; or dazzling till "it" (honesty) loses its sight.

1. 9—*Sure and even trot*. Again a sudden change. Metaphor from riding in company. The "honest" man keeps his even pace; the world does not. "He that believeth shall not make haste," Isa. xxviii. 16.

1. 13—*The thing*. The most general meaning of this vague word; here, all the circumstances relating to each trial (l. 11); "weight," consider, the honest man considers what will be the force of his example in every important act of his life.

1. 14—*Into a sum*. All being summed up. The metaphor is taken from adding up accounts. The honest man is praised in this verse for avoiding rashness.

1. 15—*What place or person calls for*. When all things are considered fully, he discharges the duty binding on him, either on account of his own personal dignity or from his social position. "He doth pay" carrying out the idea of "sum"; satisfies the claims made upon him by "place or person." "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed," Eccles., v. 4.

1. 16—*Work or woo*. Force or persuade. This verse praises him for being straightforward; not doing anything underhand. Same idea as in l. 4, 5.

1. 17—*Sleight*. Anything like a trick. In his poem "Nature," Herbert rhymes "deceit" with "straight," as in this case. He does not always rhyme exactly; but here "deceit" is pronounced "desate," and, probably, "sleight" "slate." The pronunciation of the day was like present-day Irish.

1. 19—*Fashion*. In its literal meaning of "make," outward appearance.

"By heaven, I will,

Or let me lose the fashion of a man."

—*Henry VIII., iv. 2.*

The very look, dress, etc., of the honest man is consistent with his actions and speech.

1. 20—*All of a piece*. Consistent, not piebald; metaphor from cloth; not patched of different colors and materials.

1. 21—*Melts or thaws*. Yields, gives way.

1. 22—*Temptations*. Different from "trials," l. 11, which are situations in which it is hard to know how to act. "Temptations," opportunities and inducements to sin; "close," not far away, but present real immediate.

1. 23—*In dark can run*. Is active, effects its purpose. We say of writs, they run. It is of course not literal darkness that Herbert means. The "honest man" is virtuous, not only when the eye of the world is on him, but when he might sin in secret, secure from observation.

1. 25—*And is their virtue*. This jingle on words is characteristic of Herbert's time. Again, "sun" is not to be taken in the literal sense; it is the ordinary circumstances of life which regulate the everyday life of ordinary men; public opinion, Mrs. Grundy. Public opinion is the virtue of

ordinary people—that is, they are good only because they are afraid of what people will say. The "honest" man's sun is "virtue." Virtue "writeth laws" for him; *i.e.*, regulates all his actions as the actual sun regulates the daily actions of mankind.

1. 26—*To treat*. Deal with. Herbert considers that special allowance must be made for women. He classes them with sick and passionate persons, as not being so open to reason as the rest of mankind. This idea is becoming obsolete, as far as women are concerned.

1. 29—*Defeat*. Because others fail in their duty, or in their obligations towards him, the honest man does not, for that, come short in his duties or obligations.

1. 30—*Part*. Metaphor from the theatre. The character which an actor represents in a play is called his "part."

1. 31—*Procure*. "Cause," "bring it about that."

1. 32—*Bias*. Metaphor from the game of bowling, still in use. The bowl, being not perfectly round, does not run on the grass straight to the mark, but makes a curve. "The wide world runs bias." Affairs in general do not go as he wishes them to go.

1. 33—*To writhe*. To impotently fret under these vexing circumstances. Impatience is shown by jerking or twisting movements of the limbs. This interpretation requires the comma, not after "bias," but after "will." Punctuated with a comma after "bias," as in the Reader, we interpret "to let his limbs, or less worthy impulses and desires escape from the control of his spirit or higher nature." Nothing can make the honest man tamely share the evil; he will try to remedy it.

1. 34—*The marksman*. Another of Herbert's rapid changes. The "honest" man is a *sure* marksman; he is certain of hitting the mark, *i.e.*, of fulfilling his purposes in life. That is the reward of constancy.

"Justum ac tenacem propositi virum."

The just man who holds to his purpose.

1. 35—*Who still*. This fashion of jingling words is peculiar to Herbert's time. See l. 25. The first "still" means "constantly," the second "in the future as now and before."

III.—QUESTIONS.

To make this lesson profitable, it should be taught most minutely. Every point should be discussed carefully; for the thought is difficult for young persons to grasp. Such questions as the following would serve to bring out the meaning of each verse:

To whom is the question in l. 1 put? Who answers it? [Compare, for similarity of structure, Ps. xv.] What is the meaning of "honest"? What is the first mark of the honest man? What is the meaning of pursuing good? How can a man be true to himself? The meaning of true? What idea does fawning call up? The meaning of "unpin"? Of "wrench"? Write the verse in prose order, expanding it in order to bring out the meaning. [This last exercise for each verse will fix the thought in the minds of the class; but it should only be attempted after the most careful exposition, otherwise the pupils will be confirmed in error, not in right ideas.]

How can honesty be loose or easy? The meaning of honesty? What is a metaphor? The meaning of "look it blind"? What is the honest man praised for in this stanza? To how many things is honesty compared in this stanza?

The meaning of trials? Of stay? Of thing? Of sun? What is the metaphor in l. 14, 15? What virtue is attributed to the honest man in this stanza?

Does "work or woo" convey the same idea as "force nor fawning"? What is the difference between "trick" and "sleight"? The meaning of "fashion" here? How can "words and works, and fashion" be said to be "all of a piece", and "clear and straight"?

To what is the honest man compared in l. 21? To what is his goodness compared? How can the sun write laws? Does virtue write laws for the honest man? Does "run" carry out the idea of "sets not"? How can the "sun" be the "virtue" of "others"?

The meaning of "treat"? Of "treat with"? Of "treaty"? What does the honest man "allow for"? Is there any difference in the thought of

l. 29 and of l. 30? What good qualities of the honest man are brought out in this stanza?

The meaning of "procure"? Of "bias"? "On the bias"? Why is the world called "wide"? The meaning of "from his will"? The difference between "will" and "wish"? What idea in "writhe"? Parse "share" and "mend." The meaning of "marksman"? Of the two "still's," l. 35? In conclusion, review carefully and point out the separate qualities which characterize the ideal *honest* man. Show whether these ideas are embodied in the modern idea of honesty. This lesson might be used to show how language is constantly changing, or as an introduction to Elizabethan literature.

CORPORAL PUNISHMENT.

ITS PRESENT STATUS IN THE UNITED STATES AND ABROAD.

Corporal punishment is forbidden by state law only in the State of New Jersey. There is no penalty affixed, but a teacher may undoubtedly be removed for violation of the law.

So far as can be ascertained, corporal punishment is not forbidden by the rule or regulation of any state board or superintendent.

The teacher is enjoined to exercise judgment and moderation in punishment, by instruction of the state superintendent in Illinois. But this may always be considered as implied, whether specifically expressed or not.

The law of Washington subjects a teacher who administers undue or severe punishment, or inflicts punishment on the head or face, to a fine not exceeding \$100.

CITIES.—Corporal punishment is forbidden in New York City, Syracuse, N.Y., Cleveland, O. (except in boys' schools, *i.e.*, for incorrigibles), Toledo, O., Oshkosh, Wis., Chicago, Ill., New Orleans, La. In Philadelphia, corporal punishment is not resorted to, but there is no regulation against it; simply disused.

Board of education of Newark, N.J., permits principals to inflict corporal punishment for wilful insubordination (state law, notwithstanding).

In Keokuk, Ia., the written consent of the parent must be obtained.

Many cities provide that no one but principals shall inflict corporal punishment. Several prohibit it as to girls only. It is a general rule that each case be reported to the superintendent, with details.

FOREIGN COUNTRIES—*England*.—Local control in matter of punishment. Corporal punishment is very generally employed, but is guarded in many ways. The London board prohibits any but head teachers from inflicting it, and requires a detailed record of each case.

France.—Corporal punishment is strictly prohibited.

Norway.—Corporal punishment is on no account to be inflicted on girls over ten years of age.

Denmark.—Four strokes of the ruler is the extreme limit allowed by law in any one case.

German Empire.—The different states permit corporal punishment, but it is generally hedged in with limitations—is not encouraged. In the Grand Duchy of Saxony girls are exempt, as are also all children in the two lowest grades. In Anhalt girls may be punished only in extreme cases. Only a slender cane may be used in any case, which must not be held in the hand except when used for punishment. In Bremen children under eight years may not be whipped. The approval of the principal must be obtained for the punishment, which is never to be administered before the assembled class. In Hamburg the cane is kept under lock and key, and can be obtained only from the principal. The severe punishment (there are two grades) most not be inflicted upon children under eight, or upon weak and sickly children. In Hesse only a slender stick may be used. Girls and children in the first two grades are exempt. In Lubeck girls and weakly children are exempt. In Oldenburg girls and weakly children under eight. And so on.

A record is nearly always required to be kept. There are often two degrees of punishment, the slight (on the hand), and the severe (on the back or seat).—*School Board Journal*.