

accomplishments which are seldom really mastered, which afford but little pleasure to any one, and are generally given up a few years after school-days are over. Yet there are few who will not acknowledge that where a child shows talent, or even aptitude for music, drawing, or languages, a wrong would be done if no opportunity were allowed of cultivating it; for a fruitful source of pleasure and improvement would be lost. At the same time those who know most of the subject are aware that it is often only after the first drudgery has been gone through that decided talent declares itself, while there are certain parts of these studies that are best acquired in extreme youth, and also that in these things, as in many others, a latent capacity is sometimes developed. It is quite true, however, that ambition may be carried too far; that more should not be undertaken than there is time to learn well and thoroughly. Yet as regards languages at least we have to remember how much light they throw on one another; how much the study of one aids in the acquirement of others; then too there is the ultimate benefit of a different sort to be derived from being able to read the books of many of the best authors in their own tongues.

Great war is waged on the "dead languages" as a necessary part of a boy's education. It is argued with much reason that boys should be taught that which is most certain to be useful to them in the struggle of after-life: that the majority of boys

never open their classics when the compulsory learning of them is at an end; and that even in the matter of training the mind to thought and study there are many better aids than this old-world literature. Let all this be true, yet will it remain true, also that if we put away from us even the present amount of familiarity with the heroic images and beautiful thoughts of antiquity, we sustain a loss that nothing will compensate for; that there is a class, a rapidly increasing one in this age, who are spared the necessity of earning their bread, and that the world demands from them contributions to its wealth of a different kind. To that class it looks for its advance in culture, in refinement and enlightenment—a class which, recognizing the wisdom and beauty contained in the old books, will never let them die out of the memories of men, but continue to believe in the duty of teaching the words of Homer and Aeschylus, of Cicero and Tacitus.

We have wandered to a somewhat distant part of our subject. Let us end it with the beautiful words of one of the teachers: "The great law of culture is, let each become all that he was created capable of being; expand, if possible, to his full growth; resisting all impediments, casting off all foreign, especially all noxious adhesions; and show himself at length in his own shape and stature, be these what they may. There is no uniform standard of excellence either in physical or spiritual nature."—*Hearth and Home*.

GOVERNMENT AND DISCIPLINE.

In all the rules and methods of discipline employed, the true object of discipline should steadily be kept in view; namely, to train the pupils so that they may form right habits.

Firmness, vigilance, and uniformity in dealing with children, are of the first importance. The teacher should never resort to violent means, as pushing, pulling, or shaking the children, in order to obtain their attention. All such practices constitute a kind of corporal punishment which, whether that species of coercion be permitted or not, should be most carefully avoided.

Modes of punishment especially painful to the corporeal system, such as the sustaining of wearisome, unnatural and long continued attitudes of restraint, standing, kneeling, etc., are exceedingly wrongful and injurious. Equally so is the confining of delinquents by trying them or by shutting them in closets. These are all a resort to mere physical force instead of moral incentives, and involve no appeal to a sense of honor or duty in a child. They do not