

other language, allow themselves to use foreign expressions, and often times commit egregious blunders, without the salutary pain of knowing it. Perhaps no foreign word is so frequently spelled wrong as *naïveté*, a word of three syllables, meaning *artlessness, ingenuousness*. The common error is to spell it *naïvette*. Then the pretty word, *poxy* has been superseded almost entirely by the French *bouquet*, or, as nine tenths of our editors spell it, *bo-quet*. As this spelling misleads the speaker, we recommend to the pedants to spell the word *boo-quet*, before it is too late.

The most common items of news are interlarded with such barbarisms. Thus the President is never going to Washington, but he is *en route* for that City. No remark can now be made *by the way* or *in passing*, but it must be *en passant*. A rising of the people is no longer a *mob* or a *rebellion*, but an *emeute*. Our ancestors did without *ennui* for many centuries, but their sons pretend that no English word expresses the full idea, and even Worcester has been compelled to give the word a place in his great dictionary. The difficulty of pronouncing this word more than balances any shade of meaning that it possesses over *listlessness, tediousness, irksomeness, &c.* which the best dictionaries have always given as completely synonymous with *ennui*.

Some years ago a venerable Boston editor discovered that *nous verrons* was a more expressive phrase than *we shall see*; and now every village editor, after giving his view of national affairs, gathers himself up in his arm-chair, and utters the doubtful prophecy, "*nous verrons*."

Now all this is exceedingly silly, if not positively injurious to both writer and reader. Our intercourse with thousands of teachers has satisfied us that, if they are more defective in one thing than another, it is in ability to write pure, easy, expressive English, and this they can never acquire while they allow themselves to read inferior authors, or to expect that the use of a few foreign expressions will atone for want of sense, or neglect of style.

PERSEVERANCE.

There are people, who, having begun life by setting their boat against the wind and tide, are always complaining of their bad luck, and always just ready to give up, and for that very reason always helpless and good for nothing; yet if they would persevere, hard as it may be to work up stream all life long, they would have their reward at last. Good voyages are made both ways.

A certain amount of opposition is a great help to a man. Kites rise high against, not with the wind. Even a head wind is better than nothing. No man ever worked his voyage anywhere in a dead calm. The best wind for anything, in the long run, is a side wind. If it blows aft, how is one to get back?

Let no man wax pale, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-defence. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside, to be overlooked and forgotten.—*John Neal*.

IMPORTANCE OF MORAL EDUCATION—Under whose care should a child be put to be taught during the tender and flexible years of his life. Most certainly it should be one who thinks Latin and languages the least part of education; one who knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got though all the rest should be neglected, would in due time produce all the rest; and which if it be not got and settled so as to keep out ill and vicious habits,—languages, and sciences and all the other accomplishments of education, will be to no purpose but to make the worse or more dangerous man.—*Locke*.

COURTESY—Shall courtesy be done only to the rich! In good-breeding, which differs, if at all, from high breeding only as it gracefully insists on its own right, I discern no special connection with wealth or birth; but rather that it lies in human nature itself, and is due from all men towards all men. Of a truth, were your schoolmaster at his post, and worth any thing when there, this with so much else would be reformed. Nay, each man were then also his neighbour's school master; till at length a rude-visaged, unmannered peasant could no more be met with, than a peasant

unacquainted with botanical physiology, or who felt not that the clod he broke was created in heaven.—*Thomas Carlyle*.

PARENTAL TEACHING—If parents would not trust a child upon the back of a wild horse without bit or bridle, let them not permit him to go forth into the world unskilled in self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank and good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with cheerful alacrity. If pride comes in to make his obedience reluctant, subdue him either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins. Let them acquire from experience that confidence in themselves which gives security to the practised horseman, even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.—*Maine Paper*.

DOUBLE YOUR MONEY—By taking an interest in your schools and your children's proficiency, you can double the value of your school money and make one dollar worth two. Let the children see that their parents feel a deep interest in their improvement and they will be likely to feel the same. Talk with them,—see if they learn thoroughly,—encourage them, and always visit the school. Half a dollar spent for that purpose will be worth more than a five dollar bill to lengthen out the school. Why not make the most of your money?

TAKINGS—NATIONAL CHARACTERISTICS—An experiment, which displays the characteristics of three nations, was once made in the following manner:—An Englishman, Irishman, and American, discussing the aptness of their several countrymen at repartee, agreed to make an experiment upon the three first they encountered. The first was an English laborer. John, said one of the gentlemen, what would you take to stand all night naked in the street? I should take my death-cold, said the Englishman. An Irish laborer soon came along, and the same question was put to him. Naked, your honor? said he. Yes, naked, Michael. Faith, your honor, I would take a great coat. Next came an American. Jonathan, said the same gentleman, what would you take to stand all night naked in the street? I would not take less than a ten dollar bill, said Jonathan, and I don't care to do it for that.

EDUCATIONAL JOURNALS IN THE UNITED STATES—Though the Journal is but ten years old, yet compared with any other Journal devoted to the cause of education in this country, its age is patriarchal. One,—the Albany "District School Journal," which was established about two years after this, having been nourished by the bounty of the State, still survives. But numerous others, subsequently commenced, have been sad remembrances of the brevity of life. Some have died as soon as born, because they had no life, no vital organs within them; but others, and the far greater number, have perished from the bleak atmosphere,—the coldness, the congelation, into which they were born. May the survivors long live to earn the highest of all rewards,—the reward of well-doing; and may their last days be their best days.—*Horace Mann's Farewell Address in the Boston Common School Journal*.

Moderation is the silken string running through the pearl-chain of all virtues.—*Bishop Hall*.

We must be wise ourselves before we can understand or duly estimate the sayings of wise men.

The State that would improve its Schools, must first improve its teachers.

No labors can be too arduous, no means too costly, that lead the young mind to the discernment of justice, and the practice of benevolence.

A man's generosity is not to be measured by the largeness of the amount he gives, but by the smallness of the amount he has left, after his gift.