

posing, or so rapid in writing, spent four hours, of Saturday, in hard work upon her composition and has not succeeded in writing quite a page. Kate has borrowed one of her friend's old exercises and copied it off neatly. They are all handed in, examined and marked. Mary 18, Kate 20, and Sarah but 6, while she is requested to re-write and lengthen her exercise.

It is the usual time for declamation, and Master H. who is naturally bold and memorizes easily, has committed a long declamatory piece, and with a forward air steps up before the school and rehearses his piece without faltering or hesitation; while Master B. who is naturally diffident and retiring, has, with twice the exertion of his schoolmate, learned a short piece. He goes trembling upon the stage, and recites hesitatingly, and, as some of the scholars smile and laugh, he finally breaks down entirely.

He receives reproof and Master H. praise.

Again; it is recess and the scholars are upon the play ground. James in his eagerness to catch the ball, with which they are playing, steps over the bounds and is reported for transgressing the rules of the school. William is in another part of the yard, busily engaged in trying to excite a quarrel between two little boys, and finally succeeds in getting them to blows.

The little boys are punished for quarreling, while the one who provoked the quarrel goes unrebuked.

At the close of school the scholars are requested to report communication; an honest scholar, who accidentally smiled to another before he thought of it, reported communication, received a check for it and was detained, while a deceitful scholar who had played and communicated, whenever he could do so without being observed, reported no communication and was marked accordingly.

Thus, day after day, honesty and truthfulness receive checks and reproof, while deceitfulness, lying, profanity, and many other real sins, go unpunished and unrebuked.

Do we not as teachers too often "strain at a gnat and swallow a camel?"

Do we not, in dealing with our scholars, look more to the outward act than to the motive which prompts it?

Do we not often make more ado, and punish with greater severity things which simply annoy us, or some disobedience to the rules of the school, than we do actual wickedness and disobedience of God's law? Ought this so to be? What kind of citizens will such a course make?

Let us rather attend to the "weightier matters of the law;" even if we sometimes leave the other undone.—*Connecticut Common School Journal.*

Thoughts on Education from various Authors. (1)

I.

VALUE AND ESSENCE OF A GOOD EDUCATION.

Harmony, the ultimate object of all things, should exist as in the universe, so in man also, who is a little world in himself.

The harmony of the heavenly spheres should be echoed in the soul of an educated man.

PYTHAGORAS.

Man becomes what he is, principally by education; which pertains to the whole of life.

In education there is a union of watchfulness over the progress of training, and of a course of discipline for intellectual and bodily development.

Education must begin even before birth, with the parents themselves; must constitute a rule of action during the entire life and in a certain sense must exist during the whole of it.

By a good inward and outward education, the best endowed natures are developed; and such as are superior to any that preceded them; and in their turn they will bring up still more excellent ones.

The name of education is not applicable to a system of instruction in methods of gaining wealth or bodily strength, or in any mechanical knowledge, without the intellectual or moral element.

A person may be well trained to seamanship or to a trade, and may yet have no true education.

Only those who are educated in mind and in will, become good. Such take pleasure in becoming good citizens, who will either govern or obey in righteousness; they become noble men, who go forward and train themselves in whatever of perfection is yet deficient.

True education is the most desirable of all that is good; and therefore should not be neglected.

In the soul of man, good and evil lie near each other.

If the latter, for want of education, gets the upper hand, the man falls beneath himself.

(1) Abridged from Barnard's American Journal of Education.

But education, which promotes goodness, raises him above himself. It is by education that the man first becomes truly a man.

PLATO.

As long as the youthful mind has gained no moral strength, it should be kept as far as possible from intercourse with the world; for its sins contaminate the inexperienced.

In like manner, children should not attend plays; for their vices will creep upon them most easily, by means of wanton representations.

Pupils should often exercise themselves in contemplation.

The body should be trained with some strictness, in order that the mind may not become refractory.

It is good for the young to select some one noble man for a model.

SENSECA.

It has been asserted that what education can accomplish is little; a grain of salt cast into the stream of life, and rapidly disappearing.

But the truth is as a Greek philosopher presented it; who took two young dogs from the same mother, and let one of them grow up without training, but taught the other, and then exhibited them both to the people. The former, who had been taught, instead of eating the food placed before him, chased a wild animal which was let loose, and secured it, while the other one fell upon the piece of flesh and devoured it like a beast of prey.

QUINTILIAN.

Excellent was the saying of the Lacedæmonian educator: "I will teach the boys to take pride in what is good, and to abhor what is shameful."

This is in truth the most beautiful and noble aim which man can have in education.

PLUTARCH.

The remark was well founded which Orates the Theban was accustomed to make, that if it were possible, he would stand on the highest place in the city, and cry out, with all his power, "What are you thinking of, you people, that you are devoting all your industry to the acquirement of riches, but take no care at all of your children, to whom you are going to leave them?"

I might add, that such a father behaves like one who bestows all his care on the sandal, but neglects the foot above it.

PLUTARCH.

The children of the Persians were from their earliest years thought the love of justice.

Thus, as the children in the schools of Greece were trained in the knowledge of learning and liberal arts, the children of the Persians attended their schools for the sake of learning justice.

In order to accomplish this object the more quickly, it was not thought sufficient to accustom only their ears to instruction in justice, but they were taught to give just opinions on all matters which came up among them, and to fix upon the proper punishment for every error.

Thus the teachers, as public instructors in justice, devoted a large part of the day to hearing and correcting these opinions of the children.

XENOPHON.

He who can command, must first have learned how to obey.

The training of youth should be a concern of the state.

Education is an ornament in prosperity, a refuge in adversity.

Parents who secure a good education to their children, are more useful than those who merely beget them.

The children of such parents owe them not only existence, but an honored and happy existence.

As the eye receives light through the surrounding atmosphere, so does the soul through instruction.

ARISTOTLE.

As once Surdarana, a noble Indian prince, sat on the bank of the Ganges, he heard two sayings, of which one praised the excellence of wisdom, and the other was "Youth, abundance, high birth, and inexperience, each in itself, are sources of destruction. What must be the lot of those who possess all four?"

And the king reflected within himself, "What is the use of a son neither learned nor virtuous? and what is the use of a blind eye?"

A child with capacity and talent is a blessing; but not a hundred children who are corrupt and ignorant. One moon disperses the darkness sooner than a whole troop of stars.

Fathers and mothers are the enemies of their children, if they do not cause them to be instructed; for a man without knowledge remains without fame, then if he possesses youth, beauty and high birth; he is like a blossom without fragrance.

Like the glitter of the eastern mountains in the light of the sun, is a man of low birth, influenced by the stimulus of good writings.

Youth should avoid evil company, for by it they become corrupted, as sweet water becomes undrinkable by mixture with the ocean.

Education is of higher value than beauty or hidden treasures.

It accompanies us in traveling through strange countries; and gives us inexhaustible powers.

A man without education is like the beasts of the field.

Amara Sukti, a learned king, had three sons, without industry or talent.