

knowing itself to be a target upon which some irritable teacher vents his spleen, the good that might shine forth from that soul like some bright star is quenched forever; and surely does the life pass out of that heart as breath passes from the frail tenement that humanity inhabits. It droops, pines, and dies in silence, for want of one kind, encouraging word.

Fault-finding and over-severe criticism have been the bane of many a life, crippling its energies, warping its impulses, cutting off its most innocent amusements and pleasures, and forever withering its hopes. As teachers we can not be too careful or deal too gently with our pupils, though they commit many errors; for perhaps so far they have trodden the wine-press alone, and wearily wrung out their joy and sweetness drop by drop, with injudicious hands to guide them. We too have our failings, and barter in some careless moment the real for a fancied good. All lives are like leaves thrown upon the ocean: some by a lucky and favorable tide are cast upon a friendly rock, others are swamped in the mire of adverse surroundings. Then should it not be our duty and mission to aid those cast into the mire till they too reach some rock of safety, and do all we can to fit them to adorn any station in life which they may be called to fill. In order to accomplish this, we must always appreciate the efforts of the dullest and stubbornest pupils. Human nature is not very charitable, and does not give children the credit due them. We can find nothing in this great, revolving universe that is created for naught—not even the tiniest leaf or flower. Is it, then, to be supposed that one soul, possessing all the attributes with which the Creator has endowed it, should be incapable of being aroused to life and action? Aye, if patience has its perfect work, a fairer, purer life shall shine upon that soul, and we will forget the once-frail reed.

Despise none, despair of none; for there are blossoms of hope in every bosom, and with keen perceptions and untiring perseverance every child's better nature can be reached. Nor should we become disheartened; for the moment we become discouraged we lose to a certain extent our influence over the child, and should his improvement be slow, perhaps scarcely perceptible to our eye, yet we may remember the old proverb, "The race is not always to the swift, nor the battle to the strong." Although a teacher should be thorough in government as well as in methods of teaching, still gentleness can be combined with firmness, never exacting of the child what he could not accomplish himself under the same circumstances, with the same ability and disposition. Should he travel the length and breadth of the land, he could find no two persons who are controlled alike. Hence it is the duty of the teacher to study child-nature as well as mathematics, grammar, or geography, and then adapt his method of instruction accordingly, ever encouraging a spirit of intelligence, love, patience, honor and truthfulness, and warning them of bad habits incidental to life. Bad habits are the thistles of the heart; and from each indulgence of them will spring a new crop. He should never make a child a promise unless he looks into all the circumstances of the case, and has every reason to believe he can fulfil the promise.

I see the abuse, but not the use, of the rod. I think the time for corporal punishment has died, and only waits for a decent burial. Certainly, a small child should not be punished in that way; and if a pupil of more mature years would not obey without such treatment, I doubt whether he would obey with it, save through fear; and is government through fear the exact thing wanted in our schools? No scholar is ever brought to a sense of sorrow by angry words or blows, or by bitter, scornful

reproaches. He fortifies himself against such treatment; and if he does not hurl back taunting, wicked words to his accuser, those wicked, resentful feelings are in his breast just the same. The teacher must reach his better nature. Pity and patience are the best keys to the human heart; and they are most successful who are most forbearing.—*Michigan Teacher.*

On Higher Education.

Extracts from a paper read by Prof. Ashley before the "Olio" literary club of Springfield, Mo., in which he defends the present prominent position of Greek and Latin classics in collegiate education:

"The study of Greek and Latin affords the best and most rational means of exercising the faculties in the order of their development. The mental powers are not simultaneously developed, but follow a regular order of growth. In the child, perception, memory and imagination are first developed, and with these a wonderful aptness for the acquisition of language. Later come the rational faculties, and with their development the earlier powers seem to lose much of their acuteness. Now Greek and Latin afford just the elements needed for this earlier stage of the mind's growth, and at the same time, for the natural and thorough development of the rational faculties.

The race and the individual follow the same order of growth, and language keeps pace with the minds of those who use it.

The classic tongues are the languages of two of the most powerful families of the Aryan race. They represent the synthetic period of language in its full power and beauty. The syntactical connection of words and the modification of the mental images which they represent are indicated to the eye by changes in form, thus affording a schedule of object lessons adapted in the best sense to develop the perceptive powers. In acquiring a vocabulary memory is developed and strengthened, while translation gives a power of expression, a subtlety of analysis, and a habit of keen discrimination, to be gained by the same time and effort in no other way.

Again, a classical education is the most practical education.

In making the assertion, we contend that the primary object of an education is to develop the mind, not to fill it with facts; to give discipline, not knowledge; to impart power, to think, not to furnish material for thought. The opinion has been expressed by several noted philosophers that any ordinary student may, under competent teachers, acquire all that Newton or LaPlace knew in two years; but to acquire their regal power of intellect was a different thing. This only comes as the fruit of a habit of long continued and intense thought such as is best acquired in a prolonged and critical study of the most faultless models of thought and speech. It is the young man who has the greatest power to know, not the one who has acquired the most knowledge, that will be the winner in life's fierce competition.

"But," says one, "why not gain your discipline in studying practical things?" We will answer by asking whether the study of history, rhetoric, political science, jurisprudence, and ethics are practical studies. When we, study Herodotus and Livy we are studying the greatest historians. There are no text-books on rhetoric to equal Horace and Quintilian; none on political science or jurisprudence better than Cicero and