

and will thus lead into paths always new, and therefore always interesting.

4th. How many moments of profitable pleasure would be brought, like fresh sunlight, into the school-house by such books. A great deal of disposition and tendency to mischief would thus not only be repressed, but would be actually turned into a profitable channel of employment. Questions and exciting riddles could be hunted up out of these books; all sorts of puzzles, problems, exercises and sports could be invented, and thus that superfluous energy and exuberance of animal spirit which abounds in all schools would be at once harnessed into some useful work—useful for the individual, pleasant to the little community, and fruitful of future good habits and characters.—*R. I. Schoolmaster.*

EDUCATION IN MODERN GREECE.

Mr. H. M. Baird, in a recent Narrative of residence in Greece, thus speaks of the state of education in that country. The University of Otho at Athens is well organized, is presided over by men of the greatest distinction for talents and learning, and is yearly attended by 750 youths.

But a yet higher claim of Greece to the respect of civilized Europe and America can be based on the completeness of her system of gratuitous and popular education, extending from the primary school to the very threshold of the University. It may be affirmed with confidence that none need be deprived of a respectable education, save in consequences of their own wilfulness or want of industry. The whole area of Greece, containing according to the official returns, 992,643 inhabitants, is divided into 272 *demi*, or townships. In these, in 1852, there were 325 common schools regularly organized, with 29,229 children, and in 1853, about 40,000. The studies are such as are most essential for the pursuits of ordinary life. It is not a little remarkable that over 4000 of these scholars are girls. Thirty years ago it was esteemed preposterous for a parent to teach his daughter anything beyond reading or writing; and such a thing as a school for girls was unheard of. Yet, at present, there is a sort of female college under the care of Madame Mano, where several hundred young ladies are educated; it occupies an imposing edifice recently erected by the contributions of many and the liberality of a few wealthy citizens.

Next in rank above the common, or *demotic* schools, are the *Hellenic* schools, eighty-five in number; and the six or seven gymnasia, corresponding to our grammar schools, and, in part, to our colleges. Thence the transition is easy to the University, where the professional studies are first undertaken. These seminaries are attended by about 10,000 students. (pp. 85, 86.)

Beside these institutions there are a number of others more special in their character. It is also worthy of notice that "within a few months the Bible translated into the vernacular tongue has been made a text book in all the public schools of Greece. The Ministerial order which makes provision for its introduction, also requires that all the teachers shall henceforth attend at least one course of lectures of Professor Contogues of the Theological school of the University, on the subject of hermeneutics. Greece owes this decree to the enlightened statesmanship of Mr. Psyllas," (p. 331.) There are said to be a larger number of newspapers in Athens than in any other city of its size in the world. In 1852, fourteen semi or tri-weekly political journals were published there, and since that date several dailies have been established. Syra had three newspapers, and Patras, Tripolitza, and Chalcis, each one. There were also three literary periodicals printed at Athens, with an aggregate circulation of about 2000 copies. The population of Athens is estimated at 28,000.—*N. Y. Com Adv.*

ETYMOLOGY OF WORDS.

Let us a little consider the word "kind." We speak of a "kind" person, and we speak of man—"kind," and perhaps, if we think about the matter at all, we seem to ourselves to be using quite different words, for the same word in senses quite unconnected, and having no bond between them. But they are connected, and that most closely: a "kind" person is a "kinned" person; one of kin; one who acknowledges, and acts upon his kinship with other men, confesses that he owes to them, as of one blood with himself, the debt of love. And so *man-kind* is *mankinned*.* In the word is contained a declaration of the relationship which exists between all the members of the human family; and seeing that this relationship in a race now scattered so widely and divided so far asunder can only be through a common head, we do in fact every time that we use the word "mankind," declare our faith in the one common descent of the whole race of man. And beautiful before, how much more beautiful now do the words "kind" and "kindness" appear, when we perceive the root out of which they grow; that they

are the acknowledgment in deeds of love of our kinship with our brethren; and how profitable to keep in mind that a lively recognition of the bonds of blood, whether of those closer ones which unite us to that whom by best right we term our family, or those wider ones which knit us to the whole human family, that this is the true source out of which all genuine love and affection must spring; for so much is affirmed in our daily, hourly use of the word.

And other words there are, having reference to the family and the relations of family life, which are not less full of teaching, which each may serve to remind of some duty. For example, "husband" is properly "house-band," the *band* and *bond* of the house, who shall bind and hold it together. Thus, Old Tusser in his *Points of husbandry* :—

"The name of the husband what is it to say?
Of wife and of household the band and the stay."

so that the very name may put him in mind of his authority, and of that which he ought to be to all the members of the house. And the name "wife" has its lessons too, although not so deep a one as the equivalent word in some other tongues. It belongs to the family of words as "weave," "woof," "web," and the German, "weben." It is a title given to her who is engaged at the web and woof, those having been the most ordinary branches of female industry, of wifely employment, when the language was forming. So that in the word itself is wrapped up a hint of earnest in-door stay-at-home occupations, as being the fittest for her who bears this name.—*Trench on words.*

HOW TO READ A BOOK.

There are very few who know how to read a book. One of the greatest men of our age once said in my hearing, "I am afraid of a man who has read one book well, but not of one who has read many superficially." A book that is really worth reading at all, is worth reading well. It is a great thing to master an author, to be able to say, I think I understand the writer—I grasp the subject, and I am satisfied I have reached his meaning. Sir Samuel Romilly, of England, a distinguished lawyer and statesman, acquired the habit of comprehending and stated a subject which he had listened to or read, beyond most men. Of the eminent men of our country we have been celebrated as profitable readers.—Dr. Shepherd Rollock, of the South, and the Hon. Thos. S. Grimke, of Charlestown, S. C., were remarkable. The latter, Mr. Grimke, was a finished scholar. In a note to an address delivered in 1827, and published by him, we find some most valuable thoughts on the subject of reading and study. As very few of our readers have ever seen the Address, I shall do them a favor by transcribing several paragraphs. Referring to a young man who has completed his collegiate course, he says, "He must make up his mind to be a devoted student, in spite of his professional engagements, for ten years at least; until he shall have been able to deepen, and strengthen, and enlarge, and elevate his mind, so as to fit himself for solid, honorable, permanent usefulness. Manhood has its appropriate course of study, and the difference between men arises very much from their selection and pursuit of a right course of study. Many fine minds capable of enlarged and durable improvements and usefulness, are lost every year to the community in which their lot is cast, to the country they are bound to serve, to the cause of religion, humanity and literature, because they have failed in this great duty—they have neglected the course of study appropriate to manhood. And here let it be remarked, that the true student never considers how much he reads, but rather how little; and only what, and how he reads."

He adds (and would that all young men on entering College, or commencing a course of study, were made acquainted with the facts here stated,) "I hope that I may state without even the appearance of ostentation, my own practice, to illustrate my principle. Six months were devoted to Ferguson on Civil Society; a whole summer to the first volume of Montesquieu; three months to Hume's Elizabeth; six to the first part of Butler's Analogy. I believe I may render you a service, by stating my mode of study in three important particulars. 1. Before I commenced an author, I made myself thoroughly master of the whole scheme of his work, (if a table of books and chapters enabled me so to do.) 2. I then studied the author in the following manner: After reading the first sentence, I meditated on it, developing the author's thought, as well as I was able, and reducing the whole, as nearly as possible, to a single, distinct, concise expression. I then read the second sentence, and did the same; thus I went through the paragraph. This may appear at first sight, an exceedingly tedious process; but any one acquainted with the nature of the mind, knows the wonderful facility that would be soon acquired, by a faithful, patient adherence to this mode of study, even through a single chapter. 3. A third rule was, to pass nothing unexamined; nothing without reflection; whether in poetry, history, philosophy or religion."

A literary friend of extensive acquirements, has recently stated to me his method of reading. He keeps by him a loose piece of paper, and notes down the page on which is found any thought worth exami-

*Thus it is not a mere play upon words, but something much deeper, which Shakespeare puts in Hamlet's mouth; when speaking of his father's brother who had married his mother, he characterizes him as "A little more than kin and less than kind."