

and appear of that colour the rays of which they reflect, for they all receive their colour from their power of stopping or absorbing some of the colours of white light and transmitting others.

From the quantity of watery vapour in the atmosphere varying, objects at the same distance at one time appear more distinct and larger than at another.

(To be continued.)

### GEOGRAPHY IN RHYME.

This world on which we live is round,  
As any apple ever found,  
And as the flies o'er apples crawl,  
So men pass round this earthly ball.  
But 'tis a task and takes a year  
To go quite round this earthly sphere.  
Its surface is in part of land,  
Where hills and mountains ever stand,  
Where cities rise and forests swell  
And men and other creatures dwell.  
In short, the earth is covered o'er  
With water spread from shore to shore,  
And the great ocean, all in one,  
Is still by different titles known.  
Of gulfs, bays, straits I need not tell,  
You know those parts of ocean well.  
Now, if you wish to take a trip  
Around the world, get in a ship,  
From Quebec forth to China bound,  
A place you know that's half way round  
O'er the Atlantic she will steer,  
Around Good Hope she'll take you clear  
O'er the Indian ocean's tide,  
She'll bear you safe to Canton's side.  
Now, there awhile your troubles o'er,  
With silks and teas your ship you'll store;  
Then you may take another track,  
O'er the Pacific to come back,  
Stormy Cape Horn with caution clearing,  
O'er the Atlantic once more steering,  
You'll reach the home that gave you birth.  
Having been round this great, big earth.

### Thoughts on Education from various Authors. (1)

#### I.

#### VALUE AND ESSENCE OF A GOOD EDUCATION.

(Continued from our last.)

Training is, developing according to an idea.

Nature trains, because she develops. Art trains the material which it derives from nature.

The training of a faculty takes place, so far as man can perfect that faculty; but this is possible only in proportion as it is strengthened.

To cause a faculty to need an increasing amount of stimulus to activity, is to weaken or to blunt it. The common induration of the faculties is nothing else.

The faculties are strengthened, as they are made more capable of stimulation; they are weakened, in like manner, when their activity is not sufficiently excited. This is pampering or weakening them.

The perfection of a faculty as to its original nature, in the progress of its existence, consists in its elevation; as to its development, in its strength.

Since the mind of man is destined to endless development, it must in like manner develop its individuality also.

Human development appears as a progress from an undistinguished condition; as the gradual assumption of more and more distinctness of character and form, and movement from chaos into self-consciousness.

The more virtue there is in man, from childhood upwards, the more does he long after development and cultivation.

The training of every man therefore presupposes faculties and virtue; and endeavors to develop them as far as possible.

Not to train a child is, to permit the noblest plant in the garden of God to languish.

The training of men must elevate their minds.

Training makes men free, and universalizes them, for it requires a complete development.

Lack of training is ignorance; the activity of the faculties without training, is savageness.

If the training leads to variations from the original pattern, that is, from nature, it becomes mis-education.

If the course of training outruns the development, so that the powers are overasked, this is over-education.

The same term is applicable when the training transcends the appropriate sphere of the man.

Education which is imperfect, and without any plan, is nearly related to the same.

SCHWANZ.

But few persons have the talent and good fortune to be able to become, like Pascal's father, the teacher of their children.

But the child should not too easily be dismissed from his home; for there is best developed his own proper family individuality, which he cannot lose without injury to his moral character; and his removal from the midst of his family circle at an early age often estranges him from father, mother, brothers and sisters, for life.

But although public instruction is usually to be preferred to private as being better by its nature, still, as each has its peculiar disadvantages, the change from the latter to the former must be prepared for; and every educated father should retain the right of protecting his child against pedagogical injustice, and of watching over and directing his progress.

VON AMMON.

One of the most destructive errors in education is the idle vanity, that looks for everything before its time, and will have fruit before flowers; in order to enjoy the astonishment of the guests at seeing the table adorned with the evidences of summer, when the earth without is covered with snow and ice.

Such things always are pleasing to the eye, even when their growth is not natural. A precocious child, however, seldom grows up into a valuable man.

It is true that nature, who leaves nothing unattempted, sometimes forms men in whom, as in the gardens of Alcinoüs, buds, blossoms and leaves grow together on the same branches, outstripping the year and the seasons; but to endeavor to imitate by art what happens as by a miracle, sometimes, and seldom enough, is not only folly, but a sin against the laws of nature.

The appearance of universal attainments can in our times be had very cheaply.

Wisdom stands in the market place, with all her wares; and even from what she drops out of her lap, can a right beautiful child's garden be adorned.

This is as pleasant as it is easy; and it may perhaps be forgiven to the vanity of a mother, that she takes so much pride in her little angel adorned with learned spangles, without reflecting that the jeweled ornaments which the morning flings on the grass in the meadow glitter ill more brightly, and yet disappear so soon.

The father, who ought better to know this, can not so easily be forgiven.

Fathers may also be met on every street who, because the laurel wreaths do not early fall on the brows of their sons, torture them with a thorny crown of bitter reproaches.

This is not love; it is the vanity of the carver who ascribes the bending of the knee before the image which he has well or ill carved and painted, to himself and his art.

But this is a serious matter. Knowledge is no doubt good, always useful, and in a thousand ways necessary. It is not however the first thing in education, but the second and third.

The first thing is the capacity of the pupil, in all its relations; and all knowing and learning, whatever its design, must in education be first referred to this capacity.

Any one who has been educated much in appearance, and lacks capacity, however good his other qualities, can not be on good terms with himself.

The most modest persons are found among those who possess thorough knowledge; the vanity among those who, being unacquainted with the extent of their department of learning, believe themselves as it were, sovereigns of all of it, because, like the ancient navigators, they have set up their arms upon the shore.

FR. JACONS.

If education had always proposed to itself the noblest task, it would find none nobler than to assist in so developing all the powers of man, that they shall be most useful in the service of virtue, or most capable of moral uses.

NIEMEYER.

I term an education ignoble, in proportion as it interferes with the dignity of man.

Instead of training men for themselves, they are too often educated only for others, for the state, or even for some particular design, profitable to their family.

Instead of guiding them to wisdom, they are taught in the school of shrewdness.

Instead of training them in a moral prudence adapted to practical life, more concern is often shown to secure them skill in pursuits often superfluous, and which can be of service only for accidental purposes and in certain relations.

G. C. F. SCHMIDT.