

youth, so the first elements of education must bring out its principal points. They will be more easily comprehended at that age.

Those parents whose own education was defective, must bestow the more care upon the education of their children.

Although scarcely so much can be taught in the first three years as in one of those which follow next after, still it is in them, that the foundation is laid.

The children should every day carry home with them some useful instruction from the mouth of the teacher; for the living voice gives richer nourishment than reading.

The more thoroughly trained the teacher, the better he is.

QUINTILIAN.

Those cities which have bestowed most care upon gymnastics, bring their youth, it is true, to the apparent strength of an athlete; but they destroy the proper beauty and growth of the body.

ARISTOTLE.

It is much better to row and dig, mow and throw the spear, run and jump and ride, hunt, fence, cut wood, carry burdens and cultivate the fields, in short to do whatever nature requires, than to practise gymnastics in palaces.

GALEN.

A child has within its mind little or nothing; it therefore learns more easily during childhood; just as we can much more speedily remember the experiences of the morning, than those which happened at a later period.

In after years, accordingly, man does much more by means of his understanding and the developed powers of it.

Man is as it were endowed with two instruments; the hand for the body, and the understanding for the soul.

Both these need development and discipline.

The love of parents for their children is greater than that of the children for their parents, because the former is much increased by recollections and by hopes.

Especially unselfish is the love of a mother; who desires her children to live, not for her sake, but for their own, and who has a strong affection for her children although they have no corresponding one for her.

But parents should be cautioned lest this love be carried to excess.

ARISTOTLE.

Spiced food and heating drinks are poison to children.

When the understanding of children awakens, the first foundation must be laid in everything which they will have to learn in after life; in physics, by beginning to learn to know stones, plants, trees, &c.; in optics, by distinguishing light, darkness, colors, &c.; in astronomy, by observing the sun, moon and stars, and their movements; in geography, by proceeding from the knowledge of the cradle to that of the room, the home, the street, fields, and so on.

COMENIUS.

As good bodily health in youth is the necessary condition of a healthy old age, the bodily exercises of children should not be neglected, and care should at the same time be taken that they are not made to lose their strength; which, according to Plato, is produced by sleep, and hard work.

As we prepare in good weather whatever will be needed in a storm, so in youth must we lay up orderly habits and moderation, as savings against time of age.

Children should be led to industry in useful learning by persuasion and admonition; but never by blows and disgraceful treatment.

But such things only make them disinclined to effort and disgust them with their labor.

Blame and praise should be used alternately; but care should constantly be taken that the former does not discourage, and that the latter does not render over-confident and careless.

As a plant is nourished by moderate watering, but is drowned by too much, so are the mental powers of children strengthened by labors judiciously imposed, but are destroyed by excessive tasks.

Children should never be refused their necessary recreation; it should be remembered that nature has divided our whole lives into labor and recreation.

Thus we slacken the strings of the bow and the lyre, that we may be able to tighten them again.

Children must also be accustomed not to live effeminately, to restrain their tongues, and to overcome their anger.

Yet fathers should remember their own youth, and should not judge too harshly the transgressions of their sons.

As physicians mingle bitter drugs with sweet confections, and thus make what is agreeable a means of administering to the patient what is healthful, so should fathers unite the severity of their punishments with kindness; should sometimes give the reins to the impulses of their sons, and sometimes check them; should be forbearing to a mere error, and even if they suffer themselves to become angry, should recover again from it.

It is often well to pretend not to have observed some action of children.

Children should be taught to be communicative and open; to avoid all that savors of secrecy, which tends to lead them away from uprightness, and to accustom them to wrong.

The understanding is not a vessel, that needs filling; it is fuel, that needs kindling. It is kindled to truth by the faculty of acquiring knowledge, and by love.

He who listens to the speech of another without kindling his understanding at it, as at a light, but contents himself with merely hearing, is like one who goes to a neighbor for fire, but only sits still there and warms himself.

He only receives an appearance of wisdom, like the red color from the shining of a flame; but the inner rust of his soul is not heated; nor is its darkness driven away.

PLUTARCH.

He who disciplines his body is healthy and strong, and many persons have thus rescued their lives from danger, served their friends, been useful to their country, gained fame and glory, and lived a happy life.

The body becomes accustomed to whatever occupation is pursued; and accordingly it should be trained to the best exercises.

Forgetfulness, despondency, ill temper and even frenzy, often assail the mind, in consequence of neglect of bodily discipline, with so much power, as even to cause the loss of what knowledge is already gained.

SOCRATES.

Mother's milk is the best nourishment for the child, both food and drink; for it nourishes it well.

Mother's milk is best and healthiest for the child, because it is accustomed to it from birth upwards.

Children who have low nurses turn out like them, as experience shows.

It was a thing very well imagined and enacted by the ancients, that they caused all persons to have and practise some useful and honorable occupation, so that they might not fall into habits of drunkenness, vice, gormandizing, guzzling, and gaming.

Poor people's children, who have only bread and water to eat, are handsomer and more perfect and strong in body, than those of the rich, who have every day their full of all manner of delicacies to eat and drink, and yet are meagre, bony and yellow.

LUTHER.

LITERATURE.

POETRY.

PROCRASTINATIONS.

BY CHARLES MACKAY.

If fortune with a smiling face
Strews roses on your way,
When shall we stoop to pick them up?
To-day, my love, to-day.
But should she frown with face of care,
And talk of coming sorrow,
When shall we grieve, if grieve we must?
To-morrow, love, to-morrow.

If those who've wronged us own their faults,
And kindly pity pray,
When shall we listen and forgive?
To-day, my love, to-day.
But if stern justice urge rebuke,
And warmth from memory borrow,
When shall we chide, if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt
Are harmed unless we pay,
When shall we struggle to be just?
To-day, my love, to-day.
But if our debtor fail our hope,
And plead his ruin thorough,
When shall we weigh his breach of faith?
To-morrow, love, to-morrow.

For virtuous acts and harmless joys,
The minutes will not stay;
We've always time to welcome them
To-day, my love, to-day.
But care, resentment, angry words,
And unavailing sorrow,
Come far too soon if they appear
To-morrow, love, to-morrow.