

with lessons, and he makes it a matter of principle not to be guilty of them. He will not take means to rob his mind of good for the sake of gratifying unseasonable inclinations to seek his own pleasure.

3. *The model scholar is always obedient.* He willingly and cheerfully complies with all the requisitions of his teacher. He ever strives to anticipate his wishes, and show himself worthy of his love and confidence. He does not do so merely because disobedience will be punished, but because it is right—because it is for the good of the school—because it is necessary to his own happiness. Here also he acts from principle and will not swerve from the straight path it marks out.

4. *The model scholar is a lover of good order.* He does not love a noisy school-room. He will not himself be guilty knowingly of disorder, but always and every where by word and look discountenances it. He knows that quietness is essential to complete success in study and the exercises of recitation; and cooperates with his teacher at all times in order to secure it. He carefully refrains from making unnecessary noise in shutting doors, in walking across the school-room, in moving his feet when in his seat, in handling books, paper and pencils, in using the lips in study. He scrupulously abstains from whispering and all kinds of communication. He does it conscientiously, knowing that all these things are wrong, inasmuch as they tend directly to defeat the very end for which he goes to school.

5. *The model scholar is always diligent.* He never forgets the object he proposes to accomplish, namely, the unfolding and disciplining of the mental powers, and storing up of useful knowledge. He has a worthy end in view and a noble ambition to attain it. He wishes to fit himself to make his mark in the world and show himself a true man among men, and he is determined to lose no golden opportunity for securing such a result. This stimulates him to be ever studious and attentive to the work given him to do. He has no time nor disposition to look around him to see what others are about, to attract their attention, or heed the various temptations they may throw in his way. He feels he is at work for himself and will let nothing hinder his success.

6. *The model scholar always does his work well.* His motto is,—Whatever is worth doing at all, is worth doing well. This leads him to be thorough in the preparation of his lessons. It is a source of grief to him to go to his recitation poorly prepared. He never will do it unless circumstances he cannot control, compel him. He is not satisfied with surface work. His earnest desire is, so fully to understand the truth taught in his daily lessons, that it shall become permanently his own—an essential part of his own mind. This makes him wholly alive and attentive in the class to all the questionings, illustrations and suggestions of his teacher, that he may catch every new idea, and add it to his mental store.

7. *The model scholar is always honest in his work.* He is honest with himself and with his teacher. He does not wish to wear the name of doing well unless he actually does well. Yet he desires to do well, and wishes others to give him credit for it—but not at the price of deception. If by chance he has a poor lesson he has too much honor to attempt to patch it up and palm it off for a good one by slyly glancing at his book and reading it. He will let merit alone decide whether he stand or fall.

Thus, my young friends, I have tried to tell you briefly what I consider the prominent characteristics of a *model scholar*. Now, what do you think about it? Is all this true, or not? If you saw one evidently possessing all these characteristics, would you not feel confident in asserting that such an one was a *model scholar*? Let all that think so raise their hands. Yes, just as I thought, every hand is up! It is so. I think no one will dispute it. Well now, I have only to say, if every scholar in every school in the Land should come up to this standard, as far as scholars are concerned every school certainly would be a *model school*. Have you, every one of you, reached this standard? are you striving daily to reach it? Thanking you now for your kind attention, and expressing the hope that you all may be stimulated to become such already, and thus make your schools all that teachers, parents and friends could wish, I shall bid you each "good night," feeling confident that if one is led to make new resolutions, and put forth more earnest and persevering efforts in the future, in consequence of this friendly evening gathering, our time has not been wholly spent in vain.

N. F. C.

(N. Hampshire Journal of Education.)

Thoughts on Language, No. 1.

By PROF. R. NUTTINO, SEN., A. M.

Construction and Transposition.

The Latin and Greek languages resemble, in one respect, the Cyclopean Giant of their poets—they have but one eye to guide in their sentential construction and analysis. But, happily, they are not, in another respect, like that

"Horrid monster, huge and stout,
[who] Had but one eye, and that was put out."

Their one eye is still sound and clear; that eye is *verbal form*.

Many of the modern languages, however, and especially our own, like the "human face divine," have *two eyes*; and these two eyes of the English language are *verbal form* and *position*. But here again is a peculiarity, that both these eyes are rarely used at the same time. To drop the figure; *verbal form*, where it exists, is of itself a sufficient guide, both in the construction and in the analysis of a sentence; but, where it is not, then the *position* of the words, in analysis, is the only remaining guide to the discovery of the *office* of the several words, and the consequent thought expressed. And, *vice versa*, in synthesis, the knowledge of the thought to be expressed, and of the consequent *office* of the several words, is the composer's only guide to such a construction or relative *position* of each as will record the precise thought intended.

For the sake of illustration, let us first proceed synthetically, and form a sentence of the verb and the pronominal elements *him* and *they*. Here there can be no need of hesitation; for whether we say, *They instruct him*, or *him they instruct*, or *him instruct they*, or *Instruct they him*,—the forms of the pronouns *they* and *him* necessarily determine the office of the former to be that of *subject*, and of the latter that of object, whatever may be their position in the sentence. The only query is, whether, in the last example, the sentence is designed to be declarative or interrogative — which ambiguity alone renders the interrogation-mark ever essential.

(Michigan Journal of Education.)

(To be continued.)

VARIETY.

The sun, rain, wind, and dew, each in its turn, refreshes and sustains the vegetable world, proving that variety is necessary to the healthy growth of every tree, shrub, and tiny plant in nature's leafy kingdom; nor does this essential part of vegetative life lose its signification when applied to man's wants, either mental or physical; it enters in and forms a part of his existence, giving to the body strength and vigor, and to the soul it brings new life and beauty. Mark the wearied air of that little child as it tosses to and fro with careless indifference the toy that only yesterday sent the blood coursing through its veins with delight. The gilded bauble has really lost none of its beauty, but the charm of novelty has worn off, and the embryo man is quite ready for something new to fix his attention upon. Years pass by and we see childhood giving place to youth, and miniature pleasures laid aside for growing realities, yet here again we note the love of change. Let us approach that lad as he sits behind the desk in school, apparently deeply absorbed in study; his countenance is beaming with animation, and his eye passes rapidly over each page as though he would drink in the whole at a glance; tread softly and look over his shoulder. What do you see that causes you to frown? "Robinson Crusoe" inside the "Algebra." Well, as his teacher it's your duty to punish the indulgence of a desire for change at such a time and place, but remember he only acted according to nature, for tired of study, he turned to the "Good Man Friday" for variety, as naturally as he would have grasped the dessert after a dinner of hearty food. Love of variety is not confined to the younger portions of society, by any means, it may be seen in every grade or circle, and its gratification often leads to the relinquishment of principle and honor. How necessary, then, that parents, teachers, and all who have the guidance of the youthful mind, should understand the desires and meet the wants of those placed under their charge, before they wander off in by-paths for change, which will bring desolation into their hearts and homes.

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