

ravages, which may have led him to speak incidentally of insects.

The next morning a boy brings a plant with caterpillars upon it. Then follows, in due time, a familiar lesson on insects, their do-pradations, their habits, transformations, etc. An opportunity is afforded to speak of insectivorous birds, quadrupeds, reptiles, etc. In this way the names and the habits of birds, quadrupeds and reptiles come up, as object lessons, all of which are considered in their order and season. In this way children who have not yet reached their teens may be able to impart information, as they return from school, to their older brothers and sisters who have left school; also to their parents and grand-parents. In this way the fame and glory of the teacher becomes the theme of wonder and conversation. Everybody honors and respects him. The children love him and have ceased to be tardy, and no longer ask to stay away from school; for, say they, "We are so interested and delighted every day, that we know not how to forego the pleasure we feel in being promptly at school, to say nothing of the invaluable instruction we are daily receiving."

Think you that this mode of conducting a school will tend to divert the minds of the children from the routine studies of the school-room? I tell you, nay! It will rather serve to quicken the mind to greater and more vigorous effort. But if there should occasionally be a boy that would rather chase butterflies than study the accidents of grammar, be not discouraged. For it is said of Linnaeus, when a boy in school, that his passion for butterflies and flowers was such, that his "routine" master found great difficulty in teaching him, so much that he finally recommended that the boy be put out to learn a trade, which was done. But the same difficulty that the schoolmaster found was met by the boy's new master. And, notwithstanding the early difficulties which the first master of Linnaeus found in his way of teaching him, to-day the fame of the immortal botanist of Northern Europe is sounded in all civilized lands. And where would be the name of his schoolmaster, but for its ignoble connection with the name of the great Swedish Naturalist?

Children educated and trained as I have indicated, will not grow up to manhood and womanhood ignorant of the names, and the habits and the uses of plants, and insects, and reptiles, and quadrupeds, and birds, but will become as familiar with the names of these several objects of the natural world, as they now are with the names and the habits of their school-fellows, neighbors and townsmen. How few persons, in any neighborhood or community, can name the summer birds, insects, and flowers, seen and heard in every garden, and grove, and field, and meadow that is looked out upon of a summer day. If knowledge should be sought because it gives power, so should it be sought because it gives pleasure, which no rhetorician can portray in words. — *Massachusetts Teacher.*

The Power of one Good Boy.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy and a member of the church. Come what would, he would be for the right."

"There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and, I saw, were much strengthened by his example. Alfred was as lovely in disposition as firm in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy, and then gradually another, sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to. A general obedience and attention to study prevailed. At last, the public opinion of the school was fairly revolutionized; from being a school of ill-name, it became one of the best-behaved schools anywhere about, and it was that boy Alfred who had the largest share in making the change. Only four or five boys held out, and these were finally expelled. Yes," said the teacher, "it is in the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man, and they stuck to him, and made a strong and splendid fellow of him." — *Rhode Island Schoolmaster.*

The Post of Duty.

The excavations that have been made in the ruined cities at the foot of Mount Vesuvius, have disclosed many strange and suggestive memorials of that "elder day" when the Roman government was still in the vigor of its life and power. The traveller who treads those red pavements and wanders among those long buried, but now exhumed romans, feels as though he were looking upon the very skeleton of a by-gone world. Curious relics of a life and a civilization that have passed away, appear on every side. Although the museums of the world have been enriched by contributions from this fertile field, yet numbers of curious mementoes still remain.

But among all the strange discoveries which the spade of the excavator has laid bare, there is none more suggestive than that which discloses the discipline of the Roman army. While the remains of the inhabitants of the doomed city of Pompeii were found in such a posture as to indicate that they were overtaken by destruction in the very act of fleeing from the threatened danger, there was found to this one notable exception. That was in the case of a Roman sentinel. There he stood at the city gate with his hand still grasping his sword. He, too, might have fled. But he was at the post of duty. To remain at that post unflinchingly was to obey the order of his superior in power. Obedience was the one thing which the discipline of the Roman law so sternly taught. And so in the very presence of destruction, when the earth rocked to its foundations and the heavens were black with volcanic clouds and smoke—when the fiery lava-stream was already descending upon the doomed city, and the frightened inhabitants were fleeing in helpless terror from the impending destruction, there that brave Roman sentinel stood unmoved at his post, fixed by the single thought of duty, and there, buried in that living grave after centuries had passed over him, the click of the spade discovered his still standing skeleton—a proud memorial for all coming ages, of the noble fidelity of this humble Roman sentinel to the simple idea of obedience to duty and law. — *New York Chronicle.*

Dainty and Discontented.

One of the first and most important principles to be instilled into children is, that they should like everything that is good. They should never be permitted or encouraged to say, "I don't like this or that"—but should be taught a liberal, universal acceptance of all the good things God has made. We should abash the dainty, narrow spirit that can be satisfied only with certain things, and is always picking and choosing. The first manifestation of this spirit is generally in reference to food. Children if allowed will take an aversion quite unreasonably to some kinds of food that common use pronounces good and acceptable. This dainty habit will grow upon them—and follow them through life, and extend from things to persons, so that at last discontent is sure to become a chronic thing with them. Their sources of happiness become exceedingly small—they require continual change or special arrangement of circumstances to give them satisfaction. Whereas, if the contrary spirit is encouraged and prevails, a universe of good will be found right around us, untold sources of enjoyment will be seen in common things—in everything indeed which God has made. We shall not need to travel or change about to find happiness; this interior perception of good will give us contentment just where we are. We should begin with our children, and abash the first beginnings of daintiness and discontent in them. — *R. I. Schoolmaster.*

Thoughts on Education from various Authors. (1)

(Continued from May, 1861.)

III.

PHYSICAL EDUCATION.

Education should be commenced with the first appearance of the child's mind, by the mother and the nurse; in order that the child may already be receiving useful training.

CHRYSIPPUS.

Education must proceed by developing this impulse, [of imitation] which man feels by nature, and must endeavor to lead him by this road to virtue and happiness.

ARISTOTLE.

As there are some exercises to which the body can only be trained in

(1) Abridged from Barnard's American Journal of Education.