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To our Friends and Patrons:

The ladies of the "Benevolent Society" of the First Congregational Church, of Dwight, bring you greeting. Our genial editors of the STAR AND HERALD, Dustin & Prime, have very generously vacated the "Editorial Chair" for this one week, and we, with an assurance worthy of our sex and our cause, are trying to fill it. It is, however, not without a feeling of awe that we gaze upon the ample proportions of said chair. Our senior editor is a large man—large physically, large hearted, and large in his ability to gather unto himself news, while to us as an "Aid Society," news-gathering and news-scattering is an entirely new thing. However, we trust that our maiden effort in this line may not be without pleasure and profit—pleasure to you, and profit to us—all.

If, upon a careful perusal of these columns, there should be found aught that would offend the epicurean taste of any of our contemporary editorial brethren, we humbly entreat them to cover it—and us—with the mantle of charity. (N. B. Any mantle large enough to cover Brother Dustin, would completely shield us.)

To our readers who are not editors, but are forced to walk in the humbler ways of life, we extend our greeting—and our sympathy. But to you, our fellow-sisters, all over the land, into whose hands this paper may find its way, we would speak "As one woman to another."

Our greeting must also be a farewell. Hail and farewell in one brief message. With this issue, our mission in this new field of labor, ends. We shall retire, with our laurels, into the obscurity from whence we came, and leave in the hands of a (P) prime editorial staff, the publishing of the future STAR AND HERALD. For the success of our enterprise, we sincerely return our thanks to all who have so generously supported us, even though, in many cases, the support was given with a smile of incredulity. To the editors, who have so patiently borne with our ignorance and our questions. And last, but not least, to the husbands and fathers who have so cheerfully eaten cold dinners in untidy kitchens.

THE LADIES.

Some Educational Conditions. The conditions which facilitate education are found in nature. The educational conditions of the last decade of the Nineteenth Century, while seeming to vary greatly from those of even one century since, differ merely because they approach more nearly to the ideal conditions which educators of bygone centuries were trying to attain but which on account of their environments they were never able to reach.

The same fundamental principles which underlie our modern educational system have existed since the world was peopled by the first representative of that creature which was to have dominion over pre-existing creatures. In human nature are the same tendencies to development which by reason of a different environment produce in China the tradition-worshipping man, in India the philosophical pantheist, in Sparta the soldier inured to every hardship, and in cosmopolitan America, the practical business man or woman.

The Chinese have their need of education for the youth, as we find in one of the first books which they place in the hands of the six-year-old child, who goes from the care of the parent to that of the teacher, on this apothegm: "Men at their birth are by nature radically

good." Therefore they set about developing this inherent goodness for, they say, "If not educated, the natural character is changed." Then in sequence of this assumption does the Chinese school master begin the process of educating the youth by setting him to the task of memorizing the many characters which represent the Chinese repertory of ideas. Nor does he endeavor to present it in an attractive manner which will tend to induce a love for study, but assigns a certain amount to be read and written, and by means of blows from a rattan or bamboo rod, scoldings, starvings, or even imprisonment, induces his pupil to perform his distasteful task. Withal their system is narrowing in its tendencies and prevents the broadening of the ideas beyond a limited circle. The chief end seems to be to prepare students to pass examinations in official statistics, jurisprudence and history, and to instill into their minds a veneration for their ancestry by a comprehensive reading of their classics.

In India, as in China, the teacher is regarded with profound respect, as much or even more so than the parent. His discipline is much milder than that of the Chinese teacher but his students progress much more slowly. He regards instruction in morality and ceremonial usages as pre-eminent, but instructs also in reading, writing, and arithmetic, and sometimes in higher mathematics, for to the Hindus are we indebted for the invention of algebra. He is not energetic, occasionally spending the afternoon in sleep while his students con over their lessons. These people, being of a contemplative turn of mind, have made progress in philosophy beyond that of many western nations. In their higher institutions they receive instructions not only in philosophy, but in science, mathematics, poetry, history, medicine and law. Unlike the Chinese, only the higher classes are admitted to the institutions of learning.

The foregoing may serve to show in a slight degree, the educational conditions among the representatives of these nations where native civilization has been at a stand-still for between two and three thousand years, which conditions bear a little resemblance in some respects to those in certain localities of our own country less than one hundred years ago.

Among the Spartans, although the education was almost wholly physical, it included a limited instruction in reading and writing. The moral education was not neglected, since temperance in all habits was taught, likewise perfect self control, modesty, obedience to parents, and a profound respect for established usages. Children were regarded as belonging to the state and as such were trained in such manner that the defense of the state was dearer than the ties of blood, even to the mother.

As many illustrations as there were ancient forms of education might be given to show that with similar conditions precedent, the developed products will differ according to the trend of the education of influence. This being true we are confronted by questions as to what we desire in the citizen of ten, twenty or thirty years hence. Should the question, "What studies do you deem most essential to the education of your son and daughter?" be put to ten men, the majority would say that they deem a knowledge of arithmetic to be especially important, thus indicating that the majority regard proficiency in the art of computation as one of the most desirable ends to be acquired. Why? Simply because we are a practical people, the majority of whom would be disposed to look with favor upon an abundance of that medium of exchange which brings to us temporal comforts; provided, it be in our own treasury; and, in some obscure manner an ability for rapid and accurate computation seems to induce the flow of much sought lucre toward the pocket of the rapid calculator.

Is such a view broader than those of our far-away eastern brethren? No one will deny or even doubt that to read intelligibly, to write rapidly and legibly, to compute accurately and rapidly, to use our mother tongue with grammatical precision, to possess a fair knowledge of physical and political features of the planet on which we exist, to know something of the establishment and growth of our great commonwealth, and last, but by no means the least, to possess a clear knowledge of simple hygienic laws are in this age of the world not only desirable but essential to the requirements of every day life.

Every student in the state should possess the above mentioned qualifications when he passes out from the eight year grade of a rural school, a village or city grammar school, but such requirements are only the tangible evidences of the influence of the school.

The schools of our state and nation, while still faulty in many respects, are assuming a more definite position tending toward true education. It is clearly recognized by educators that we are hampered by having in our curricula much that is merely dead weight. Many text books contain matter that will never benefit the pupil practically and has not the influence toward his development that may be derived from other sources. It is an encouraging fact, however, that the people of the present day have confidence in the ability of the teacher to direct the leading outward and upward to a higher, nobler sphere, the inherent trait of mind and soul which form the basis of every admirable character. Another encouraging fact is that the teacher of today is not hampered by textbooks, is broader and deeper than the text book, is a student of the problems for the best development of the child morally, mentally and physically.

Since the conditions which facilitate education are found in nature, the late movements among progressive educators in favor of nature study and the still more potent child study movement indicate the dawn of an era in the physical age of creation, unprecedented for educational growth; an era in which tradition will have no malevolent influence, in which true progress will be the watch word, and the full rounded character, the well balanced mind and the robust physique of the future generations will be evidences that nature's laws are God's laws even in education.

People at Their Best.

How utterly unlike, how widely different are people at their best, from people at their worst. We all know persons, who at different times, and under different circumstances, seem to be entirely different individuals. At one time, under certain influences, or with certain motives brought to bear upon them, one will find such persons to be self-sacrificing, kind, true, and generous, ready to help or serve, with heart or hand, to any degree. While under other circumstances, we find the very same persons disclosing such hard, selfish, mean, hateful, passionate characteristics, that they seem fairly possessed by the Spirit of Evil himself.

The character which Mr. Stevenson portrays in his "Dr. Jekyll and Mr. Hyde," is a much more common one in society than one would at first deem possible. Scarcely a paper can be glanced over without reading of the unmasking of at least one man, who has been living two lives, sometimes more, before the public. The recent terrible exposure of a young society man in one of our large cities, one chapter of whose Jekyll-like life has ended in his causing the murder of one trusting friend early in the evening, and then attending a young society lady to the opera the same evening, has horrified the multitudes, and is a striking illustration of the development of this "worst" side. How often have we had said to us of particular persons—how often have we said it ourselves—There is one side of that person that I love, admire, esteem, but there is another side that I despise and condemn." It is not in the few, but in the many that we see this: It is in the multitude. Even in those characters which seem the noblest and most beautiful, there are weaknesses, jealousies and meannesses, which mar and disfigure them more or less. It is not only so with the illiterate and ignorant, but these blots also mar the characters of those who have climbed highest the hill of science; of those who are in many respects our bright and shining lights; and how pitiable is it to see some little jealousy or meanness crop out in the characters of our great men, who might otherwise be "The admired of all admirers."

But let us take this matter right home to ourselves. Which one of us is not conscious of this "worst" side—of weaknesses and infirmities of heart and character? Who of us has not been appalled by thoughts and feelings, which, little suspected, have lurked in the closets and dark corners of the soul, until leaping into sudden life in some test moment, they have shocked and humiliated us, teaching us thereafter a new wisdom, a wider and deeper charity.

People at their best: Let us search for this always, and seek to nourish it in all with whom we are brought into any relations. Let us avoid in others that part of them which is mean, hateful and wicked, and seek to develop the sweeter, better side of their natures and ours. Let us grow in the direction of generous feelings, of thoughtful kindness, and above all, let us grow in charity; that other souls, one side of which is bound in chains of wickedness and hate, may feel the influences which touch their better natures, and quicken to a better life and warmth, loosening many a fetter and breaking many a chain. And so, studying ourselves wisely, and others well, perhaps we shall find that this seeking for the best side in others softens and sweetens our own lives; that it smooths the rough places and causes flowers to bloom along the stones and clefts of the rocks in that highway of life, which at times, to everyone seems full of gloom and barrenness.

LUCIE S. LEWIS.

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All bills for advertising and job work contracted with the firm of Dustin & Wassell prior to Jan. 1, 1895, should be settled immediately with W. G. Dustin at the STAR AND HERALD office. W. G. Dustin will pay all bills contracted by Dustin & Wassell. All subscriptions to the STAR AND HERALD, BRACEVILLE TRIBUNE and GARDNER TRIBUNE are payable to the firm of Dustin & Prime.

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