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THE
AMERICAN JOURNAL OF EDUCATION
AND
COLLEGE REVIEW.

Published Monthly.

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WITH CORRESPONDING EDITORS IN THE SEVERAL STATES.

VOL. II.—FROM JULY TO DECEMBER, 1856.

NEW YORK:
CALKINS AND STILES, PUBLISHERS,
No. 348 BROADWAY.

BOSTON: JAMES ROBINSON AND CO., 1130 WASHINGTON STREET.

LONDON: TRÜBNER AND CO., 12 PATERNOSTER ROW.
I. MAN AND HIS INSTITUTIONS.

BY HENRY WARD BEECHER,
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Man is born, by God's ordaining power, with a separate nature, with special personal powers, which he can not alienate, and which none can take from him. His reason is his own; his affections are his own; his moral nature is his own. Into that individuality he is born, upon it he lives, on account of it God holds him accountable. He dies in his own personality, and goes alone, by himself, to the judgment. God respects and maintains the individuality of man, and will not let society rub it out. He can not, like a chemical agent, go out of one nature, by combination, into another. Like a thread, he may go to the composition of a fabric, but comes out of the loom of society a single, continuous, perfect thread, retaining its own nature and color through all the figures of the pattern.

Man combines in himself harmoniously two apparently incompatible elements, perfect independence and perfect cohesion with others. He is at the same time sharply individual, and thoroughly composite. He is at once solitary and social; a perfect single being, and yet organized as an element into a community of beings.

It is the individuality of man that is the source of his power; and the strength and power of the individual is the secret of the strength of society itself. A state of society which finds it necessary to repress the individual, to prevent his development, to curtail and
absorb him, so that society is greater than its citizens, the state more important than the men that live in it, is at variance with the designs of God and the nature of man! And that society is the strongest, the most normal and healthy, which leaves its individual citizens their utmost liberty, their utmost growth, and their fullest strength.

Nothing else on earth is so various in endowment, so far-reaching in capacity, so wonderful in development, so complex in relations as man. All the stores of art; all the fruits of human endeavor; all temples and sculpture; all pictures and embellishments; all treasures of skill and books; all cities and inventions; all laws, philosophies, and ordinances, are not to be compared for value with any one single man that uses them, and is yet superior to them. They are but servants. He alone is master.

The tree is yet more than the apple which drops from it. Man is of more worth than all the effects which he produces. Next to God, man is God! And it should be so. He is the son of God.

But this original power of individual man needs means of exercising itself. God works by thinking. Effects follow volitions. But between human volitions and effects there must be some intermediate instrument. Men pour forth their power through material instrumentalities. Society is the aggregate of all those instruments by which individuals exert their separate personalities.

A man without institutions is a fountain without an egress; like a soul without bodily members to work with; like a body without a hand, or a hand without fingers.

Man is the elementary power, and the supreme value. But for his own greatest good he requires institutions; they are the means by which man acts, and without which he never could develop himself, or make use of his power were it developed.

While the first of all civic truths is the liberty, power, and individuality of man, the second truth must be, the necessity of the civil state, of laws, of wise institutions.

And it must never be forgotten that, indispensable as they are, institutions and society can give nothing to man. They only afford him the means of using that which belongs to him by the right of creation. Man is the master of himself—society his indispensable servant; this is the one truth in its two elements.

Where society interferes with individual rights, and limits the action of citizens, it is not ever, because society requires something which is inconsistent with the liberty of the individual, but because the individual requires for his full development and growth, often, that one part of his nature should be held in that the other parts
may grow. Men's passions must be kept back to let their affections grow. Man's secular nature must not be absorbing and tyrannical, refusing to give scope and growth-room to his moral nature. All penal restrictions in society are, in the root philosophy, not aimed at the repression of power in the individual, but rather toward his augmentation, his greater power. They are, in their large effects, toward liberty, and not away from it. No law, no institution, no society that diminishes the individual for the sake of making the whole strong, is sound.

The strength of society lies in the power and wide freedom of its citizens. The wisdom of an institution is not in what it gets from men, but in what it can do to express their powers, and serve them!

This distinction in favor of the liberty of men, as against their own laws and institutions, is fundamental. It is in this philosophy that governments are separated and characterized.

All monarchical governments claim that society is greater than man—the whole, than the individuals—that man's laws and institutions are greater and more sacred than he is.

All governments of true liberty must recognize, in Man, the source of power and sacredness. Man is greater than law. Man is holier than government. Man is the master of law. Institutions are the servants of men. One doctrine leads to tyranny; the other leads to liberty.

With these guards and explanations, I proceed to develop the nature of institutions.

1. When, for the sake of greater force, several or many men come together to pursue a common end, they are styled an association; but if they bring together their means or instruments of working, and organize them in some material form, by investment or buildings, they grow to be an institution. An institution is, then, a principle organized into a material shape. It is an incarnated moral principle. It is a truth born into a body.

The name Institution, however, is select, being applied chiefly to organizations of intellectual or moral power.

If a man gather together his neighbors, that by speech he may exert a moral influence upon them, it is but a casual gathering; but if he erect a building, if provision is made for continual assemblies, if it is ordained that speakers shall be successively employed, that when one dies, his place shall be supplied by another, then there is an institution of instruction.

If a kind heart, in teaching his own children, gather up also a few from among the ignorant, it is but a casual work. If, now, he
add to this the element of continuance and the physical means of continuing, it becomes an institution of learning. A school is an everlasting schoolmaster. It is a device by which, when the first schoolmaster dies, he shall leave an artificial body which is to receive in succession the separate souls of unnumbered schoolmasters; and thus, by the metempsychosis of institutions, the children shall never be left without rule and serule!

A mother, in caring for her own babes, is tenderly touched that in her neighborhood are babes that have no mother. She brings them to her nursery, and is for the time a mother to them. But she must die, while orphans are always living somewhere. If maternal love can be embodied and made both constant and perpetual, then that incarnation of a mother's love is an institution. An Orphan's Institution is a body to which God gives the permission of never dying, by supplying new mothers' hearts to throb in it. The element of beauty makes art-institutions. Mathematical truths make scientific institutions of various kinds.

An Institution, therefore, may be defined to be an artificial body animated by some principle, for the sake of prolonging its influence through the successive lives of different individuals who administer it. It splices men's lives together, and makes a bridge over the space between generations—over which a truth may pass and travel on forever. It is artificial immortality.

It is this element of enduring that distinguishes institution from association. By association and organization, men gain power and scope; they grow width-wise. By institutions, they gain continuance; they grow length-wise. And thus we return to our first expression, that men increase their power, incarnating and organizing moral influences, so that there may be both latitude and longitude to their power.

Institutions are of two classes, those whose office it is to develop men's power; and those whose office it is to furnish to that developed power the machinery for activity.

The first are educational institutions; the others range from the bottom of society to the top, representing each grade of faculty in the human soul. They are industrial, commercial, social, and civil. They concentrate the scattered forces of individual men, apply them continuously, and perpetuate their existence through long periods.

Although our theme more especially regards educational institutions, yet we shall speak of all those which apply, as well as those which develop, individual force, in those respects in which they have a common nature.

The first want of society is the fullness, the liberty, the vivacity
and freshness of its individual citizens. No state is permanently strong which absorbs the liberty of the individual into the body politic. If the state is the great value; if men are only bricks, separately worthless, and good only when laid in orderly rows and held by the cement of laws, then it will come to pass that, in a little time, men will begin to shrink, to dry up, to wither away. A state whose citizens are but the pabulum of the state, will soon have nothing to feed on, and will be no better than a pyramid enormously built for the pitiful purpose of holding dead men's dust through worthless ages! Men are the roots and leaves—society is the tree which they make. The trunk and branches are but the frame. The life lies in the extremities.

But individualism needs help. Men are stronger to conceive than to execute, and one man may devise what only a hundred can achieve. Common good requires association. This is the first step toward Institution. Association is simply combination. It does not yet incarnate a principle so that it shall work by physical instruments, and continue by its own enduring nature. Men are short-lived; they drop the thread before the pattern is half done. The shuttle moves slower and slower after sixty, and the loom stops often at half that number of years. How shall the threads be taken up again? What shall unite men to carry forward common enterprises? How shall the variableness of the individual, crippled by sickness sometimes, and sometimes swayed by casual attractions—withered often, and sometimes quite cast down, daunted, or cajoled—pushed too hard, or held back too far by all the influences which throng life—how shall we give continuity to the force of the individual—concentrate it and carry it forward over long periods of time—except by supplementing one man by another, and, as the unequal expansion of metals works steadiness for the pendulum, so, by the inequality of dispositions, work a symmetrical whole for the individual? Setting a fresh man over against one man's weariness, a strong man over against his weakness, a wise man, where he is unskilled, thus using one man to fill up another with, and by succession, as a kind of splicing, draw out the life of a design, through many men's natural lives, giving immortality to our purposes!

If, then, societies become dry and mechanical, falling into routine, and losing new growths, when men are swallowed up in institutions; so, on the other hand, without the converging and perpetuating power of institutions, men are variable, scattering, discordant, lying along the shore of time like sand, rather than lifting up society, like a mountain promontory, the brow of whose cliff defies the wave, and looks far out over the ocean, not afraid of its storms!
That institutions furnish coverts for power, that they may be turned against men, and with subtle suction draw out his life-blood, that they may be made serviceable to the malignant passions as much as to the normal sentiments, can not be doubted. Institutions are to be watched. We are to keep the most zealous guard over them. They are not only to be more trusted than men, but they are to be more vigorously suspected. They tend to deteriorate. They are easily and often turned against the very things for which they were created. The principle of which the institution was an incarnation, dies within it, and leaves but a husk or shell.

Thus institutions for benevolence become sinecures of selfishness; institutions to enable men safely to despise the world become hospitable mansions in which men entertain the world; institutions of religion become secular forces; institutions for the truth become the strongholds of error; institutions for exemption from temptation, for devout meditation, for purity, become the hot-beds of impurity, the very webs of indolence on which vices hang innumerable. This only teaches us that this world requires vigilance. The best things must be kept good.

Even if we would, we could not change the nature of things. The malignant passions are instituted; they maintain their power by this wisdom. Selfishness is instituted in the world. Power is instituted; pride is instituted. All the evils of the soul are incarnated, organized, and connected, working into each other, and perpetuating the reign of sin and crime on earth.

We can not meet the drilled and disciplined battalions of evil with a scattering guerilla warfare. We must institute Justice, Truth, Love, Peace, Purity.

Men are showers; associations are streams and reservoirs. Institutions are hydraulic and hydrostatic instruments by which to apply the liquid force! Men can not live without institutions, and institutions can not live vigorously without great, free men. They are not antagonistic; they are co-operative. They are like father and son. The parent protects the weakness of infancy and leads the son up to his manhood. That manhood, in turn, takes the weakness of age into its arms, and the old man is strong in the cradle of his son's bosom!

Without institutions, men stand still. The wanderers of the desert, nomadic, and without institutions, stand now where Abraham stood four thousand years ago. Nothing is collected and transmitted from generation to generation. Each generation consumes all that it raises. There is no overplus—no transmission—nothing to transmit. Under such circumstances, men are not fit-
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need growing upon old growths, but herbaceous, planted every spring and dying every winter!

By their institutions, men are a Race. By institutions, they outlive Time. By these institutions, they become ubiquitous; they redeem their souls from death, leaving them on earth to work after their forms decay. For men, living as isolated individuals, die; institutions catch their genius and live on, and are like trees whose leaves do fall every season, but trunk and bough carry forward the life of the tree through a hundred winters!

The first and universal danger of institutions is materialisation. Men form institutions by giving to a principle a body, that it may walk or work among men. Once incarnated, the soul of the principle is apt to be neglected, and its body supremely cared for.

Churches are institutions designed to bring the spirit of religion to bear upon human life. Once created, they are perverted when the safety of the organization is more thought of than the power of its central principle. Christ may be imprisoned in Christian churches. There is death, when the soul dies, and the form only is left.

Denominations are tending perpetually to this mistake, maintaining ecclesiastical institutions by the repression of moral power. To keep the form of the institution, they sacrifice the principle for which it was created. They quarrel about the candlestick till the candle falls and is extinguished. In this way an institution is transformed, and resists the influences which it was erected to express. Laws may be employed to destroy that justice which they were intended to guard. Constitutions may come to protect the very evils they were made to exclude, and to destroy the very principle they were formed to cherish.

The transformation of institutions by which they continue to express the life of the age, is like that of plants—some plants, dying every year, replant themselves by new seed. Some continue by overlaying the past with a new growth, and give to every summer new branches and fresh leaves!

Those institutions that are nearest to human life, that feel its transforming power most, will quietly change as it changes, like skull to brain, and live on without revolution; while those that are fortified against change, and meant by donors to be forever the same, will in the end not only be changed, but undergo changes by the worst revolutionary processes!

The peculiar training of the East has been by institutions and toward them. Nowhere else have they been wiser, more in consonance with man's nature and true liberty. Nowhere else have men
had so wisely blended the power of Institutions with the everlasting variety and freshness of individuality. Nowhere else have institutions sprung so directly from the people, and in their whole influence served to augment and improve the people! We are what we are by reason of our institutions. Our civilization is characterized by them. Like all strong growths, it is infested with over-growths and water-sprouts. There is some danger that we shall institute too minutely, and shall cease to act individually, spontaneously. Our people seek to organize every thing. We organize for inquiry. We organize to answer. We organize to give advice. We organize for pleasure. We distribute tracts by system. We institute our charity, until we are in danger of seeking to do nothing with the generous glow of personality, and every thing in corporate character.

A pound of tea is to be sent to the poor. One way is for the heart that pitied to put a hand into the pocket, procure the tea, carry it with a hearty good-will, shake hands with all the children, comfort the parents with hopeful words and sympathy, and go home a happier and a better man.

But our people tend to institute every thing. A meeting is called and regularly formed. The constitution is adopted, officers with specified duties elected, a committee appointed, and the pound of tea is borne forth upon official hands, and constitutionally delivered. Nobody is to be thanked; a committee gave it; a society sent it; but the human heart never thanks any thing but men.

And yet this excess is the indication of the nature of our people, who are the most individually free on earth, but whose unbounded freedom is saved from license by this innate or inbred disposition to institute action! It is our Mission to Create Institutions, which shall express, but never control, the power of free citizens!

God has prepared a field. The West broods upon her nest for young States, and leads them forth as an eagle its eaglets!

The special want of the new States is that which is the special abundance of the East. The want and the supply are happily proportioned. Civil institutions will spring forth without help. Industrial institutions will come forth under the strong suggestions of interest. Religious and Educational Institutions are those which are in need of fostering care. Colleges and Theological Institutions, with their wealth of library, cabinets, and apparatus, are a gift which includes all gifts. You never can convey to a people the details and fruits of civilization, but only the awakening, creative force of civilization. Civilization must go as yeast, not as
bread! The only proper supply of a people's wants is to teach them how to supply themselves.

That which the West needs is not so much the educated men of the East, as the Institutions by which to educate her own men. These are the suns that spread the East with harvests, and fill the hands with bounty, that were held out for supply!

Colleges stimulate society through every nerve. They give power to the liberal professions. They foster industry by giving intelligence to the citizen. Colleges civilize the hand and put brains into its palm. The hand of an intelligent freeman thinks more than the head of a slave. Give colleges, and you give necessarily every thing which manhood can perform. You give that which arouses manhood within men—which inspires them to become inspirers! Institutions which develop men are the bosoms of God, from which society draws its life!

There is an impression with many, that our colleges and universities do but favor the children of the rich, and the wants of those who are to be scholars by profession, of literary men, and of those who are by the prescriptive right of certain callings, to walk above the level of common occupations, while the children of laborers, of artisans, of the mass of citizens, can not experience their benefits.

Even if this were so, we know not why colleges should be discouraged. A man is a man, if his father was rich! The exclusion is not arbitrary and forceful, but arises simply from the inability or indisposition of men to meet the expenses of advantages which are equally proffered to all! Are not the apples that hang in the top of the tree the largest and ripest, because the children that look wistfully up are too small to reach, and too weak to club them?

But it is not so. Our colleges do serve the necessities of society, from the top to the bottom, in a way which will require for its exposition some insight into the law by which influences in society work.

Society reaches up as a plant does, with successive joints from root to blossom. The mind itself affords the scale on which society deploys. The physical forms and passions are the mind's lowest faculties; and that part of society which in the main represents these forces, is the lowest. The executive and selfish powers are next above, and that part of society which represents physical executive life stands next.

The domestic affections are yet higher in the mind; and those whose force in life is through these, hold a corresponding rank. Then the moral sentiments are highest; and they that represent these hold the highest rank in a truly developed society.
Although this classification will not be found to be developed with much even edges, in real life, it is because society is yet like an abused tree in a poor soil, unevenly grown, and cramped and dwarfed. But as a tree, however treated, is always seeking to follow out and express the image which God wrapped up in it, so society is forever swaying to the influence of an inward form, and seeking to develop an expression of it, and the relative gradations and value of society are found in the scale of man's mind.

Thus society is not a level expanse of men without depth. It is a thing of vast depth and thickness. It is made up of innumerable little circles touching each other on every side, and ascending and descending from a middle point by successive layers and strata.

It is to be remarked, too, that the enlightenment and civilization of society increases the number of circles, and increases the distance between the top and bottom. Growth in civilization is never toward simplicity, but toward complexity. Growth in the individual is never toward fewer wants, but toward more. There are as many appetites in the full man as there are parts and faculties in his being. Every power needs its own food. The same is true of society. And in its expansion there are formed new gradations, new circles, new strata, one above the other. The bottom of society may be steadily rising; and it may reach by-and-by where the top once stood, but the top will have gone up yet more rapidly, and the distance will be greater than ever between top and bottom. There will always be somebody found to be at the top. Nor is there a present likelihood that we shall not find enough to represent the bottom. And there will be as many intermediate circles as can be made up, not only by the number of human faculties in the soul, but by all their infinite combinations. These successive spheroids of society will be indistinguishable to the most subtle analysis, as drops of water are, while in the sea, inseparable one from another, as cells and cellules are in the living plant, which we know to be there, though the eye can not detect, nor the unaided hand separate!

It is more than a question of curiosity—What is the law of the circulation of influence, between these parts and tissues, of organized society? The answer must furnish the philosophy of education.

We shall mention only the working of influence in one direction, viz., from the top downward. To all superior influences there is a double way of working—first, by a general and diffused power over the whole of society, as the sun shines over the whole continent at once; and second, by a permeating and leaching way, as the rain which falls first upon the surface works down, from particle to particle, from stratum to stratum.
The highest minds most powerfully affect the minds only second to them, and enter into and form a part of those which, in their turn, do not so much reflect the influence, as exert an influence of their own, upon those minds next below, derived from the working upon them of those above; and these, again, being educated by that which they receive, turn and insensibly work upon those below them. While in one way superior influences work upon men, as individuals, at once and upon all alike, in the second way, influence works upon society, by setting one circle to exert itself upon that which is next to it.

The power of each circle downward will be in proportion to the power which it has received from above. Now, it is to be observed, that influence is not transmitted through these successive portions of society, as through lenses, so that the truth, the influence, the power, at the end of its journey is just what it was at the start; but influence is digested at each stage; and that which the last circle does is not the repetition of what the first did, but is a new and separate influence of its own, wrought in it by a stimulative power above; and that stimulation is an effect wrought again within it, so that a power may begin at the top, as the merest speculation, as the most airy and subtle moral conception, which if falling directly upon the bottom of society would be utterly unfelt and wasted. But it falls upon a class of appreciative minds just beneath it, and educates them. They, in turn, do not attempt to transmit that which educated them, but something that shall produce the same effect in those next below. Thus there arises a series of creative forces. The highest creates life. That life creates a lower life. That, again, works another, to the end.

The Astronomical Observatory on Mount Adams, near Cincinnati, was built by the voluntary contributions of merchants, artisans, and laborers. It would at first be thought that nothing could have been done which would repay so little good to the donors! Is it so?

We believe that in time the masses of laboring men will stand many degrees higher than they would have done.

Its influence in the beginning will be upon a few. But it will make them capable of breeding power upon yet more, and these will be aroused, and will in turn arouse others. And that which at the beginning was abstract science, or science applied to things utterly moved from human necessities, will, in the end, work forth in fruits appropriate to all the levels of society, to the very lowest. To measure and weigh the sun, to find out hidden sparks of stars, to drive up nebula and compress them to a shape, to watch the coquettings, and conjunctions, and flirting transits of planets—what will be
the end of all these things? Better roads, lighter wheelbarrows, finer kerchiefs, lighter fingers to make them, neater carpenters and snuggier homes, fewer needs and more supplies; in short, civilization among the masses.

It is doubtful whether in Bacon's lifetime one hundred men felt the direct influence of his philosophical thoughts. It is doubtful yet, whether two hundred men live who have studied his apothegms, maxims, and propositions. But they have been digested, and have passed into the arteries of science as blood, and they beat all over the world with vital throbs, and propulsions of knowledge. There is not a peasant to whom science has given more and better food, there is not a mechanic in the world to whom knowledge has given more luxuries than crowned heads had three hundred years ago, who does not owe it to the mind of Bacon. It is what men's deeds do that measures mental longevity. It seems to us as if the light which falls upon our path to-day, and glorifies grass, moss, flowers, and leaves, had just fallen from the sun. We seem to think that it leaped forth from the fountain but a moment ago, and ran to greet us with but a moment's life within it. But the light that falls upon your land to-day has been a solitary traveler for centuries through the long distance. When this light which now flames about your dwelling, sprang forth, Rome was yet imperial. The Parthenon stood, and Phidian Jupiter sat in colossal glory, the wonder of the world!

The common comforts of life, which to-day solace our way, were a century ago the rare and marvelous wonder of a few. The maxims of the nursery were, five hundred years ago, the abstract speculations of cloistered men. The airy and subtle principles which a thousand years ago were as high above men's heads as the top of Himalaya above its base, are now familiar truths. For truths are first clouds, then rain, and then harvests and food. Thus the philosophy of one age is the common sense of the next. Men are called imbecile for not understanding what they were called crazy for pretending to know, some hundreds of years ago. The influences at the top of society affect society to the bottom. They may work circuitously; they may work slowly, but it is because they work with such enormous fruitfulness. We may not recognize what of our advantages we owe to our higher institutions. We must not expect to find the learning, but only the effect of the learning. When men go into the orchard to see what the sun is good for, they must not expect little identical suns, balls of light, hanging on the trees. They that search for sunlight find apples.

We must not look for mathematicians, for lawyers, for physicians,
for deep-read and philosophical men, as the only fruits of Colleges. We must accept fruit of other kinds, better workmen, more intelligent artisans, more sagacious mechanics, more skillful inventors, more enterprising commercialists, more common people who read, think, and grow stout by reading and thinking! If Colleges give learning to the few, they give intelligence to the many.

There is no antagonism between the highest forms of institutions and the lowest, any more than there is between the higher and the lower boughs of a common tree. Common schools are the fruits which drop from the boughs of Colleges.

Colleges are not aristocratic. If they stand upon a higher plane, it is as stationary engines, to draw society up the long inclination. Where the higher circles, institutions, and classes of society are kept open, so that entrance and exit depends upon the capacity of those who will, they are never invidious or undemocratic. For Democracy does not mean a dead level. It means the liberty of being just what God made man to be, forbidding any to be propped up above their own worth, and any to be kept below their own capacity. In short, Democracy is a theory of government which declares that every man shall find his own level. And men at the top of society are as democratic as men at the bottom, if they have their right level.

Since the world began, I know of nothing so remarkable as the formation of society along our western border. Old nations have abandoned their former seats, and overrun new lands, carrying with them their flocks, their arms, and those personal habits which no man can leave behind. But they have carried no constitutions, no systems of law, no circles of schools, no colleges or universities, no institutions as a moral artillery, through which the zeal of the people should utter itself!

But our own people, scarcely less nomadic than the tented Arab, scarcely less impetuous than the Goth and Hun, pour abroad along the western wilderness in swarming millions, countless, with implements, with wealth of flocks and herds, and with a breadth and depth of civilization such as never emigrated before. They drive schools along with them, as shepherds drive flocks. They have herds of churches, academies, lyceums; and their religious and educational institutions go lowing along the western plains as Jacob's herds lowed along the Syrian hills.

You can not inoculate a nation with institutions whose animating ideas are foreign. Institutions must be indigenous. They are so with us. Nothing expresses the very American spirit so much as the fourfold forms of institutions, Commercial, Civil, Religious,
and Educational. The Family is a natural institution, and is the mother and nurse of all others.

It is this very wealth of institutions that brings from the West such an appeal for help. We have sent to the fairest fields that the sun ever lightened, or showers enriched, our sons and daughters, who know nothing but to rear along the vast intervale and valleys of the West a civilization as deep, as wide, as compact of social refinement, of intellectual culture, of moral richness, as that which hovers in their memory of dear old, New England. But it is not possible for youthful States to lift up society in its whole breadth and depth at one lift. The spirit of institutions quickens their hearts, but how to give them bodies is their exceeding great task! It is enough to say of their willingness, that it is worthy of their parentage. To perform the duties of life, it is necessary first to live. A living is the first duty and necessity of emigrants. But with the burden of all the material tasks which underlay society, suddenly upon them, they are called to upheave, in gigantic proportions, the forms of higher institutions. Ships are first built, and then, sent on voyages. But Western States are as if men were rafted to sea with materials, and were obliged to build the ship under them while they sailed. Yea, and to grapple in desperate conflict with piratical errors and Red Rovers of ignorance, while yet they are laying down the decks, and setting up the rigging.

Now an appeal for help from such men is like the cry of mariners whom the ocean threatens, and storms and cruel enemies. Our colleges lie out on ocean prairies with their flags reversed—token of imminent peril. God has given into the hand of wealth the power of saving them!

1. Indeed, it is well, in our golden age, when all the influences of the world are commercial, when governments are swayed by commercial influences, when camps are ruled by the Bourse, when even morals and religion are almost obliged to ask leave to be of the till and the coffer—that we should console ourselves with the truth that money is as susceptible of moral influence as of secular. It is a power without moral character. We do not repeat the monk’s exhortation, and urge men to yield their money to the church, but the church ought to yield their riches to the world. Inspired with a moral purpose, money is stronger than a king’s scepter, or imperial armies. It can not control nature, nor open the eyes of the blind, nor awake the dumb to speak. Riches will not make a man eloquent that is slow of speech, nor wise if stupid, nor powerful and swift to sail along the courses of thought which set through the age in which he lives. Yet it will give him control of learning, of elo-
quence, of science, of moral influence. A rich man may rake open the haunts of ignorance and bring forth a thousand gifts of power and wisdom. Riches have in them no esthetic fineness, no creative art. But the esthetic spirit is often born in the bosom of poverty, and can not move. It is in the power of wealth to touch that victim whom Poverty, like a fabled sorcerer, has enchanted, and set it free.

Wealth can not preach, but it can rear up a thousand fiery tongues, like golden-mouthed Chrysostom, that shall go through the standing corn of the Philistines, and burn it to ashes. It can build, not alone canals, aqueducts, warehouses, ships, stores, and stately mansions. It can build school-houses as well as churches, academies, and colleges. Wealth gotten of the seas, may turn again, and, standing on the shore, in a hundred voices, and a hundred languages, speak to every island of the ocean.

Riches gotten of the spices of India, and precious offerings of the East, may gather up from the immortal tree of life, gayer fruits, sweeter incense, more fragrant and dripping gums and spices of the gospel, and send them back in life-giving exchange. Why should money be forever stigmatized as sordid, as selfish, as groveling, and penurious? Why should it not rise up and assert its moral power, and take its own appropriate honor, as a supreme dispenser of benevolence?

Have you repined that your hand was not gifted with the pen of literature? Then let a hundred hands be created by your beneficence which would not have moved but for your wealth!

Have you repined that your tongue, like a dull and heavy ship, carried your thoughts with slow voyages? Then avenge yourself by chartering clipper-tongues of other men that shall go over the deep, free as the winds.

There was never an hour when it was so much given to riches to stand in the robes of universal benefaction. It is the grand propelling force. It is the creative and stimulant influence of the world, and like the natural sun, it calls up all manner of growths, good and bad alike. It is the province of piety to exclude the weeds and poisonous fungi, and to give growth, by wealth, to the fragrant and fruit-bearing!

2. But while a spirit of true benevolence can not be channeled and confined to any single course, and should not be; while it should abound with daily generosities to meet the ever fresh aspects of recurring want, and to nourish the heart of the giver with the love and gratitude of the receiver, yet wealth has a right to employ
itself in works which are made noble by the element of Time and Endurance.

It is a poor and miserable vanity to be known only by name; to take measures for an empty immortality; for being vocalized as a name, echoing from age to age, significant of nothing; to lie in the calendar of history, as the dead names of Shephupon, and Huram, and Gedor, and Shashack, and Shimhi lie in the Hebrew Chronicles, to tell us how utterly dead a man may be who has nothing to leave behind him but his name!

But there is a generous and worthy desire of posthumous power. One may well wish not to cease working at the grave’s mouth. One may hope to live so as to vitalize with his spirit institutions or physical agencies, so that they shall work on in the spirit and power of Elias when the prophet is long dead!

Do you think it would have been a joy, unworthy of Bunyan, if he could have foreseen the errand of his immortal Pilgrim, who, having traveled to heaven himself, hath never ceased since to convoy travelers thither? The darkness of Bedford jail would have been wonderfully irradiated, as when sunrise comes upon night, could all the joy of after days have flooded backward, and poured in prophetic rays upon the imprisoned wretch, whose immortality of earthly glory was too fine and spiritual for the gross eyes of his cotemporaries.

Do you not think that a man might yearn, with a heavenly ambition, to catch the notes which blossomed in his soul of mighty joys, and give them form, so that they should go out of himself and enter into the world as a music, and go singing down the ages, bringing joy to those that lacked it, and expressing it fitly to those whose joy lacked a tongue?

If a man’s heart, caught up into the womb of imagination, gives birth to hymns, the children of his life, the offspring of his soul, may he not compose himself with something of the temperate raptures of heaven itself, when he thinks what work he shall yet do upon the earth by the ministration of his songs and hymns that will bear his life forward, and with noble metempsychosis give it scope again, and life beyond the touch of death—to minister only for good, until the day come, when earthly hymns and praises are caught up and mingled with the eternal choir?

The sound of coming ages should be in every man’s ears! That is a voice which will inspire us as no hoary prophet or mighty philosopher. And he who in life becomes vital with the Spirit of God, and yearns with a divine longing to give himself for the life of the world, shall have imparted to him something of Divine immortality,
and be permitted to rear up and send forth airy but stately purposes to sail upon the sea of time, unharmed by winds, and unsounded by the waves!

But who can measure the scope and breadth of that working which he shall perpetuate who trusts his spirit, not upon the bird-wing of song, or in the crystal vase of a book, but who incarnates himself in an institution suited to the universal want, common to all times, and whose nature it is to be a parent power, prolific of subsidiary powers, sending forth whatever influences and agencies are required by society in all its depths? Your hand may work yet a thousand years hence; your thoughts may beat in the veins of life in ages to come! From heaven you may look back and see your life yet on earth, and in Time, as a mirror, behold your form and spirit!

But men must rise to the pattern of the age in which they live. As yet, we have had very little individual heroism. The power that is in men to work through all time single-handed, for the world, is little felt. Men are too modest or too selfish to suspect their possible usefulness.

We are a nation whose peculiarity it is to develop the strongest state of society and the most intense individualism of the citizen. The independence, the enterprise, the universal resource, the executive power of our people is in the mouth of the world. What such men can do for industry, for commerce, for all material forms of public good, we know. But we have a right to expect from such men new ideas, new developments, and new examples in Christian beneficence.

We have a right to expect that men will seek wealth with precisely the same ambitions and purposes as men seek learning, not to be absorbed in their own selfish enjoyment, but as the means of acting upon the public, and of shaping the age in which they live!

While we have not as yet tried nor proved one half the power which there is in the accumulation of small sums gathered from the whole mass of the community—single drops that accumulate and gather force and swell to rivers—so we have as yet but faintly conceived the power of individualism in Beneficence. Laboring men, commercial men, all men of mere business, have it in their power to institute great principles in such a way that their work on earth shall not end for centuries!

Professorships should be the work of single churches. Nay, they should be the work of single men. Why should not young men, who know that God has given them genius for accumulation, rise from the paltry precedents of expenditure which ostentations
vanity sets, from the miserable methods of Pride, and give the world to see what glory wealth may achieve, how it may associate itself with the noblest history of one's country, and become a moral power of superior influence!

And men must remember that the world is moving on no mean pattern. As God in every age is infusing himself more and more in human affairs, so events are swelling and affairs moving through larger circuits and with statelier steps. And if men mean to give moral dignity to their wealth, and wing it for immortal flight, they must not take counsel of selfishness or of mammon; they must rise to a nobler conception of the power that is in them, and of the offices which God offers to their wealth!

Why should whole States be canvassed to endow single colleges? There are single churches in every city of our land who might, without the slightest inconvenience, plant once in five years, and completely endow, a seminary of learning on whose summit the sun of a thousand years should shine!

But why do I speak of churches? One Sampson was enough to take the gates and posts thereof and march away unhelped. And there are men among us, many of them, if aroused to the consciousness of the strength that is in them, who might carry away the gates and posts of the castles of Ignorance—might do better—build castles of Knowledge right over against them, and kill darkness by thrusting it through with light!

Why should not men be found who alone should rear up their monuments before they are dead, that shall never let them die?

We do not reproach one for cutting his name upon his monument. But time and wasting soon rub out the very granite, and waste the marble letters. The grave itself grows smooth, and at length all memorial perishes. Only invisible letters last. The name of Harvard is as sharp cut to-day as a hundred years ago. Two hundred years men have walked the halls of Harvard, and not one hour of that time has its founder's name been unsyllabed!

The stone that began to hold the name of Yale has long since let go, and relinquished its trust. But every year his monument has grown, and the letters of his name, changed to light, cast forth a mild radiance through every State to the Pacific!
II. THE TRUE THEORY OF PUBLIC SCHOOLS:

ILLUSTRATED BY THE CONSTITUTION AND LAWS OF MASSACHUSETTS.

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If we would know how to conduct public schools, and what to expect from them, we must have a definite conception of the end for which they are established. This is happily suggested by the Constitution of the Commonwealth, and by those laws relating to schools, which have long remained unaltered on the statute-book of Massachusetts.

Passing over the period of our Colonial history—for the Puritan's idea of a school must be familiar to all—let us examine the Constitution and the Statutes of Massachusetts relating to schools, and inquire what they set forth, as the end of the Common School system.

The Constitution says, "Wisdom and knowledge, as well as virtue, diffused generally among the body of the people, being necessary for the preservation of their rights and liberties, and as these depend on spreading the opportunities and advantages of education in the various parts of the country, and among the different orders of the people, it shall be the duty of legislatures and magistrates in all future periods of this Commonwealth to cherish the interests of literature and the sciences, and all seminaries of them, especially the University at Cambridge, public schools and grammar schools in the towns • • • • • to countenance and inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty and punctuality in their dealings, sincerity and good humor, and all social affections and generous sentiments among the people."

Now, who can doubt, after reading this article, that it contemplates the inculcation of these moral principles and "generous sentiments," by the Legislature, principally by means of schools of various grades?

Still more explicit is the statute relating to the studies in schools, and the qualification of teachers. "In every town containing fifty families," says the statute, "there shall be kept in each year, at the charge of the town, by a teacher or teachers of competent ability and good morals, one school for the instruction of children in Or-
thography, Reading, Writing, English Grammar, Geography, Arithmetic, and good behavior."

It will be noticed, that this school is established, among other things, "for the instruction of children" in "good behavior." This is to be taught by a teacher of "competent ability" and of "good morals," that he may be able to teach by example as well as by precept.

In another section of the statute, the duties of the teacher are pointed out more at large, as an explanation of what is meant by "good behavior." It reads as follows: "It shall be the duty of the president, professors, and tutors of the University of Cambridge, and of the several colleges, and of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love of their country, humanity and universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance, and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness; and also to point out to them the evil tendency of the opposite vices."

Noble sentiments! Worthy of our fathers! By adherence to these sentiments, in some good measure, they have made Massachusetts what she is.

After reading such laws relating to the instruction of youth of all ages and grades, from the student of the University to the lowest class in the primary school, can we doubt as to the design of the Massachusetts system of instruction?

Is the common school, as "made and provided" by the laws, merely a place to learn "to read, write, and cipher?" Is the teacher to have no responsibility in relation to the scholars, and no control over them, except so far as may be needful to teach these studies?

No! no! The founders of our schools, and those who framed the Constitution of the Commonwealth, and successive Legislatures since we became a State, have given the most ample proof that the design of our school system is not thus restrictive, but is manifold and comprehensive. The school is for the whole child! It is not only to teach him how to read well, but how to behave well. It is designed not merely to teach him to keep his accounts, but to be a
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good citizen of a free and Christian commonwealth. It is not simply for the training of his intellect, but for the culture of his affections.

According to laws, which have remained the same throughout all the changes which have passed over our statute-book, common schools, and all other public schools, are seminaries for the cultivation "of all that is lovely and of good report."

The Massachusetts School System is a culture, designed for the entire community. The teacher of competent learning, pure morals, cultivated feelings, generous sentiments, and noble aims, is placed in the center of a district of families, is clothed with paternal authority, and protected by the broad aegis of the Commonwealth. This public instructor is there to teach the useful sciences according to the capacity of the scholars, and also to teach the higher sciences—"the principles of piety, justice, and a sacred regard to truth, love of country, humanity, and universal benevolence, sobriety, industry, frugality, chastity, moderation, and temperance, and all other virtues which are an ornament to human society." Not only may he teach these principles and virtues if he is requested so to do, and is so inclined, but it is his duty thus to teach. The voice of the Commonwealth speaks to him "with authority," saying, "exert your best endeavors" to teach these virtues "as the basis on which a republican constitution is founded." Show them how these virtues will "promote their future happiness," and "point out to them the evil tendency of the opposite vices."

The teacher is thus to guard and guide children between the ages of five and fifteen—that forming decade of life's years—that probation for the after part of this life, as well as for the life to come. He is to act upon their intellectual, social, and moral natures—restrain, reprove, admonish, and exhort, "with all long-suffering and patience."

At school, children are to be taught self-control and self-denial—to respect the rights of each other—to have a reverence for authority—to pay due deference to superiors—to honor the hoary head—to pity the unfortunate—to succor the needy—to give reason and conscience control over caprice and passion—to abhor and put away all that is mean and selfish—to cherish honorable and generous feelings—to be governed by the question of right, rather than by policy or fashion—to have noble aims in life—to "fear God and keep his commandments," as the whole duty of man.

This is a culture for the conscience, for the social affections, to correct the habits and refine the manners of children and youth.

The common school is not only designed to counteract vice and
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Ignorance, but also rusticity and barbarism. It is to elevate children in the social scale, if at home adverse influences are around them, that the district and neighborhood may not be degraded by families below the general level of society; but that the degraded may be raised by the influence of the better families, aided always by the “best endeavors” of the teacher.

Now, so far as this idea of a school is realized by the practical working of the system, schools answer their design, and are rich blessings to the community; but so far as this idea is discarded, or from any cause fails to be realized, schools must fail of their highest usefulness, and may become corrupters of morals, and even hot-beds of vice. It is, therefore, an important practical question, how far this theory of public schools, as laid down in the laws of the Commonwealth, is carried out in the various grades of schools kept by their authority. Is this theory reduced to practice? There is reason to fear it is not, certainly not fully, or to that extent which is practicable.

Are committees careful enough in their “rules and regulations” for schools, in the directions they give to teachers, and in their visits and examinations, to give prominence to the moral culture of the school-room? Are parents as watchful as they should be in a matter which so deeply concerns them, and do teachers use their “best endeavors” to exert that restraining, elevating, and purifying influence which the laws contemplate, and which the best good of children and of the community imperiously demand?

From delinquency in these various quarters, has it not come to pass, that little, very little, indeed, is done in common schools, except to go through the routine of lessons in studies adopted to discipline or furnish the intellect alone? In many schools there is no text-book used of any other kind. Even high schools complete their three years’ course without a single study of a moral nature.

A high school in Massachusetts can be named in which there is no Bible lesson, and no such books are studied as “Watts on the Mind,” “Wayland’s Moral Science,” “Baker’s Analogy,” “Paley’s Natural Theology and Evidences of Christianity.” Those studies, which are so important to youth, just as the mind becomes disciplined enough to grasp and appreciate them, should be studied in all public high schools—care should be taken to make them interesting, and to impress scholars with a conviction of their value.

In primary schools may often be found the scholars only partially furnished with sixpenny Testaments, of the smallest print, and of the most cheap and shabby look of any text-book on their desks. A verse or two read from this book in the morning
is about all the moral culture received by the children in many public schools.

Is this enough? Does this answer the requirements of the law? Is it all that is practicable in the present condition of society? Is it all that public sentiment demands? I can not believe it is.

I am assured by teachers that more could be done, and, in their opinion, ought to be done, for the moral culture of children in common schools.

Let me plead, then, for public schools kept "according to the laws in such cases made and provided." Schools, where the good behavior is cared for; where the conscience is regarded as a superior faculty in the child; where the moral principles and feelings are guarded and nurtured, and the highest duties to God and to man taught by precept and example, according to the "best endeavors" of "competent instructors." I plead for this course in public instruction, not only because it is the only legal course, but because—

1. It would help to awaken the intellect of scholars. "The entrance of the word giveth light." There is no such quickener of the intellect as Bible truth. Making the conscience more active, purifying the heart and improving the behavior, would suppress and banish from school much that retards intellectual improvement, would stimulate industry and awaken the whole child to healthy thought and feeling. Thus the time taken up in moral teaching would be more than saved in the increased activity and diligence and interest which would be thrown into the other studies of the school.

2. This culture would raise the school in the estimation of the scholars. If the school is regarded by the community, by parents, teachers, and committees, as the educater of the whole scholar, intellectually, socially, and morally, it can not but rise in the estimation of the scholar himself. It will have its many endeared and hallowed associations. The school-room will be regarded, not merely as the place where the boy learns how to measure wood, cast interest, and tell how many miles long is the Hudson River, but as a place where he learns what is becoming a boy, and what makes a man; what adorns character; what duty requires, and what secures the regard of man and the favor of God. And the teacher who imparts this instruction will be looked up to as one raised far above the mere helper in the routine of the spelling book and the arithmetic.

He, or she, who speaks of the behavior and of morals and of piety, will be regarded by the scholars as having an important office, occupying the chair of the school.
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"To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit, to fix  
The generous purpose, and the noble thought."

3. Such a course of instruction would raise the teacher in position and usefulness. It would make teaching a noble profession—a "high calling." Teachers who use their "best endeavors," not only to make good readers and grammarians, but good men and women, magnify their office. They who make their school-room not only a place where scholars learn to transact business, but a nursery of the graces and virtues that adorn character—a place where the youth is prepared for his stern conflict with the evil in this wicked world—may well claim for their employment the dignity of a profession.

Says Plato, "Man can not propose a higher and holier object for his study than education, and all that appertains to education." Such teachers will make this truth manifest to all.

By thus raising and honoring the work of the teacher, the school-room will be sought as a place where influence may be exerted—a sphere for the exercise of an intelligent and enlarged philanthropy.

Many of the educated, Christian sons and daughters of New England feel that they have a mission; that they are called upon to do something more than merely "to get a living;" that it is theirs to wage a holy warfare against barbarism, ignorance, and sin.

Make our schools what the laws require, what the children and youth need, and the teacher's chair will be sought for nobler purposes than merely to gain a livelihood, or as a stepping-stone to some more lucrative or more honorable situation. Such schools would be sought as places of usefulness, commanding positions, where virtue may be entrenched, where forts against ignorance and vice may be built.

Raise teaching thus, and to it the best talents and the noblest hearts will be consecrated, and what the German Niebuhr said of teaching, all will acknowledge to be true: "The office of an instructor of youth is a most honorable one, and one of the happiest callings in life to a noble heart, despite all the evils which mar its ideal beauty."

4. Such a reduction of our theory of schools to practice, would make them objects of great interest to the intelligent, the virtuous, and the benevolent part of the community. We boast of our schools as the glory of our Commonwealth, but it may be we boast too much of what they are, and do not labor enough to make them what they should be.

Who doubts that public schools in Massachusetts might be made more useful to the community than they are, by giving them a higher
moral force—by making them correspond better in practice with the excellent theory of the Law Book? And who can doubt that the friends of learning, of morality, and of piety would take a deeper interest in schools thus made the means of higher usefulness?

Let it be known that in all our schools “good behavior” is taught from term to term, with the “best endeavors” of the teacher, that “the principles of piety, justice, and a sacred regard for truth” are among the daily lessons of children and youth, and schools will be visited more, and there will be a greater interest thrown around the examination-day.

The Statutes of Massachusetts say: “It shall be the duty of the resident ministers of the gospel, the selectmen, and the school committees in the several towns, to exert their influence and use their best endeavors, that the youth of their towns shall regularly attend the schools established for their instruction.” These duties, it is to be feared, are too often neglected; but the most effectual way of securing the keeping of this part of the law, would be to introduce into the schools, and make prominent there, the studies enjoined in the other sections for the moral culture of the children and youth.

5. Such schools would be the best of all answers to the argument, so often urged in favor of private schools. It is often given as a reason for withdrawing children, and, consequently, interest from the public school, that the morals and deportment of the scholars are not duly cared for; that the proper efforts are not made there to counteract the vicious tendencies of youth; and that the children, instead of learning “good behavior,” learn evil.

Now, a school kept according to the laws of Massachusetts would remove all objections of this nature, and concentrate all the educational interest of the community upon the public schools. Such schools would also be the best argument which could be urged to secure liberal appropriations for schools and school-houses.

Let it be seen that district schools are teachers of good behavior; that those who attend them make improvement in manners, in morals, in all that makes the young beloved by all who know them, and gives promise that they will be an ornament to society when they come to adult years, and our schools would enlist in their favor the Christian philanthropy of the age.

6. The theory of Massachusetts schools, fully realized, would also be the best argument against the system of parish schools. Such common schools would leave but little to be desired by any sect or denomination which believes in the Bible. And that which any sect might desire, over and above what such schools would do for a scholar, might be attempted by other means, rather than to organize a
separate system of parish schools, against which there are obviously some weighty objections.

But if common schools are merely for the study of science, the meagre culture they afford, the temptation to which they expose children, without furnishing an antidote, will almost compel watchful Christian parents to open schools in the shade of the church, where the Bible shall be a text-book, and where its principles shall be applied to the present wants of the child, and enter into its mental growth as a purifying and life-giving element.

But it may be said, that if all that is pleaded for were taught in schools, they would become objects of suspicion as sectarian or denominational, and thus teachers become embarrassed in their work. By no means. Nothing is asked for in this essay but what the school laws allow and require.

The law of Massachusetts requires the "daily reading of some portion of the Bible, in the common English version," in every common school in the Commonwealth. This is the teacher's text-book in morals. And teachers of good common sense will find no difficulty in practically meeting the requirements of the laws relating to any part of their duty.

The Bible is the great store-house of principles and examples for the instruction of the young in every virtue required by the statute to be taught in schools. If the teacher would effectually cast out the evil spirits that too often haunt the school-room, he must do it "in the name of the Lord." The morality of the school must be based upon Scripture truth, or it will not be reliable.

Our ablest statesmen and teachers have no fears that moral and religious instruction will make schools sectarian, or that teachers will be embarrassed in reducing to practice all that the Massachusetts theory contemplates. They believe schools conducted upon this system to be practicable. They believe this kind of instruction greatly tends to the order and good behavior of schools— that it is essential to the symmetrical development of the child—that without it the school can not be a nursery for the rearing of good citizens for a free republic.

Says Mr. Webster, "The Christian religion, its general principles, must ever be regarded among us as the foundation of civil society. In what age," he adds, "and by what sect, where, when, by whom, has religious truth been excluded from the education of youth?" In his argument in the Girard College case, Mr. Webster cited a report of a law case in England, which says, "Courts of equity in this country will not sanction any system of education in which religion is not included."

By religious instruction in our Commonwealth, it is not meant
that the school-room shall be an arena of theological discussion, or
that denominational peculiarities shall be made topics of instruction.
No intelligent Protestant asks for this; but what we mean is, that
the cardinal truths and comprehensive precepts of the Word of God
shall be read from the open Bible—appealed to as authority, their
beauty and excellency pointed out, and their elevating and purifying
influence incorporated, as far as may be, with the every-day in-
struction and life of the school-room. There is no savor of secta-
rianism in this. Such instruction our best educators believe to be
practicable.

Says the Hon. Horace Mann: "As educators, as friends and sus-
tainers of the common school system, our great duty is to prepare
these living and intelligent souls; to awaken the faculty of thought
in all the children of the Commonwealth; to impart to them the
greatest practicable amount of useful knowledge; to cultivate in them
a sacred regard for truth; to keep them unspotted from the world—
that is, uncontaminated from its vices; to train them up to the love
of God and the love of man; to make the perfect example of Jesus
Christ lovely in their eyes, and to give to all so much religious in-
struction as is compatible with the rights of others and the aims of
our government."

The Superintendent of Schools in Boston, speaking of the moral
wants of children, and the neglect of many parents, remarks:
"Many a child must receive at school his first notions of his various
duties as a social and immortal being. True education, in the broad
and liberal meaning of the term, includes such a molding of the
youthful affections and impulses as will bring them into ready obedi-
ence to the voice of conscience; and, above all, such religious cul-
ture as will imbue the mind with that Christian spirit which teaches
us to love God with all the heart, and our neighbor as ourselves."

Let me fortify my position, that moral and religious instruction
in schools is needed, is practicable, and is not sectarian, by an ex-
tract from the Report of the National Convention of the Friends of
Public Education, held in Philadelphia, in A. D. 1850.

"In common schools," says the report, "which are or ought to be
open for the instruction of the children of all denominations, there
are many whose religious education is neglected by their parents,
and who will grow up in vice and irreligion unless they secure it
from the common-school teacher. It seems to us to be the duty of
the State to provide for the education of all the children, morally as
well as intellectually; and to require all teachers of youth to train
the children up in the knowledge and practice of the principles of
virtue and piety. The Bible should be introduced and read in all
the schools in our land. It should be read as a devotional exercise, and be regarded by teachers and scholars as the text-book of morals and religion."

"We would not recommend the reading of the Scriptures in course, but that the teacher select from day to day the chapter to be read. He may select a portion that commends honesty or veracity, kindness or obedience, the duty of prayer, or the keeping of the Sabbath, or the necessity of confessing our faults, or of repenting of our sins. He may tell them why he selects the chapter he does, and may add a few remarks of his own, or mention some incident that will illustrate and enforce the general sentiment. It may be well when a pupil has violated any moral principle, to read to the school a few verses from the Bible, that they may see how such conduct is regarded by this book. We believe fully in the necessity of moral and religious instruction; and if the school teacher should neglect it entirely, the very neglect might be an influence on the minds of many children against religion. If the teacher is loved and respected by the children, and gives them no moral instruction, they may conclude that it is because he thinks it unnecessary, and hence they may conclude that it is unnecessary."

Now, without multiplying these quotations from reports of conventions, school committees, and teachers of the highest standing, let me ask teachers in Massachusetts if they can not teach from the Holy Scriptures, without offending any sect or denomination, good behavior, good morals, and the virtues set forth in our laws as the basis of a republican commonwealth, show them the tendency of all the virtues to "promote their future happiness," and point out to them the "evil tendency of the opposite vices?"

But it may be said there is no time to teach good behavior in school; that these good morals and good principles are important; but the teacher has no more time than is barely sufficient to go through the daily recitations.

Now, if this objection means any thing, it implies that geography and arithmetic are of more importance to the child than manners and morals. It implies that so much instruction must be given in the studies which discipline and furnish the intellect, whatever may become of the child's social nature and conscience.

This objection puts the intellect above the heart, which is a great and fearful mistake of our day. Not time to teach school according to law! Would it not be better for scholars, for parents, for the community, if scholars should not go so far in the school-books, that their manners, and habits, and moral principles should be cared for during their school-days—days of the rapid formation of character?
Many parents are prepared to endorse the opinion of the good people of Salem, expressed by their school committee, who say, "The sentiment of all parties is, that moral and religious instruction ought to have precedence of every thing else."

There is a similar sentiment strongly expressed in the letters of John Adams and his wife, to their son John Quincy Adams, when a youth pursuing his studies away from home.

His mother writes to him in 1778: "Dear as you are to me, I should much rather you should have found your grave in the ocean you have crossed, or that any untimely death cross you in your infant years, than see you an immoral, profligate, or graceless child."

Four years after this, the father writes to him thus: "A variety of languages will do you no harm, unless you should get a habit of attending more to words than things. But, my dear boy! above all things, preserve your innocence and a pure conscience. Your morals are of more importance, both to yourself and the world, than all languages and all sciences! The least stain upon your character will do more harm to your happiness than all accomplishments will do it good."

This was the early training of the "Old man eloquent." Again, we are often told that the moral training of the day school can be dispensed with, because children attend Sabbath schools. But is a half-hour's instruction once a week, in a Sabbath school, during the recess between the morning and the afternoon service—as is common in country churches—enough to meet the moral wants of the young? Will this be sufficient to correct the habits, and form the principles of the child? What is the Sabbath-school effort, though it should continue an hour, or through two sessions, as in some schools, to counteract the influence which too often surrounds children six days of the week, and often during a great part of the seventh day?

The Sabbath-school influence is valuable, so far as it goes; but it can never be a substitute for the restraining, correcting, elevating, and purifying influences of a day school kept as the laws of Massachusetts require. Besides, many children and youth do not attend any Sabbath school.

I am aware that efforts have been made to give the public the impression, that almost all the children of Massachusetts are members of Sabbath schools; but I cannot believe this is true.

In a Puritan town in Berkshire County, having five places of worship, including the Roman Catholic, upon inquiry it is found, that less than four hundred children, between the ages of five and fifteen years, are members of all the Sabbath schools. Yet in this town
there are about a thousand children between five and fifteen years of age, numbered as scholars to draw money for the public schools. It will be safe, therefore, to say that not much more than one in three of all the children in that town, between the ages of five and fifteen, are connected with any Sabbath school; and many who are registered as Sabbath-school scholars are very irregular in their attendance.

Who will say that the teaching given in these Sabbath schools is a proper substitute for the moral training in the day school required by law? If we look at the condition of many families in every community, we shall be persuaded that we can not look to them for the teaching of good behavior; that the principles of "piety, justice, and a sacred regard for truth" will never be taught there, either by precept or by example.

If many of the rising generation have only the home school in which to learn "humanity and universal benevolence, sobriety, temperance, and the other virtues, which are the ornaments of human society," we have reason to fear they will never take their first lesson in these virtues. Sad is it to think how many are taught evil, in the place which should be the sanctuary of all that is good!

To make our public schools, then, merely seminaries of secular learning without the social, moral, and religious part contemplated by law, would be to give up to evil influences, unchecked, a large part of the rising generation in most towns of this Commonwealth, especially in cities and large villages—places which are centers of political power and moral influence for good or for evil.

On the other hand, let all our schools be kept according to law; let them be for the culture of the whole child, social and moral, as well as intellectual, and we gain a numerous and able corps of teachers, as instructors of the young in all the virtues mentioned in the statute-book.

Massachusetts has three colleges, with able professors; more than sixty incorporated academies, many of them of the highest character; some 700 schools, and more than 4,000 public schools; which makes almost 5,000 schools of various grades. These are taught by 4,731 public-school teachers. Add to these the teachers of the academies and private schools, and the number of instructors of youth in the State must be 6,000.

Now if this army of teachers all had the right idea of what a school should be; if they all understood the laws under which they teach, and were using their "best endeavors" to teach "good behavior," the principles of "piety, justice, and a sacred regard for
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truth; the love of country, humanity, and universal benevolence, sobriety, frugality, chastity, moderation, and temperance, and all other virtues which are an ornament to human society," might we not hope to see the alarming prevalence of juvenile barbarism and vice checked, and this rising tide of youthful depravity, which threatens to deluge every city and village, rolled back?

Can six thousand gentlemen and ladies, educated and refined and virtuous, associate daily with two hundred and thirty thousand children and youth, and not exert a molding influence upon their characters? These six thousand, in the language of the law, "shall endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, to secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

Let this be done from the borders of the sea to the mountains of Berkshire; and let them be encouraged by the sympathy and aid of parents, school committees, the press, and the pulpit; and we may hope that our sons will "grow up as plants in their youth, and our daughters be as corner stones, polished after the similitude of a palace."

Let all the schools of our wide-spread country be brought to this basis, and kept there, and as we look down the vista of time, and see the youth of our schools rising up to take our places, we may be cheered by the goodly prospect, and may hope, that

"The brightest glories of the past
Are but the bow of Isis cast
Upon the cloud, to show
How fair the future day will glow."
III. THE PREVALENT SYSTEM OF COLLEGIATE INSTRUCTION: OBSTRUCTIONS CONSIDERED.

BY REV. ISRAEL W. ANDREWS, A. M.,
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In education, as in other things, projected changes often originate from the mere desire of change. As rotation in office is held by some to be a cardinal principle in politics, that one who has enjoyed for a while the emoluments of office, should give place to another, not because that other has higher qualifications, but because offices are for the good of the people, that is, to be enjoyed by all in their turn, so, in the judgment of some, there should be no monopoly given to principles or systems. An educational system may have worked well, and there may be no probability that another, which is proposed in its place, will prove to be superior, or even equal; still, the new one must have a chance. The old one has been in use long enough, and it is time something else should be tried. There seems to be a class who regard themselves as professional reformers. It is their mission to re-form: give a new shape to things in general. There is nothing upon which they are not ready to try their hand. I have sometimes queried how these reformers would deport themselves in a world fashioned in all its parts, material, intellectual, social, religious, just according to their wishes. Every thing being already perfect, their vocation would be gone, and their existence would be uncomfortable, if not insupportable.

There are two ways of deciding between different courses. One is by actual experiment. Some men insist that nothing shall be rejected until it has been tried. No matter how much one course, in education, for instance, has commended itself to your good judgment, if another is proposed in its place, you must give it a trial. Otherwise you are charged with bigotry, and opposition to all improvement. Of course where such views prevail there can be no stability. If an excellent system should be stumbled on, it could not be retained. Another would claim a trial, and another, and thus there would be unceasing fluctuations.

The other view supposes that we hold on to what we have, until something better is proposed which, at least, appears to be better. Its excellence, if it has excellence, can be made manifest. We will examine all proposed improvements and adopt whatever will bear tho
examination. If objections are brought to existing systems, give
them all due consideration, and change the systems if the objections
are so weighty as to require it.

In accordance with this latter method, I propose to consider two
or three objections that are urged against the prevalent system of
Collegiate instruction.

The first objection is, that this system does not meet the wants of
the age. In one respect this objection is a difficult one to answer.
Who is authorized to speak for the age, and tell us what its wants
are? To substantiate the objection, we are referred to the small
number seeking a liberal education. How many names must be
enrolled on our catalogue, how many graduates must come forth
from our Colleges every year, in order to satisfy the objection, and
show that Colleges do meet the wants of the age? Is it a question
to be decided by vote, counting, as in favor of Collegiate education,
only those who actually avail themselves of its opportunities, and the
rest of mankind as opposed to it? Shall it be decided by the rules
of trade, where demand and supply regulate each other? There are
some States of the Union in which there are scarcely any that can
not read and write, and others where the number of such is large.
Shall we infer, because there is great ignorance in a particular
locality, that schools are not adapted to their wants? Is the failure
in the lack of adaptation of the schools, or in the indifference of the
people? Are the people always the best judges of their own wants?
Does the intelligent community, where literary privileges are enjoyed
to the greatest degree and in the greatest abundance, really need
these advantages, more than an ignorant community, who care
nothing about them? "The water lily," says Coleridge, "in the
midst of waters, lifts up its broad leaves, and expands its petals at
the first pattering of the shower, and rejoices in the rain, more than
the parched shrub in the sandy desert."

This objection is met oftener in chance conversation, and in brief
newspaper paragraphs. It comes when those who urge it have not
time or space to tell wherein the wants of the age are not met, or
what the particular wants are which the prevalent College system
does not meet. Nothing of this is given; there is no definiteness,
but merely the vaguest assertions; no progress, no coming up to the
demands of the times, no adaptation to the wants of the young of this
active and enterprising generation? Now the tendency of such
articles is mischievous. No man has a right to say in print, to hun-
dreds and thousands of readers, readers, many of them, accustomed
to have faith in what they see in their own family paper, that which
he does not know. No man has a right to indite paragraphs for

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newspapers on subjects of which he is profoundly ignorant. There is a moral responsibility resting on writers for the periodical press, which is not always properly felt. I am not an opponent of discussion. Let educational topics be discussed fully and freely, and let changes be made whenever they can be shown to be needed. But these meaningless assertions about the wants of the age are not discussion. They are not penned by men who have investigated the great questions of college education. They occur sometimes in the random paragraphs of a thoughtless correspondent, sometimes in the oracular dicta of one of that class of editors, who must enlighten the people on all subjects.

This objection, that Colleges do not meet the wants of the age, is too vague for refutation. It may be urged by men holding precisely opposite views. Is the objection brought against the excess of classical study, or the deficiency? Is there too much Mathematics, or too little? Should the Natural Sciences receive more attention, or less? Shall the Modern Languages be retained, or thrown out? We are entirely in the dark as to the point of the objection. Since, then, the very vagueness of the objection precludes any categorical reply to it, we may meet it with the affirmation, that Colleges do meet the necessities of the times; that for the end which they propose to accomplish, the system of instruction now pursued is better adapted than any other yet devised; that the time of the student can be spent more profitably in this way than in any other; that diligent application to the studies prescribed will make him intellectually a more complete man, with a more symmetrical development, than the same labor according to any other system which the wisdom of man has yet contrived.

Another objection made to the present College system is, that it is not sufficiently practical. Much time is affirmed to be wasted in studying the dead languages and abstract sciences which have nothing to do with the real work of life, while many subjects of great practical importance are entirely neglected. How often is it said, that the scholar who can describe accurately the remotest planet in our solar system, can not give the names or the number of the bones in his own hand. Let our youth, it is said, give their first attention to these matters affecting so intimately their own interests, and afterward study the satellites of Uranus, and acquaint themselves with the thoughts and expressions of the nations of antiquity. You have heard of the profound view of education involved in the reply which one of these friends of practical knowledge made to an acquaintance, who inquired whether he intended to teach his boy Latin. "No, I shall teach him something better than Latin, I shall teach him to shave with cold water." If the study of the classic tongues has
fallen into comparative neglect, behold here the cause. It is barely possible, now that the tonsorial art itself is falling into disuse, that the Latin may yet be saved.

Sometimes, indeed, in the eagerness to rescue a favorite study from fancied neglect, such comparisons are indulged in by those whose education would lead us to expect better things. "University professors," says one, "know how to take care of the solar system, but do not know how to take care of their own systems. I once knew," he continues, "a Professor of Rhetoric, in an American College, who choked himself to death at a dinner party, with an undivided piece of mutton." All this is gravely put forth in an argument for increased attention to Physiology. Let us then give up our Algebra, and Astronomy, and Rhetoric, and inquire into the proper proportions of a piece of meat which can be swallowed without our incurring the hazard of being choked to death! Banish primers and spelling-books from the primary schools, and have our little folks taught, not how to read and spell, but how to eat! Substitute Physiology for Grammar, Physiology for Arithmetic, and Physiology for every thing. Study the physical laws of the human body, and you will find the sumnum bonum of life. According to one class of progressives, total depravity consists in the physical ills which flesh is heir to; the consumptions, the fevers, the dyspepsia which do so abound; the great sin of the age is in being sick; and the chief end of man is to find out the laws of health, and get well.

Physiology should certainly have a place in a system of Education. In all our Colleges it receives its proportionate share of attention. If the race is deteriorating in physical vigor, if there is less of firm health than in former days, is it owing to the want of Physiological knowledge? Do the students in our Medical Colleges show themselves more shy of the noxious weed than other young men? Did our forefathers understand better than we the ill effects of breathing vitiated air, or have better knowledge of the laws of ventilation?

It is a waste of time to attempt to combat the views of education set forth in such objections to the ordinary subjects of study, as I have quoted. There is no foundation for the objection that Colleges are not practical. The course pursued in them is that which will, in the end, enable the student to acquire the greatest possible amount of practical knowledge, and render that knowledge of the highest service to him. An ignorant parent is unwilling that his child should understand English Grammar, because, forsooth, it is not practical. Make education consist in a knowledge of facts, which will be practically useful, and you know not where to begin, or where to stop.
The true theory is thus stated by the lamented Dr. Arnold. "This favorite notion of filling boys with useful information, is likely to be productive of great mischief. It is a caricature of the principles of the inductive philosophy, which, while it taught the importance of a knowledge of facts, never imagined that this knowledge was of itself equivalent to wisdom. Now, it is not so much our object to give students 'useful information,' as to facilitate their gaining it hereafter for themselves, and to enable them to turn it to account when gained." Experience shows the correctness of this view of a liberal education. After the student has been well drilled in the classics and mathematics, other studies become mere pastime. In the language of the North American Review, referring to those who have attained distinction at the English Universities, "A broad and deep foundation has been laid, and the superstructure rises easily and without effort. Long accustomed to severe application and vigorous mental effort, well disciplined in the intellectual gymnastics which the experience of centuries has approved as the only firm basis of a liberal and thorough education, minor difficulties vanish before them, and lighter studies become a mere amusement. A modern language is acquired as the diversion of a few idle hours; and the several departments of natural and moral science only open a field for pleasant excursions and gratify a liberal curiosity."

I pass to the consideration of a third objection, which has reference not so much to the subjects of study as to the mode. The objection is, that all are required to study the same branches, and in the same order, without regard to their capacities, their tastes, or their probable pursuits in life. The objectors would have all the studies optional, permitting every student to make his own selection. No complaint is made of any particular branch now included in the College course; all should be retained, and more added, but a student should not be required to study any for which he has a disinclination, or any which he may deem not well adapted to his mental constitution, or any which he may regard as having no immediate bearing upon his expected pursuit in life. This objection, unlike the others which I have mentioned, has the merit of definiteness. It is intelligible and tangible; and as much importance is attached to it by those who make it, and as it is urged with great frequency and abundant zeal, I propose to give it a careful consideration.

What is the nature of a College? what, as an educational institution, does it propose to do? Does it belong to the class of general or professional schools? Plainly, it is the object of a College to complete the work of general education. It is the highest on the list of non-professional schools. It is not intended to prepare young
men for any one department of effort in preference to others, but to prepare them alike for all. And the studies prescribed have reference to no one profession as distinct from others. Considered as a literary institution, a College is not designed for those who may expect to become clergymen, any more than for those who propose to become farmers, or merchants, or physicians. As in our lower schools, all the pupils study the same branches, in the same order, so in Colleges, all pursue the same course. And the reasons are the same in the two cases. It is because the intelligence and wisdom of ages has marked out certain departments of study, as better adapted than any others to discipline and develop the intellectual faculties. As in all good schools we find the same leading branches taught, so in Colleges, the great studies are ever the same. All this class of non-professional institutions, from the primary school to the College, regard the pupil simply as a human being. He is endowed with faculties which are to be cultivated. In the possession of these one child is like another, like all others. All have them, and therefore all need to be educated. Professional schools have a different end in view. They respect the occupation, the profession of the future man, and they educate accordingly. The one class provides culture for man, as man; the other educates him as a lawyer, a physician, a farmer.

The College, then, has the same end in view as each of the different departments of our graded schools. It is the continuation of the course commenced years before in the most elementary department. The culture it gives may be more essential to certain occupations than to others, but it is because these require a higher culture. In this it is not peculiar. The same thing is true through every stage of the educational process. A particular branch is studied, not so much for its adaptation to one profession or occupation in distinction from others, as for its adaptation to all professions and occupations. The study is needful for the development of the faculties with which we have been endowed, and is therefore independent of the particular pursuit which may be afterward chosen.

If this view of the nature of a College, considered as a literary institution, be correct, it furnishes us with a sufficient reply to one part of the objection we are now considering, viz., that Colleges do not adapt their courses of study to the particular future occupations of the different students. This they do not profess to do. Were they to do it, they might be Universities perhaps, but they would cease to be Colleges. They would no longer belong to the class of institutions for general education, but would become professional.

The objection has reference also to the disregard paid to the
tastes of students. Here, too, it might be deemed a sufficient answer to say, that, as the studies of a College course are not professional but general, they should be pursued without regard to natural preferences. They are intended to develop the whole man; to prepare him to enter, at a later stage, upon his professional studies with the highest prospect of success. If the taste, or preference, or caprice of the student should be consulted, and he be allowed to select his own studies, from how extended a catalogue shall he make his choice? Will it not be as much compulsion to require him, to select from six, eight, or ten, as to leave him no option in the case. If we were to give the largest liberty, we might have as many classes as students.

But suppose his tastes have been consulted, will the work of education go on any faster, will the discipline he receives be more thorough or complete? All experience is against it. Even if his preference should be such as his after-life would confirm, the development would be partial and incomplete. The faculties already the strongest, would be made stronger by increased activity, while those weak by nature, would grow weaker by inaction.

In truth, however, those who are about to enter upon a course of Collegiate education, can hardly be deemed the best judges of their mental peculiarities. Their powers are as yet all untried. They know not their own strength or weakness, much less where it is to be found. How often does it happen that men fall into the niche which Providence has apparently designed for them, only after repeated trials and repeated failures. I can not but think that parents often are guilty of a great wrong to their children, in permitting them to follow their own inclinations in respect to education, for fear of doing violence to their native tastes. Many a man of brilliant powers, as he is about to enter upon the duties of the sphere to which his inclinations and his peculiar characteristics seem to call him, finds himself all unprepared, because his parents, consulting his whims and boyish aversion to study, rather than his best interests, suffered him to grow up to manhood without culture or development. Ignorant as we all are of the future, and living in a land where the humblest child may be hereafter called to discharge the functions of the highest civil office, where opportunities of exerting a wide influence, and affecting the opinions and welfare of myriads of men, are afforded as in no other country on the globe, should not the wise parent watch with untiring care the educational period of his child, securing to him those advantages, which, while they will incapacitate him for none, will furnish the best preparation for the duties of the highest station?
But it is said the present College system disregards also the capacities of students. The course of study in a well-regulated College is arranged with reference to students of average ability. One possessing ordinary talent, with industry, can pass along reputedly. In all this a College is like any other educational institution, whether general or professional. Our Theological Seminaries do not have one course of study for those of unusual intellectual strength, and another for those who are less gifted. The same work is assigned to all. Nor is it true that there is in this way a loss of time to such as possess more than ordinary ability. While others may do reputedly, these may attain a high standard of excellence; they may make themselves familiar with many things pertaining to the subjects of study, which, though not absolutely necessary to a reputable standing, go to make up high scholarship. There is always enough to occupy the highest talent, and the best scholar is the one least likely to complain of an insufficiency of work.

Those who object to the fixed course of study, would have each student at liberty to study what he pleases. This, they claim, would be a great improvement upon the present system. The objection is based on the disregard now paid to the tastes, capacities, and expected pursuits of the student. But would all these be secured under the optional system? Would it not happen quite as often as otherwise, that the tastes would incline one way, and the capacity in the opposite? That either of these and the intended occupation would as often be found opposing, as aiding each other? Guided by his taste, the student makes the selection, and starts off with much zeal; but by-and-by capacity breaks down, and he must select again. Taste, too, when distance no longer lends enchantment to the view, may by degrees be changed into disgust; or the future occupation may be exchanged for another. With all these contingencies, is it probable that the optional system would secure for the great body of young men a better education than the present system?

That those who are to be benefited are not the best judges of what will benefit them, is practically admitted by those who oppose the fixed course, since they require the selection to be made from a small number of branches. Why confine the choice to a few? It is proposed to allow each student to pursue as many studies as he can. The indolent will of course take as few as possible, and the ambitious will most likely attempt too many. If the ordinary work of four years is attempted to be accomplished in three or two, the probability is, that the intense application necessary to success, will prove seriously detrimental to the health of the student. The vol-
The voluntary system is thus not well adapted either to those disposed to be idle, or to the very ambitious.

The voluntary system is objectionable also because of its tendency to beget uncertainty in the mind of the student. It is according to the experience of all who are familiar with College life, that there is no greater obstacle to the student's progress, than uncertainty as to his course. The mind needs to be quiet, free from uneasiness, in order that study may be prosecuted to the best advantage. If a student is balancing between remaining where he is, and going to another institution, if he is hesitating whether he had better continue his studies, or abandon College and betake himself to something else, he is, for the time, unfitted for his work. So also if he is uncertain whether he has made the wisest selection of studies, he will be uneasy and restless, and incapable of applying himself vigorously to his books. In an institution conducted on the voluntary system, this will be the tendency. The students are all the while experimenting with particular studies. They enter upon them, not with the fixed purpose to prosecute them, but to see whether they like them. They study them, not to make themselves masters of the subjects, but to note the effect produced on themselves, whether favorable or unfavorable, whether pleasant or the opposite. They are all the while putting to themselves the question, Would not another branch be better for me than this, or should I not study it with more satisfaction?

Besides this uncertainty, which, as long as it continues, must be a constant hindrance, there would be, as a matter of course, not a little actual change of branches. A particular study is found on trial to be more difficult or less interesting than had been anticipated, and it is laid aside for another. Not prosecuted far enough to serve any purpose, the time devoted to it has been wasted. The second may prove as difficult or as uninteresting as the first, and if so, will be abandoned with more readiness. It will need but a few trials of this kind to fill the student with disgust for all study, and cause his literary course to end prematurely.

If the student is permitted to choose his studies, he will most likely decide to commence with some which should be postponed to the last. In the College course, great care has been taken in the arrangement of the various branches of study. It is desirable that they should succeed each other in a natural order. If taken in this order, they are not only mastered in less time, but the effect of them, as a whole, is much more complete and permanent. The apprentice is required to learn certain things before others; otherwise he will fail of becoming an accomplished workman. Method is no less requisite in the halls of study than in the shop of the artisan. There
are certain studies among those usually pursued in Colleges, which, while apparently not difficult, yet require for their successful prosecution considerable maturity of mind; and they are, for this reason, placed at a late period of the course. This class of studies, under the voluntary system, would be likely to be taken at an early stage in preference to others, seemingly more repulsive. The effect would be, that while the student would not reap from them the full benefit, which, taken at the proper time, they should have secured to him, his repugnance to other branches will be increased, and the probability of his ever entering upon them, greatly diminished.

These are all serious objections to the optional system. They would lead us to expect both that the great body of the students in such institutions would accomplish less in a given time, and that the time devoted to study would be less than in Colleges where a course of study was prescribed. What are the facts in regard to the time devoted to study? I give such as I have. There have recently appeared in one of the New York journals, some elaborate letters touching the University of Virginia. The writer seems familiar with the history and operations of the institution, and evidently writes with the purpose of showing that it is at least equal to any literary institution in the country. And the great distinctive feature of the University to which this excellence is attributed, is the absence of a College curriculum. The students are allowed to select their studies.

According to this writer, there have been for five years past, on an average, about two hundred students in that institution, pursuing College studies. In most Colleges, as there are four classes, the number of graduates in a year are about as one in four or five of the whole number in attendance. Putting the ratio as one to five, which is low enough, the University of Virginia should have graduated forty students each year, on the average. But the actual number in these five several years was six, six, four, two, none: in all, eighteen in five years, instead of two hundred. So that of a given number commencing the course, where one would complete it at that University, eleven would complete it at Yale, or Williams, or Dartmouth.

The statement shows in the clearest light that the voluntary system fails utterly to keep students at the institution long enough to secure its full advantages. Whatever the cause may be, the result is just what we might expect, that the students keep dropping off, leaving scarcely any to graduate.

I must not omit to state, that the writer gives these very facts in his first letter, to substantiate his affirmation that there is much more thoroughness in the instruction, and rigor in the examinations, there than elsewhere. But subsequent reflection convinced him that they
were rather awkward facts; that in truth their tendency was, to use his own expression, "to throw considerable suspicion on the educational benefits of the institution." And his second letter, therefore, is mainly occupied in attempting to account for the students of that University remaining there so short a time.

Look at another statement, showing the same fact in another light. In 1851, 163 students entered the College department. On the catalogue of 1852, there are only 85 students of the second year. Half have already left. The next catalogue shows only 30 in the third year. So that within less than three years, 163 students have dwindled to 30. And, of these 30, only 4 graduated, if I understand the statement. Precisely the ratio, in our best Colleges, of graduates to those that enter at the beginning of the course I do not know. In Marietta, taking the whole time of its existence, it is as 77 to 100.

It may be said, that many do not expect to graduate, that is, take a degree. That may account in part for the small number receiving degrees, but it does not for the diminishing number of students in successive years. The statistics of the separate departments show the same thing. The number of those who complete any one study is but a small fraction of those who commence it. Each year, large numbers commence the Modern Languages. Thus far not one has pursued the study far enough to secure a diploma in it. It will not do to say it is because the examinations are so thorough, for that would call in question, not merely the wisdom, but the practical judgment of those who manage the institution, in establishing a standard of excellence which is next to an impossibility to reach. In reality, the failure is not in this. The standard may be high enough, though there is no proof that it is higher than at other institutions; but under the voluntary system, the Faculty, however able, can not keep the students together. The failure is to be attributed to the system itself. It has inherent defects, which will prevent any institution that adopts it from ever accomplishing the great end of a College.

It is hardly worth our while to spend much time upon another statement, which the advocates of the open or optional system urge with no little vehemence. It is that the tendency of the present system is to make superficial scholars, and that this evil would be remedied by the optional system. It has been urged that "too many studies are crowded into the four-years' course for the student to become a proficient in any. But if he were allowed to select his studies, he might perfect himself in time in all. His time is not limited, and he can remain, not merely four years at the institution, but six or eight, if he chooses." That more could be learned in six
or eight years than in four, is obvious enough; but will the student remain that time? Will he stay even four? The writer of the elaborate defense of the system as pursued at the University of Virginia, admits that the average time which the students spend there, is a year and a half. With this stubborn fact before us, which is, however, just what we might have expected, the question of thoroughness need not be argued. Until the time of attendance at the institution shall exceed a year and a half, the claim of the advocates of the optional system, that it will make more thorough scholars than the usual system, must pass for nothing.

There is another element of difference to which I can not forbear an allusion. Where students are divided into sections, pursuing independent courses of study, there is no bond of union between the different sections. As in Universities where there are Law and Medical departments, there is little intercourse between the members of these two schools, so in a College conducted in this mode, there is no fellow feeling pervading the whole number. The esprit de corps, which has so great an influence upon the prosperity of our Colleges, is wanting. There is no common pulse. It can hardly be called a community. In such soil, Literary Societies do not flourish, and how important a part these perform in the work of general culture is known to us all. They furnish a strong yet healthful stimulus to effort, and in that direction in which results are the more obvious to, and better appreciated by, the community in general, than in any other.

In a College where all are pursuing the same studies and in the same order, there is opportunity for the operation of sympathy. The members of a class have common interests and a common feeling. And each class is linked to those which have preceded it, as well as to those which are to follow it. The classes are not walking in parallel paths, with no points of contact, but are all pursuing the same path. The difference is one of succession. The Juniors of one year will be the Seniors of the next. But if a student recites with one class in one branch, and with another in a second, and with still another in a third, he belongs nowhere. He has no home. And if the whole number recite thus miscellaneous, there can be no classes. It is a mere conglomerate, a crowd.

Look at it how we may, I can not find a single advantage which this much-lauded optional system has over the other, while its disadvantages in many respects are most obvious. For the great end for which our American Colleges have been established, it is entirely inadequate. In theory it will not bear examination, and in practice it has proved a failure.
IV. MUSIC A NECESSITY.

IN TWO CHAPTERS.

BY GEORGE HENRY CURTIS.

New York City.

CHAPTER II.*

Of the early state of Music, aside from Church History, it is not safe, perhaps, to say much with certainty. A composer and co-temporaneous editor, Mr. F., of New York, who has taken great pains to derive from heathen and secular sources all that is agreeable in Church Music, had performed, about three years since, a Chinese chant, for which he claimed a very high antiquity. The chant in question was certainly marked in character, and produced a favorable impression upon his audience. But when it is remembered that all forms of music which existed before the seventh century of the Christian era are shrouded in the greatest obscurity, simply because no distinct musical language was then in existence, it is not easy to give credit to the authenticity of any written musical forms outside of a Christian civilization. This doubt gains weight when the chant in question is compared with the Chinese Music of the present day, which, as is well known, consists of abrupt and irregular forms of melody, without harmony, technically speaking, and is generally accompanied by instruments producing an appalling effect. The Celestial Empire, according to a late traveler, being "an excellent country to leave," let us look at countries farther west.

Modern travelers have discovered among the ruins of Thebes, in Egypt, sculptured designs and paintings of various musical instruments, and particularly the harp, which are claimed to be as old as the days of Moses. This, at least, is certain, that the fables and mythologies of the Greeks, as well as their use of musical instruments, are vehemently Egyptian. "Pythagoras is known to have acquired his knowledge of Music and astronomy in Egypt and Chaldea, and though later Greeks disputed his ideas concerning these sciences, modern investigations have demonstrated them to be true beyond the possibility of doubt. He claimed that the air was the vehicle of sound, and that the agitation of that element, occasioned by a similar action in the parts of the sounding body, was

* For Chapter I., see June number, page 588.
its cause. That the vibrations of a string or other sonorous body, being communicated to the air, affected the auditory nerves with the sensation of sound; and this sound was acute or grave (high or low) in proportion as the vibrations were quick or slow. This theory of the great philosopher is true; it lies at the foundation of the modern system of musical harmony, and makes Music an object of the intellect as well as of the senses." Further remarkable influences upon the early state of Greece may be named in connection with Cadmus, who went from Phoenicia into Greece about 1000 B.C. Sir Isaac Newton imagines that the emigration of Phoenicians and Syrians was occasioned by the conquests of David. "These people," says he, "fleeing from Zidon and from David, come, under the conduct of Cadmus and other captains, into Asia Minor, Greece and Lybia, and introduce letters, music, poetry, metals, and their fabrication, and other arts, sciences, and customs of the Phoenicians."

Dr. Burney gives a glowing account of the marriage of Cadmus to Harmonia, by profession a player on the flute. "Their wedding was the first hymeneal festival which the gods deigned to honor with their presence. Ceres, who was tenderly attached to the brother of the bride, presented corn to the newly-married couple; Mercury brought his lyre; Minerva her buckler, her vail, and her flute; Electra, the mother of the bride, celebrated there the mysteries of Cybele, the mother of the gods, and had the orgies danced to the sounds of horns and cymbals. Apollo, at the same feast, played on the lyre, the muses accompanied him with their flutes, and all the other divinities ratified the nuptials with acclamations of delight."

To this early and divinely-honored union of letters and Music in Greece must be attributed those wonderful effects, incorrectly said by some writers to have been wrought by Music alone. Musical sounds, when wedded to the laws of Lycurgus, could and did quell a sedition at Sparta. Musical sounds, when wedded to the odes of Pindar, could and did infuse new life into a nation. It is not to be marveled at, therefore, that Plato has no deplored the changes in Music which took place; he because they believed those changes affected the Constitution of the State. Surely, if laws were more cheerfully obeyed, crime more thoroughly prevented, and society made more happy by Music, connected as it then was, so intimately with letters, he was worse than agrarian, he was a madman who should dare to propose innovations. But the

* Dr. Rimbaud.
innovations prospered. "Music, which among the early Greeks was simply poetry sung, afterward became a distinct art; the cho-
ruses, which, till now, had governed the melody of the lyrist and flute-
player, became subordinate to both. Philosophers in vain exclaimed
against these novelties, which, they thought, would ruin the morals of
the people, who, as they are never disposed to sacrifice the pleasures
of the senses to those of the understanding, heard these changes in
music with rapture, and encouraged the authors of them. This spe-
cies of Music, therefore, soon passed from the games to the stage,
seizing there upon the principal parts of the drama, and from being
the humble companion of poetry, became her sovereign. It is stated
as an evidence of degeneracy, that the flute-players did not play to
the chorus, but the chorus sang to the flute-players."*

The year 365 B.C. marks an era in Roman Music by its adapta-
tion to theatrical amusements. "But in music, as well as in other
arts, the genius of Greece left little for Rome to do but admire and
imitate. The ancient Romans derived their knowledge of musical
notation, musical instruments, and musical performance, both vocal
and instrumental, from the Greeks and Etruscans.

Great obscurity, however, involves the state of Music among the
ancient Romans. Almost all the best musicians of Rome seem to
have been foreigners. Some writers insist that the ancient Romans
had the merit of simplifying the Greek musical notation by employ-
ing in its stead the first fifteen letters of the Roman alphabet. But
this is disproved by what remains of the works of the ancient Roman
writers upon music; for, in the fourth and fifth centuries of the
Christian era, the Greek musical characters were still in use, as has
already been stated."† Of this portion of musical history, a quaint,
old English writer‡ observes: "But as to the Greek music planted
in the Latin Empire, it is no wonder it fell, when the empire itself
could not stand, but was whelmed by deluges of barbarous nations,
who became possessors of Italy and the neighboring territories, and
even of Rome itself. And in this disorder of nations, the Latin lan-
guage lost its idiom, and from a vernacular speech became anti-
quarian or classic, and the Gothic dialects prevailed; and then what
must become of all the prosodies and poetries on which the music
of former times had depended? Whenever peace returns, arts will
revive, as poetry, for instance, but in a new form and dress; for in
Provence a new sort of versifying was invented, and from thence
brought into Italy, and the manner, that is, rhymes and stanzas, not
only settled there, but spread all over Europe." This "new sort of

* Dr. Burney. † Dr. Rimbaud. ‡ Roger North.
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vermifying" has reference to the poetry and music of the Troubadours. "Dante and Petrarch, and other Tuscan poets, enriched both their language and fancy from the productions of the Troubadours. During nearly two centuries after Guido's arrangement of the Time Table, in the eleventh century, no remnants or records of secular music can be found except those of the Troubadours."* And though in the simple tunes which have been preserved of these bards, no time is marked, and but little variety of notation appears, yet it is not difficult to discover in them germs of the future melodies, as well as poetry, of France and Italy. Their vocal music was generally accompanied with the violin, an instrument supposed to be of Gothic origin. This instrument, somewhat changed in form, now varies in size and capacity, from the double bass up to the first violin; but that which is now called the violoncello is nearest the original form and size, while the use of the bow dates considerably later than the time of the Troubadours. A beautiful style of secular music succeeding the minstrelsy of the Troubadours is the madrigal, which combines the simple forms of melody common among those wandering singers, with the strength of harmony which had been developed in the music of the church. In looking at the music of the sixteenth and seventeenth centuries, one is struck with the similarity of the harmonic treatment, in comparing secular with sacred music. The melody of the former is more light and playful, but in keeping with the generally innocent and pastoral character of the words. The birth-place of this charming music is Italy (the birthplace, indeed, of all forms of music at present in use), and it was also cultivated longer there than in England. "In the latter country it had a brief but brilliant reign from 1588 to 1632;"† but it was in most excellent poetic company. Englishmen are justly proud of this portion of their musical history, and well they may be, for the names of William Bird, Thomas Morley, and Orlando Gibbons deserve honorable mention as musicians by the side of those great literary lights, Spenser, Shakspeare, and Ben Jonson. Properly to render the madrigal, but eight or sixteen well-trained voices are required, without accompaniment of instruments.

By the side of the madrigal came into general favor musical dramas, called Oratorios and Masks. The former have been developed, until the oratorio, or sacred musical drama, standing, as it does, midway between the church and the world, deservedly ranks as the most solemn, truthful, and effective music for exhibition now known. Masks, at a later date, assumed the name of the Opera, or profane

* Dr. Rimbault.
† Ibid.
musical drama. Both of these kinds of music have been cultivated by distinguished masters, who have sought to retain and combine in them those different movements which had previously been in use, viz., the overture, the recitative, the aria, the plain song, whether in solo, duet, trio, quartet, quintet, sextet, septet, octet, or chorus. Every variety of harmony and counterpoint that genius could invent, or talent employ, appears in both. But, while the Oratorio has retained many of the strict harmonic forms of Church Music, the Opera now almost exclusively employs the free, the freest of the free forms of music—forms upon which their authors expend about as much thought as do novelists depicting the fashionable affectations of a past or present age, or gourmands contemplating a choice array of sumptuous fare and wines of irreproachable brands. The difference must also be remembered—and it is a difference similar to that pointed out by the sages of Greece more than two thousand years ago—namely, that the profane musical drama dishonors poetry and makes it the slave of weak, effervescent strains of melody; while with the strictest forms of Music, the Cantata and Oratorio, in their legitimate and best estate, delight so to blend the musical with the poetic idea, that the strength of that idea shall consist in its directly honoring God and virtue, and truly elevating man.

Observe, also, how the Opera constantly uses the dazzling influences of Music, costume, and scenery, the more glaringly to exhibit the crimes and follies of mankind. And very clever and religiously disposed persons partially defend the moral of this thing by saying that, out of Italy, at least, the words are not generally understood, and are therefore harmless. A lady of New York, whose husband was a member of a Christian church, and patron of the Italian Opera, had a favorite daughter of about fourteen years of age, who had a good ear for music, which she gratified by frequent attendance at the Opera in company with her parents. Innocent and really unobjectionable plots like those of La Sonnambula, Child of the Regiment, and Cinderella had no attraction for her eye. Nothing of less tragic interest than Semiramis, Norma, or Lucrezia Borgia could satisfy the intense longings of her musical nature. Lucrezia was an especial favorite with her, and the death-scene in it produced ashy paleness and a cold sweat. Her mother watched this growing attachment, but suspected nothing. The fond parent's consternation may be imagined, as she was suddenly called up stairs, one day, to find her loved one stretched upon the floor of her chamber, suffering the keenest agony from what both mother and daughter supposed, at the time, was the broken back of the latter, who had been practicing, it seems, not simply vocal melodies, but the more
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difficult dramatic part of the death-scene in the style of Parodi in Lucrezia. The unpracticed novice had arranged the pillows in a manner tenderly to ward off the stunning effect of a fall at full length; but, losing her balance, she fell (sad discipline!) against the projection scroll of an ugly bureau that stood right in the way! This mother soon afterward acknowledged that "words," even the words of an Italian Opera, "are things."

But the errors of the Opera are not those of music so much as of the drama itself, which, ever since its decline in Greece, has been, with rare exceptions, the foe of virtue. Handel, at the age of forty, saw that music was degraded by the infamous association; that, even in his day, the plots of the Italian Opera had become a byword and a hissing among the sturdy and religious Anglo-Saxons. This great and conscientious musician soon indulged in splendid imaginings of reform. Like almost every great idea in human improvement, his was at first neglected. The Italians then, as now, had the courtly musical ear, and they did not forget to vent their scandal in private against him, while in public they offered all the resources which their beautiful language, impassioned acting, and highly-trained voices could secure in favor of victory. They were successful, and Handel was driven from the field of the Opera. But his was a defeat that ultimately insured him a victory far more noble than theirs in every respect. Turning from the obscene libretti of the Opera, he selected subjects from the Bible, such as Israel in Egypt, Deborah, Samson, Solomon, Judas Macabeus, and others. The crowning work of his life, his immortal Messiah, was a failure at its first representation in London—that is, if a lean audience signify failure. He went to Dublin, and there met with the success which was so eminently his due, but which had been denied him in the great metropolis. He returned to London, and afterward experienced the most substantial proofs of profound appreciation, not less by the royal family and nobility than by those more touchy judges, the musicians themselves. All vied in extending him a regard amounting almost to veneration while he lived, and English musicians and amateurs have ever since been making amends for their original neglect. It is not only in his selection of subjects that Handel demonstrated the elevation of his character and genius above the crowd of inferior musicians who hooted at him when he first commenced the work of reform, but his masterly musical treatment is in unexceptionable religious keeping with those subjects, and has extracted from later masters the tribute of unqualified praise. Haydn called him "the musical father of us all;" Mozart delighted, characteristically, to honor him by writing new instrumental accompaniments.

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ments to his Messiah; Beethoven said he was "the greatest of musicians;" Mendelssohn, as is evident from his works, has been his most devoted modern student; and succeeding musicians will be quick to recognize his fame and worth.

Time fails to allow a special mention of national music, by which is meant patriotic, political, marine, and social ballads. All of these exert a well-known influence upon men, but perhaps in no country with more power than in Scotland. The old Scottish scale is not perfect, according to the arrangement of tones and semitones at present in use in all civilized countries, and this imperfection accounts for a certain rugged quaintness which marks most of the old Scottish ballads. Their melodies generally proceed playfully in thirds, which is the secret of their sweetness; thirds being intervals which are sweeter in themselves than most other intervals; thirds being intervals also, which, more quickly than other intervals, determine the key one is singing in. That too-much neglected minor scale is also freely employed in the Scottish music. "John Anderson, my Jo" may be named as a beautiful model, musical as well as poetical (the words are by Burns), of the nice combination of both modes now in use, the major and minor; but in which the minor predominates, since the beginning and ending are in the minor mode.

It was hinted, in a former part of these remarks, that the minister of Christ might cultivate his voice when young, in order the more fully to bind his people together in pleasant cords of religious and social union. But this may not be generally done till certain religious prejudices are abolished, and the study of music he carried into the schools. The Rev. Mr. R., at present of Richmond, Va., stated, in an address delivered a few years since in New York, that in the seminary where he studied theology, it was considered by the faculty of the institution an indication of weakness and worldly feeling if a student was fond of music; and it was with difficulty, therefore, that he could, even to the small extent of singing with a few friends in his own room, indulge in his fondness for this beautiful art. So, if the faculties of Theological Seminaries object, can we hope for success among the masters of district schools? We can, and the cheering change has already taken place. The Boston Common Schools have now enjoyed good elementary musical instruction for more than twenty years, and the result is fairly seen in an appreciation of music which justly places her, in this respect, far in advance of all other American cities. New York, in the mean time, has suffered by reason of the religious prejudices hinted at, but is now keenly alive to the importance of a well-directed musical influ-
once upon her youthful minds. The movement will soon tell powerfully upon all the ward schools in the city; and there is no good reason why the example should not be followed by the schools in every city and town of the State. The College and Theological Seminary would, in speedy course of time, be supplied with its capable teacher, if the reform be commenced at the primary departments of education. The old objection, want of ear, can not now be urged. The piano or melodeon, being properly tuned, do not leave any excuse to the teacher; for if he can but touch the key indicating the tone he wants, the rest may be done by word of mouth and the use of the blackboard. Doubtless, in the absence of a few serious obstacles which now stand in the way, the time is coming when, among the qualifications of a teacher, an ability to teach music, as well as his mother tongue, will be strenuously required by the examining committees. Is it still deemed a superfluity? But fresh air was formerly thought to be so. Well remembered is the country school-house, fifteen feet by twenty, where, twenty-five years ago, forty little prisoners, including myself, were cooped up together for seven long hours on a winter's day! With what ardent longing our young limbs ached to escape the boy-carved writing-desks and benches to enjoy the cool and bracing air outside! Snow-balling was then an art, and forms were sculptured from the frozen element that, to our young eyes challenged a respect and scrutiny not since accorded to Proserpines and Greek Slaves! And when the master's rap on the window announced the termination of our too short respite, 'twas with a sorry look that we returned to "Daboll's Arithmetic," the "English Reader," "Webster's Spelling-Book, and want of air! Thanks to the humane efforts of an observing few, a remedy for these defects of school-rooms has been supplied. And since schools are often required to do the parents' part, perhaps the next grand movement toward physical reform will be a more plentiful and thorough use of cold water!

To return: no one can read, with impartiality, Dr. Rush's great work on the human voice, without being convinced that the proper exercise of the lungs is too much neglected in our schools; and we are not left, in this matter, to the bare statement of the excellence of a theory.

Says the Hon. C. P. Smith, of Brooklyn, New York, on the strength of statistics carefully preserved by him for the past ten years, "In those public schools of Brooklyn where music has been faithfully taught, a clear reduction from preceding years of one third in the number of pulmonary complaints has been the result." Take this fact in connection with the power which Music—has,
when wedded to words of the right sort, in impressing moral truth upon the minds of the young, and it is clear that the time has arrived when it should be looked upon, not merely as an accomplishment, but as one regular and essential branch of a Christian Education.

Philanthropists, also, are beginning to make Music more directly useful in the reclamation of the vicious. In a communication from that truly Christian and noble woman, Lady Noel Byron, to the Rev. Mr. Pease, Superintendent of the Five Points House of Industry in New York, she inquired for the secret of his success in bringing human beings from the lowest depths of degradation to a state of comparative usefulness and respectability in society. Mr. Pease replied, that, after first feeding and clothing a poor mortal, he tried to find out if there were one fact in life upon which the sufferer could dwell with joy; and, to get at this, no means that he had employed had been so successful as Music. After he had fed and clothed, and found out this other way to the heart, prayer and the reading of God's Word stood a better chance of being properly received. Mr. Pease might have added, that it was Mrs. Pease who exerted this musical power with success, since he lays no claim to personal influence in this department of his noble reform.

Sitting at the piano, one day, while at that institution, and playing the old song, "Come tell me, blue-eyed Mary" to the three hundred little rescued ones before me, whose eyes shone like so many diamonds, and whose souls drank in melody as greedily as their little throats swallowed the soup which the good man daily gave them, I turned suddenly, and observed at my elbow a comparatively young woman, in whose half-avened face were yet to be traced some remains of conscience. "Oh! sir," said she, "I am glad to hear your music, for it puts me in mind of other days. I once had a home;" and she buried her face in her hands, and was silent. I was glad to hear even this much, for I was convinced that there was still a prospect of her return to hope and brighter days. And I was glad to hear the allusion to home, too; for here, indeed, should Tones first be Consecrated. Back, back to the past flew my thoughts, when my mother, blessed be her memory! first taught me the words and music of that good old evening hymn:

"Glory to thee, my God, this night,
For all the blessings of the light."

Again I stood by the bedside of my aged father, whose mind, skipping over the experience of mature age and early manhood, went a singing the songs of his youth. Could I fail to remember, also, the
example of a brother whose love of letters and music gave me all that I have of fortune in the world? Could I fail to remember a sister who was the angel of Music to my later years? Or a beloved little one, not long since passed away, but who lived long enough to sing three or four notes of a melody that now sounds in mine ear as the musical whisper of a cherub on eternity's shore? Oh! when I remember these, I feel that Music is indeed a vital power, and that, next to the blessing of my God and Saviour, my soul, as it leaves these earthly scenes, will most delight to hear the voices of the loved ones gone before.

V. LIST OF TWO HUNDRED LATIN VERBAL ROOTS FOUND IN THE ENGLISH LANGUAGE.

BY JOSIAH W. GIBBS, LL.D.,
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Many persons well acquainted with the Latin language, from not comparing English words with Latin, fail to derive the full advantage of their knowledge. To such, the following list of Latin verbal roots found in the English language may be of service.

When the root existed previously in the language under a Teutonic form, such fact is noticed.

1. r. ac, 'to be sharp,' in acid, acescent. Compare Teutonic edge.

2. r. ag, 'to drive, do,' in agent, agile.

3. r. al, 'to nourish,' in aliment, alimony.

4. r. ang, 'to choke, vex,' in anger, anguish.

5. r. ap, 'to reach, join,' in apt.

6. r. bat, 'to strike,' in bate, to lessen; abate; combat. Comp. Teut. r. bat or but, in beat; bat; bate, contention.

7. r. bib, 'to drink,' in bib, bibber, imbibe.

8. r. bu, 'to steep,' in imbue. Comp. Teut. r. buk, in buck, to steep in lye.

9. r. bull, 'to bubble up,' in ebullition.

10. r. cad, 'to fall,' in cadent, caducous.

11. r. can, 'to sing,' in canorous. Comp. Teut. r. han, in hen.

12. r. cand, 'to set on fire,' in incend, candent, candid, candor.

Comp. Teut. r. kind, in kindle.

13. r. cap, 'to take,' in capable, capacious.
LIST OF LATIN VERBAL ROOTS.

14. r. carp, 'to pluck,' in carp, carper.
15. r. ced, 'to go, yield,' in cede, accede, succeed. Comp. Teut. quit.
16. r. col, 'to impel,' in celerity, excel.
17. R. col, 'to hide,' in conceal, cell. Comp. Teut. r. kel; in Old Eng. hole, to hide.
18. r. cre, 'to separate,' in excrement, recrement. Comp. Teut. screen.
19. r. cid, 'to cut,' in decide, fratricide. Comp. Teut. whet.
20. r. cing, 'to gird,' in cingle, surcingle.
21. r. clam, 'to cry out,' in clamor.
22. r. claud, 'to shut,' in claudent. Comp. Teut. hid.
23. r. coc, 'to cook,' in coction. Comp. Teut. r. bak in bake, batch.
24. r. col, 'to cultivate,' in colonist, ruricolist.
25. r. com, 'to trim,' in Old Eng. compt, neat. Comp. Teut. comb.
26. r. crep, 'to crack,' in decrepit, discrepant.
27. r. cub, 'to tie,' in cubit, cubation, concubine.
28. r. cur, 'to run,' in current, concur, recur. Comp. Teut. r. hur in hurry.
29. r. d, 'to give,' in command, demand, vend.
30. r. d, 'to put,' in add, abscond.
31. r. dec, 'to fit,' in decent. Comp. Teut. doughty.
32. r. dic, 'to show, say,' in dicacity, diction, maldecient. Comp. Teut. teach.
33. r. disc, 'to learn,' in disciple, discipline.
34. r. doc, 'to teach,' in docible, docile.
35. r. du, 'to go, to put on,' in endue, indue.
36. r. due, 'to lead, draw,' in deduce, induce. Comp. Teut. tug.
37. r. dulg, 'to be tender,' in indulge.
38. r. ed, 'to eat,' in edible, edacity. Comp. Teut. eat
39. r. en, 'to take, buy,' in redeem, redemption.
40. r. fac, 'to make,' in facile, defece, efface.
41. r. fal, 'to stumble, deceive,' in fallible, fallacious. Comp. Teut. fail, fail.
42. r. fend, 'to strike,' in defend, offend.
43. r. fer, 'to bring,' in confer, refer, feracious. Comp. Teut. bear.
44. r. ferv, 'to be hot,' in fervent, fervor, effervescce.
45. r. fed, 'to split,' in bifid, disfend.
46. r. fid, 'to trust,' in confide.
47. r. fig, 'to fasten,' in fix, affix.
48. r. *fig*, ‘to form,’ in *figure, segment.*
49. r. *fect*, ‘to bend,’ in *deflect, inflect, reflect.*
52. r. *fod*, ‘to dig,’ in *fodient.*
54. r. *fric*, ‘to rub,’ in *friction.*
55. r. *frig*, ‘to be cold,’ in *frigid, frigorific.*
56. r. *frig*, ‘to roast,’ in *fricassee, fry.*
58. r. *fu*, ‘to be,’ in *future.* Comp. Teut. *be.*
59. r. *fud*, ‘to pour out,’ in *refund, fusion.*
60. r. *fug*, ‘to flee,’ in *fugacious, fugitive.*
61. r. *fulc*, ‘to prop,’ in *fulciment, fulcrum.*
63. r. *fund*, ‘to lay the foundation,’ in *fundament, found.*
64. r. *ger*, ‘to bear,’ in *lanigerous, vicegerent, suggest, gesture.*
66. r. *jac*, ‘to cast,’ in *jaculate.*
68. r. *juv*, ‘to aid,’ in *adjutant.*
69. r. *lab*, ‘to lick,’ in *lambent, labial.* Comp. Teut. *lap.*
70. r. *lab*, ‘to slide,’ in *labent, labefy.*
72. r. *lav*, ‘to wash,’ in *lave, lavatory, laver.*
74. r. *lic*, ‘to leave,’ in *relic, delinquent.*
75. r. *lic*, ‘to be lawful,’ in *licit, license.*
76. r. *lig*, ‘to bind,’ in *ligature.*
77. r. *lid*, ‘to strike,’ in *collide, elide.*
78. r. *lu*, ‘to wash,’ in *ablutent.*
80. r. *lud*, ‘to play,’ in *allude, delude.*
81. r. *man*, ‘to stay,’ in *permanent, remain.*
84. r. *merg*, ‘to dip,’ in *merge, merger, immerge.*
85. r. *ming*, ‘to pass water,’ in *micturate.*
LIST OF LATIN VERBAL ROOTS.

87. r. mor, 'to abide,' in commorant.
88. r. mord, 'to bite,' in mordacious, mordant, remord (obsolete).
89. r. mov, 'to move,' in move, movable, movement.
90. r. mung, 'to wipe the nose,' in emunctory, mucus. Comp. muck.

Teut. muck.

91. r. nect, 'to join,' in connect. Comp. Teut. knit.
92. r. niv, 'to wink,' in connive.
93. r. gno, 'to know,' in noble, notion. Comp. Teut. know.
94. r. noc, 'to hurt,' in nocent.
95. r. nu, 'to nod,' in insuent.
96. r. nub, 'to cover, marry,' in nibile, consubial.
97. r. od, 'to hate,' in odium, odious. Comp. Teut. hate.
98. r. ol, 'to smell,' in olid.
99. r. pand, 'to open,' in expand.
100. r. pag, 'to drive,' in compages.
101. r. par, 'to appear,' in apparent, transparent.
102. r. par, 'to produce,' in biparous, parent. Comp. Teut. bear.

103. r. par, 'to prepare,' in separate, prepare.
104. r. parc, 'to spare,' in parsimony.
105. r. pat, 'to be open,' in patent.
106. r. pat, 'to suffer,' in patient.
107. r. pect, 'to comb,' in depectible.
108. r. pel, 'to drive,' in compel, dispel.
109. r. pel, 'to call,' in appelant, appeal, repeal.
110. r. pend, 'to hang,' in pending, pendent, append.
111. r. pend, 'to weigh,' in dispend, expend.
112. r. pet, 'to bid,' in repetition. Comp. Teut. bid.
113. r. pig, 'to paint,' in pigment.
114. r. pis, 'to pound,' in pistil.
115. r. plac, 'to please,' in complacent, please.
116. r. plag, 'to strike,' in complain. Comp. Teut. plague.
117. r. plaud, 'to clap,' in applaud, plaudit.
118. r. ple, 'to fill,' in supplement, replete. Comp. Teut. fill.
119. r. plic, 'to fold,' in applicable, complicate, explicate, complex.

120. r. plu, 'to rain,' in pluvial.
121. r. pon, 'to plan,' in exponent.
122. r. pos, 'to demand,' in postulate.
123. r. prob, 'to prove,' in probation, prove.
124. r. prec, 'to pray,' in imprecate.
125. r. prim, 'to press,' in reprimand.
126. r. psal, 'to touch, sing,' in psalter, psaltery.
LIST OF LATIN VERBAL ROOTS.

127. r. præ, 'to prick,' in pungent.
128. r. quer, 'to ask,' in querist, conquer.
129. r. rad, 'to scrape,' in abradae. Comp. Teut. scratch.
130. r. reg, 'to rule,' in regal. Comp. Teut. reach.
131. r. rep, 'to creep,' in repent, reptile. Comp. Teut. creep.
132. r. rid, 'to smile,' in ridiculous, deride.
133. r. rood, 'to gnaw,' in corrode.
134. r. ru, 'to rush, fall down,' in ruin, congruent.
135. r. rup, 'to break,' in rupture.
136. r. sal, 'to leap,' in salient.
137. r. sal, 'to salt.'
138. r. scab, 'to scratch,' in scab, scabious. Comp. Teut. shave.
139. r. scalp, 'to cut,' in scalpel.
140. r. scand, 'to mount,' in ascend, descend, scendent.
141. r. scid, 'to divide,' in scindent, abscond. Comp. Teut. sheathe.
142. r. scrib, 'to write,' in ascribe, prescribe. Comp. Teut. scrape.
143. r. sculp, 'to carve,' in sculpture, insculp, sculp.
144. r. sec, 'to cut,' in secant.
145. r. sed, 'to sit,' in sedentary, sediment. Comp. Teut. sit.
146. r. sent, 'to perceive,' in assent, resent, sentiment, scent.
147. r. sep, 'to hedge in,' in sepiment.
148. r. sec, 'to follow,' in consecutive, sequence.
149. r. serp, 'to creep,' in serpent.
150. r. sid, 'to settle,' in subside.
151. r. son, 'to sound,' in consonant, sound.
152. r. sorb, 'to swallow, in absorb.
153. r. sparg, 'to sprinkle,' in disperse, spargefaction.
154. r. spec, 'to see,' in specimen, speculate. Comp. Teut. spy.
155. r. sper, 'to hope,' in desperation.
156. r. splend, 'to shine,' in splendid.
157. r. spond, 'to promise,' in respond, sponsor.
158. r. spu, 'to spit,' in expuusion. Comp. Teut. spew.
159. r. st, 'to stand,' in rest. Comp. Teut. stay.
160. r. stig, 'to prick,' in instigate. Comp. Teut. stick.
161. r. sting, 'to put out,' in distinguish. Comp. Teut. sting.
162. r. strid, 'to hiss,' in stridor.
163. r. strig, 'to strain, bind,' in restriction, constringe, strain.
Comp. Teut. strong.
164. r. stru, 'to build,' in construe.
165. r. su, 'to sew,' in suture. Comp. Teut. sew.
166. r. sug, 'to suck,' in sugescent. Comp. Teut. suck.
LIST OF LATIN VERBAL ROOTS.

167. r. tag, 'to touch,' in tangent, contagious. Comp. Teut. think.
168. r. teg, 'to cover,' integument. Comp. Teut. deck, thatch.
169. r. tend, 'to stretch.' Comp. Teut. thin.
170. r. ten, 'to hold,' in tenor, attain.
171. r. temn, 'to despise,' in cont mn.
172. r. terg, 'to wipe,' in absterge.
173. r. tinge, 'to dip.' Comp. Teut. dye.
174. r. tol, 'to raise,' in extol.
175. r. ton, 'to sound,' in detonate. Comp. Teut. dia.
176. r. tond, 'to shear,' in tonsure.
177. r. torp, 'to be numb,' in torpid.
178. r. torr, 'to roast,' in torrid.
179. r. trah, 'to draw,' in atrahent. Comp. Teut. drag.
180. r. trud, 'to push,' in intrude. Comp. Teut. thrust.
181. r. tud, 'to beat,' in contund.
182. r. ung, 'to oint,' in unguent, oint.
183. r. ur, 'to burn,' in adure.
184. r. urge, 'to press.'
185. r. vad, 'to go,' in evade. Comp. Teut. wade.
186. r. val, 'to be strong,' in valid. Comp. Teut. well.
187. r. vch, 'to carry,' in vehicle. Comp. Teut. wag.
188. r. vel, 'to pluck,' in revel, avulsion. Comp. Teut. wolf.
189. r. ven, 'to come,' in convene.
190. r. verg, 'to bend.'
191. r. vert, 'to turn,' in revert. Comp. Teut. wards.
192. r. vet, 'to forbid,' in veto.
193. r. vic, 'to conquer,' in convince, conviction, vanquish.
194. r. vinc, 'to bind,' in vinciture.
195. r. vole, 'to roll,' in revolve. Comp. Teut. wallow.
196. r. vid, 'to see,' in provide, divide. Comp. Teut. wit.
197. r. vis, 'to see,' in visit.
198. r. viv, 'to live,' in revive. Comp. Teut. quick.
199. r. vow, 'to vow,' in devotion, vow.
200. r. voc, 'to call,' in convoke, convocation,ouch.
VI. EDUCATION IN TEXAS.

By Rev. E. W. Bailey, A.M.,
Late Professor of Languages in Austin College, Huntsville, Texas.

The Anglo-Saxon race have impressed their image and super-
scription on this widely-extended and fertile land in an incredibly short time, displacing all the peculiar institutions of its semi-civilized population and Roman hierarchy.

The subject of Education engaged the attention of the government of Texas in its earliest legislation. In the Constitution of the "Republic," adopted March 17, 1836, is found this article: "It shall be the duty of Congress, as soon as circumstances will permit, to provide by law a general system of Education."

In accordance with this early announcement, the Constitution of the "State of Texas" adopted August 27, 1845, provides for the establishment of Free Schools throughout the State, to be sustained by an appropriation of public lands and by taxation. Not less than one tenth of the annual revenue of the State, derivable from taxation, is set apart as a perpetual fund to be appropriated to the support of Public Schools; and it is also provided "that no law shall ever be made to divert said fund to any other use." It is also made the duty of the Legislature, "as early as practicable, to establish Free Schools throughout the State."

Legislative action commenced on this great subject under the Republic, as early as Jan. 26, 1839, and the successive legislatures, from that time to the present, have acted with a view to carry out the great idea thus early announced. Owing, however, to the sparseness of our population, no effective plan has ever yet been devised to accomplish this desired end.

Each county is entitled by law to three and a half leagues of land for common-school purposes. A league, or three miles square, comprises 4,428 English acres. Ninety-five counties, then, call for 1,472,310 acres. At the minimum value this will be $1,472,310. Add to this $2,000,000, the portion of the debt from the General Government set apart for the same purpose, and we have a funded capital of $3,472,310 for Common Schools.

Each county is also entitled to half a league of land for Academies and Classical Schools. This, at the same valuation, would amount to $209,330.
Fifty leagues of land have also been granted for the erection of two State universities. This land is valued at two dollars an acre, making $442,800.

Thus the legislative grants for the promotion of education in the State may be reckoned at $4,124,440.

Yet under this liberal provision and fair showing, but little has been done executive of the wise legislation here indicated. By the existing laws, these lands can not be sold, but only leased, and the proceeds applied to educational purposes. With an extensive territory, open to purchasers, leases are rejected, and these lands remain unimproved. This obstruction must eventually be removed, and the capital put in a more available form. In the mean time, however, the lands are improving in value, and can not be diverted to any other use.

In the mean time, too, children are multiplied, and call for the means of education, and they have it. Tardy legislation is outstripped by individual and associated enterprise, and that which is regarded as a necessity is supplied by the energy of the people. Indeed, a Northern man, expecting to find here only wild game, and wild men, and wild lands, is surprised to find cities, and villages, and colleges, and academies, and schools everywhere, just as in great New York or favored New England. Our railroads are just started—three lines from tide-water to penetrate the interior—one from Shreveport to connect the New Orleans and Opelousas with Galveston. Our carriage roads are passable, and "bridle-paths" thread the whole forest-lands and prairies of our wide domain. In all these highways and by-ways the traveler meets children of all ages hastening to the log school-house erected in every neighborhood of a few miles square; so that, in its educational aspects, Texas seems to resemble New England—if more diluted, yet of the same leaven. The schoolmaster is abroad. Yet it must be confessed that much remains to be done, and there is among the people "a mind to work," in this department, till the work is done. Texas is hardly behind the "Pilgrim fathers" in this branch of enterprise. It is to be noted, however, that what we here say is predicated of the settled portions of Texas. A territory that would suffice for an European kingdom, is still virgin and intact. Wherever the spirit of man is found, the church and school-house are early erected, and the teachers in each earnestly sought. Few countries on record have done more or done better in providing the means of education at so early a period of their history. The earnest of a bright future is in the reality of a present vitality. The seed has been sown broadcast in a rich soil, held in fee simple by the children of the present
age and all coming generations, protected by express constitutional provisions while truth survives.

The same spirit of individual enterprise which has provided for neighborhood schools in all populated sections of the land, has also organized chartered seminaries of a high order, male and female, in many of the counties. In adopting a style which may appear to savor of the ardent on this subject, I am influenced, I confess, by an agreeable surprise which arrested my attention when I came to Texas two years ago, and found the means of education here far in advance of my preconceived notions, and also by the rapid progress since made under my own observation.

The erection of two universities, one in Eastern, the other in Western Texas, is made a standing subject of debate and controversy at every session of the Legislature. The difficulties which surround this subject, thus located, can be appreciated by every experienced educationist. Legislatures are almost as unfit to manage educational as ecclesiastical organizations, except to throw around both the ægis of sound laws to protect the free and full exercise of them in the hands of experienced masters. What will come of this provision of the Constitution remains to be seen.

Parents, however, who feel the pressure of a present necessity, do not wait this issue. Besides numerous academies which adorn the county sites, each Protestant Christian denomination has its chartered college.

Austin College, located at Huntsville, Walker County, was originated by the Brazos Presbytery, under the effective agency of Rev. Dr. Baker, then a missionary in Texas. It was chartered in 1849, and Rev. Samuel McKinney was appointed president. He was succeeded by Rev. Daniel Baker, D.D., in 1853, under whose auspices the college classes were more definitely organized out of the preparatory school, then and now conducted under the same organization, and the first class was graduated in June, 1854. The graduating class of 1854 consisted of two members; that of 1855, of one; and that of 1856, of three. The professors associated with President Baker have been Rev. N. A. Penland, Professor of Languages; Rev. W. C. Summerville, adjunct professor; and Rev. A. E. Thom, Professor of Mathematics and Natural Science. Professor Penland was succeeded by Rev. R. W. Bailey early in 1855, and now by Rev. W. J. McKnight. There is a Law Department connected with the College, in which Judge R. T. Wheeler, an eminent jurist, is Professor of Law, aided by H. Yoakam, Esq., the able author of the "History of Texas." The present number of
students is 84, of which 27 are in the college classes, 9 in the law, and 48 in the preparatory department.

The college building, occupying an elevated site on the corporate limit of the town, and handsomely inclosed, is an elegant brick building, 85 by 42, two stories high, of tasteful proportions, and well finished, furnishing in its interior a spacious chapel and adequate rooms for study, lecture, and recitation. The course of study is full, and thoroughly pursued. The library is of 2,000 volumes, well selected, and increasing. The philosophical apparatus is new and very complete, and for a new country and an infant institution, quite ample. A handsome cabinet of minerals also graces the philosophical room.

This infant College has had to struggle with pecuniary embarrassments without any legislative aid. Our law-makers seem to have satisfied themselves with ample provisions for future generations, overlooking the present. It has some ten thousand acres of land, the endowment of private individuals, and is still dependent on tuition fees and annual contributions for meeting the current expenses. President Baker is now on a visit to "the States," making an appeal in its behalf, and Professor Bailey is on the same agency in Texas, with an appeal to the Legislature about to assemble.

Baylor University, located at Independence, in Washington County, has been founded and endowed by the Baptist denomination. It was chartered in 1845, and Rev. Henry L. Graves was the first president. He was succeeded by the Rev. Rufus C. Burleson, the present popular president, who has associated with him a professor of languages, one of mathematics, and another of natural science, and a principal of the preparatory school. It has graduated two or three classes, and has a good reputation. The college classes now number more than thirty, and the preparatory school connected with it about seventy pupils.

It has a substantial stone building of two stories, 60 feet by 40, and a subscription of $10,000 for the erection of a new building. The other invested funds amount to $20,000, and it promises to do, as it has done, good service in the cause of education. This institution also is the work of private munificence. It is self-sustained, and out of debt.

"Soule University," at Chapel Hill, in Washington County, has recently been organized under the patronage of the Methodist Conference with a charter formerly made, and under which there has been a flourishing school of high order. It is well officered, and is commencing with an energy that gives promise of success.
TRINITY COLLEGE.

The Episcopalians have also a charter for a college at Anderson, in Grimes County, still in its incipiency.

Chapel Hill College is under the patronage of the Cumberland Presbyterians, situated at Dangerfield, in Titus County. Rev. W. E. Beeson is president, assisted by two professors. It is well conducted and well sustained.

The Aranama College is located at Goliad, and is in a forming state, with the confidence of its friends that it will be sustained by students and money.

Here is an outline of the present condition and prospects of Education in Texas. The colleges referred to are organized with a full course of study for the four classes, and all of them have preparatory schools, as nurseries for the college department. The showing verifies at least a zeal for educating the youth of the State, and is creditable to the people who have called for these organizations, and manifested great liberality in contributing material aid. These institutions are now all looking for legislative assistance, which may be finally, if not promptly, realized.

VII. AMERICAN COLLEGES.

TRINITY COLLEGE, HARTFORD, CONN.

BY THE EDITOR.*

Trinity College is an academic society, of which the control is vested in a corporation, known in law by the style or title of The Trustees of Trinity College.

The design of a College in New England, connected with the Church of the mother-country, and so far as possible modeled after its celebrated Universities, originated with the excellent Berkeley, Bishop of Clonyne, who, with this view, purchased an estate and resided for some time in Rhode Island. Though he was compelled reluctantly to relinquish his project, it was nevertheless not entirely without fruits. To his example and benefactions may be traced much of that interest in sound learning and Christian education, which led to the first efforts for the establishment of a similar institution in Connecticut.

A convocation of the clergy of the diocese, held in 1792, under

* This sketch is compiled wholly from the last Annual Catalogue and from a statement in the General Catalogue, published in 1855, from the pen of C. J. Hoodley, Esq., of Hartford.
Seabury, first Bishop of Connecticut, took the primary steps toward establishing the Episcopal Academy at Cheshire; and this, though incorporated with limited privileges, was intended as the foundation for a higher institution, so soon as a charter conferring full collegiate powers could be obtained from the State. It was often styled familiarly The Seabury College.

Bishop Brownell, who succeeded to the episcopate in 1819, was enabled very shortly to perfect these designs. The charter of Washington College was granted in 1823. Measures were immediately taken to raise the requisite funds, the charter having provided that the Trustees should not proceed to organize the institution until funds to the amount of $30,000 should be secured. Over $50,000 were immediately subscribed; three fourths of this sum in Hartford and its vicinity. An ample site, possessing rare capabilities, was secured. The buildings were begun in June, 1824, and the College commenced its operations in September of the same year—Bishop Brownell being its first President. The first Commencement was held in August, 1827, in the Centre Church, when ten young gentlemen received the degree of B.A.

Bishop Brownell finding that the cares and labors of the diocese required his undivided attention, resigned the presidency in 1831, and was succeeded by the Rev. N. S. Wheaton, D.D. During his presidency, and chiefly by his personal efforts, the Hobart Professorship was endowed with the sum of $20,000; the Seabury Professorship of Mathematics and Natural Philosophy with $14,000, and large additions made to the general funds of the institution. The Rev. Silas Totten, D.D., was chosen President in 1837. During his incumbency, Brownell Hall was erected (in 1845), the funds having been mainly contributed by the citizens of Hartford. About the same time, a charity fund, amounting to $12,000, was raised by subscription throughout the diocese, to enable the College to give free tuition, in the form of Scholarships, to those who may need such assistance.

By permission of the Legislature of this same year (1845), the name of the College was changed from Washington to Trinity. It was in 1845 that the Trustees passed certain statutes organizing the House of Convocation and creating the Board of Fellows.

The Rev. Dr. Totten was succeeded in 1848 by the Rev. John Williams, D.D., an alumnus of the College. Under his presidency the library was considerably augmented, the number of students increased, the Professorship of Public Economy established, and a Theological Department organized. In 1849, by an alteration of the charter, the Bishop of the diocese was made Chancellor and as
oficio President of the Board of Trustees. In 1851, Dr. Williams was elected Assistant Bishop of the diocese, and in 1853, finding that his episcopal duties demanded his whole time and attention, he resigned the presidency of the College. His successor is the Rev. Daniel R. Goodwin, D.D., late of Bowdoin College, who entered on his duties in September, 1853. The year 1854 saw the Scovel Professorship of Chemistry and Natural Science endowed with $20,000, by a single family, and a donation of $5,000, from a single individual, which is to be known as the Elton fund for the library—acts of noble generosity which it is hoped will serve as fruitful examples to others who have the welfare of the College at heart, and who at the same time possess the ability to promote it. It is, we are happy to learn, the purpose of the Trustees and friends of the College to go on and endow at least one professorship every year until its apparatus for instruction is, in all respects, of the most complete and perfect character.

The College Grounds comprise about fourteen acres, and are laid out with walks, and ornamented with trees and shrubbery. The site commands a view, on the one side of the city of Hartford, and on the other of a fine expanse of cultivated country. The Little River, which forms its northwestern boundary, supplies a convenient place for bathing and rowing in the summer and for skating in winter. The proposed new park of thirty acres, which has been voted by the citizens of Hartford, joins the College grounds on the north, and will, when laid out, graded, and planted with trees, add very much to their beauty.

The College Halls—three in number—are built of Portland stone, and in the Ionic style. Jarvis Hall, which was erected in 1824, is 45 feet in width, 150 in length, and four stories high. Seabury Hall, erected in 1824, 90 by 55 feet, and three stories high—contains the chapel, 50 by 35 feet, which is furnished with a fine organ, the library and cabinet, each of the same dimensions with the chapel, the laboratory, the philosophical and other public rooms. Brownell Hall, built in 1845, is 48 by 150 feet, and four stories high.

The College Library contains about 6,000 volumes and more than 4,000 pamphlets. It is rich in the Latin classics, the works of the Fathers of the Church, and works on the Romanist controversy. There are also two libraries belonging to the literary societies, which together contain upward of 6,000 volumes.
THE CABINET contains an extensive collection of minerals and geological specimens, to which has recently been added one of the finest collections of shells in the country.

SCHOLARSHIPS.—There are more than thirty endowed scholarships, which yield their incumbents from $30 to 100 per annum, and which afford great encouragement to young men of slender means who are struggling to secure a liberal education. Besides this aid, the Church Scholarship Society, founded in 1827, gives assistance to such necessitous students as design to enter the ministry, to the extent of $100 per annum during the last three years of their College course.

To this brief history must be added some account of the internal organization and condition of the College.

The Senatus Academicus consists of two houses, known as the Corporation and the House of Convocation.

The Corporation, on which the other house is wholly dependent, and to which, by law, belongs the supreme control of the College, consists of not more than twenty-four trustees, resident within the State of Connecticut; the Chancellor and President of the College being ex officio members, and the Chancellor being ex officio President of the same. They have authority to fill their own vacancies; to appoint to offices and professorships; to direct and manage the funds for the good of the College; and, in general, to exercise the powers of a Collegiate Society, according to the provisions of the charter.

The House of Convocation consists of the Fellows and Professors of Trinity College, with all persons who have received any academic degree whatever in the same, except such as may lawfully be deprived of their privileges.

Its business is such as may from time to time be delegated by the Corporation, from which it derives its existence; and is, at present, limited to consulting and advising for the good of the College; nominating the Junior Fellows, and all candidates for admission ad eundem; making laws for its own regulation; proposing plans, measures, or counsel to the corporation; and to instituting, endowing, and naming, with concurrence of the same, professorships, scholarships, prizes, medals, and the like.

THE PRESIDENT.

This officer, as his title imports, is the resident head and rector of the College, and with the Proctors, who are the two senior Professors, the executive of all laws for the discipline of undergraduates.
TRINITY COLLEGE.

THE FELLOWS.

There are six Fellows, appointed by the Corporation alone; and six Junior Fellows, who must be Masters of Arts, appointed by the Corporation on nomination of Convocation; and these together make the Board of Fellows. To this Board the Corporation commits the superintendence of the strictly academical duties of the College; of the course of study and examinations; of the College laws; of collegiate dress, and the like; and also certain powers and privileges in recommending for degrees. Each Fellow and Junior Fellow is elected for three years; but there is no emolument connected with the office, besides a provision for necessary expenses incurred in its discharge. The Fellows, therefore, under existing laws, are not ordinarily resident.

OTHER OFFICERS.

The Dean of Convocation presides in that house, and is elected by the same biennially.

The Professors hold their appointments from the Corporation, and by lectures and otherwise instruct in their several departments. With the President and Tutors, they also form a board of government and control over the undergraduates.

Tutors and Lecturers are appointed from time to time by the Corporation, to assist the Professors in the several departments of instruction.

TERMS.

There are three terms in the year, of from twelve to fourteen weeks each; during which every undergraduate is required to be resident, unless under special dispensation from the President.

EXAMINATIONS.

These are held at the end of each term, in presence of examiners appointed by the Fellows, from their own number or otherwise; and every undergraduate is required to be present and sustain his prescribed examinations at such times, unless a special examination is allowed for sufficient causes.

VACATIONS.

The Christmas vacation is two weeks from the Thursday preceding Christmas day. The Easter vacation is three weeks from the close of Lent term. The midsummer vacation is eight weeks from Commencement day.

EXHIBITIONS.

Junior Exhibition occurs at the close of Lent term; exhibitions of the literary societies, at such times as are deemed most convenient.
COMMENCEMENT.

The third Thursday in July is Commencement day. On the day preceding, the Corporation and House of Convocation assemble, and an address and poem are publicly pronounced before the latter. On this day all applications for admission ad eundem come before Convocation; and the annual elections of Fellows and Junior Fellows are usually held on this day or on the morning following.

LIST OF PRESIDENTS.

Rev. Silas Totten, D.D. ........................ " 1837 " 1848.
Rev. Daniel R. Goodwin, D.D. .................... " 1858

SUMMARY OF GRADUATES.

Whole number of members of House of Convocation, 689—deceased, 84; living, 555: whole number of Alumni, 486—deceased, 61; living, 425: number of Alumni Clergymen, 154—deceased, 18; living, 136: number of Alumni Physicians, 41—deceased, 3; living, 38: number of Alumni Lawyers, 86—deceased, 8; living, 80: number of Alumni of other professions, 47—deceased, 1; living, 46: number who have received degrees, not Alumni, 196—deceased, 23; living, 173.

CHANCELLOR AND VISITOR.

Rt. Rev. Thomas Church Brownell, D.D., LL.D.

VICE-CHANCELLOR.

Rt. Rev. John Williams, D.D.

PRESENT FACULTY.

Rev. Daniel R. Goodwin, D.D., President, and Hobart Professor of Modern Languages and Literature.
Duncan L. Stewart, A.M., Professor of the Greek and Latin Languages and Literature.
Rev. A. Jackson, A.M., Professor of Moral and Intellectual Philosophy.
John Brocklessy, A.M., Professor of Mathematics and Natural Philosophy.
Rev. Thomas W. Coit, D.D., LL.D., Professor of Ecclesiastical History and Dean of Theology.
Rev. Calvin Colton, LL.D., Professor of Public Economy.
George Sumner, M.D., Professor of Botany.
Hon. William W. Ellsworth, LL.D., Professor of Law.
Samuel B. Beresford, M.D., Lecturer on Anatomy and Physiology.
George C. Shattuck, M.D., Professor of the Institutes of Medicine.
Professor of History and Librarian. [The duties of this professorship are performed by the Rt. Rev. the Vice-Chancellor.
Rev. Thomas R. Pynchon, A.M., Scovill Professor of Chemistry and Natural Science.
Nathan M. Belden, A.M., Classical Tutor.
Francis T. Russell, Instructor in Elocution.
Charles J. Hoadley, A.M., Librarian.
HISTORY OF NORMAL SCHOOLS.

SUMMARY OF STUDENTS.
Seniors, 20; Juniors, 24; Sophomores, 13; Freshmen, 20—total, 77.

EXPENSES.
For tuition, $13 per term; for room rent, $4 50 per term; for the use of the Library, for sweeping rooms, ringing the bell, fuel for recitation rooms, and printing, $4 per term, all payable in advance. Besides the above, there will be occasional assessments for damages, extra printing, or other common expenses.

The necessary College expenses of each student, exclusive of personal expenses, for clothing, fuel, furniture, etc., are as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Board</td>
<td>from $75 00 to $100 per year</td>
</tr>
<tr>
<td>Room rent</td>
<td>13 50</td>
</tr>
<tr>
<td>Use of Library, Attendance, Printing, etc.</td>
<td>12 00</td>
</tr>
<tr>
<td>Assessment for Public damage, etc.</td>
<td>4 50</td>
</tr>
<tr>
<td>Total</td>
<td>$105 00</td>
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VIII. HISTORY OF NORMAL SCHOOLS.

BY WILLIAM F. PHELPS, ESQ.,
Principal of the New Jersey State Normal School, Trenton, N. J.

The original signification of the word Normal, as applied to schools, was that of Pattern or Model. A Normal School was therefore a Pattern or Model School. It was an elementary institution, in which the best methods of instruction and discipline were practiced, and to which the candidate for the office of teacher resorted, for the purpose of learning by observation the most approved modes of conducting the education of youth. Of this class were the schools of Neander, established at Ilefeld, Germany, as far back as the year 1570, as also those of the Abbe de Lasalle, at Rheims, France, in 1681. These establishments, with numerous others of a similar character, successively established, prior to the beginning of the eighteenth century, were not simply schools for the education of children, but were so conducted as to test and exemplify principles and methods of instruction, which were perpetuated and disseminated by means of books in which they were embodied, or of pupils and disciples who transplanted them to other places.

* This article was prepared for the First Annual Report of the Board of Trustees of the New Jersey State Normal School, read January 23, 1854.
These schools served as a kind of forerunner, to prepare the way for the more efficient and perfect institutions of the same designation, at a later day.

**Normal Schools in Europe.**—According to the present acceptation of the term *Normal School*, as used in many of the European countries, it denotes an establishment composed of young men and women who have passed through an elementary or even superior school, and who are preparing to be teachers by making additional attainments, and acquiring a knowledge of the human mind, and the principles of education as a science, and its methods as an art. The Normal School of the present day includes also the *Model or Pattern* School of earlier times. It thus combines theory with practice, there being Model Schools, "Experimental Schools," or "Schools for Practice," as they are variously called, established in connection with them, to afford an opportunity for testing practically the modes of instruction which they inculcate.

The first regularly organized Teachers' Seminary, or Normal School, as at present understood, was established at Halle, in a part of Hanover, about one hundred and fifty years ago. A similar institution was opened at Rheims, in France, in 1794, by ordinance of the National Assembly, to furnish Professors for Colleges and Higher Seminaries. But the first Normal School for the training of Elementary Teachers in France, was organized at Strasbourg in 1810. Now, each department of the Empire is obliged either alone, or in conjunction with other departments, to support one Normal School for the education of its schoolmasters. In 1849, there were ninety-three of these schools in France, and ten thousand five hundred and forty-five of their graduates were actually employed in the Primary Schools of the Empire.

**M. Guizot on Normal Schools in France.**—Says M. Guizot, in a report to the King, in 1833, on the state of Primary Education in the departments constituting the Academy of Strasbourg: "In all respects the superiority of the popular schools is striking, and the conviction of the people is as general, that this superiority is mainly due to the existence of the Normal School."

In a powerful speech before the Chamber of Deputies, in 1832, on the occasion of the introduction, by him, of a bill providing a great and comprehensive system of Elementary Education for France, this great statesman and profound philosopher remarks:

"All of you are aware that primary instruction depends altogether on the corresponding Normal Schools. The prosperity of
these establishments, is the measure of its progress. The Imperial Government, which first pronounced with effect the words 'Normal Schools,' left us a legacy of one. The restoration added five or six. Those, of which some were in their infancy, we have greatly improved within the last two years, and have at the same time established thirty new ones, twenty of which are in full operation, forming, in each department, a vast focus of light, scattering its rays in all directions among the people."

The bill introduced by M. Guizot, provided for two degrees of primary instruction, viz., Elementary and Superior; in speaking of which he remarks: "The first degree of instruction should be common to the country and the towns; it should be met with in the humblest borough, as well as in the largest city, wherever a human being is to be found within our land of France. By the teaching of Reading, Writing, and Accounts, it provides for the most essential wants of life; by that of the legal system of weights and measures, and of the French language, it implants, enlarges, and spreads everywhere the spirit and unity of the French nationality; finally, by moral and religious instruction, it provides for another class of wants, quite as real as the others, and which Providence has placed in the hearts of the poorest, as well as the richest in this world, for upholding the dignity of human life, and the protection of social order. The first degree of instruction is enough to make a man of him who will receive it, and is, at the same time, sufficiently limited to be everywhere realized. It is the strict debt of the country toward all its children."

In relation to the professional training of teachers, M. Guizot thus eloquently discourses: "All the provisions hitherto described should be of none effect, if we took no pains to procure for the Public School thus constituted an able master and worthy of the high vocation of instructing the people. It can not be too often repeated, that it is the Master that makes the School. And, indeed, what a well-assorted union of qualities is required to constitute a good schoolmaster! A good schoolmaster ought to be a man who knows much more than he is called upon to teach, that he may teach with intelligence and with taste; who is to live in a humble sphere, and yet to have a noble and elevated mind, that he may preserve that dignity of sentiment and of deportment, without which he will never obtain the respect and confidence of families; who possesses a rare mixture of gentleness and firmness; for, inferior though he be in station to many individuals in the commune, he ought to be the obsequious servant of none; a man not ignorant of his rights, but thinking much more of his duties; showing to all a good example,
and serving to all as a counselor; not given to change his condition, but satisfied with his situation, because it gives him the power of good; and who has made up his mind to live and die in the service of primary instruction, which, to him, is the service of God and his fellow-creatures. To rear masters approaching to such a model, is a difficult task, and yet we must succeed in it, or else we have done nothing for elementary instruction. A bad schoolmaster, like a bad parish priest, is a scourge to a commune; and although we are often obliged to be contented with indifferent ones, we must do our best to improve the average quality. We have, therefore, availed ourselves of a bright thought struck out in the heat of the revolution, by a decree of the National Convention, in 1794, and afterward applied by Napoleon, in his decree, in 1808, for the organization of the University, to the establishment of his Central Normal School at Paris. We carry its application still lower than he did in the social scale, when we propose that no schoolmaster shall be appointed, who has not himself been a pupil of the school which instructs in the art of teaching, and who is not certified after a strict examination to have profited by the opportunities he has enjoyed."

**Normal Schools in Great Britain.**—Normal Schools were first organized in England about the year 1805. Lord Brougham, ever an able and eloquent advocate of popular education, in a speech in the House of Lords, on the education of the people, in 1835, thus remarks:

"Place Normal Schools—Seminaries for training teachers—in a few such places as London, York, Liverpool, Durham, and Exeter, and you will yearly qualify five hundred persons fitted for diffusing a perfect system of instruction all over the country. These Training Seminaries will not only teach the masters the branches of learning and science in which they are now deficient, but will teach them what they know far less—the Didactic Art—the mode of imparting the knowledge they have or may acquire, the best methods of training and dealing with children in all that regards temper, capacity, and habits, and the means of stirring them to exertion, and controlling their aberrations." This able champion of popular education has lived long enough to see thirty-six Normal Schools, or Training Colleges, in England and Wales, four in Scotland, and one in Ireland, in successful operation.

**In Prussia.**—Prussia, in 1846, had in active and successful operation forty-six Normal Schools, including five for female teachers.
In the forty-one schools for males, there were, at the above date, over twenty-five hundred pupil teachers.

Says Mr. Kay, an intelligent English writer: "The Prussians would ridicule the idea of confiding the education of their children to uneducated masters and mistresses, as in too many of our schools in this country. They can not conceive the case of a parent who would be willing to commit his child to the care of a person who had not been educated most carefully and religiously in that most difficult of all arts, the Art of Teaching. They think that a teacher must either improve and elevate the minds of his pupils, or else injure and debase them. They believe there is no such thing as coming into daily contact with a child without doing him either good or harm. The Prussians know that the minds of the young are never stationary, but always in progress, and that this progress is always a moral or immoral one, either forward or backward, and hence the extraordinary expenditure the country is bearing, and the extraordinary pains it is taking, to support and improve its Training Schools for teachers."

In Switzerland.—In reference to Switzerland, the same writer says: "This small country, beautified but impoverished by its Alpine ranges, containing a population less than that of Middlesex, and with less than one half its capital, supports and carries on an educational system greater than that which our government maintains for the whole of England and Wales. Knowing that it is utterly hopeless to attempt to raise the character of the education of a country, without first raising the character and position of its schoolmasters, Switzerland has established, and at the present moment supports, thirteen Normal Schools for the instruction of her schoolmasters and school-mistresses, while England and Wales rest satisfied with six."

This statement was made, however, anterior to the year 1846, and before the English government had awakened to the importance of providing a better education for the people. As before noted, Normal Schools have been multiplied there greatly within the past few years.

Universality of Normal Schools in Europe.—There is scarcely a government, either great or small, among the dynasties of Europe, that does not recognize this class of institutions as an indispensable part of its educational machinery. They are there no experiment. As we have seen, their ages are counted by centuries. From the unpretending Model or Pattern School of Neander, in
1570, and of the Abbe de Lasalle, in 1681, they have grown to the full stature of the nobly endowed and liberally supported Normal Colleges of the Prussian government, whose system of popular education stands unrivaled on the face of the earth.

Character of the Prussian Teacher.—Her teachers are said to be men respected for their talents, their attainments, and their characters, by the whole community, and men in whose welfare, good character, and high respectability, not only the government, but the people themselves, feel the deepest interest. In birth, early recollections, and associations, they are often peasants, but in education, in character, and social position, they are gentlemen, in every sense of the term, and acknowledged officers of the county governments. In Prussia, there are 28,000 such teachers, the legitimate fruits of her Normal Colleges.

The Prussians have a wise maxim, that whatever you would have appear in a nation's life, you must put into its schools. This maxim, practically applied, renders the highest degree of mental culture in the subject perfectly reconcilable with the most rigorous despotism in the government. In pursuance of its teachings, obedience to the sovereign and laws, however despotic, and the doctrine of the divine right of kings, are thoroughly instilled into the mind of every child in the kingdom; for be it understood that in Prussia every child is required by law to attend school until fourteen years be attained, except in special cases which are otherwise provided for. It is thus that the best conceived and most efficiently executed system of public education in the world, is made the strong arm of a monarchical government.

Less than fifty years ago the condition of the Prussian Schools was, according to the testimony of Dr. Julius before a committee of the British House of Commons, any thing but flattering. In reply to the inquiry, "Do you know from your own knowledge what the character and attainments of the schoolmasters were, previous to the year 1819?" he says, "I do not recollect; but I know they were very badly composed of non-commissioned officers, organists, and half-drunken people! Since 1770, there has been much done in Prussia and throughout Germany for promoting a proper education of teachers, and by them of children." This signifies that the present efficiency and perfection of their Elementary Schools are mainly due to the energizing and life-giving power of their unequaled Normal Schools.

The kingdom of Saxony had nine Normal Schools in operation in 1848, with three hundred and sixty-two pupil-teachers. The an-
annual graduates of these institutions are now sufficient to supply all vacancies which occur in the schools. The prescribed course of instruction occupies four years, and no one can now receive a certificate of qualification as a teacher without having gone through this course, or showing, on examination, an amount of attainment and practical skill which shall be deemed its full equivalent. The Royal Seminary for teachers at Dresden was established in 1785. In 1842, it had graduated six hundred and fifty-five teachers, who had pursued a four years' course of study and practice—a course which Mr. Kay, a graduate of Oxford, before quoted, pronounces more liberal than nine tenths of the undergraduates of either Oxford or Cambridge receive. In 1842, there was one thoroughly educated and trained teacher for every five hundred and eighty-eight inhabitants. In consequence of their thorough, liberal, and practical education, the Common School teachers of Saxony enjoy a social position which is not accorded to the profession in any other country.

The Electorate of Hesse Cassel, with a population of seven hundred and fifty thousand inhabitants, has three Seminaries for teachers. The course of instruction in them embraces three years. The Duchy of Nassau, with a population of four hundred and twenty thousand, supports one Normal School, which, in 1846, had one hundred and fifty-four pupils. The course of study and practice continues five years, four of which are devoted to study, including a thorough review of the branches pursued in the Elementary Schools, and the acquisition of such others as facilitate the illustration and teaching of the former. The remaining year is devoted exclusively to the Principles of Education and the Art of Teaching.

Hanover, with a population of 1,790,000, supports seven Normal Schools. The course of study extends through three years. In Bavaria, there are nine in operation, with nearly seven hundred pupils. The oldest is at Bamberg, and was founded in 1777, as a Model School of the old type. It was raised to a Seminary, composed of pupil-teachers, in 1791. In many of the Normal Seminaries of the German States, in addition to the liberal course of studies before alluded to, vocal as well as instrumental music is cultivated to the highest degree. Their graduates are proficient in the use of the violin, the piano-forte, and the organ, and have thus made the Germans proverbially a nation of musicians.

Numerous other examples of the establishment and support of these Training Schools might be adduced, but this is not necessary. The more important cases have been enumerated to an extent sufficient to demonstrate the strong hold which they have secured upon
the governments and the people of the Old World. That the Elementary Schools of these countries have attained to an extraordinary degree of efficiency and perfection is undeniable. That this efficiency and perfection are mainly due to the operation of the Normal Schools and Colleges, is equally true.

Horace Mann.—If it be objected, however, to the systems of these states, that they tend to produce a blind acquiescence to arbitrary power, to enslave and not enfranchise the human mind, it is replied, that the evils imputed to them, are no necessary part of, and may easily be separated from, them. Says Horace Mann: “If the Prussian schoolmaster has better methods of teaching reading, writing, grammar, geography, arithmetic, etc., so that in half the time he produces greater and better results, surely we may copy his modes of teaching these elements, without adopting his notions of passive obedience to government, or of blind adherence to the articles of a church. By the ordinance of nature, the human faculties are substantially the same all over the world, and hence the best means for their development and growth in one place, must be substantially the best for their development and growth everywhere.” Again he says: “If Prussia can pervert the benign influences of education to the support of arbitrary power, we surely can employ them for the support and perpetuation of republican institutions. A national spirit of liberty can be cultivated more easily than a national spirit of bondage; and if it may be made one of the great prerogatives of education to perform the unnatural and unholy work of making slaves, then, surely, it must be one of the noblest instrumentalities for rearing a nation of freemen. If a moral power over the affections and understandings of the people may be turned to evil, may it not also be employed for the highest good? A generous and impartial mind does not ask whence a thing comes, but what it is. Those who, at the present day, would reject an improvement because of the place of its origin, belong to the same class of bigotry with those who inquired if any good could come out of Nazareth; and what infinite blessings would the world have lost, had that party been punished by success.”

Authorities Referred To.—For many of the interesting facts which have been enumerated, the undersigned is indebted to the reports of Professor A. D. Bache, now of the United States Coast Survey; Professor C. E. Stowe, of Lane Seminary, Ohio; the Hon. Horace Mann and the Hon. Henry Barnard on the educational systems of Europe. Could these details be continued, they would un-
doubtedly prove useful for dissemination among the people. They would serve to exhibit the extraordinary efforts which are put forth for the elevation of the Public Schools of those countries, whose experience is far greater than our own, and whose well-directed efforts to promote this paramount interest of humanity have been crowned by a noble success. They would the more deeply impress us with the truth of the maxim of M. Guizot: "It can not be too often repeated, that it is the master that makes the school," while we might also be the more strongly confirmed in the belief that it is the careful special training that makes the master. It would be useful, too, to exhibit the guards and securities that are made to environ the sacred calling of a teacher in some of those countries, where none who have failed in other pursuits, are encouraged to look upon school-teaching as an ultimate resource; but the limits of this communication will not permit a more extended discussion of this branch of our subject, and the undersigned leaves it with an earnest commendation of the documents before named, to the perusal of all who feel an interest in the education of the people.

NORMAL SCHOOLS IN THE UNITED STATES.—These comprehend, first, the Model, or Pattern School of earlier times; secondly, the professional characteristics of the European establishments of the present day, as far as circumstances will allow; and thirdly, the academical features of the ordinary school.

That is to say, the Normal Schools of this country are compelled by reason of the deficient character of too many of the elementary and other schools, to assume the work of the latter. They are compelled to exhaust much of their strength in imparting a knowledge even of the lower elementary studies. In the Prussian Normal Schools a high standard of literary qualifications is required of a candidate as a condition of admission to them. Nor is this all. There are Preparatory Schools, in which not only are the requisite amount and quality of scholarship imparted to the candidate, but in which, also, his peculiar fitness and adaptation to the calling of a teacher are thoroughly tested before he can become a candidate for the Normal Seminary. This enables the latter to give a much stronger professional cast to their systems of training, and to dwell more extensively upon the science of education and the Art of Teaching, which constitutes their true field of labor.

The disadvantages under which American Normal Schools now labor will, however, gradually disappear. They will themselves correct the evil by elevating the standard of instruction in the lower schools. They are rapidly multiplying, and are introducing
improved modes of teaching in the Public Schools, through the graduates who become the teachers in them. And thus the Public Schools will reciprocate by sending to the Normal School candidates of higher attainments and more elevated aims.

**Normal Schools of Massachusetts.**—The first Normal School for the training of teachers, in this country, was opened at Lexington, Massachusetts, on the third of July, 1839. A second was opened at Barre, on the fourth of September of the same year. Massachusetts, ever alive to the paramount interests of education, now supports four of these institutions, in which there are, at the present time, about three hundred and fifty pupils qualifying for the responsible office of teachers in her Common Schools. The State appropriates the sum of seventeen thousand dollars annually for their support, four thousand of which are devoted to the assistance of such pupils as are unable to bear the expenses of their own education. In addition to the above amount, these schools receive the income of a fund of ten thousand dollars, placed at the disposal of the Board of Education for that purpose by a citizen of Boston, and also five hundred dollars per year, being the income of another fund from a private source.

**Of New York.**—The State of New York has established a Normal School "for the instruction and practice of its pupils in the Science of Education and the Art of Teaching," in May, 1844. Her annual appropriation for its support is now twelve thousand dollars. The total cost of buildings and fixtures to this time is more than thirty thousand dollars. The total number of pupils instructed for a longer or shorter period up to September, 1854, was two thousand two hundred and sixty-two. The total number of graduates, at the same period, was seven hundred and eighty, of which three hundred and ninety-one were females, and three hundred and eighty-nine males. So successful has this institution been, that, according to the report of the Executive Committee, for last year, "it is almost universally regarded as a necessity, and as an established part of the school system of the State." The demand for its graduates, as teachers in the Common Schools of the State, has been so great for years, that it could not be supplied, and a movement is already on foot for the establishment of a similar institution in the western part of the State.

**Of Connecticut.**—The State of Connecticut has a Normal School in a very flourishing condition at New Britain. It was
opened in May, 1850. The total cost of buildings is about $25,000; the present number of pupils is one hundred and eighty-one. From the last annual report of the Trustees, it appears that "the applications for Normal pupils as teachers in the Public Schools of the State, has continued to multiply far beyond the ability of supply—a fact which demonstrates both the utility of the institution, and its advancement in the just appreciation of a discerning people."

From the report of the Hon. John D. Philbrick, State Superintendent for the past year, it also appears that "the opposition from ignorance and prejudice which it had to encounter in the first stages of its history, has gradually given place to public confidence, and earnest, cordial co-operation from all classes in the community." Mr. Philbrick further remarks, that "wherever public opinion has become enlightened on the subject of education, it is admitted that teaching is an art to be learned by an apprenticeship, like any other art, and that special training for the business of teaching is as indispensable as for any other pursuit or profession; and the time, it is believed, is not very distant, when intelligent parents would think it no less absurd to place their children in charge of a teacher who had not been trained to the principles and methods of instruction, than to employ a surgeon who had never made himself acquainted with the science of human anatomy."

**Rhode Island.**—Rhode Island provides for the special training of her teachers, by the endowment of a Normal Department in Brown University. The undersigned has not had access to the reports and other documents of this establishment, but it is represented as being in a very flourishing condition.

**Wisconsin and Iowa.**—The states of Wisconsin and Iowa have recognized the necessity of providing for the special training of their teachers, by endowing a department similar to that just named in their State Universities. This plan has not succeeded so well in the Old World—indeed, it is believed to have proved a failure there. Whether success will attend the experiment here, remains to be seen.

**Michigan.**—The State Normal School of Michigan was established by an act of the Legislature, passed March 28th, 1849, and was opened in March, 1853. The School was established for "all time," and not as an experiment. The cost of buildings, etc., was twenty-seven thousand dollars. It is partly supported from the income of a fund derived from the sale of certain salt-spring lands, and
partly by direct appropriations from the State Treasury. The fund is now about sixty thousand dollars. It will eventually reach, as is estimated, one hundred and fifty thousand dollars. The whole number of pupils instructed, to the present time, is about six hundred; the number now in the School, two hundred.

Canada.—The Provincial Normal School, at Toronto, Canada West, is one of the most liberally endowed and successful on this continent. It was established, by an Act of Parliament, in 1846, and was opened in the old government-house in 1847. In 1852, buildings were erected for the School and for the offices of the Department of Public Instruction at a cost, including grounds, furniture, and apparatus, of one hundred thousand dollars.

IX. VACCINATION OF CHILDREN AT COMMON SCHOOLS.

Appended to the Report of Public Instruction in Kentucky is the following communication from an eminent physician of that State, addressed to the State Superintendent, and by him made the subject of earnest recommendation to the Legislature. It is urged that, as railroads are pushing into regions hitherto secluded from the commerce of large towns and cities, the small-pox may be expected to spread among the ignorant and unsuspecting. Humanity as well as justice would seem to demand, of wise legislation, precautionary measures, and it is suggested that the duty of vaccinating all children of the earliest school age might be intrusted to the commissioner or the trustees of the school districts, the State, in some way, providing the vaccine virus and employing physicians to apply it.

Should the subject of this novel recommendation attract the attention of the legislatures or the guardians of health in other States, the suggestions of Dr. Sutton will be worthy of consideration.

Georgetown, November 18, 1855

J. D. Matthews, D.D.:

Rev. and Dear Sir—I had the pleasure, the other day, of calling your attention to the importance of using all proper means of preventing the possibility of introducing small-pox into our public schools.

I am extremely anxious that all means which are calculated to
improve the public health, should be introduced to the consideration of the Legislature and of the people.

This one I deem of great importance; and it has been barely mentioned in a circular, addressed, by order of "The Kentucky Medical Society," to the members of the General Assembly, as a subject worthy of their consideration. I feel that if you will take up the subject and urge the adoption of vaccination, it will have greater weight with the Legislature than any recommendation from us.

I do not think that I could say any thing which would not occur to the mind of a man of reflection, after having his attention directed to the subject. The great danger of the small-pox, when taken "in the natural way"—the hideous deformity which many times follows it when life is spared, and the amount of exemption conferred by vaccination, are considerations amply sufficient to require a strict enforcement of vaccination.

It might be well to state carefully the amount of protection given by vaccination, and not bring it into disrepute by claiming for it more than it is capable of giving.

Physicians of great intelligence differ considerably as to the amount of protection given. I will set down in a few words my own opinion, without any attempt to state the grounds upon which my opinion is founded, or in any way arguing the question.

1. In a given number of instances, the kine-pox is communicated in an imperfect degree, manifested by some irregularity in the appearance of the pustule; the amount of fever produced; the want of a regular course of symptoms; a disturbance of the pustule during its course; and indeed from divers causes. Such cases are, of course, only partially protected against small-pox.

2. In some few cases, although the kine-pox may have, to all appearance, been properly communicated, and may have run its course regularly and without any disturbance, yet the protection is imperfect.

3. It is impossible to say in any given case, that a perfect immunity has been conferred.

4. There are times and circumstances which render all persons who are in whole or in part obnoxious to small-pox, particularly liable to it. Therefore, that a vaccinated person may be exposed to small-pox, and escape many times, and yet eventually contract varioloid.

5. The time which may have elapsed since vaccination has nothing whatever to do with this liability. It is just as apt to occur ceteris paribus in one month as in fifty years.

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8. In a vast majority of cases, the protection conferred is perfect and permanent.

7. Persons will sometimes suffer from a second attack of small-pox, and of course we should not expect a greater protection from kine-pox than itself confers.

8. Although a person in whom kine-pox has run its course regularly, may contract varioloid, his life is in very little, or we may say, no danger.

9. Those who contract modified small-pox, after a former attack of small-pox, are in more danger than those who contract it after successful vaccination.

From the foregoing propositions, certain conclusions may be drawn, viz.:

1. As a matter of prudence, each case vaccinated should be under the inspection of some one who is qualified to say whether the disease has progressed regularly. If it has,

2. He should give a certificate to that effect, which certificate should be preserved by the person interested. But if the disease has not progressed in a satisfactory manner, then

3. The vaccination should be, forthwith, repeated.

4. Re-vaccination should be practiced at stated periods, and especially at any time when there may be danger of small-pox—not to renew a protection lost by time, but to test the validity of former vaccination and to guard against any peculiar liability to small-pox which circumstances might call into activity.

We should most probably have little difficulty in getting a theoretical assent to the importance of general vaccination; but when we come to carry it into active operation, the case will be different. Men are too heedless and prone to procrastination to attend to this matter. Even when the small-pox was prevalent in Lexington, and there was daily communication between that city and our village, we found it impossible to make our citizens vaccinate their children. Can we enforce general vaccination by law? I doubt it. We might make it a pre-requisite to entering the public school. But would there be no danger that instead of the public school inducing people to vaccinate, they would procrastinate and forego the advantages of the school, rather than to be at the trouble and expense to vaccinate? I must confess my fears as to the result.

Could the Legislature be induced to have it done at the public expense? The members might think it would make them popular, and thus "go in for it." But it is also probable that they might be taxing the dear people more than they would like to stand, and thus
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make them unpopular. If the wind should set in that quarter, the
case would be lost.

In my opinion, it is no less the duty than the interest of the rich
to protect the poor against the introduction of the small-pox. It
is true, it is most apt to appear among the poor; but it is by no
means apt to be confined there. It is much cheaper—much better
every way—that the rich should spend some money to prevent its
introduction into a neighborhood, than to spend a good deal in the
way of physicians’ attendance, etc., and to lose occasionally a son,
a daughter, or even a servant, as a consequence of neglecting that
duty.

I have thus hastily thrown together some reflections (which, how-
ever, have not been hastily formed), and submit them to you in the
rough, for I have not time to copy them.

Let me repeat, that I shall be very much gratified to have your
assistance in this matter.

Very truly yours,

W. L. Sutton.

X. Editorial Miscellany and Educational Intelligence.

We copy the following from the June number of the Upper Canada “Journal
of Education,” published at Toronto, and ably conducted by Mr. J. G. Hodgins,
Deputy Superintendent of Public Instruction.

Practical Modes of Examining Scholars

Religious and Secular Knowledge.—A great deal has been said
about the irrational mode in which schools are usually examined, and, in-
deed, in which scholars are generally taught; for good examining requires
very much the same faculties and the same conditions as good teaching, and
vice versa; so that in offering practical hints about one of these arts we
are almost equally aiding the other, and for this among other reasons: the
instruction of the mind is a process of putting knowledge into the child’s mind
and drawing out again. The child must not only be fed with wholesome
food, but the digestion of it must be tested. It is by this process that sure
way is alone made. This testing is done almost wholly by judicious and
searching questions, of such a kind that the child must reflect in order to
answer.

In the elaborate reports of her Majesty’s inspectors of schools, we find the fol-
lowing suggestive remarks on this subject as regards the inculcation of religious
and biblical knowledge, by T. B. Browne, Esq., barrister-at-law, the inspector
for the northern district; and we can not help expressing, par parenthése, our
pleasure at finding a layman and a lawyer evincing so true an appreciation of
the Word of God, combined with so admirably just and useful a notion of its
practical intent, and of the vital necessity of adapting and familiarizing divine
truth more and more to daily human life. Would that some of our clergymen and school visitors were equally apt in this essential qualification!

Mr. Browne says: "In giving a Scriptural lesson, a teacher may easily confine himself to geographical and historical questions, to antiquities, to Oriental manners and customs, to the vegetation of the transition zone, or even elucidate the meaning of a passage in such a manner as to make it little more than a point of grammar. Young teachers, more especially, will constantly wander from the main object of a Scriptural lesson to such matters, if permitted. Reverence is also often wanting; but reverence alone is not enough. I recently heard several young men in succession give a Scriptural lesson on the parable of the Good Samaritan, and the introduction to it. They nearly all asked the distance from Jerusalem to Jericho, a sterile question, however accurately it might be answered, but no one brought out the manner in which our Saviour touched the lawyer's conscience by the simple words, 'Thou hast answered right; this do, and thou shalt live.' I have often required teachers to conduct a class on this parable, and have found it a very searching test. Few seemed to perceive the different motives with which the lawyer asked his two questions, and some were so confused as to refer this answer, 'Thou shalt love the Lord thy God with all thy heart,' to our Saviour. There are many teachers, I think, who would give a satisfactory answer in writing to such questions as 'Give the history of the Sacred Temple,' or 'Mention the boundaries of Palestine,' who would be greatly perplexed if required to explain the words, 'For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' Yet it admits of no dispute which of those questions it most concerns a Christian man to answer rightly. It is, doubtless, true that much information of a secular character is requisite in order that the Bible may be well understood. I mean only that such information should not be made too prominent, and that it should be always subordinate to what is strictly religious; otherwise Scripture is desecrated. It is very difficult in all education to avoid attributing too much importance to facts, to avoid the accumulation of a mass of undigested matter upon the memory, and to oblige young persons to reflect—a labor from which they occasionally show extraordinary astuteness in escaping, if permitted. Most teachers of experience must feel that there is no security that a young person knows what he has been taught until he can express it in his own words. In Scriptural lessons many facts must be attended to; but a wider range might be given to the intellect, and the conscience might be more effectually aroused if the full scope of moral precepts were occasionally developed, and also if apparent contradictions were reconciled. To direct the attention of an advanced class to the latter subject might be of great future use, as half-educated infidels constantly quibble about words, and assume a contradiction, because in the Bible, as in other books, the same word is used in different passages in different senses. Thus, an apparent contradiction in Prov. xxvi. 4, 5, 'Answer not a fool according to his folly, lest thou be like unto him,' and 'Answer a fool according to his folly, lest he be wise in his own conceit,' is admirably explained in Mr. Hartwell Horne's Introduction to the Scriptures, vol. ii., p. 567, edition of 1846. Any teacher who will turn to this work will find that in the figurative language of Scripture, and in many other points, a wide field lies before him, hitherto but little cultivated. As to the so-called religious difficulty, the experience of more than seven years now entitles me to say that, practically, it has not been felt; and I observe that my
colleague, Mr. Tuffnell, has expressed the same opinion. A teacher who gives a Scriptural lesson, and fixes his mind honestly and earnestly on the passage before him, will soon find how irrelevant it generally is to wander to modern controversies."

The sterile, dry-bone teachers—and of this are the great majority—are quite innocent of wandering. They stick to the text like a bad swimmer to his cork. "Jesus went up into the mountain to pray." Questions thereupon. Who went up into the mountain? Where did Jesus go? What did Jesus go there to do? This is far from an exaggerated specimen of dry-bone questioning, leaving all important points, all deductions, all mental exercise, and often all religious knowledge, on the shelf. We heard the children of a so-called good school gravely questioned on the seven vials, and, as if a corollary, on the prophecies of Isaiah and Micah. In fact, the flights of those who leave the dry bones, and aspire to what they conceive to be the higher region of theology, are far more absurd. The one system only leaves the child’s mind as uninformed as it was before; the other fills it with an undigested cram, which chokes it with crudities and blunders, and seriously impedes the sowing of good seed, and prevents its taking root. "That Christ died to save our sins," is a very common answer given by ill-taught children, and in all such cases, if the examiner were to proceed thus, repeating these questions in every variety of the simplest language, he would usually come, in ten minutes, to a certain conviction that the children’s minds were perfectly heathen. E. g.—No sins, but sinners; first, Tell what he came to save them from. How did he do this? How did his death do this? In what way did it benefit us? What effect has it on God’s feeling to us? What do we obtain a chance or right of through it? In what way? Why does Christ’s blood wash away sins, when no one else’s can? Will all men be saved through it? What must we do to get the benefit of Christ’s death? What is meant by working out our salvation? What did Christ’s life do for us? He might have died for us in a day—why did he live on earth? What practical example did he ever set us of keeping the fifth commandment—first, as respected his earthly parents; secondly, as respected his heavenly Father? What examples did he give in his life, and at his death, of keeping the sixth commandment? What petition in the Lord’s Prayer does that commandment enforce and apply to? Which petitions (respectively) show us that to God we must look continually for the supply of earthly blessings, and to Him only for grace?

Let clergymen and parents test their children searchingly with these perfectly elementary questions, and such like, and they will soon be able themselves to test the results.

In the interim, we commend Mr. Browne’s excellent remarks on secular teaching to our readers:

"To facilitate expression, grammatical exercises, when sufficient correctness in parsing sentences had been attained, might be chiefly confined for a time to the transcription of passages from good authors, afterward extended to composition, and subsequently to paraphrase, or the substitution of other words and sentences for those used in a book, which always appears to be a most difficult task. Young persons might thus be led gradually to appreciate power and beauty of language—a very important point to reach, because without such appreciation there is little security that they will continue to study at all when they are their own masters, and still less that they will study good books. It is not possible to educate children, in the full sense of the word, who commonly
leave school under thirteen years of age; but foundations may be laid which may be built-upon afterward. For a teacher, under the modern system of instruction, command of language, self-possession, facility of illustration, insight into character, quickness in taking advantage of any remark or trifling incident to make an impression, a perception of what ought to persuade and influence children, and a certain logical order in the development of a subject (always made more effective by questions and answers which excite interest than by haranguing a class, which comparatively excites little), are all essential qualifications as well as knowledge. He is required not only to know what he is talking about, but to have the skill to use what he knows; and this the possession of knowledge does not always imply. The school authorities, in deferring certificates until the teacher has given some practical proof of what he can effect in the management of children, have sanctioned the opinion, which continually derives further support from experience, that the proof of the teacher is the school.

"In teaching history to children who constantly leave school before they have begun to think, it is very difficult to do anything more than communicate the knowledge of a limited number of facts; and yet these facts seldom excite much interest, and are likely to be soon forgotten, unless some perception can be conveyed of their bearings and relative importance. I apprehend that, in many cases, little can be inferred from good answers to historical questions beyond the possession of a good memory. It is assumed by pupil-teachers and others, that certain questions, admitting very extensive answers, will be asked, and text-books are read over till they are almost got by heart accordingly. Consequently, in such answers there is no keeping—no selection of facts. All, whether doubtful or certain, trivial or material, are supposed to be equally useful for the immediate purpose. The preference, at Oxford, of a minute knowledge of some brief but interesting periods to a superficial outline of the history of several centuries, seems calculated generally to detect those who depend exclusively upon their text-books, without any self-reliance. A candidate, with a multitude of minute facts before him, must exercise some discrimination as to those which it concerns him most to remember. In a mere abridgment he may safely assume that the selection has been already made, and his object is simply to commit as much as he can to memory. Abridgments are further uninteresting, because the characters are mere shadows, appearing and passing away without being known; and the events abstractions, divested in a great measure of the special circumstances which distinguish one battle or the foundation of one city or kingdom from that of another; whereas a man is not really wiser or better for knowing the names of many men, or that a certain act was done at a certain time; but to know what sort of persons the men were, and consequently to think about them, and to know how and by what means certain events came to pass, may exercise a real and permanent influence over the reader's own character, at least in youth. Abridgments are also mischievous, because they must want relief; they can not give due prominence to important facts; they can show little moral sensibility, from want of space (unless, indeed, the writer should possess the condensed power of a Tacitus), little love of truth, little impatience of error, little sympathy with virtue and heroism, little indignation against vice and crime. Abridgments may be useful
for reference, but can form neither the intellect nor the heart; and it is quite possible that a young person, fresh from the use of them, may give an answer to a question put to him, correct as far as it goes, without understanding either the question or his own answer. If, for example, the question should be, 'Give an account of the feudal system;' the answer might run thus: 'In the feudal system there were lords and vassals; the vassal had a fief; the rights of the lord were relics, fines upon alienation, escheats, aids, wardship, and marriage.' Such an answer, though imperfect, is not incorrect; but there is no proof that a single technical word is understood. This is not an answer actually given; but the following recently was to the question, 'Mention the principal English meters, with examples.' Answer: 'Dimetre, tetrametre, hexametre, hyper metre,' etc. It will be observed that the character of both these answers is the same, with the addition, in the latter instance, of incorrectness and bad spelling."

The American Cadmus.—[We are indebted to the Pennsylvania School Journal for the selection of the following from the "Country Gentleman." The substance of this historical sketch of the beginning of letters among the Cherokees has long been familiar to us. But few, there is reason to believe, are aware of the importance and completeness of this truly American invention, and the story is here so well told, and so appropriate to the design of our Journal of Education, that we gladly give it a place.—Ed.]

Sequoia is the name of the American Cadmus—the inventor of the Cherokee alphabet. It is said that the growth of written language was slow; but in our day a sage of the woods, from his own philosophic mind, gave to his people the permanent right of their thoughts. I have said that his history is too little known, suffer me therefore to tell it. I write from memory, but the main facts of what I write, I know are correct.

About thirty or forty years ago, in the back part of Georgia, a number of Cherokee Indians were engaged in a discussion of the contrast of the White and Red races. The superiority of the pale faces was readily acknowledged. Poor things! The wrong to which they were forced to submit, were proof enough for their conclusion. But to what was this admitted superiority due? Doubtless in part to the ability to talk on paper, and to transmit wisdom from father to son. Next came up the question, How did the pale face acquire this power? A ready answer was found:—The Great Spirit gave it to him. The answer was accepted by the majority, but one man dissented. He ventured the opinion that the white man found out for himself how to talk on paper; and the red man might do the same for himself, if he would apply himself to the task. The bold assertion met with no favor, but was silenced by ridicule, and the maker of it went away from the lodge with feelings often before known to men wiser than their day. "The breeze which puts out a candle, kindles the smoldering fire;" so ridicule, which would have smothered thought in a weak man, changed conjecture into purpose in the breast of this man. He would do what he was sneered at for supposing possible.

The man was a thorough Indian, in his education and in his habits, differing in nothing from his nation, and speaking only Cherokee. Perhaps he was more industrious and more ingenious than the great body of Indians, for he was a kind of tinker, making the nose-rings and ear-rings, and other silver ornaments, which our Indians wear. He was in the habit of marking his work with a stamp which had been made for him by a white man; he knew that white men could express words by signs, and he had a fragment of a
spelling-book, which was a sealed book to him, for he did not even know how these signs expressed the sounds of English. This was all that he had to fit him for the task he had assumed.

It is probable that he supposed the star (or whatever mark his punch made), stood for his name—Sequoia—for his first effort was to invent a sign for every Cherokee word. A long while was spent in this effort. As the signs multiplied beyond his power to recollect them, his heart must have sunk; but he did not abandon his purpose. At length light began to dawn on him. He discovered that his words could be divided into syllables, that the same syllable entered into the composition of many words; that language was made up of but a few sounds, variously combined, and therefore he had but to give signs to these sounds, properly combine them, and his end was gained. He was at this time living apart from his people, absorbed in his labor, seeing no one but a squaw, either a young wife or his daughter (for he was somewhat advanced in life at the time), who supplied him with food. Once on the right track he made rapid advances. He had already, as he thought, finished his work, when luckily he determined to teach his new science to his young attendant first. She had a more accurate ear than his, and became an aid to him in making more simple his notation of sounds. She detected differences which he had not perceived, and pointed out, what had escaped him, how certain other sounds were combinations—not simple, and therefore not needing a separate character. Through their joint analysis the whole language is reduced to less than ninety syllables; each having its distinct character. Satisfied, at last, with the perfection of his work, he called together again those whose ridicule had first stirred him up to the effort; and with honest pride declared that he had done what he had said could be done. "I have learned," said he, "how to talk on paper. The red man may hereafter do what the white man has done. You will not believe me! give me ten lads of your own choosing, and I will soon give you proof that any one may learn what I tell you I know."

Of course, however much indisposed to believe, they could not refuse his demand. The boys were chosen; were taught to form the alphabet, and to call the letters by name; when familiar with this much, they had learned to read and write. There were no incomprehensible combinations to represent one sound at one time, and a different sound at another. Instead of, as in our tongue, reading being a task for months or years, and spelling an uncertainty for most lives, a few days sufficed to make those young Cherokees masters of the mystery which costs us so much.

At the appointed time, Sequoia and his scholars appeared before the assembled chiefs of the nation. With what triumph must he have seen the astonishment which followed the proofs of his success! Still, on the part of some of the more wary, there was suspicion. "The boys seemed to read; and they seemed to write; but who could tell that they really did so? Let us be certain that there is no deceit." Accordingly all the scholars were turned out of the lodge, while one of the chiefs made a speech, which the man of letters was required to write down. He did so; and then each of the boys was in turn called in; and when each in turn read off the same words, doubt was at an end: the truth was gladly admitted—the red man can talk on paper! Since 1828 a newspaper has been printed in Cherokee. Many books are also now printed in the syllabic characters of Sequoia, or George Guess, as he is called in English. The white man has given to other tribes a written language—but the Cherokees are indebted to one of themselves for the inestimable boon!
History does not furnish a parallel instance of a perfect system of written speech discovered by one untaught.

Sequoia* is, I believe, still living—if so, an old man—and now, as always, a simple Indian, scarcely known beyond his tribe. I have a proof of how little known to many an American, for I chance to own an engraved portrait of the man, which I have shown to a great many persons, and have scarcely found any, to whom his history was not a thing before unheard of. If the huge monuments erected by Nature—the Sequoia Gigantea, great trees of California, are dedicated to his name, 'tis a thing well done.

"The Western College Advocate."—The first No. of a monthly magazine of sixteen pages, with this title, has just reached us. The title is a misnomer, and would seem to indicate the advocacy of Western Colleges in general, while, in fact, it claims to be only the local and special organ of a single College about to be built in the town of Western, Linn Co., Iowa. At the last session of the Iowa Annual Conference of the Church of the United Brethren in Christ, measures were taken to establish, near or within the limits of that Conference, an Institution of Learning. A Board of Trustees was appointed, and Western College has been located at Western, where we are told that "the seat of the Western College was laid off some two months ago," and that "there are now seven buildings in the village and others on the way." All this is well, and we wish all success to the new village of Western, and to the efforts of the United Brethren to build there "a College that will be an honor to the church, and meet fully the wants of this age of scientific and educational progress and reform." But, to the general reader, the title of their organ, if less ironical, is about as discriminating and significant as that suggested by a wag in a New England congregation, who proposed to Mr. Church, that if he would give an organ to the Church, they would call it the Church Organ, in honor of the donor!

Otterbein University.—The "Western College Advocate" states, that this institution is located at Westerville, Franklin County, Ohio, and is the oldest school under the control of the Church of the United Brethren in Christ; and notwithstanding it has passed through the fiery furnace, at least seven times, it still proves to be pure gold. Its progress has not been so rapid as some other institutions of learning, yet it holds every inch of ground it gains. We learn that the agents have well-nigh secured forty thousand dollars, a considerable amount of which will be devoted to the erection of a large College building the present season.

The Western College Intelligencer.—The second No. of this Quarterly sheet, published by the Western College Society, has made its appearance, and is replete with topics of stirring appeal to the friends of the Society and of the cause of Collegiate and Theological Education at the West. Under the head of

Colleges West of the Mississippi, it presents the following as claiming the aid of the Society, of which we have only space for a brief notice.

1. College of California.—At a joint meeting of the Presbytery of San Francisco and the Congregational Association of California, held at Nevada in

* Perhaps some of our readers in the Cherokee nation will take the pains to furnish us with further facts in the life of this most remarkable man—Edw. C. G.
1868, a joint Committee, chosen unanimously by those bodies, was appointed to take measures to secure a site for a College in the town of Oakland—situated on the opposite side of the bay, eastward from San Francisco, and about half an hour's sail from that city in the ferry-boats. A site was accordingly secured—a school commenced, an act of incorporation obtained, and the Rev. Henry Durant, then just arrived in California with the intention of devoting himself to the business of instruction, was engaged to take charge of the school. The site is a charming one, covered with a fine growth of live oak-trees, central, accessible, salubrious, and beautiful in its natural scenery, and said to be better adapted for a permanent Literary Institution than any spot in California. This Institution was received upon the Society's list at the last meeting of the Board, and an appropriation of $500 has been made to it. How far it is yet able to compete with the Catholic College will appear from the following extract from a letter of Mr. Durant, who is the principal Instructor connected with the College, in a letter dated Feb. 20, 1866:

"The Catholics are proposing to establish their greatest American College in California. They propose to educate the leading minds of the State; to collect and train a body of young men more enterprising and aggressive than can be found elsewhere, and make these the Missionaries of this hemisphere.

"They propose to supply all our education not furnished by the Common Schools, and to absorb as fast and as far as possible even these—and all this they expect to accomplish by means of their College. They are now adding spacious, imposing, and commodious buildings to others already ample. They are procuring Apparatus, Cabinets, and Libraries.

"They now employ eighteen Professors and Teachers—educated European Jesuits; various servants in the different departments of garden, kitchen, laundry, parlor, dormitory, school-room, and Chapel, and all the paraphernalia of a complete Monastic Educational establishment. Their teachers and servants, being devotees of the Church, require no salaries. Funds seem to be abundant for other purposes, I know not from what sources. And now the 'Old Mission Estates,' of much value, supposed to have been alienated, are confirmed to them by the commissioners of the General Government.

"We have nothing to show in competition with these things except some very academic grounds, suggestive enough to an imaginative mind of a future College, and one cloth finished house (a comical figure indeed, amid these classic shades) with one school-room in it, and tolerable accommodations for some twelve boarding scholars.

2. Pacific University.—This Institution is located at Forest Grove, Washington County, Oregon. The Rev. G. H. Atkinson, Secretary of the Board of Trustees, in his last appeal to the Society for aid, said:

"If there is need of an elevated and elevating standard of education in Oregon; if there is need of raising upon our own soil classes of our own young men for public stations and professions, instead of depending upon exotics; if, above all, we would prepare young men of piety to supply the immense demand of the churches, then as much as all these interests are worth, so ought we to value your annual aid to our College. It is steadily subserving all these noble and holy ends."

The President of this Institution, Rev. S. H. Marsh, in a letter dated April 21st, says: "It is to be hoped that amid the excitement of the times, Eastern Christians will not lose their interest in your Society; for without it, sound Christian education is impossible in the West, and without that our hopes for the future of the country are vain."
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3. GERMAN EVANGELICAL MISSOURI COLLEGE.—This Institution is located some sixty miles west of the city of St. Louis, and about five miles from Washington, where the Pacific Railroad strikes the Missouri River, but on the opposite side of the stream. Thus far it has been chiefly a Theological Seminary. The number of graduates in June last was five. The Board of Directors have decided to open a Collegiate Department. The Institution, although located in the midst of slavery, is in no way identified with it. It is under the control of truly evangelical men. In their last appeal for aid they make the following statements:

"The past year was a time of trial, but with the aid of your Society we got through free of debt. Our churches did not fail to support our Institution proportionate to the hard time they had for themselves. Their interest in the Seminary is growing larger. We received collections made up at the weddings of Christian friends—donations promised in time of trouble—of ladies who disposed of jewelry—of children who collected and sold wild grapes, etc., and in the various churches the ladies sew for the benefit of our students.

"Our Church members possess no earthly treasure. They are, with few exceptions, poor, hard-laboring people."

4. IOWA COLLEGE.—The following description of the College building and grounds is from the pen of a recent traveler:

"I have just been standing upon the top of the first permanent building of Iowa College, at Davenport. It is a truly noble and beautiful structure, standing in an exceedingly fine and beautiful spot. The College grounds embrace ten acres, in the form of a right-angled parallelogram. They are high on the bluff, about three-quarters of a mile from the river, and covered with a growth of young, indigenous oaks. The main building, now nearly completed, is 84 by 45 feet; four stories high, including the basement rooms, which are about one-half above ground. On the first floor are two lecture rooms, and a large audience room, 42 by 40 feet. On the second floor are rooms for recitation, library, philosophical apparatus, cabinet, etc. The upper story is to be used at present as dormitories for the students. The building is of limestone—very finely built—and one of the noblest edifices I have yet seen in the West. The view from the dome is truly magnificent; only second to that from the tower of Amherst College. The view of the great river, with its numerous and picturesque islands, is vastly superior to Amherst. And in place of the mountains at A., we have here the boundless rolling prairies of Iowa, stretching away as far as the eye can see.

"There is already, within a compass of four miles from the college, a population of more than 20,000."

There are now between 70 and 80 students in the Preparatory, and 10 in the Collegiate Department. Of these 18 are professed Christians, most of them with the ministry in view.

COLLEGES EAST OF THE MISSISSIPPI.—Of these a special appeal is made on behalf of Beloit College, in Wisconsin, by Rev. Dr. Chapin, President of the College.

The other Colleges east of the Mississippi, now upon the Society's list, are Illinois, Wabash, Marietta, Wittenberg, and Heidelberg. The first three were among the original five in whose exigencies the Society had its origin, and all of them will need some further aid to place them on permanent bases of self-support and prosperity.
American Education Society.—The following is an abstract of the Report of this Society at its late meeting in Boston:

RECEIPTS.

From donations, legacies, etc. .................................................. $22,123 82
Balance on hand at beginning of year ........................................... 4,825 39

Total available funds ................................................................. $26,949 21
Disbursements during the year (including $4,846 25 granted to Philadelphia Society) ............................................. $25,875 91

Balance in Treasury, April 30, 1856 ............................................. $773 30

In addition, there was in the Treasury, April 30th, the sum of $3,950, accruing from the legacy of Jabez Goodell, which had not been available for use during the year.

Number of young men assisted during the year .................................. 309
New applicants received .................................................................... 71

Western Education Society.—No. of candidates 24; in Hamilton College, 14; Auburn Seminary, 10.

Central Society.—New York Union Seminary, 67; University of New York, 7; Hamilton College, 16; Union, 4; New York Central, 3; University of Michigan, 2; College of New Jersey, 1; Bloomfield Institute, 3; Young Men's Seminary, Elmira, 1; Burr Seminary, Manchester, Vt., 1—total, 105.

Philadelphia Society.—Lancaster Seminary, 23; New York Union, 7; Marietta College, 9; Delaware, 4; Yellow Springs, 4; Union, 1; Hamilton, 2; Knox, 1; Maryville, 1; Greenville, 1; Miami University, 1; Rogersville Academy, 1; Meadville Academy, 1; Central Academy, 1—total, 57.

Of the above, 12 have been licensed. Total candidates reported, 189.

The Treasurer of the Central American Education Society reports having received from the Presbyterian Church in congregational collections, and the donations of individuals, $5,011 41; and in legacies, $3,444 98.

The Treasurer of the Philadelphia Society reports a total of $10,468 75. Total, $18,918 14.

College Commencements.

New York University.—The Commencement occurred July 2d, and was attended with unusual interest. The first degree was conferred upon twelve young men.

The degree of A.M. was conferred upon Rev. Samuel S. Potter, Alfred Shap- ter, P. H. Vernon, Benjamin A. Sheldon.


The degree of Doctor of Divinity was conferred upon Alexander G. Fraser, President of the Foona College, India; Robert Irvine, pastor of Knox church, Hamilton, C. W.; Hon. W. Blauvelt, pastor of the Presbyterian church, Lam- nington, N. J.; Abraham Polhemus, pastor of the Reformed Protestant Dutch church, Hopewell, N. J.
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The degree of Doctor of Philosophy on George Cook, Professor of Chemistry in Rutgers College, N. J.

The degree of LL.D. on Hon. George Shaldwood, Professor in Law Department of Pennsylvania University.


PRINCETON COLLEGE.—The Annual Commencement of the College of New Jersey was held June 25th. The occasion was one of much interest, and reflected credit on this venerable seat of learning. The degree of Doctor of Divinity was conferred on Rev. Henry Steele Clarke, of Philadelphia; Rev. Joseph B. Stratton, of Natchez, and Rev. Jonathan Edwards, President of South Hanover College, Indiana.

RUTGERS COLLEGE, N. J.—At the late Commencement, the following honorary degrees were awarded at this college:

The honorary degree of LL.D. was conferred on Rev. George Junkin, President of Washington College, Va.


The degree of A.M. on Dr. E. D. G. Smith, of Newark; J. H. Frasee, of Somerville, and several others, and also on the members of the class of 1858.

FREE ACADEMY, NEW YORK.—The examinations of this institution have been conducted on a scale of thoroughness and extent not equaled, probably, by any other institution in this country. The graduating class consists of less than 30, though it commenced with some 150. Much of this depletion is owing to the want of means of the students, many of them being children of the poor, and though full of promise, unable to complete the course. The applications for admission next year from the Ward Schools, are 338. Of these, 76 were from one school, and 70 from another.

UNIVERSITY OF MICHIGAN.—The Commencement occurred June 25, and was attended with lively interest. The institution is represented as in a very flourishing condition.

The Observatory is now finished, and is an honor to those citizens of Detroit by whose munificence it was created. The Analytical Laboratory has been commenced, and will be furnished in the most ample manner.

The Department of Science has lately been enriched by the election of Lieut. W. P. Trowbridge, U. S. Coast Survey, to the chair of Mathematics. Another graduate of West Point, and assistant Professor there for eight years, Lieut. W. G. Peck, U. S. Topographical Engineers, occupies the chair of Civil Engineering.

UNIVERSITY OF ROCHESTER.—At the Commencement of the University of Rochester, the following degrees were conferred:


DEWSBURY UNIVERSITY.—At the late anniversary of this institution, formerly known as Granville College, Ohio, the two literary societies were addressed on "The Aims and Responsibilities of the Scholar," by Mr. J. Clement, of Buffalo, N. Y. At the Commencement, six young men delivered orations, three of them being candidates for the degree of Bachelor of Arts. The endowment fund is
swelling, and has already reached $90,000. The sum of $35,000 will complete
the amount intended to be raised, and there is a fair prospect of securing it
within two years—perhaps less.

**Miami University.**—The Commencement of this institution took place at
Oxford, O. The oration before the Union Society was by Professor Armer, of
the Ohio Medical College, on "Human Progress." There were twenty-five gradu-
ates, fifteen of whom delivered addresses. Hon. William M. Cory, of Cincin-
nati, addressed the Alumni; Rev. Dr. McMaster addressed the literary soci-
eties. Mr. McFarland was elected Professor of Mathematics. The degree of
D.D. was conferred on Rev. John W. Weakley, of Springfield, O.

**Illinois College.**—The exercises of Commencement at this College are said
to have been highly creditable to the institution and to the thirteen young men
constituting the graduating class who took the chief part in them. The pros-
pects of Illinois College were never fairer than now. Twenty-five young men
have already been admitted to the new Freshman class. The effort to raise
the $50,000 fund is meeting with such encouragement as affords the hope that
the whole amount may be raised in this State.

**University of Pennsylvania.**—The following degrees were conferred at
the Commencement of the University of Pennsylvania at Philadelphia. The
Bachelor's degree was conferred on twenty-five graduates; of Bachelor of Sci-
ence on one: Bachelor of Laws on fifteen; Master of Arts on seventeen Alumni;
Doctor of Medicine on five. The honorary degree of Doctor of Divinity was
conferred on Rev. William H. Odenheimer, of the Episcopal Church, Phila-
delphia.

**Pennsylvania Polytechnic College.**—The annual Commencement of
the Polytechnic College of the State of Pennsylvania was held June 25. Highly
interesting addresses were delivered by Prof. M. McMichael and Gov. Pollock.
Degrees were conferred on several young men in Civil Engineering, in Chem-
istry, and in Mechanical Philosophy. The design and prospects of this in-
tituation we regard as highly interesting and important, and shall take occasion
in a future number of our Journal to give a full account of it.

**Harvard University.**—At the Commencement, July 16, the following
degrees were conferred: Master of Arts—Charles Deane, of Cambridge, and
James B. Richards, of Philadelphia. Doctors of Divinity—the Rev. Henry
Hill, of Athens, Greece; the Rev. Joseph P. Thompson, of the Broadway Taber-
nacle, New York; the Rev. E. H. Chapin, of New York; the Rev. Thomas
Worcester, of Boston. Degree of LL.D.—the Hon. John James Gilchrist, of
Washington, D. C.; the Hon. John O. Gray, of Boston; and Gideon L. Soule,
Principal of the Exeter Academy.

**Fairmount Theological Seminary.**—The examination of the classes of
this Baptist Seminary was commenced on Monday, June 14th. The Society of
Inquiry was addressed by the Rev. S. W. Adams, D.D., of Cleveland. There
were four graduates, whose essays, with an address to the class by Professor
Stone, were heard on Wednesday.

**Rochester Theological Seminary.**—At the late anniversary thirteen
candidates for the ministry took their degrees, and the institution is represented
as in an advancing state.

**Episcopal Theological Seminary.**—At the late anniversary of this insti-
tation in New York, thirteen young men received their diplomas from the hands of the presiding bishop.

**Auburn Theological Seminary.**—This institution held its anniversary June 28. The number of graduates was four, and the prospects of the Seminary are represented as encouraging.

**Ingham Collegiate Institute, at Leroy, N. Y.**—At the annual Commencement, June 25, diplomas were given to eighteen young ladies who had finished their course of studies, and whose examinations are reported as highly creditable to the institution. This anniversary was rendered intensely interesting by the presence of a large number of clergymen and other friends of education in that part of the State, and by the inauguration of the Rev. Samuel H. Cox, D.D., LL.D., as President of the Institute. The addresses of Rev. Dr. Chester, President of the Trustees, and of Dr. Cox are spoken of in terms of high commendation.

**Hartford Female Seminary.**—The public exercises at the closing of the twenty-ninth year of this Seminary, were held on Thursday, June 26th, in the Center Church. The pupils, to the number of about 150, arrayed in white and adorned with flowers, occupied the pews of the central aisle, while the side aisles and galleries were thronged with interested spectators. After appropriate music, an address was delivered by Rev. J. P. Thompson, of New York, on the "Home Life of the Educated Woman."

Rev. Dr. Hawes, in a neat and impressive address, then delivered diplomas to the graduating class.

This institution is deservedly popular in Hartford, and throughout Connecticut and the New England States. Founded by Miss Catherine Beecher, it still retains, under Miss Maria Crocker, the high character which it received at the beginning.

**Brooklyn High Schools.**—With the close of June, most of the schools in this and adjoining cities close their academic year. Several in Brooklyn made their closing exercises uncommonly interesting, affording evidence of the most satisfactory improvement.

The Packer Institute, as the oldest, keeps its rank without competition. The Polytechnic, for boys, the newest of all, closed its first year with great eclat. The speaking and singing were quite extraordinary.

The Brooklyn Heights Seminary, under Prof. Alonzo Gray, presented between twenty and thirty young ladies for graduation.

**Williams College.**—The next Commencement will take place during the first week of August, instead of the third, as heretofore. Rev. Dr. Cox will deliver the annual address before the religious societies; Professor Huntington, of Cambridge, will address the Adelphic Union Society; and Professor Albert Hopkins the Society of Alumni. It is expected that the meeting of the Alumni will be one of increased interest, as they have voted to assemble in the Mission Park, on the spot where Mills and his associates held their missionary prayer-meetings a half century ago.

**Norwich University.**—The Rev. Dr. Benj. I. Haight, of New York city, is expected to address the trustees of Norwich University, at their annual Commencement, on the 14th of August next. John G. Stae, Esq., of Burlington, Vt., will deliver a poem before the literary societies.
YALE COLLEGE.—Rev. E. A. Park, D.D., of the Theological Seminary, Andover, has accepted an invitation to deliver the annual oration before the Phi Beta Kappa Society, at the next Commencement. The oration will be given on Wednesday afternoon, July 30, instead of in the evening, as has been usual. Professor James S. Dana, of New Haven, has been requested to give a discourse before the Alumni. Rev. Joseph P. Thompson, D.D., of New York, is to deliver an oration before the Alpha Delta Phi Society.

ANDOVER THEOLOGICAL SEMINARY.—At the anniversary of this institution in the first week of August next, Rev. Richard S. Sturte, Jr., D.D., of Brooklyn, N.Y., will address the Porter Rhetorical Society, and Rev. Leonard Swain, of Providence, R.I., the Society of Inquiry. Rev. Asa D. Smith, D.D., of New York, will preach the sermon before the Alumni.

ITEMS.

FEMALE TEACHERS FOR THE WEST.—Hon. William Slade advertises that he is about to take his eighteenth class of young women to labor as teachers in the West. They assemble at Hartford, Conn., on the 8th of August, and leave on the 20th.

STATE TEACHERS' ASSOCIATION.—The Eleventh Annual Meeting of the New York State Teachers' Association will be held at Troy, on the first Tuesday in August next, at 2 o'clock, P.M. Papers, addresses, and discussions of important topics, by distinguished Teachers may be expected; and the occasion will doubtless be one of special interest.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION will hold its Sixth Annual Meeting in the city of Detroit, commencing Tuesday, August 12th, at 10 o'clock, A.M., and will remain in session until Friday evening.

BAPTIST THEOLOGICAL SEMINARIES.—Dr. Wayland states, in the Examiner, that since 1820 the Baptists have established 10 Theological Institutions, which now contain 106 students and 24 professors. The annual supply for all these he estimates at $8; the annual demand, on the other hand, for the maintenance of the ministry, is 600. This great disparity is urged as an argument against Seminaries. It would tell better, we think, against the low and culpable estimate placed upon the education cause.

GRADUATING CLASS OF MIDSHIPMEN.—The following is the list of the late acting midshipmen who have just graduated at the Naval School at Annapolis, Md., and are now midshipmen: Joseph W. Harris, Augustus P. Cooke, R. L. Phythian, Thomas K. Porter, Rush R. Wallace, Thomas H. Eastman, William B. Evans, Robert F. Bradford, W. N. Allen, Le Roy Fitch, George A. Bigelow, Chester Hatfield, George S. Shryock, and George M. Blodgett. They stand on the naval register in the order announced above.

BISHOP HOPKINS.—Bishop Hopkins has resigned the rectorship of St. Paul's Church in Burlington, intending to devote himself to the Episcopal Educational Institute, for whose establishment the subscription already exceeds $22,000.

PROFESSOR CONRAD, of Wittenberg College, O., estimates the number of Germans or descendants of Germans in the United States at about 4,000,000.
THE

American Journal of Education

AND

COLLEGE REVIEW.

No. VIII.—AUGUST, 1856.

I. EDUCATION, ESPECIALLY THAT OF WOMAN.

BY REV. SAMUEL HANSON COX, D.D., LL.D.,
President of the Ingham Collegiate Institution, Leroy, N. Y.

INTRODUCTORY NOTE, BY THE EDITOR.

We are happy to give expression, on our pages, to the rich and varied views of Dr. Cox on a subject to which his mind and heart have been specially and vigorously drawn by his late appointment as the first President of the Ingham Collegiate Institute of Leroy, which is a Female Seminary of high character recently committed to the jurisdiction and ownership of the Presbyterian Synod of Genesee, by its founders, the worthy sisters Ingham, whose name is now honored in its designation. This article is the main body of the learned author's Inaugural Address. We have omitted only such parts as were local and personal, and such as were appropriate to it as an address. But the discussion, the genius, the language—the main body of the performance—are here presented intact. For these the author is alone responsible, as he chooses to be; and if there are those among our readers who dissent from his views, our pages will be open for their candid and courteous discussion.

In view, however, of the "unsuppressed invective and indignant scorn" expressed in some portions of the article, it is due to the author to give his own explanation. In a letter, addressed to the Committee asking a copy of his Address for publication, he remarks:

I was resolved to express the woman of our model and our plan, in contrast with some others, that we disapprove, and purpose wholly to avoid, in our administration; of these, two especially: the woman of mannish attributes and

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manner, immodest, forward, storming for her "rights," and the fashionable or merely worldly creature; fictitious, reckless, pleasure-loving; useless, insipid, impious; having no hope, and without God in the world. If in the portraiture of these I have been excessive, hyperbolical, or "savage" even, in the estimation of some, let it be remembered that I was not personal, or malignant, or wanton; but only endeavoring to impress the lessons of duty and propriety on others; even if my way was not excellent, or if my style was infelicitous, in finishing and furnishing their overdrawn pictures, to the vision of the mind.

Christians of intelligence and established faith, mature in the word of God, especially if they have well read history, if they live in this country, and if they have observed the manifest works of the spirit we are here rebuking, well know that there are few evils so generic, so wide-spread, so insidious, so allied in their common animus and scope; aiming to subvert the sanctity of marriage; to pervert the mission of woman; to supersede the divine order and system, in all domestic and social relations; and ultimately to destroy all morality, all piety, all Christianity, by the stealthy progress of some of their allied angels of the abyss—Fourierism, pseudo-spiritualism, clairvoyance, mesmerism, animal magnetism, pretended revelations, celestial telegraphs, exorcism and other sorcery, unknown tongues, inspired impulses, et id genus omne, onward to—Mormonism and Utah!

In the words of a good writer, and of all good writers, virtually, "My very soul is sickened at the antagonistic spirit so often displayed in upholding what are called the rights of woman. It profanes the sex; it affronts high Heaven."

The argument here I regard as not local, or incidental, or speculative, or transitory; but as becoming in a sense national; and so interesting to all the wise, the patriotic, the well informed, and the truly good, that none of these are to be found indifferent, or compromised, or hesitating, in their approbation of the right, or their demonstrations of duty in regard to it. It is a question increasingly practical; as of infinite moment to the welfare of society and the stability of the nation. America has in it an interest of fundamental worth, of moment and consequence incalculable. If we continue deteriorating in the abuse of our liberties, the evil progression will only invite the judgments of the Almighty; and His forbearance may reach its terminus before the minds, which ingratitude has rendered obdurate, are aware of the doom that must then be both inevitable and tremendous!

Questions of terrible import may soon agitate the country, on this and kindred topics, from Boston to San Francisco; and they must be met and answered! Shall a sovereign State be equally and mutually confederated with us, in our national Union, for our degradation and destruction? a community of fanatical and filthy dealers in polygamy and its terrible abominations, under the assumed sanction of revelation, lately vouchedfast from—Joe Smith? I trust in God that all the virtue of our Christian country, North and South, East and West, press and pulpit, will be ex pluribus unum in uttering the national verum against it; taking our stand in common on the Rock of Ages, our glorious and divine Christianity!

It may be proper, and especially for our juvenile readers, to remind them, in reference to their interpretation of our meaning, that sketches and descriptions of a class are not to be understood as denying the exceptions, as many or few, as great or small, that belong to them. Exceptions are a class alone;

and in a sense that may be said to make their own laws. In all statements of
the general, what may be different in particular instances is not denied or pre-
cluded. So in legislation, the exception is neither anticipated, nor precluded,
por contradicted. When it occurs, it may be treated on its own merits. We
speak of fashionable women, and describe a revolting specimen; we are not to
be understood as affirming that all fashionable women are as worthless or
odious. The exceptions may be many, and some of them illustrious. But the
general character is the same; and its principles and tendencies are the same.
So of the sphere of woman—in general it is home! We do not herein affirm
that no wider or more public sphere, as teacher, as governess, as authoress, as
editress, or the like, may, in appropriate instances, suit her; or that she, in
them, may not exalt her own usefulness, and honor gloriously her proper mis-
sion. We only wish to illustrate normally her proper province. Whatever
militates with that, or with those finer attributes which are at once her beauty,
hers attraction, and her power, such as her natural virtues, however refined by
education, her modesty, her tenderness, her grace and tact of action, and in
all her proper influence in the social state; whatever rebels against her
Maker’s palpable design, rebels as much against her own honor and the good
of mankind: and this only is what we reprobate, and scorn, and religiously
denounce, in the name of humanity, of America, and of Heaven! This we did
and will ever do.

Education—what an idea! Generalized, it covers all time,
affects all eternity. Our whole life-time is education, a pervading
process, the fruits of which in full clusters are harvested in our im-
mortal being. It is for good or evil. It defines the present as
preparatory to the future. In forms multitudinous, ever-varying, its
operation is incessant, effectual. It is active, passive; simple,
compound; direct, indirect; formal, informal; stealthy, insidious;
systematic, avowed. It is occasional, methodical; plastic and
formative, autocratic and laborious. Passive impressions and active
habits, as some one has said, comprise the unhappy education of
millions, who are what their circumstances and their recklessness
have together made them. In better modes, education is communi-
cated, protracted, improved, through slow revolving periods; com-
mening, continuing, with our breathing existence; terminal alone
in death. It all shows the present as “the dim dawn, the twilight
of our day, the vestibule” we tread and cross, introducing us to the
great temple of our being in eternity. There our age becomes
mature, dreams no more infest us, our knowledge is perfect; our
blessedness as Christians eternal. Till then we are in our non-
age; all is education; earth its ample, extended, appropriate, solemn
theater!

We speak however of education alone as didactic, systematic,
instituted for appropriate ends; the nurture, the culture of the
youthful mind, so qualified aright to act a proper part, influential,
useful, on this platform of probationary life; so to intend and secure
the inheritance in Jesus Christ, of the infinitely better life to come. To prosecute this great and good work, our incentives and encour-
egagements, as Americans and as Christians, are not wanting or in-
ferior; that our mothers may be models, our children examples to mankind; that our daughters may become women of wisdom, an honor to their species, a glory to our country, the wonder of nations, the joy of their parents; a blessing, a beauty to the world; the incomparable attraction of home, yes, a bright adorning to the churches of our God. We wish them to be truly elevated and superior; ignoring the tyranny of fashion, so vulgar and degrading; too rich in mental furniture to be servile, or affected, or extravagant, or ostenta-
tious; too refined and enlightened not to command esteem; too good to be useless; too well-informed and celestial in their mental horizon to be frivolous, or empty, or idle; too sensible to the claims and relations of duty to the grandeur of piety not to be intelligent and consistent Christians.

This is something like the synopsis of our plan. In its expa-
sion and vindication I seem to be, in general, the representative, the advocate, at once of all human interests; speaking here not for myself alone, but for all my honored and revered associates of the Faculty, of the Board of Trustees, and of the Synod of Genesee, whose Christian patriarchate is pledged for the supervision of all the high and holy trusts and interests of this, by formal adoption, its own noble school; that it may be maintained and augmented to coming ages as the model seminary, for the due training of our daughters in science and literature, in morals and religion, in manners and in graces, for this world and for that better one to come.

We here regard the idea of a universal standard of education as superficial, contracted, erroneous. It is neither utilitarian, nor philosophical, nor suited to our country. Some indeed think learning, also virtue, so absolutely good, that they utterly scout the idea of utility as related to either; so that virtue is absolutely good, because literally good for nothing; since, if you show its relations, its economics, in which its goodness works, by proper means, for right ends, it is absolute no more: since piety itself is vitiated, if we are told, even by the Spirit, that it is profitable for all things. So some scholars of renowned abstractions, each a sedentary statue of superfluous learning, have and hold an ideal standard, which they make so universal too, that, compared with it, no man is to be called learned who is not its fitting counterpart, its rectilinear parallel. At the same time, these columns of lustrous phosphorus abhor all utilitarianism as vulgar and necessarily unlearned, them-
selves deserving the satirical indignation of all the common sense that is left in the world! Their own poets have rendered their sarcastic tributes, just whether to Oxonian or Teutonic monsters of learned inaction, in Britain or on the Continent, so doating, so renowned, so useless.

But ye are learned; in volumes deep you sit,
In wisdom shallow; pompous ignorance!
Would you be still more learned than the learned?
Learn well to know how much need not be known,
And what that knowledge which impairs your sense.

One is educated, indeed learned, when prepared, in the relations where Providence has placed him, to act well his part on the great stage of events; rational and beneficent; understanding things; meeting trials and vicissitudes with philosophic constancy; as wisely trustful in God for all He has promised to his own.

In what we say, and objectively own, about the model seminary, we intend no illiberal exclusion, we arrogate no pre-eminence. There are other, we wish there were more, excellent establishments of the sort, in our own imperial State, throughout our own incomparable country—since, “with all thy faults, we love thee still, our country!” These institutions we have no idea to disparage or overlook. We regard them with no jealousy or disfavor. We only congratulate our cotemporaries on their origin, their progress, their success, attending to inaugurate our nation’s improved and excellent future. We only mean, in our own province, our own surroundings, under the genial wing of our own synodical protectorate; much more, more by infinite, as under the care and favor of Almighty God invoked, to do our best; to aim high; to salute the whole sisterhood of similar nurseries, in the spirit of cordial good fellowship; to learn from them, as we only rejoice in their prosperity, young or old; to remember, however, that ours is already of age; to give them all some reason, possibly, for a generous reciprocity of esteem and kindness; corresponding and co-operating in so common, so holy a cause; moving in elevations superior to all the lower strata of sordid competition; to all the littleness of ignoble arts or acts of rivalry—however necessary these may seem to the illiterate, the low-bred, the irreligious.

Education—generally considered: by this we mean not merely communicating or obtaining the treasures of liberal knowledge; but specially invigoration, discipline of the mental powers; their just development; their modest, yet regular confidential exercise; their correct and profitable habituation; their reach of comprehension; application, and self-control; in all, their elegant facility of action: all this, as connected, especially in this institute, with symmetry
of conduct, naturalness and dignity of manners; physical welfare, as scientifically and practically regarded; the executive faculty; and the sway of the glorious gospel of the blessed God over the entire humanity of every individual.

Knowledge often exists to a certain extent without education, as we painfully and frequently observe. We need to be educated in order to get knowledge; in order well and skillfully to use it, when obtained. We often see a knowing uneducated man who plainly seems to know every thing—but his own want of education. His mind lacks training. It has no discipline. To generalize, to be methodical, to reason logically, to use wisely what he knows, to acquire and class his knowledge, to think consecutively, to see the natural and the artificial relations of things, to know phases and the philosophy of language, to adapt words and thoughts to things: here his defects and faults expatiate. What is science?—he can not define it. Philosophy—what? He can not tell. The difference between opinion and science, theory and demonstration, hypothesis and conviction, he is less competent to explore: so confused, isolated, ill-assorted, impracticable, ordinarily, what he knows. Thus Bacon describes it: “Unde bene Herachitus; Homines scientias quaerere in minoribus mundis, et non in majore sive communii.” Even the learned, as he avers, sometimes, the unlearned often, show want of training—they not wisely observe, methodize, generalize, or estimate as they ought, what they specifically and successively learn, and in isolation know. Regularly and wisely to accumulate knowledge, or methodically to assort and arrange it for use, they are incompetent; as difficult for them properly to teach or communicate, even what in some sort they probably understand and correctly know. To develop the mental faculties, to regulate the action of the mind, to expand the intellect, and thus invigorate the capacity of useful and orderly thought; to habituate and establish the best style of perception and of thinking and of speaking, and so enrich and stock the mind with well-defined and well-compounded ideas; making more and better all the capabilities of the person, for the actualities of life; this is what, mainly, we mean by—education. The etymology of the word, e and duce, to draw out or educe, shows its normal meaning. We accept the definition of Webster: “Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations;” that is, to develop, augment, and accomplish them in the best way for the realities of human life.

Thus the educated mind takes hold of things by the right handle;
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knows how to acquire knowledge in the best way; as also to methodize, class, use, combine, prove, illustrate, and teach or communicate it, in a style at once easy, masterly, effective, and ornamental. Such a mind needs no encomium or recommendation; its excellence is self-evident.

Such systematic nurture is the grand necessity of every human being. Man, as fallen, is born into this world, alas! wholly ignorant; totally destitute of ideas. The day-dream of innate ideas was once popular; delusive as pleasing. Philosophic, potential, pious, as it once seemed to doting churchmen, adventurous charlatans, secular potentates, who were very physical often in their metaphysics, wielding the sword, rather than the pen, in disputation, while millions were mad for it, infatuated with it for centuries; it is wholly exploded now, as a dream when one awaketh; so contemptible in its fatuity, its falsity, that it is, at present, not worth refuting. We all know better; more correctly understand theology and psychology than to endure it for a moment. No! It is fact that we are all so natively ignorant, all as apostate creatures; since “the fall brought mankind into an estate of sin and misery.” Hence, like it or not, as we may; believe it or not, as we choose, we are all by nature the children of wrath, even as others. Now, of this ruined condition, our native ignorance of all things, especially of God, is a miserable demonstrated fact; its most melancholy fruit and evidence. Zophar, the Naamathite, was plainly right when he affirmed, more than three thousand years ago, against human vanity and assumption: Vain man would be wise, though man be born like a wild ass’s colt. Hence we recognize this terrible fact, with all its accompaniments, as lying at the foundation of every right system of education. On the opposite theory, some men, some women, born blind, never get their eyes open. We know that man is born into this world ignorant as a brute, destitute of ideas, needing, oh! how vastly, the aid of others—especially of mothers, to supply his mental and moral wants; to educate him for his wondrous future in two worlds.

In infancy, in youth, on other’s care
Hangs all our hope.”

Of our sinful, fallen estate, we are sure, this ignorance is an ingredient, a constituent in part. Not so was man originally created. It was only sin that could detrude him from his pristine glory; where produced, not born, never an infant, but mature at first, both Adam and Eve knew God and his creatures, with no degrading affinities; both made in these relations like to the angels, but a little

* We might substitute “on mother’s care.”
LOWER than they. They never wept or wanted, so complete, as they proceeded from the mighty hand that formed them the miniatures of himself; each a piece of work worthy of such a glorious architect. To them education had no such exigent relation as it now has to us, inferring our debasement. Alas! how changed. Adam, where art thou? This grand humiliating fact, it is, we know, considered elegant, as it therefore becomes fashionable, in some high circles, to obscure, or even to ignore and deny. Honestly believing the word of God, the facts which it attests, we here have no compromises with gasconading infidelity, with cardinal heresy; none at all! Their view is plainly contrary to philosophy, as it is to Scripture. We recognize the solemn truth in preference: arguing from it both the necessity of education, and the powerful motives derived from it, to sustain and prosecute its ministries.

Man is born ignorant, having no ideas, not one, on any subject; yet having faculties, capabilities, powers, that may, by proper cultivation and the grace of God, expand, augment, and act, in light, in service, for excellent achievement, on earth; for glory, honor, immortality, in heaven. Like the bud before it blooms, its colors, its odors, its staminate and pistillate organism, though a flower of consummate beauty be thence evolved, all are cased in darkness at first, till, opened to the light of heaven, we perceive and enjoy its beauties and its sweets; we wonder at its powers no longer latent; admire its exquisite decorations; remembering that Solomon in all his glory was not arrayed like one of these—no longer buds, but educated flowers!

The infidelity to which we refer is at once insidious and poisonous. In some high places, it is popular, if not waxing mighty and strong. Advocated or assumed in the churches by certain meteoric and erratic stars, the doctrine is grateful to the shallow and unprincipled; the difference between it and the truth is not seen; and the million are the dupes, perhaps the victims, of its sorcery. Alas! that "Reverend" impostors are any where so prevalent, so illustrious. Enemies alike of man and of God, they are also traitors to their country; injuring the souls which their "Reverend" impiety pretends so eminently to serve. They invent another gospel, which is not another; and we know who says to them, Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of my hand—ye shall lie down in sorrow. This is intelligible.

For learner, for teacher, it is greatly needful to appreciate aright the native, the awful ignorance of apostate man. It tends to make us thorough and honest; to nerve the efforts of exertion, to coun-
tervail the evil of ignorance, recognized as evil, to make us value knowledge, as, in its place, of worth incalculable. It disenchants the whole subject of mystery, and gives us a just insight of human nature. Hence it humbles us, as knowing what we are; as hoping to become all we ought to be, only in the kingdom of our Restorer; putting on the new man, which is renewed in knowledge, after the image of him that created him.

Hence we know also how much men may attain, in view of what they have attained—even all that made the scholarship of Newton; the philosophy of Bacon; the literature of Chalmers; the shrewd practical sense of Franklin; the geological information of Hugh Miller, or Dr. Buckland; or of our own Professors, Silliman, Hitchcock, Torrey, Maury, and a host of others. All is attained, all attainable. I mean not to indorse the dogma of Helvetius, that all minds are natively equal. As connected with the body, and developing in it, certainly they are not equal. Still it is a great truth, that education and its fruits, resulting from application or indolence, is mainly, under God, the cause and the solution of the common diversity. This is a mighty truth! Let industry take heart, and idleness be ashamed! How, said one, to the great John Locke, how came you to acquire so much knowledge? How did you ever get it—or was it born with you? He replied—Whatever I know, I have attained in the ordinary ways of study, with these two rules perhaps tolerably well observed: first, never to be ashamed to ask for information; second, to be gratefully availed of all means in my power, willing to learn anything of any one, who could teach me; never having found a person yet who did not know something that I knew not, or excel me in some art or profession that was his, not mine. Sir Isaac Newton also referred an inquirer, in a similar manner, modestly, to his habit of observation, as solving at once the whole problem in regard to himself. He observed—he thought. Some men comparative do neither; possibly some women! It was a fact, however, that they loved learning; they loved knowledge; they searched for it as for hid treasure; here was the secret of their success, here the hiding of their power. They considered a fact, a phenomenon, an axiom, with clear perception, logical induction, just combination: hence Newton saw farther than others, in the same light of nature, that had been shining for so many ages, where thousands of millions that lived in it saw comparatively nothing. Not one of them at least so observed or so thought, it seems, as to make the magnificent induction of "the occult principle," as it used to be called in proud reprehension, that of universal gravitation; at first rejected, ridiculed, prosecuted, even by scholars; now abso-
EDUCATION, ESPECIALLY THAT OF WOMAN.

Lately known to be true; so received and maintained, by all the proper philosophers in the world. Newton has the unique honor; his memory retains it, without peer or rival, of that intellectually glorious discovery.

One grand object of education is to learn how to think; how to exercise our powers in useful and productive thought; how to use the faculties God has given us, so as to strengthen and improve them; making five talents ten, two talents four, one talent two. The means of thought are both natural and artificial; to improve both of these, and familiarize their use, is one of the grand functions of education. The hand needs tutoring in the arts, not more than the mind in the sciences. Each must have its appropriate helps, its suited implements, the arms of its own warfare: according to the substantive, the massive wit of the second aphorism of the Novum Organum, so opposite to our present argument: Nec manus nuda, nec intellectus sibi permissus, multum valet. Instrumentis et auxiliis res perficiatur; quibus opus est, non minus ad intellectum quam ad manum. Atque ut instrumenta manus motum aut cienet aut regunt, ita et instrumenta mentis intellectui aut sugerunt aut cavent.

There are grades, differences, in society, in persons; both individuals and classes, as all the world knows; these pervading, endless, various without discernible order or limit; often curious, astonishing. In forms and degrees innumerable, such variations continue. No theorized equality, no imaginations of envy, no legislation of democracy, can reverse or alter it. Look at bodies, countenances, histories of men; their costumes, manners, endowments, principles, attainments, influences, destinies, idiosyncrasies; how they vary! Are they all six feet high? do they weigh as much, in matter, in mind, one as another? Are their talents all the same, quality, quantity, manifestation? Are they all equally well informed? Do all live to octogenarian longevity? Are all alike graceful in movement, expert in tactics, agreeable in behavior? Is their knowledge equal, probity, wealth, pleasure, fame, pedigree, health, popularity, bodily vigor? Do they all obey the Gospel? Are all saved eternally? To affirm or pretend the universal equality of men, to say nothing of the stupidity or the absurdity it evinces, is an affront, an outrage to all sensible persons. What infinite difference in this life, more in that to come, between one that obeys the gospel of Christ, compared with one who only disobeys it? Next only to this, is the difference in melioration and superiority made by education, as seen in one who has it, compared with one who is devoid of it. Comparative seraph, comparative
brute! Ignorance indeed sees not itself, having no notion of its own destiny, or immensity, or identity; while others, especially the wise, see it with alternate pity and disgust, feeling and suffering often its ugly, its ill-mannered, its intensely annoying demonstrations; especially when it affects learning, or dreams of its own desirable society. Ignorance, joined so often with assumption and impudence, decorated frequently with the glitter of wealth, enacting the strut of fashion, dogmatical and noisy, consequential in the glories of vanity and bad grammar, is a nuisance, sometimes revolting and insufferable. Our times show great fecundity in the growth and frequency of this genus of philosophers. Were ignorance only modest, teachable, conscious of something which it ought to learn, it were comparatively pardonable, comparatively tolerable. But otherwise, oh! the chimera dire, the intruder frightful, the atmosphere mephitic; all its progeny fit only, not even that, for communion among themselves. The modern Polyphemus, with one eye only, and that extinguished in ever-during night!

Monstrum horrendum! informe, ingens, cui lumen ademptum.

As to self-education, so called, I am not the one absolutely to censure or degrade it; many an automath has become an honor to learning. In a qualified sense, it is the only real and good kind of education in the world. The attentive groom can take the horse to the water, but the horse must drink it, as the scholar must study for himself. There is no possible succedaneum for personal application, study, thought, self-discipline. The apparatus, the means, the appliances, the helps, the facilities manifold, of grammar-school or university, so valuable when correctly appreciated and used, are not sufficient of themselves; nor is there any charm, electric or magical, in the best lectures or diagrams, or in the chair of the most erudite and devoted professor, to dispense with the sedulity and ingenuous labor of the pupil: no! Nor is the glory of a degree publicly awarded, to the juvenes ad prim umin atibus gradum admissos, so potential as to make scholars of the candidates, who can not analytically translate their own diplomas; to whom their latinizing mystic sheep-skin, in some instances, might as well retain its native woolly honors, for any good essential to be derived from so pompous a piece of lettered parchment, with signatures and seals and ribbons flourishing appurtenant. It is in this way that learning is progressively damaged in our country, the standard of attainment sunk, by the rivalry of chartered institutions, delighting in full classes, a numerical swell of graduates at each commencement; delighting too at all events in the large aggregation of term fees. This makes them like
public mints, that furtively embase the coin of the country; fixing the national stamp on brass instead of gold; sanctioning a system of public robbery, such as no nation will or ever should endure. I know there are noble exceptions—would there were more of them, to whom such censure is inapplicable, as that of the indignant bard:

The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part,
Proceeding soon a graduated dunce.

There is nothing that can supply the place of personal application, patient study, laborious thought. Colleges and professors are not the divinities that can enact the impossible miracles of transformation desired. They can not metamorphose dolt into philosopher, idler into scholar, or son of fortune and of fashion, by right primogenial or prescriptive, into prince or peer of the realm of science; into chieftain envied in the walks of learning; into genuine dignitary of the ecumenical republic of letters. No! God has made nature true to his own revealed laws; giving wisely no patronage to indolence, no sanction to presumption, no premium to affectation or quackery, in church or state. It is only the illumined one, who sees his laws and honors them; who approves his wisdom and corresponds with it; who is honest and assiduous in his world; who admires with ingenuous delight his ways; only such a one, who finds pleasure in effort, sees success continually crowning exertion, is conscious of progress and profit equaling the lapse of time; realizing with lofty felicity the rare grandeur of a well-furnished, a highly cultivated mind. Thus is he a legitimate owner, a person of resources all his own, of opulence immense, a real nobleman, inheriting estates not passively, from the mere fatality of his birth; but actively, honorably, by acquisition, by patience, by achievement; in a sense self-graduated, promoted, made a blessing to society: assuming here, of course, that he is both scholar and Christian, uniting what ought never to be separated, at once student and worshiper.

Such is the constitution of society, the system of our God, nor is it at all discouraging to the sober, the honest aspirant. On the contrary, mercy turns many of her own severities into advantages and attractions. In the sweat of thy face shalt thou eat bread, till thou return to the ground, is at once a penalty and a promise, as well as an exponent of the economy to which we belong. It produces bread for us; it gives it a better relish; it shows our authentic
title to its possession, when we perform the task before we enjoy the recompense. Still, education requires time. It is the proper growth of the learner. It may be assisted, facilitated, beguiled of its asperities; but it can not be participated. Precipitation, if attempted, may be mischief only in the end. An infant is not, by a fiat, to be matured into a man; nor an ignoramus to be summarily extemporized into a philosopher. There must be all the necessary stages of the complicated process, analogous to that of the body; mastication, digestion, assimilation, nutrition, development, augmentation, maturity, competency, polish, richness, excellence, usefulness; then, if ever, reputation. Besides, it is every way perilous and wrong to gorge the mind or overtask its powers. If three years will not suffice, take more—take five or six for education. It will be infinitely better, cheaper, productive more of fruit and satisfaction. The alternative is fallacious and destructive. You may ruin the health, shorten the life, and accomplish a transient renown; you can never confer lasting benefit or usefulness by too much study in too little time. This is canonical.

On the value of knowledge, as illumining the air we breathe, and scattering away the malaria of ignorance, I am afraid to trust myself in this place to declaim. I will quote a few sentences from a superior source. Knowledge, in general, says Robert Hall, expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment. By means of it, we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation. The Author of nature has wisely annexed a pleasure to the exercise of our active powers, and particularly to the pursuit of truth, which, if it be in some instances less intense, is far more durable than the gratifications of sense, and is, on that account, incomparably more valuable. Its duration, to say nothing of its other properties, renders it more valuable. It may be repeated without satiety, and pleases afresh on every reflection upon it. These are self-created satisfactions, always within our reach, not dependent upon events, not requiring a peculiar combination of circumstances to produce or maintain them; they rise from the mind itself, and inhere, so to speak, in its very substance. Let the mind but retain its proper functions, and they spring up spontaneously, unsolicited, unborrowed, and unbought. Even the difficulties and impediments which ob-
struct the pursuit of truth, serve, according to the economy under which we are placed, to render it more interesting. The labor of intellectual search resembles and exceeds the tumultuous pleasures of the chase; and the consciousness of overcoming a formidable obstacle, or of lighting on some happy discovery, gives all the enjoyment of a conquest, without those corroding reflections by which the latter must be impaired. Can we doubt that Archimedes, who was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of meditating a mathematical theorem, did not, when he exclaimed σῶρησα, ἠρησα, I have found it! I have found it! feel a transport as genuine as was ever experienced after the most brilliant victory?

We live in the country that befits, that requires, universal education. Alas! how egregiously it needs it, to insure us that higher civilization, which seems of late to be receding, rather than advancing; from Congress and other high places of the nation, downward, to the more excitable, who are always the more ignorant of our citizens, imported or native; so easily seduced by demagogues, so naturally infuriated by partisan appeals, so much the impulsive, the prejudiced victims of excitement and false alarms; so ferocious withal when once aroused, that their interference in a time of public commotion is more to be deprecated than an ordinary earthquake, more to be dreaded than the eruption of a volcano. We need education among the masses; we need Christianity every where diffused, ascendant; we need the gracious benediction of our fathers' God, to preserve us in the enjoyment of those blood-bought liberties which they procured for us and bequeathed to us, as, next to salvation itself, our most precious possession and inheritance. Hence the necessity for universal education. When Napoleon, glorying in the prosperity of his beautiful France, lauding his nation as accomplished in every excellence, inquired of the distinguished Madame Campan, what more do we need to put us on the apex of the world? She promptly replied, with the most felicitous propriety, We need mothers, sire. Yes! they had wives; these had children; but, after all, mothers, mothers were sadly wanting; are yet, not in France alone! Yet many of our citizens are awaking to the true interests of our nation in this regard—our sons and our daughters must all be well and properly educated! or, our nation is undone! Let us remember that divine sentence—Train up a child in the way he should go; and when he is old he will not depart from it. It is time we were all awake to the exigency; time that all should begin to think of the necessity of our cooperation with God himself, in using his appointed means for the
salvation of our country; so that order, freedom, piety, truth, may universally prevail among all our teeming population; so wisdom and knowledge shall be the stability of our times, even strength of salvations: and the fear of Jehovah shall be our treasure.

Admonished by recent events, ought we not all to begin to think that ignorance and brutality are no qualification for office; that even a member of Congress should be so far civilized, so far Christianized, in all cases, as not only to understand English Grammar, and constitutional law, but also to evince, in conduct, his superior education; as once gentleman, statesman, patriot, Christian; by self-government, by principle rather than passion controlling his ways, by all that symmetry of correct behavior which is essentially implied in the very idea of virtuous consistency, respect for the laws, a proper example, in a word, good manners. We might expect better things than we have occasionally to witness and deplore, even among the Honorable of our nation. One might think that we have too many newspapers circulated and read, to permit our children, young or grown, to glory in barbaric airs, or illiterate rudeness, or reckless savagism; too many schoolmasters, especially too many Bibles, abroad in the land, from our noble national fountain, the American Bible Society, to allow our population to retrograde in any good thing; certainly to believe that ignorance is the mother of devotion; or, to be captivated by venal politicians and sophistical demagogues; who should not be allowed even a hope to prosper, in their wonderiful and characteristic love for "the dear people," unless they can show themselves sincerely in favor of the grand process of leveling upward, instead of downward; of instructing our masses, our black and red and white millions, progressively and increasingly, in all the principles of science, letters, morals, and religion.

But the subject specially appropriate here is the education of woman. Its importance, its normal principles, its objective aims, its aspects patriotic and social, with its anticipated results in our age and nation, claim our consideration. However much misunderstood, neglected, cheapened, it may have been among us, it is now rising auspiciously in the estimate of the community. Our position is, that the liberal and high and Christian education of our daughters is of vast importance in any country; in ours, pre-eminent, fundamental, indispensable. So far as it prevails, it necessitates also the education of our sons; and when all our children are well and thoroughly taught, what a grand and true nobility! what a benediction! our country must become increasingly the glory of all lands; realizing the bright and gorgeous ideal of President Dwight—
Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.

Is woman important in the social state? Then ought she to be prepared to occupy and adorn her place in it. Her preparation is as important exactly as her education; since this is what we mean by preparation. Is she the mother of sons and daughters; are these dependent, in the first stages of their life, more on ministering angels, or on mothers, to mold, inform, direct them, in the ways of wisdom? The first five, probably the first twelve years of infancy, are mainly shaped, swayed, determined, alone by the mother. She forms the mind, the manners; often in effect stamps the destiny of her offspring. Ought she to be ignorant or enlightened? worldling or Christian? She plants the seeds of the coming harvest. When wise and faithful, how commonly may we hope, that there Jehovah commands the blessing, even life forever more! Shall we then fail to educate the educators of mankind? Ought we to intend the degradation and perdition of the species—or, seek wisely, in hope, the sublimation, the salvation of all men? If man needs mental and moral improvement, how can this ordinarily be, if the woman that bear him, that nursed him, is herself utterly devoid of it? herself more animal than mother! In every other relation, too, we need the angel in her; not the pervert, not the monster, not the brute of our aversion. If man ought to be educated, so ought woman; his dearest and most intimate companion, the minister of mercy that guards his infancy, that cheers his pilgrimage, that charms his life, that mirrors to him the goodness of his God, that soothes his weakness on the bed of death, that expects in heaven to be his co-heir, his co-equal, through Jesus Christ, forever.

Woman is everywhere the criterion of society. Where she is elevated and honored, influential and correct, useful and devout, in the same degree precisely is man civilized, exalted, morally refined, truly ennobled. As she is wise and Christian, such is the constitution of our God, in the same proportion, ordinarily, is religion in society appreciated and ascendant. In how many nations beyond the confines of Christendom is woman abject, brutified, enslaved! There, too, man is cruel, degraded, ignorant. So it is, so it was, so will it be, where Christianity is not; where its divine excellence is vitiated, or vailed, or denied. Take the map of nations, the encyclopædia of history; look there at woman. Look—weep! In her the species, too, are squalid, destroyed. We all know that in heathendom, through all the wilderness of its desolations, woman is the victim, the sacrifice, the slave, the drudge, of her selfish, ignorant lord. Where Christianity radiates its influence, there is her princi-
pality, her augmentation, her purity, her lovely worth, her proper sway, her deserved attributes, her real honors. Let every one of the sex know this; and vindicate her own wisdom, by revering the Book of God. The Bible is her halo, her shield, the Magna Charta of her dignity. Why is it that no sane man, in its domain, ever questions—whether woman has a soul? As well ask, has man a soul? Can she ever be so lost to virtue, as to become an infidel? a foe to her sex, herself, her country, her species, her glory, her God and Saviour?

This principle we hold paramount: her education ought to be conformed, in all things, to the divine economy; to the wisdom and authority of God, as shown us in the Holy Scriptures. The divine benediction may be expected only in correspondence with the divine wisdom and order. Woman has a mission all her own, a sphere of action peculiar; an office and a power definite; assigned by her Maker; where he will use her agency and bless her influence. Any other dissimilar province is not hers; there she foregoes her own prerogatives and attributes; there she is an intruder, pragmatical, perverse; sometimes amazonian, disgusting; no more the angel she was made; earning and receiving only the contempt of men.

O woman, best are all things as the will
Of God ordained them; his creating hand
Nothing imperfect or deficient left.

The difference is imprinted upon every fiber of her person. Her flexible form, her soft and tender texture, her relative adaptation, her names of endearment—mother, sister, wife, nurse, soother, sweetner of life and solder of society*—evince her proper sphere, as not at all the same with that of the sterner sex. The laws of God are plainly salic. Woman is not to be legislator, magistrate, general, lawyer, sailor, fireman, plowman, soldier, or preacher, in the social and national commonwealth. Her structure, more refined, delicate, sacred, demonstrates it. Her proper sphere is home; there its ornament, its attraction, its influential and most salutary potentate, its secondary head in league with her affectionate husband; its ineffable, indispensable charm; its compensation, its luster, its appropriate glory. She is there to be appreciated, cherished, defended, by men; not herself to enact captain, guardian, champion, more than termagant or virago. Her inferior corporeal powers, her diminished stature, her dependent frame, her native parasitical instincts, like the graceful ivy on the monarch oak, adoring its majestic supporter, giving form, beauty, expression to the massive patron of its elevation and safety, all declare, that her province is

* Accommodated, from Blair's Grave.
peculiar as well as honorable; her prerogatives and rights sustained only within it. Here is she the beloved vice-regal head of the domestic commonwealth; invested with all authority as the legitimate of its administration. She governs here by divine right; her subjects rejoicing in her queenly sway, with none to molest or impeach her title. Her power is less of office than of character; yet really blending the virtues of both; its elements are goodness, knowledge, wisdom, consistency, correct action, sympathy, beneficence. Her husband knows no home without her; her children find it solitude and desolation in her absence; her guests characterize the mansion by their happy memories of its maternal head; she the moral center that irradiates the dependent circle of domestic life. She finds its honor and privilege only, as well as illumined piety toward God, who made, who rules her, to remain, with divine contentment, where He has placed her; saying, *Occupy till I come*; since there, and thence, her noiseless power is felt and seen abroad; controlling the nation, the Church, the world, posterity; by educating her sons and her daughters for their places of power, service, honor, in the coming generation. She is dependent on her husband in many respects; in many the dependence is mutual; the result their common benefit. She, wisely estimating the ordinances of God, rejoices in her destiny; making so many happy; illustrating that divine axiom in ethics, *it is more blessed to give than to receive*, by the benefactions that make such numbers her grateful debtors.

What, in contrast with a person, and a character so lovely, are we to think of those, unworthy of the name of woman, who, imperiously erecting their own will into absolute sovereignty, dogmatizing their own claims, while trampling in the dust the Book of God, proudly overruling the authority of its Author, display in public the standard of rebellion, and summon the women of the universe together to it, with them? What kind of wisdom is that, which, forever clamorous about woman's rights, seems to know nothing, therefore to say nothing, about the proprieties and the duties of woman; if possible, still less, about woman's sins; hence, utterly denying the glory of woman's Saviour; while it only prevents woman's piety, by which her immortal interests might be forever availed of His perfect and effectual mediation?

It is a historical fact, that God never made a queen regnant, as distinguished from a queen consort, in Israel or in Judah. The only one known in biblical records is the execrable Athaliah; *bar of the Lord*, as her name imports. She, the worthy daughter of the most infamous regal pair perhaps that ever lived, Ahab and Jezebel, was demon more than woman; an ambitious usurper, a profligate tyrant,
murdering her own grandchildren in her way to the throne that was not hers; for six years enacting idolatry, cruelty, persecution, all manner of wickedness, against the rights of earth and heaven: till by an order from the throne of God, it was said—Have her forth without the ranges; and him that followeth her, kill with the sword. And there was she slain.

A kindred doom awaits all kindred characters; and scarce is there a character on the face of the earth more perverse, more purely hideous and revolting, than in a Christian age and nation, a coarse, hardened, brazen-faced brawl of a woman, acting the public orator, declaiming about woman's rights, organizing politico-popular assemblages, addressing a pseudo-lady chairman, challenging any antagonist to answer her; violating all the proper modesty of her womanly nature; ignoring her own sex, her own duties, her own honors, her prérrogatives of feminine sacredness; losing the pure gem of modesty; practically scorning our blessed Christianity, contradicting and caricaturing the oracles of God, forfeiting her proper glory as a disciple of our Lord and Saviour Jesus Christ. Such a monster of moral deformity ought to be known only with a shudder. A nuisance in society, her communion is dishonor, her touch pollution, her example contagion; marring all the order, blighting all the beauty, blasting all the dignity of the social state; sacrificing at once the pure fame and the chaste refinement of the sex; while all that is properly delicate, elevated, sacred, in the relations of woman, is profaned, vandalized, exploded, in her conduct; in the tendency at once of her actions and her principles. Here indeed one might be excused, almost, for an unsuppressed torrent of invective and indignant scorn; demanding, if such a fungus, cryptogamic, amorphous, be entitled to the appellation, woman! if such a hideous, hybridous mongrel really belongs, as an individual, to the genus or the species, man! If this seem severe—appearance intentionally responds to reality. Is there not a cause? The injury is too great for apathy or clemency. It is a stab at all we love, value, revere, human and divine. We may not therefore repent, or ask forgiveness, for the rebuke, the denunciation, the execration of thought or utterance, while, in passing, we award the reprehension deserved, against what we know has had its phenomenal display, its varieties of demonstration, in too many places, in some very prominent ones, to the shame and dishonor of our country.

In this connection, I must add, that the sphere of woman is, by the law of her Creator, not the Christian ministry, not the pulpit, not the public platform, no: the pastoral office, more than the forum, the judiciary, the senate, or the field of war.
God has decided it. It is plain as the light of the sun. What woman did Christ ever commission to preach the gospel? Twelve apostles; was one of them a woman? Seventy preachers ordained at once—all of the gender masculine. Was Paul, Peter, James, John, Jude, a woman? Was Luther, Calvin, Zuingle, Knox, Edwards, Dwight, Chalmers—or did one of these sages of evangelical wisdom and luminous piety ever sanction either the thing or the idea? Away with the silly falsehood, that we ministers are jealous against them. I am jealous only for them! I love them too much, my daughter, my wife, my mother, my sister, to brook tamely their immolation, the moral Sutteeism that finds a worse Hindostan in America; the flame and the ravage of a virtual pyre, for the stealthy cremation of all that is fair and excellent in the vindicated and illustrated character of woman. I am jealous only against her sins; only for her rights; only to advance her duties, her privileges, her honors, her virtues, her hopes; seeking her genuine happiness, shielding her against her most insidious, her most deleterious enemies: also honestly outspeaking of what we here inculcate and intend, as we pursue her education in this conservatory; as we endeavor her supreme and final good.

I now ask your attention to the scriptural argument, to the doctrine of the apostles of Christ; in which, referring to the strict interpreted truth of the original, I shall feel necessitated to produce a version of my own differing in some few yet important aspects, in language, in punctuation, in meaning, from that of our vernacular or common use: since, making the oracles of inspiration our supreme standard, both of thought and of inculcation, it is so important to ascertain their native sense, what it is, in order to our vindicated conformity to it in all things. Still, before quoting the words of the Spirit, as fairly settling the law of the matter, I must pronounce my solemn protest against the remorseless levity, nay, the horrid impiety, of some, who talk of what Paul said, or Peter said, or others said, of the chosen amanuenses of the Holy Ghost; all delivering one and the same doctrine, not their own, but his, whose they are, whom they serve, in whose awful name they speak, or write, the everlasting truth of God, our Maker, and our Judge.

We are not of them who praise the Bible, only with more state to forsake it. But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.

* * * For a man indeed ought not to cover

* Such expressions as these—Paul was prejudiced; Paul was a Jew; he lived in old times; Paul was an old bachelor; Paul was monstrous hard on the woman; at plerisca stantione simplic.
his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power, that is, the symbol of her honorable and modest subordination, toward her head, as vailed in public, especially in public worship, in respect to the ministry, the masters of assemblies, the messengers, or officially the angels of God. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God.—1 Cor. xi. 3, 7–12.

For God is not the author of confusion, but of peace. As in all the other churches of the saints, let your women keep silence in the churches, for it is not suffered for them to speak; but to be under obedience, as also saith the law of God. And if they would learn any thing, let them inquire of their own husbands, or others, at home; since shame it is, in the church, for women to speak. What! from you, originally, proceeded the doctrine of God? or to you alone, in monopoly, has it extended? Have a care! If any one view himself to be a prophet, or spiritual, let him rightly own, what things I write you, that they are none other than the commands of the Lord. If any one be ignorant of this, however, it is plainly his own fault; therefore let him be ignorant (1 Cor. xiv. 33–38) and answer for it to God.

In like manner also it is ordained of God, that the women adorn themselves in attire decorous, with modesty and discretion; not with pompous hair-braids and fashionable splendor of dress, glittering in gold and pearls and vain extravagance; but, what is so appropriately ornamental to women professing Christian piety, with works of beneficence, the richest and the best of all decorations. With silence must woman learn in public worship, with all subjection to God's appointments; but there to teach, or usurp authority over man, instead of remaining in silence, I suffer not, but forbid, as the apostle of Christ. For Adam first was formed; afterward, Eve. And Adam was not duped by the Devil; but woman, so infatuated, became involved in transgression. Still, though now restricted and domestic more, she shall be saved, not less gloriously, as occupied in the duties of child nurture and the holy education of her offspring; if not proudly impatient of her sphere, they piously remain there, in faith, and love, and holiness, with prudential wisdom.—1 Tim. ii. 9–15.

Thus the Apostle describes a pious widow: well attested in good works; if she has educated children; if she has entertained strangers; if she has washed the feet of saints; if she has relieved the
afflicted; if in every work of goodness she has been occupied.—1 Tim. v. 10.

Of others in contrast, he says: Withal they learn to be idle, wandering about from house to house; and not only idle, but babblers* also and busy-bodies, speaking things which they ought not to speak. I counsel therefore that the younger ones marry, nurture children, preside in the family, giving to the adversary none occasion for re-proaching vs.—1 Tim. v. 13–16.

. He elsewhere orders, in the name of the Lord, to the aged women likewise to be in behavior as becometh or adorneth holiness, not calumniators, not given to wine, teachers of good, so as to influence the younger ones to love their husbands, to love their children, as prudential, chaste, domestic, good, subordinate to their own husbands, in order that the doctrine of our God may not suffer, as blasphemed on their account, among the wicked.—Tit. ii. 3–5.

I cite only once more, and that from another Apostle: Likewise ye wives be in subordination to your own husbands, so that if any obey not the word, they also may without the word be gained, as they view your purity of deportment, characterized by reverence; whose ornament let it be, not that external of hair-plaiting, and the glare of jewelry and fashionable finery of attire, but rather that interior, hidden in the heart, which is incorruptible, even that of a meek and tranquil temper, which is in God's sight very precious and beautiful. In this style also the holy women of old that hoped in God, adorned themselves in subordination to their own husbands; as Sarah, for example, obeyed Abraham, calling him Lord; of whom by piety ye have become the daughters, doing good, and not intimidated, as with any consternation, from the path of duty. So also ye husbands in enlightened piety dwelling with them, render considerate honor each to his own wife, whose framework is more tender, as feminine, but whose soul is equally precious, since both are co-heirs of the grace of life; so that your common prayers and praises may ascend together, unimpeded, to the throne of God.—1 Pet. ii. 1–7.

The plan of God is properly the only one. It is the best, and we adopt it: its importance lies at the very foundation of the fabric, social, civil, domestic; and the fiend who disturbs or would subvert it there, ought to be viewed and denounced as a traitor to his country, to his species, and to God. Pre-eminently is he the foe of woman! not more a foe, her primordial deceiver. The same protean personage indeed is not dead, but speaks, as well as lives and acts, in all those variegations of preaching infidelity that would supersede

* Strong-minded women, amazons, though not wholly like their similars in our own times! What is the model woman of the Bible?
the wisdom of inspiration; preferring that which the Holy Scriptures denounce in contrast as earthly, sensual, devilish, that which tends to revolutionize society into the worst of anarchies, to make every house ultimately less a bethel than a brothel, and our whole country one great national Utah of "free love," and every other perversion of freedom, where woman's murdered honor and man's established pandemonium would leave us nothing but squalid misery, rampant impiety, unmitigated despair, instead of the true blessedness of Christian society.

We have alluded to the pensile or parasitical nature of woman, not in any sense to disparage, but only to define her proper sphere, so to assert her natural and gracious claims to benignity, protection, love, courtesy, service from man; her pristine archetype, her masculine counterpart, her Heaven-ordained companion, counselor, champion, her affectionate conjugal ally, protector, lover, in all their common pilgrimage, to a better country, that is, an heavenly. We call her parasite only in a sense honorable, proper, original, divine; ordered at first, displayed in the perfection of paradise; subsequently continued, not however without some penal modifications, requisite after the grand apostasy; yet, under the glorious system of mediatorial government, then supervening and inaugurated; thus converting all disciplinary privations and inflictions into ultimate benefit and resulting good. We call her parasite, possibly against her pride, in some less educated and less amiable instances—but in no instance against her honor, her happiness, her duty, her safety, her social beauty, her proper dignity and welfare. We are friends, not flatterers. We practice no ambiguity of censure, no concealed asteism: we are kind and sincere; calling her parasite, not epiphyte, to use a botanical distinction not inapposite; since she adheres not ungratefully, not ungraciously, not ungracefully; not as extraneous, obtrusive, usurping, not an unwelcome or heterogeneous invader; but, as Adam at first delighted to salute her, of kindred essence with himself, his needed and loved accomplishment, parasitical but compensating, at once his ornament and his delight. So any happy husband may appropriately say to her, in the words of Horace to his patron Mæcenas, not half so justly valuable, or necessary, or precious, to the adulatory bard:

O et præsidium et dulce decus meum!

which we thus venture to paraphrase and appropriate:

O thou, heaven's latest gift to social man,
Proof of God's goodness in his wondrous plan,
Protecting thy protector! thee I own
Guardian and glory both; my shield, my crown;
Thee grateful I salute, my sweet renown!
So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Loftier thoughts than these of the honor and nobility of woman, purer and richer sentiments of the married relation, it is impossible for man or angel to understand, prefer, or know. That relation is there, as in other places of the Bible, made the type of the eternal espousals, the ineffable beatitude of the Son of God, and his own glorious church in heaven. How sublimated then is woman! how right to have a high idea, a just theory of her proper grandeur of character and destination! how plain the duty, the importance to society of her organized improvement; her ample and appropriate education, her just enrichment, her substantial accomplishment in whatever renders her estimable, influential, valuable, in her peculiar mission, as God ordains and blesses her to man!

Here indeed we Americans have no heraldry, no peerage, no wealth, no factitious honors, like those in which monarchy glories, which vanity often desiderates in our own august republic. But we have what is infinitely better—freedom, virtue, talents, a pious lineage, the means of cultivation, a just equality in the eye of law, every needed and auxiliary good, to make our daughters and our sons, if not despising their birthright, if not recrurent to their parents, their country, and their God, to become the élite of mankind; worthy, learned, useful, lovely, honorable, religious, glorious forever!

And why not confederated America lead the way; the banner nation, the constellation pacific and serene, E PLURIBUS UNUM, in this needed, this genuine, this higher civilization? The annals of our parent country are lighted and lustrous with mental and moral heroines that raise the rank of woman; that augment the dignity of the species; that well may fire the filial and virtuous ambition of the sex in our own country, to emulate and multiply such specimens at home. I note, or simply name, a few luminaries forming a galaxy select, celestial, which might—we trust will—virtually, why not! be both reproduced and surpassed in the future characters of our own hemisphere, like the stars of heaven for multitude: the Lady Jane Dudley; the Lady Rachel Russell; the Lady Lucy Littleton; Mrs. Elizabeth Rowe; Mrs. Hester Chapone; Mrs. Hannah More;
Mrs. Mary Lundie Duncan; stelligerae, mortuae, vives, tamen, celebres et felices, duobus in mundi immortales, adorantes—non adorandae. This implies necessarily the progress of education, the loftier cultivation of mind; solid and substantial, more than superficial and ornate; the real preferred to the merely seeming and showy; all intending, in the ways of wisdom, at the end of every process, preparation for a glad eternity. How many, alas! invert this order, pervert and ridicule this method; as, in result, how many elaborated counterfeits, living and ornamented mummies, bedizened gossamers, fitted only for a world that is not, courting phantoms, feeding on romance, too refined for facts, too polite to be good, too fashionable to be useful, too genteel to be honest, too much absorbed in folly to be saved! Yes, too proud to learn truth, too indolent for effort or application or system of any kind; knowing not for what they were created, caring not a rush for salvation. They are educated—they say! understanding all the fantasies of dress, with all the frivolous modes and capricious rules of the Haut ton. They speak a few phrases of French, possibly a few of Italian. They have familiarized the mincing dialect of dandies. Their fingers are educated—they can play; their toes—they can dance; their forms—emaciated, spectral, corseted, bodiced, laced, tortured, to the prescribed dimensions, the newest imported style; so fair, so pale, so consumptive. How beautiful a faded lily, a perfumed victim, a decorated corpse, a dead worldling, a lost soul!

Education may be viewed as substantially three-fold: physical, intellectual, moral or religious. To this we might append, as congenial to all the others, the place and the part of esthetics; by which is meant the theory and the practice of the beautiful, cultivating taste and forming manners to kindred elegance, perusing all the models, all the specimens, ancient, modern, of nature and art.

As to physical education, strength—proportion of the corporeal frame; the arts of health, firm nerves, fleet motions, invigorated limbs, a form erect, symmetrical, a well-expanded bust, with whatever best promotes the true and equal development of the person; proper and wholesome diet, ventilation, calisthenics, walking in the open air, periodical exercise, gymnastics, regularity of all the functions, seasonable rest, recreating sleep, nature flourishing in her own best way, not much medicine of any kind, in therapeutics hobbies of no kind; so that healthy women may result from well-trained daughters; beauty be ever associated, in their thoughts and ours, with robust, agile, roseate forms and faces; we ohly say, fully appreciate we the basal importance of this branch of our whole system; caring for it among our first regards and duties; never
wishing or suffering a pupil, pursuing her studies, classical or occasional, to continue sedentary and assiduous, at the expense of her health! The science of hygiene we value and explore; with no empiricism, no wild or unproved theories, no speculations or experiments; trusting for prevention or for cure only what the best authorities, the most certain rules, concur to prescribe.

The intellectual division of our system; this, or the manner of success in it, attained or imputed, that always gives character, good or bad, attractive or repulsive, eminent or indifferent, waxing or waning, to a seminary of learning. So it was among the ancients; at Crotona, at Athens, at Alexandria, at Rome; the porch, the lyceum, the academy, the grove; so for more than half a century, while incomparable Busby taught in Westminster, from the reign of the first Charles to that of the third William; so Eton, Winchester, Rugby, Harrow, and other schools at present in the British Islands; so of many in our own country—though, that our schools and colleges are always parallel in their fame and their worth, is what this deponent says not; especially as he knows it is not true. The training of mind, the acquisition and use of liberal knowledge, every mental improvement in science; art, general literature, this will be our labor, service, care, pleasure, in a routine and organic way, in the INGHAM COLLEGIATE INSTITUTE OF LEROY.

The studies we pursue and prescribe, as announced in our annual Catalogue, are perhaps sufficiently known. We here allude to them mainly, with some general strictures suited to the occasion. We ask that you will credit our aims, in favor of such propositions as the following: that our curriculum is intended to be liberal and large; that we expect rather to amplify than curtail it; that some required improvements may be gradually and wisely initiated; that the standard of scholarship is not to be reduced; that our corps of instructors is to be maintained, as forming a faculty of sound, competent, varied, co-operative, devoted, trustworthy qualifications; that in the normal department, where we are to educate teachers, we intend to have for our motto, THOROUGH AND COMPLETE; that we graduate, and authenticate to the public, those only whose attainments and capabilities justify the truth of their testimonials; that we mean to make scholars uncommon in their all-pervading common sense; that they shall know with discrimination, generally, all the attributes and affections, together and apart, of these three grand and comprehensive categories—words, thoughts, things; variously distinct, variously related; that they shall, when they leave us, having com-

* 1840-1895.
pleted their course and taken their degrees with honor, be able to
write a letter, on any subject, with no wrong spelling, or false pun-
tuation, or other bad grammar—but with correctness, propriety,
ease, taste, finish; evincing method, superiority, accomplishment;
that they shall be prepared to hold a conversation with educated
persons, on any ordinary subject; without sheepishness, or vanity,
or forwardness, or low-bred impertinence of any sort; so as to give
and receive both instruction and delight; that they shall possess an
educated facility to use their powers in any needed direction, learn
whatever they find necessary, execute any occurring business of
life, and condescend, with genuine utilitarian grace and willingness
and tact, to superintend, or, if requisite, to manage and perform all
the mysteries of housekeeping; thinking it not at all beneath them;
prepared to make the beauty of the parlor and the finish of the
refectory answer for the order of the kitchen; while every chamber
and apartment of the whole house demonstrates the presence and
the inspection of a presiding mistress, who knows how to make
home attractive; herself the estimated glory of the mansion, from
roof to cellar: as her good manners, her good sense, her good
temper, her good principles, find their willing trumpeters, unpaid
—not unrewarded, in all the other members of her domestic com-
monwealth—their better remuneration in the admiring gratitude
of her joyous husband, conscious of his prize, verily thinking that
never man was blessed, in that way, equally with himself. Per-
haps, if more husbands had such wives, fewer wives would find
themselves miserably conjugated, with husbands of worthless prin-
ciples; infidels, blasphemers, drunkards, gamblers, tavern-haunters,
sabbath-breakers, heart-breakers, life-breakers, hope-breakers; to
their own undone condition and that of their children with them!

These aims, however, are not alone for the normal department,
though we may well consider, among all who learn, those who ex-
pect to teach; who will therefore require more time, as well as
more maturity, to fit them for their duties.

If this is aiming high, we ask, is it then censurable? How low,
exactly, ought we to aim? We wish to make the most and the best
of all our jewels, our daughters—and yours! Besides, when, in the
rapid lapse of time, they shall in turn see around them the growing
honors of maternity, sons and daughters of their own—here we
solemly presuppose that they have not so cheapened or abjured
themselves, are not such elaborated fools, one of them, as to wed a
fool for a husband—we hope they will be the elect ladies to demon-
strate the abiding virtues and resources of their own education, not
entirely exhaled and lost in the interval; oracles of precious wisdom,
fit for the post of maternal usefulness they occupy, there to protract their natural jurisdiction over sons, as well as daughters, for their incomparable good; letting the precocious nurslings feel, even when in College, as ever after, that they are blessed with a mother that knows more than they do; that hence her religious lessons, her cares and her prayers for their salvation are not to be contemned at a discount, as if her classic attainments were meagre, her knowledge homely and superficial. Show me a great and a good man, any where—and, as an ordinary thing, I will show you one that had a mother—a great, a good mother; whom God made his minister of mercy, in her powerful sphere, to nurture and to mold that son to be that man!

There is another stage of life. Mothers become old. They die not all young, of a broken heart; because of a worthless husband or a dissolute son! Beauty is succeeded by the ravage of decay. Wrinkles, and toothless infirmity, usurp too palpably the places where once dwelt floridity, with lilies, roses, charms, smiles, in their kindly radiance, their soft and dear assuasion; where elegant proportions, graceful movements, sounds of witching and euphonious sweetness once made an atmosphere of odors and spangles around their possessor, which every guest or spectator loved to breathe. Now—quantum mutata ab illa—all that, is gone! Age, decrepitude, debility, dependence, is all that remains; except the nearness of dreaded dissolution—death!

Did you ever see, "spectatress both and spectacle," a sorry sight! a talkative worldly crone, without knowledge, without mental culture, without good manners, without the grace of God—yet vastly fashionable, hideously polite; not without vanity, petulance, affectation, forwardness, ill-adjusted trinklets in profusion, remarkably jealous of attentions, at three-score and ten! in her mind, arid as her body; in her language, vulgar as her origin; in style and topics, repetitious, frivolous, inane; in her information, communicative and ridiculous; in her remarks, indulging vainly the cant of criticism, or some other cant, equally vacuous and vapid; in all her ways, accusing her early education and the dotage of her parents; suggestive of her darkling prospects for unperceived eternity; endeavoring to re-act the charmer or coquette she might have seemed or been, half a century ago:

Like damaged clocks whose hands and bell dissent;
Folly rings six, while nature points to twelve:
thus shaming all the better company occasionally condemned to endure her presence; only for reasons as good perhaps as these, single or combined:
1. She will show herself to others, as if only desired and admired by them; as she was, for previous hours, at the toilet and the mirror, by the only mortal there admissible—herself; when so absorbed at her secret devotions, staring alone at the reflection of face and person!

2. She is a relative unhappy, aunt, grandmother, uncle's widow, or some other lateral of the stock, residing in the family, having no other home.

3. She is rich—unfortunately! The patience of her prospective heirs is very exemplary in their trials; inspiring decent forbearance for a necessary—they hope, a brief—season, till, what is written, can be fairly and fully executed, and made their own! They are mainly anxious, lest she—marries again!

What a pity! She once figured a lady of mark and mode; indulged, flattered, courted, hallucinated while yet in her teens. When only a child, or just efflorescing prematurely into womanhood—how were spent her hours? how formed her habits? how disciplined her ways? Alas! not in study; nor in prosing contact or contemplation of truth; not in anticipation of the future that is now the past; not in getting wisdom or discretion; not at the Ingham Collegiate Institute, you may be sure! No! At sweet sixteen she "came out," educated—as much as she ever wished to be, and considerably more. She was soon enjoying life, with a witness—flaming at parties, waltzing with fops, milksops, macaronies, at the midnight ball; learning morals at the theater; improving her taste at the opera; occupied all the week in routs, masquerades, flirtations; rising "in the morning" at one o'clock P. M.; breakfasting at two; dining at eight; going to some scene of "select" social pleasure, with seventy other revelers, at ten; returning home, very early; an hour or so before sunrise, for necessary repose! So following her history, she marries at seventeen a polite loafer of her own class—all for love, certainly not for money. He reverses it; marries all for money, certainly not for love. Friends applaud the match. They now ride in a coach with dazzling livery; own a box in the most sumptuous theater, a pew in the most fashionable church; with no danger of learning, in either place, what is the chief end of man? Soon they are the parents of several pitiable—but fumed and envied children; all of whom are bred to resemble remarkably their parents—what a hopeful family! The father is a man of honor; of course, duelist, gambler, drunkard; most probably, to show his religion, universalist; sincere as the man that teaches him. One day, he is brought home, unexpectedly, a corpse; fresh bleeding from the field of honor, gory with glory.
His hopeful widow survives him—forgets him—sends her children, "to get rid of the brats," to some fashionable boarding-school, where they teach politeness! So, at leisure, she soon marries again; to as hopeful and garish a gentleman as she had, alas! the misfortune to lose in her former one! Her wealth remains; but soon late hours, carousals, company, casualty, again relieve her of a husband—him of a wife! Now, she loses her spirits; in spite of cordials, aniseseed, life of man, perfect love, eau-de-vie, and other costly comforts and confections; all prescribed by her physician! She thinks her dear five hundred friends begin to care not so much for her as she thought they did. Her health is on the wane. Her countenance looks not so fresh, her stomach feels not so well, as formerly. She wonders what can be the reason—she has always taken such good care of herself! Her mental resources, her spiritual, in this cloud of her calamity, are all what they used to be, empty cisterns, that can hold no water. She fades, collapses, deteriorates in more ways than one; loses the obsequious respect even of her servants; has no real virtue; enjoys the society of others no more than they enjoy hers. Wisdom is none of her attributes. She has no friend in the universe. She begins to harvest in her age the seed sown so copiously in the wasted spring-time of her life. See—what a beacon, what a warning! The portrait is drawn not wholly from imagination. Fashion breeds many like her. In such metropolitan nurseries as Vienna, Rome, Paris, Madrid, London, and many others in Europe, the examples, the victims, many of them far worse, are multiplied by thousands. I will not inquire what such a patronage may be doing for Young America; in Boston, New York, Philadelphia, Baltimore, Washington, Charleston, Savannah, New Orleans, or to what our nation may be coming, in proud and prosperous progression. I have seen myself, on both sides of the ocean, enough to make me tremble for my country; as I inquire, Christian parents, of you, who have offered your children to God in baptism, vowed to rear them for Him—do you desire to secure for them, at all events, a first-rate fashionable education? or, shall I show you a more excellent way?

Blessed be God, we have all seen many a bright reverse of such a picture. We hope to teach our pupils, with their whole soul's conviction, to anticipate it, to desire it. If God shall spare them to be old, we wish them both to know and to show, ripe in its proper honors, that the hoary head is a crown of glory, if it be found in the way of righteousness. Thus they still are lovely; mature and redolent of heaven; desired, valued by all, who know them; paragons of moral beauty, adorned with virtues that never wither, flowers of
paradise, immarcessible, divine: living when they die, dying for better life; since death among mortals is birth among immortals; to join the general assembly, even the church of the first born that are written in heaven; enrolled there; not their names, but their persons, as denizens, welcome, happy, at home forever. How glorious life’s evening; since like the sun unclouded in the west, brightest when lowest, setting to rise again, they sink, serene, conscious; trusting the Lamb of God; sure to find the morning orient in splendor. They fall on the bosom of the Saviour; vanish invisible to us; while angel comforters forbid our tears, saying, as in Milton’s beautiful monody:

*Weep no more, woeful shepherds, weep no more,*  
*For Lycidas your sorrow is not dead,*  
*Sunk though he be beneath the watery* floor;  
*So sinks the day-star in the ocean bed,*  
*And yet anon repairs his drooping head,*  
*And tricks his beams, and with new-spangled ore*  
*Flames in the forehead of the morning sky.*

We are here to educate for realities and duties; not phantasies or phalansteries; for the real of life, not its ideal only; for depth, for heaven! Let who will, or who can, excel us; we only rejoice at it. We religiously and philosophically detest the world as a master; we deliberately reject it as a portion.

For myself—not alone, I speak now of some studies that may possibly be called my favorites; not without reason. I allude to the Latin language; in some cases perhaps a little of the Greek: to history as a science, pursued consecutively, with outline and method: to chronology, as related in history, the common era, genealogy, the pretensions—contemptible enough! of the Chinese, the Egyptians, the ephemeral and successively bursting bubbles of infidelity; to mnemonics, or the regular culture of the noble but neglected faculty of memory; the value of making and using a historical common-place book; to poetry, ancient and modern, English and American, in select and approved authors and examples; antiques, ancient geography, general literature; the love of the Bible, its curiosities, its wonders, its inexhaustible riches of truth, the blunders and mistakes of its revilers, the rational evidence that vindicates its inspiration, the luminous halo that pervades and surrounds it; the glory ineffable of its spiritual interior, its immense value as used in the economy of God the Spirit, working salvation in the midst of the earth; all unknown as the boundaries of space, to the carping skeptic, the impure, the covetous, the ignorant, the false!

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*Milton’s friend, Edward King, drowned in the Irish Sea, Aug. 10, 1657.*
In respect to the Latin language, as a normal study, allow a word of commendation. It is held by intelligent and erudite judges to be the proper septim that divides the scholar from the sciolist, the master from the pretender; this the rule, whatever exceptions may possibly be found to it. A dead language! better, on that account, to learn; as immutable forever, its sense, its form, its rigid strength, finely embalmed, still florid, beautiful in its structure, its power, its poetry, its prose, its documents of immortal verduré and fruit; the language of scholars, in which alone so many different nations can correspond and even converse; the living language of the learned world. This is eminently true of all Europe, of both Americas, of all their colonies, congeners, dependencies throughout the world. Mother or cousin-german to all the languages, mainly of the West, with much in the East, of what was once the great Roman empire; Italian, Spanish, French, English, are all either derived from it, or greatly modified and enriched by it. Our own vocables by thousands, the terminology of our philosophers and authors, the nomenclatures of almost universal science; our best old writers, fathers of the reformation, founders of our modern literature and science, to mention no more, all depend on that massive, brave, powerful old language. And their classics, poets of the Augustan age, or those from Catullus to Juvenal, orators from Tully downward—of course; historians, Christian fathers from Justin Martyr to Jerome, and Augustine and Chrysostom, writing in it, or in Greek, inaccessible without it, are demonstrations piled of its worth and importance.

As a study, for liberal use, especially, pre-eminently for mental discipline; as a thesaurus of inexhaustible wealth of thought, there is nothing that can take its place, or do as well, as that same wonderful language, whether derived, as critics and antiquarians variously aver, et adhuc sub judice lis est, from Greek, or Hebrew, or Sanscrit. Would you well understand English grammar and the philosophy of universal speech? Study and subdue the Latin. Would you discriminate different shades of meaning, the variations of synonyms, managing emphasis and quantity, commanding an elegant orthoepy, selecting with taste and correctness the words of our own vernacular? Study that of Cicero, and Virgil, and Quintus Curtius. Would you conquer, appropriate, enjoy it? Attack it with calm, resolute appreciation, with cool courage, proper helps, serene persistence, familiar repetition, certain of success. Victory shall wait on your march, soon surrender your own. Mingle habituation with analysis, analysis with habituation. Learn to speak in it, think in it, translate it mutually into English, read it familiarly,
trace its wonderful etymologies, familiarize its rules of syntax and their *rationalia* with them. Enrich your thoughts with rare passages, culled from authors, who wrote some of them before our blessed Saviour was born: from Cæsar and Cicero, Horace and Virgil, Ovid and Quintilian. Read the Latin Vulgate, the Latin Testament of Beza, the rhyme Latin of the monks, the original of Lord Bacon's immortal and grandly useful work, *Novum Organum*. Thus will it discipline and help your mind to think with accuracy and system, to distinguish, abstract, generalize, compound, and distribute. Most wondrous will be its power to unlock the treasures of science in all other directions, *clavis literarum et scientiarum omnium*. In learning French, Spanish, Italian, German, English, Greek, or any other language, it will be comparatively easy, if you have well learned Latin previously. The idea that it is hard, above ordinary capacity, dry, repulsive, of very little use, all that is simply false, coined mostly in the mint of indolence, for the currency of excuse; this qualified only by assuming that it is wisely and thoroughly taught and learned, as it is not; too frequently; since smattering, sciolism, mouthing phrases, all this is not the thing we are considering. Pleasure and profit assist and largely compensate all the labor of learning this language, through life, in every department, thus establishing it as an incomparable mental gymnastic, which ought to assert its place in every system of high education, which it costs so much more to want than to acquire, that all the argument is fixed at last on the affirmative, the commendatory side of the question.

In just proportion of progress and distribution, we honor the whole circle of sciences, polite and useful arts, liberal and general knowledge: mathesis proper, or the exact sciences, in all their luminous and expansive march of demonstration and infallibility; in their various and sublime applications to the planetary and the sidereal universe of our astronomy; natural science, marking the phenomena of nature, scrutinizing their causes, their operations, their processes, their results: these, with geology, botany, chemistry, and their kindred pursuits, crowning the general pyramid of correct and common education; in all endeavoring to illustrate and exemplify what I would venture to recommend or assume as the appropriate motto of our institute, *Veritati, unitati, utilitati*, floating over us, inspiring us; as it were a scroll of flame in an angel's hand, for *truth, for unity, for usefulness*; all we do, all we desire or attempt.

* In respect to the prevalence of order in such a literary and do-
ADVANTAGES OF THE STUDY OF GEOMETRY.

The advantages of the study of geometry are numerous and far-reaching. For the domestic community as ours, it is of the highest importance. The spirit of the fifth commandment must interpret at once the relations and the intercourse of officers and pupils. On the part of authority and administration, there must be many of the parental qualities and functions; with wisdom, kindness, impartiality, steadiness, equity, politeness, fidelity, truth, patience; no ostentation, or noise, or discord. On the part of pupils, there must be shown many of the filial virtues, such as respect and reverence, obedience and promptitude, candor and industry, veracity and beauty of behavior, simplicity, love for their superiors, reason in all their exactions and expectations, humility, friendship, honesty, forbearance, concurrence in securing their own improvement and the permanent success of our system; with generous, even jealous, regard for the best prosperity of alma mater: as it so well becomes her heart’s whole treasure, her gems of cherished glory, her future stars in heaven, her large family of daughters, her own alumnæ omnes dilectae, illi venerabili decus et tutamen.

II. ADVANTAGES, TO THE GENERAL STUDENT, OF THE STUDY OF GEOMETRY.

BY REV. ADDISON BALLARD, A. M.,
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This branch of Mathematics claims our antecedent respect from its great antiquity, and from the illustrious names with which its progress is associated. It is the earliest of the sciences. Its infancy was cradled by that land, of old, the foster-parent of literature and the arts. On its introduction by Thales, in the fifth century before Christ, from Egypt into Greece, it was cherished by the greatest philosophers with a regard bordering on veneration. When tired of tossing on the uncertain sea of metaphysical speculation, they turned with delight to a pursuit where the mind could rest on the sure basis of demonstration. Among its distinguished votaries are found the names of Anaxagoras, whose lonely prison-hours were beguiled by attempts to solve that world-renowned problem which has bewitched the brains of mathematical wits from that time to the present, the Quadrature of the Circle; of Pythagoras, whose enthusiastic devotion to his favorite pursuit is traditionally attested by the hecatomb offered to the Muses for the discovery of the beautiful proposition...
which has immortalized his name; of Plato, who paid a still higher compliment to the grandeur and dignity of the science by asserting that the "Supreme Being finds His highest delight in geometrizing, or, that He regulates the universe according to geometrical laws;" and of Euclid, with whose inimitable "Elements," if Freshmen were only taught to associate that benignity of temper and purity and simplicity of life for which their author was pre-eminent, they would undoubtedly spare him the mortification of that annual interment, by which they now seek to consign his amiable memory to a disrespectful oblivion.

But Geometry is further recommended to our acquaintance by the vast practical benefits she has conferred on the world, and by her almost miraculous achievements. She early became the friend of the mariner, who, through her aid, was no longer subjected to the caprice of cloud and tempest which often vailed his directory in the heavens. The geographer learned to value the magic of her skill in fixing with accuracy the position of places on the globe. Indeed, she soon accomplished all that her humble name γῆ συμπεραί or earth-measurer, made pretension to. She had compassed and meted out sea and land. And now we may imagine her looking around on these terrestrial conquests and sighing, like Alexander, for a new and ampler field for the display of her powers. Nor is she doomed like the weeping conqueror of kingdoms to sigh in vain. Beneath her humble Grecian dress she discovers wings—then turns a wishful eye to the heavens and soars away to gain new and richer triumphs in the fields of infinite space. There is the scene of her proudest and noblest victories. There, her achievements are on a grander scale than those she won before on this little ball. There, the stars are her signals. There, she lays her base lines of millions of miles in extent in unobstructed space, wings her way

"Far as the universe spreads its flaming wall,"

"Unwinds the eternal dances of the sky."

She follows the sunbeam in its quick descent, applies the line and rule to its bright track, and measures the extent and rapidity of its subtle flight. Astronomy, which before seemed to have reached the highest point it was capable of attaining, welcomed with joy this new enterprise of her aspiring sister, and hailed it as the precursor of her own greater glory. And such has it proved. The impulse thus imparted has not ceased to operate till it has made Astronomy the noblest of the physical sciences.

The grandest result at once of the Baconian induction and of applied Geometry is the discovery and demonstration of the Law of
Universal Gravitation. We follow the mind of Newton as it makes its slow but sure way up the successive steps of hypothesis, theory, and law. What in the way of intellectual exploit can be more sublime? In the beautiful words of another, "He has seen the apple fall from the tree, the rain from the cloud, the meteor from the sky. He has watched the eagle and noticed that at his highest flight he still flaps his wings." The thought occurs to him: May not this same mysterious influence reach indefinitely beyond the flight of the eagle—even to the heavenly orbs? In the stillness of midnight he goes forth alone and looks up into the far-off azure depths. To his ears comes the prelude of a celestial harmony—the true music of the spheres—whose notes science shall write and all men may read. On his gaze are bursting the outlines of a physical truth more vast than had ever entered into the heart of man. By the aid of Geometry he is empowered with an attribute which the prophet thinks not too mean to ascribe to Jehovah; for he weighs not only mountains, but worlds, as in a balance.

Thus has Geometry furnished us with the most splendid eulogy on the powers of the human intellect and the perseverance of human industry. Who would have said that it were possible for man to soar to those illimitable heights, decipher the beautiful hieroglyphics of the stars, and reveal to mortals their giant mysteries? Throughout the whole range of science, what so lets us in to the awful wonders of the material universe, or gives us so fearful but glorious a view of God's Almightyness!

But our object was not panegyric. All that is claimed for the science on the ground of practical utility will readily be conceded. Students do not need to be told that a knowledge of its principles is indispensable to the navigator, the astronomer, the land-surveyor, the civil engineer, the accomplished architect. What they wish to know, is, whether the study will be of any real advantage to the professional man or the man of business. That it will be of such advantage, can, we think, be made clear to any reflecting mind. To show this, let us inquire—

First, What kind of preparation do professional men need in order to succeed in their respective callings? and

Second, Does the study of Geometry give or tend to give that preparation?

1. And, first, what have these men to do? They have, first, to master fundamental principles, and, second, they have to apply those principles to the particular subjects or cases which arise in the discharge of their professional duties. Now what kind of discipline does a man need to enable him to master a great principle in law,
in medicine, in divinity! To trace that principle to its source and clearly to follow it out in all its minute ramifications? What kind of mental training does a lawyer need to help him unravel a difficult case, and so to analyze, and arrange, and present the argument, as to make it clear to other minds? What, to enable a minister to grasp, dissect, and exhibit a great Bible truth?

The thing needed is, the power and the habit of intellectual abstraction and concentration. It is the power of commanding the attention perfectly—of withdrawing it from every thing else and of fixing it unwaveringly on the subject of investigation. This is the key to success in study. A topic, to be mastered, must be held steadily before the mind's eye till its relations and parts come out and arrange themselves and take their proper places. Dr. Emmons, that prince among logical divines, used to say that he "wanted students who could look half an hour at the point of a cambric needle, without winking." Attention is the mind's edge, and we must bring it into close contact with the topic of thought, or it will not cut. This is all we can do for a subject, namely, to fasten the attention immovably upon it. If, under this process, it does not clear up, there is no help for it. All we can do is, to wait and try again. We apply the lamp to the photographic plate and watch for the picture to come out. Put a piece of steel between the poles of a battery—that is all you can do. Hold it there. If the battery be powerful enough, it will fuse the metal. But however powerful, no fusion will ensue unless the object be held steadily within the circuit.

This grasp of thought, as it is the highest intellectual achievement, so is it the most difficult. The mind reluctates against severe and continued exertions. If it once gets hold of an abstruse subject, it is hard to keep its hold. The subject seems endowed with a marvelously provoking spiritual activity. It writhe under the mental forceps, and pulls, and gets away again and again. And again and again must the mind seize it, and hold it, till its Protean proclivities are fairly subdued. What lawyer or minister but knows what is meant by thus "looking a subject into shape!"

It is only as a student makes progress here, that he makes any progress at all—or any worthy the name. I remember that Prof. Tattlock used to tell us, and he said truly, that if, "at the close of a term, a student finds that he can concentrate his thoughts on a given point for fifteen minutes, while at the beginning of the term he could do it but five, he has made very encouraging progress." What if he has not acquired a great fund of information and is laughed at as a plodder? Arkwright, after he had, by the invention of the spinning-
jenny, acquired his millions, said in reply to an old aristocrat in the House of Lords who alluded sneeringly to his former humble avocation as a barber—"True, sir, but I have a razor now that will shave any of you." So the student, who, by diligent application to the severer though less pleasant and apparently unpractical parts of the course, has thereby gained a power and a habit of mental concentration, if taunted by the voluble and shallow picker up of mere facts for his slender stock of information, may say, "True, sir, but I can now acquire as rapidly as you, and can besides employ acquisition to vastly better purpose."

What has now been said of the importance of attention applies equally to the man of business. Who is the man likely to succeed in any kind of business requiring forecast and enterprise? It is, pre-eminently, the man who attends to his business—who can control his thoughts and confine them to the particular thing to be done, and to every thing in its proper season, and to one thing at a time till it is done. There are various reasons for commercial failure, but not the least of all is this very want of self-control, of mental concentration. If any project for investment is started, many men can not command their reasoning faculties long enough and patiently enough to look it through, to see whether it be really a safe enterprise. What makes a more worthless clerk than this same want of fixed attention to his business—this wandering of the eye and of the imagination for which he must so often be chided by his employer. A good salesman is one who can keep his mind on his customer till the sale be effected. He has an object in view, and he omits no honorable and gentlemanly attention for effecting it. There is a logic of trade as well as of discourse.

We would remark here, as an obvious inference from the foregoing, that if, from stronger attachment to some other pursuit or from positive dislike to that he is engaged in, a young man can not confine his attention to it, so as to master its principles and details, then the sooner he leaves that pursuit the better. This is true of business and of study. The perfunctory student and the perfunctory apprentice should at once quit the college and the shop for some more congenial avocation.

2. But, secondly, we affirm that this power of fixed, sustained attention, the study of Geometry pre-eminently gives. It gives it because it calls the power into exercise. It gives it because without it the student can not follow and grasp those trains of reasoning of which mathematical propositions consist. Who that has tried it does not know that he can not be dreaming, or talking, or thinking of a thousand things besides, and get a theorem in Geometry? No.
He must be alone, or at least uninterrupted. The idea of half-a-dozen students getting out any lesson together is unscholarly enough, but in Geometry is absurd. There is a series of steps to be followed, each depending on the preceding and leading directly to the conclusion. This necessitates the closest attention; and thus the habit of attention must gradually be formed.

Again, the pupil in this way acquires insensibly the habit of logical investigation. In every proposition his mind is subjected to the screw-plate of exact demonstration. He is taught caution and patience in constructing an argument, and in analyzing the arguments of others. He is led to do his own thinking, and to reject assertion unless accompanied with adequate proof. When proof is offered, he must feel every link in the chain. He must touch bottom at every step. Geometry gives him an idea of what an argument is. It teaches him the pertinence and the importance of those much abused words "thence" and "therefore," and never to pervert or misapply them. It forms a kind of intellect which the world always needs—not so much men who are forever propounding "whys" and "wherefores," but men who can give us also the "therefores" of things—not men who are puffed up with transcendental conceit because they can ask questions which nobody, not even themselves, can answer, and which, if answered, would do nobody any good—but men who can answer questions, who can give us substantial knowledge. Not men who seek to astonish the world by calling spirits from the vasty deep, but which will not come when they do call, but men of intellectual hardihood and robust daring, who can pierce the leviathans of the vast ocean of living verities and bring them up and make them subservient to the wants and welfare of their fellows.

Again, Geometry teaches the student to give exact definitions of terms. This is one of the most important things in the discussion of any question, and one of the most difficult to do. A habit of stating the precise meaning of the terms employed would save the world an untold amount of misapprehension, bitterness of feeling, and vile logomachy.

Again, Geometry makes the student careful in citing authority. He must give, definitely, the proposition, or corollary, or axiom, employed as proof. How vague and loose and inaccurate are multitudes of men, and some preachers, in quoting even Scripture authority!

Again, Geometry requires the learner to distinguish clearly between what is hypothesis and what is proof—between premises and conclusion—and never to confound the two.
Lastly, under this general head, Geometry teaches a man, whether writing or speaking, to say what he has to say, and to stop when he gets through.

3. But Geometry has to do with rhetoric as well as with logic. It not only compels the student to think, but to express the results of his investigations. It tends to give a man that cardinal quality of style, perspicuity. The pupil is made to state his proposition and the demonstration in concise terms, neither giving what is irrelevant nor omitting what is essential. This will make him careful in his assertions. He will not write or speak at random. He will aim to tell the whole truth, nothing more, nothing less. He will not overstate nor understate, nor mistake. This precision of language is one of the most beautiful of all mental products—this giving an expression which just "hits" the thought, as the arrow goes straight to the center of the target.

"But what," exclaims our rhetorical friend and objector, "will you make dry logicians of us all? Will you have us enunciate our thoughts in bald, unadorned prose? Will you allow no play to the fancy? Will you clip style of its wings? Will you inhibit the graces of oratory? We reply, no. Nor does what has been said imply this, any more than to urge the importance of a solid foundation implies that you may not erect on it the most elegant superstructure. The power of clear thinking and of concise statement is not incompatible with, nor unfavorable to, the loftiest efforts of the imagination.

And this suggests another advantage which this study confers on minds of a certain order—namely, those which have the power of rapid deduction without the conscious intervention of argument. There are such men—men of sound judgment, who reach sound conclusions, but who can not assign the reasons which led them to these conclusions. They see results almost intuitively—so much so that they can not present to themselves, much less to others, the medium of proof. Cromwell was such a man—a man of good judgment, evidently, and who knew what he was about, but who found it difficult so to explain his plans and policy beforehand, as that others should comprehend their wisdom. Such minds would be benefited by this study. It retards thought in its lightning transit to a conclusion and compels it to go over the ground step by step, so as to state to its own consciousness, and thus be able to state to others, the process by which the result was reached.

I conclude this brief enumeration by mentioning one advantage resulting from reciting Geometry, which is, that it gives the student self-possession. He must not only understand the demonstration,
ADVANTAGES OF THE STUDY OF GEOMETRY.

but he must be able to hold it while he presents it to the teacher and the class. For most persons this is a great attainment. Many a man in a meeting for public discussion has valuable thoughts on the question which, nevertheless, he dares not attempt to offer, for fear lest the moment he rises all his argumentative riches should suddenly, and to his deep mortification, take to themselves wings and fly away.

Now the self-reliance of which I speak can be gained only by practice, and so far as practice in the recitation-room contributes to it—and it contributes much—it is secured better by recitations in Geometry than by those in the languages where the pupil relies on his book, or than in other English branches where the recitation is conducted solely by question and answer—for there the student is both guided and limited by the question; whereas in Geometry he is required to give a connected and often a lengthy train of thought.

Judged, therefore, by the Procrustean standard of professional success or commercial utility, we see that this part of the College Course is not found wanting. But we should remember that another and higher object is secured by study, namely, the exquisite pleasure we derive from the activity and consequent expansion of our intellectual powers. Business we must do; we must work; we must live. But is the life of the body the only or the highest life of which we are capable? Or is it, rather, only the condition, in our present state, of intellectual and moral life and growth and enjoyment? Does the eagle plume his wings only that it may stoop upon its prey and satisfy the cravings of appetite, or is it that it may soar aloft with free and joyous pinion, leaving cloud and storm behind, and soaring upward even to heaven’s azure gate? Shall a man fit up only one room of his spacious dwelling, and that one only for a workshop, and leave all the rest bare and desolate, or shall he not rather furnish and adorn all to the extent of his means, that when he retires from the place of toil he may throw open these pleasant apartments for his own enjoyment and the entertainment of others.

By this impatient haste to become rich, or distinguished, or wise, young men are almost sure to miss the very object they have in view. They get an earlier start on the voyage, it may be, than others, but not having taken on board sufficient fuel, their engines soon begin to work badly, when they either fall into the doldrums, or are obliged to put into the nearest port, and in either case are overtaken and distanced by their more patient and pains-taking competitors.

Students who aim only at future usefulness, sometimes make a
mistake here which they never afterward cease to regret. A pious young man is deeply impressed with the spiritual desolations of the world—the millions perishing for lack of religious knowledge—the fewness of the laborers, and the exceeding shortness of the time in which to work. In view of these things, he feels that it is wrong to spend much time in preparation for the ministry. He is impatient to leave the Academy, the College, the Seminary, and at once to preach Christ to his fellow-mortals. This is a mistake. God understands His own plans. With Him is no uneasy precipitancy. He hastens His work, but only "in its time." With Him there is for every work a season. There is a time for preparation and a time for achievement. He has a purpose with reference to the seasons. His autumn's harvest secured, the earth must be re-clothed with verdure, the processes of vegetation must be re-commenced and carried forward, or soon the hundreds of millions of living beings that swarm the globe, and that look to Him for their daily food, would perish. Here is a great, an immense work to be done; and looking alone at its vastness and the magnitude of the interests at stake on its speedy accomplishment, a benevolent mind which did not at the same time understand the infinite resources of the Creator, might well be appalled and in its trembling solicitude for the prospective sufferers, would urge the immediate exertion of Almighty Power in the work of reproduction. But God is in no such haste. To every thing is given a time. The leaves must have their "time to fall" and strew the couch of the dying year. How slowly and gently is this done—not in indecent haste as one would bustle around the room of an expiring friend on whom he is tired of waiting and whom he wishes gone—but they fall with a quiet and mournful tenderness, as of a sister watching at the bedside of a departing brother whose failing pulse she would stay and whose loved form she yields reluctantly to the tomb. Then, when the leaves and flowers "all are in their graves," Winter must have his surly reign. The winds must have a time for their fierce sport, and the snows their great fair-day in which to weave and display their stainless robe. Long months of cheerless days and lingering nights must intervene, ere the violet appear or the grass-blade spring. Yet during all this time the great Householder is carrying on the work of preparation for another seed-time and another harvest. With one hand He holds the bough all whose new buds He has so silently folded, while to greet and to call forth its hidden beauty, with the other hand He is again slowly wheeling up the life-giving orb to the Northern Signs.

Let the student learn from Nature to be patient and thorough in
the work of preparation for the great duties of life. Let him remember that he must have time to grow and to blossom, if he would bear abundant and perfect fruit. With the noiseless but unwearied perseverance of the sun, let him toil up the eclipic steeple of discipline, cheered and stimulated by the thought, that the longer he is in coming to the solstice of his power, reputation, and usefulness, the higher will be the point of his culmination and the wider the zone over which will be shed the light and warmth of his life-giving influence.

III. THE RELATIONS OF MENTAL CULTURE TO NATIONAL CHARACTER.

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Man is distinguished above all other creatures in the visible creation by the possession of superior intellect—superior not merely in degree, but in its susceptibility of culture. He thinks, reasons, and learns; and by this really mysterious process the faculties of his mind expand and attain a power and acuteness so far beyond the extent of his natural endowments, as almost to give him a new character. The capability of mental culture being thus the grand and peculiar excellence of humanity, to neglect it is to grovel with the brute, and to prefer his sphere, or one next in degradation to it, in the order of nature, to the lofty rank for which the Creator has designed every human being. Can there exist a solitary individual of our race who would fail to avail himself of this inestimable boon, were he so situated as to be able to regard the things around him in their true relations, and to assign to them their real character and value?

The admiration of mental excellence, and the desire to attain it, spring from an inherent and universal sentiment; and all mankind acknowledge, while gazing through the vista of the past, and when divested of the petty passions and predilections of the present hour, that all achievements fade into insignificance when contrasted with the immortal products of mind and thought.

The abstract beauty and genial influence of high intellectual culture are, however, too apt, in the short-sighted vision of the present age, to be overlooked amid the bustle of commercial business and objects of temporary profit or utilitarian speculation. No want of
interest is perceived in those departments of knowledge distinguished as practical—those which immediately realize pecuniary profit by leading to inventions or superior skill in the mechanic arts, which introduce improvements in steam-engines and railroads, which point to mines of rich minerals, or give man the power of annihilating distance by the tremendous speed which he attains through the great agencies of nature. Facts and discoveries of this kind, resulting from an active rather than a reflective spirit—a keen sagacity rather than a highly-cultivated intellect, find ready recipients in the active and enterprising, are imbied with eagerness, and the peculiar benefits to be derived from them are immediately visible. They add to the conveniences and luxuries of life, they diminish the necessity of general labor, they supply subjects for the restless activity of man's nature, and give an impulse to every species of enterprise. Opulence springs up and scatters around in rich profusion her works of taste and ornament, the love of the beautiful begins to make its appearance, architecture flourishes, and social life in general begins to wear an aspect of artificial refinement and luxurious display. Man gazes, in a vain feeling of triumph and admiration, upon the offsprings of his power and intelligence, little thinking that in the acquisition of these things he has accomplished scarcely more than to satisfy the lowest wants of his nature—his mere physical necessities; and that though these are of great and primary importance, they do not, by any means, realize his true dignity, or develop his noblest sentiments and faculties.

It is to be expected, that to the multitude engaged in these pursuits, all arguments for the highest species of mental culture should seem pointless and visionary. They hear them with the same indifference and disgust that a mere mathematician might peruse a sublime poem, neither understanding its design nor appreciating its beauties. We, therefore, deem it appropriate, through the medium of an educational journal, specially to address, on this important and exalted subject, those who, engaged in the work of educating and cultivating mind, can not be indifferent to the progress of mental culture; and we deem it necessary to do so at this time, because, though much has been said and done to encourage the general diffusion of knowledge among all classes, little seems to have been thought of with respect to that highest degree of mental improvement which can be found in comparatively few individuals, but from which spring all the great discoveries of science and the ennobling monuments of literature. Absorbed in the pursuit of the material, the really practical utility and transcendent glory of spiritual and intellectual exaltation, seem to have become lost to our beclouded
vision. But as the possession of mind is the peculiar glory of humanity, its products and manifestations are the especial ornaments of a nation; and the degree of improvement to which these have arrived in any country, constitutes a just criterion of its prosperity and the excellence of its institutions. The true object of every political and social organization, it must be confessed, is, in the first place, to secure to mankind all the physical comforts and enjoyments for which they were destined by the Creator; and, in the second, to develop by its means all the mighty and sublime energies of his intellectual nature—energies which, without the interchange of thought and the incentives to reflection that a social existence presents, must slumber in inactivity. This, indeed, ought not to be viewed as a secondary object of political institutions; but, on the contrary, though the elements of physical prosperity must necessarily be developed first, in order of time, they should be viewed as altogether subsidiary to the attainment of rank in the empire of science and literature. This is really the test employed by the enlightened portion of mankind when comparing the various nations of the globe; and such is the sentiment of the dispassionate historian as he reviews the great nations of antiquity. It is not the people of vast conquests and military renown, however splendid, that really wins our highest admiration and extorts our homage. These characteristics afford evidence of great physical hardihood, and perhaps of occasional sagacity, and we regard them with a feeling similar to that with which we view the immense strength and fearless prowess of some noble beast of the forest. Indeed, whatever of admiration we have for them, arises from that part of our nature which we possess in common with the lower animals. But it is with a far different feeling—a feeling of reverence and almost adoration, that we bend before the shrine of resplendent intellect or exalted genius.

So extensive and powerful is this sentiment, that there is not a single sovereign of ancient or modern times who patronized learning, science, or art, in the smallest degree, who has not been commended, by the unanimous voice of history, to the grateful remembrance of posterity; and this laudable trait of character has been uniformly mentioned in extenuation of his vices and his crimes. We almost forget the thousands who were slain to gratify the ambition of the Grand Monarque when we contemplate him as the patron of genius and literature; and the usurpation and tyranny of Pisistratus are almost passed over in grateful oblivion when we remember him as the collector of the scattered rhapsodies of Homer. The glory which Sparta acquired, and which history still confirms,
to her for the patriotism, public virtue, and military heroism of her citizens, is entirely eclipsed when we compare it with the renown of her great rival for literature and the fine arts. Greece, when borne down and subdued by the proud arms of Rome, is acknowledged by Horace to have led her haughty but unlettered conqueror captive in the refined arts which she introduced into rustic Latium.* And, in modern times, it is not the nation of vast conquests, who has spread her dominion over immense regions of both hemispheres, on whose extensive realms the sun in his daily circuit never sets, but rises on the snowy plains of Arctic America as he declines on the mountains of India; it is not she whose fleets have swept the ocean of her enemies, and whose annals are emblazoned with achievements of military and naval glory, that commands our homage and veneration. These might cause the Goth, the Vandal, or the Alane of a past age to fall down in adoration before her throne, and acknowledge with envy the power and valor which he could not hope to conquer; but a refined mind—a mind worthy of an enlightened age—looks over these gleams of meretricious splendor, and reserves all its rapture for the land of Shakespear and Milton, of Bacon and Newton.

Such being the legitimate source of national glory, it becomes us to consider to what extent our own country may claim a participation in it. What are its prospects in this respect, and what are the obstacles in the pursuits and tastes of the people which threaten to prevent the consummation of this important object.

To answer the first part of this inquiry, we must look at our national literature; for it is only by it that the intellectual advancement of a nation can be judged. What indeed should we know of the energies and capabilities of the human mind save through its published works? What other manifestation of his pre-eminent intellectual power could Newton have given superior to that which his sublime work, The Principia, affords, illustrating in the noblest manner how much the human mind, in its highest development, may accomplish?

Literature has been strongly defined by Channing to be "the expression of a nation's mind in writing," or, as the result of individual effort, "the concentration of intellect for the purpose of spreading itself abroad and multiplying its energy." In this latter sense it becomes, in an especial degree, a just criterion of mental progress. No exertion of the mind can be superior to that which it makes in coining its ideas for utterance, and arranging its thoughts for effective communication with other minds. Without this exertion, the mind

* Graeca capta ferum victorem cepit, et artes
Intelli aggressi Latine.—Ep. 4e, L6. 4.
can never be truly cultivated. The thinker is only half a thinker whose thoughts are confined within his own mind, and who eschews the task of the writer. Diogenes might have laughed with true cynic wisdom at the follies and vices of mankind; but his mind, which never "spread itself abroad" for the world, must have been immeasurably inferior to that of the divine Plato, whose pen was ever busy distilling thoughts, as the bees of Hybla dropped honey. It is with the same view, also, that Mad. de Staël remarks that "the works of ability which have appeared in every age, afford unequivocal proof of the successive progress and improvement of the human understanding." It is thus with peculiar appropriateness that we contemplate the character of our literature, in order to assign to our country her proper rank in mental advancement.

The complaint is not a new one, that however proud we may be of our exalted position among the nations of the earth, we have nothing that, to use the language of Channing, "can by any courtesy be denominated a national literature." Amid the general deluge of books with which the whole land is flooded, how few possess intrinsic merit sufficient to obtain a passing notice from men of true culture and taste! And of all that have issued from the press during our entire existence as an independent nation, how meagre a number now claim a place upon the shelves of our libraries, as works of standard merit or promise to receive the regard of posterity as exponents of the national genius and character! We have, indeed, some "bright particular stars" in our literary firmament, whose works have served to vindicate us from total reprobation as a nation devoid of genius and taste; but are these sufficient to constitute such a literature as we ought to possess. Under no form of government has the human mind flourished more exuberantly or been more productive of works of a high and original character than under such as we enjoy. Liberty is essential to the advancement of mental culture, and has uniformly operated to foster works of genius; while, on the other hand, polite learning and literary enterprise die under the withering influence of tyranny and absolutism. Indeed, there is nothing more certain than that social and political institutions control the development of mind. Its various vicissitudes, its stations and retrogradations, compel us to assent to this principle, and to confess that its varying career can not proceed from any causes existing within itself. If, then, we enjoy those institutions which should foster a high degree of mental culture, and are found to be degenerating, or not making progress in this respect, how is this to be explained? "The seeds of excellence," says Goldsmith, "are sown in every age; and it is wholly owing to a
wrong direction in the passions and pursuits of mankind that they do not receive their proper cultivation." In this just principle we may undoubtedly find a solution of the difficulty. As a nation, we are characterized rather by an excess than a deficiency of mental energy and original genius; and were these directed in due proportion to the attainment of intellectual rank, and not wholly absorbed in material and utilitarian projects, our country might tower above all the nations of the past and present in this, the noblest department of human effort.

To the accomplishment of this glorious result, the great and at present insuperable barrier is that sordid lust of gain, that contemptible worship of mammon, that degrading passion for money-getting which seems so strongly to have beset us as a nation, and made us a by-word among other nations. Against the individual who "hasteth to be rich," the sacred writings pronounce a prophetic denunciation; and the most limited experience confirms its truth by showing, that when the passion for gain and accumulation takes possession of the mind, it admits no rival on the throne, but soon subdues and banishes every other sentiment and incentive.

"Auri sacra fames, quid non mortalia cogit?"

Is it not therefore a most lamentable fact, that in this enlightened age, and in such a country as this, whose advantages, natural and political, offer to it the highest pinnacle of national greatness and renown, so debasing a spirit should pervade all classes of the community as the almost exclusive stimulus to exertion? "The energy of the national mind," it has been forcibly said, "is not in the pulpit; it is not in the editor's chair; it is in the counting-room. All the enterprise, all the ability of this nation of twenty millions is in the counting-house. Not to be rich is only to be stoned for by the ability to become so. The counting-house is the most respectable representative of the intellect of America."

For this state of things many causes may be assigned. Perhaps there is no country in the world where the possession of wealth confers so much real power and social caste as in ours. In the countries of Europe, the pride of birth and titled rank forms an insurmountable obstacle to the supremacy of mere wealth; and the latter being thus viewed as of secondary importance, the incentives to attain it, as well as the confidence and self-sufficiency imparted by it, are much less powerful. Here, on the other hand, wealth, with all its ostentation, pageantry, and display, presents the semblance of a lofty and genuine rank unquestioned by any rival influence. Dazzled by its great power and privileges, every man, upon entering
life, is incited to make its acquisition the primary, ruling motive of his exertions. This passion is further aroused by seeing fortunes often made by a single lucky speculation; and thus the desire for real improvement in mind, and often in true worth of character, is at once repressed, and perhaps extinguished forever. The "golden stream" must then be "quick and violent;" and a general mania for speculation arises in this manner, fostered and perpetuated by the vast extent of territory within which the nation is comprised.

The effect of these circumstances has naturally been to contract men's minds, to withdraw their desires from every thing of an exalted and liberal character, and to make their aims mercenary and utilitarian. All things are accordingly viewed under but one aspect, their relation to the acquisition of wealth; and nothing is considered practical or useful except as it contributes to success in this particular. The caustic satire of Horace is again realized with such force and exactness, that we find ourselves mirrored in his graphic verse—

"Omnis enim res,
Virtus, nama, decus, divina humanaque, pulchris,
Divitis parent; quas qui construxerit, ille
Clarus erit, fortis, justus, sapientes etiam, et rex,
Et quidquid volet."

No profession escapes this contagion. An enthusiastic love of excellence in any vocation, and a self-consecration to the pursuits of science and literature, are rarely seen. The preparation and discipline which candidates for professional honors undergo, are meagre and inadequate, being hurried over from the desire to enter at once upon an active and lucrative practice. The universities of our country, accordingly bear the character of superficiality with respect to mental culture, occasioned by the students entering at too early an age, without sufficient preparatory training, and remaining too short a period to admit of a thorough education, perhaps also studying with a wrong bias and motive. That our higher educational institutions have not as yet exercised that commanding influence upon the aims, sentiments, and literature of the people which appropriately belongs to them, is undoubtedly due to the fact, and we think it is a fact, that their design, and the design of every true system of education, is not entirely understood by the mass of the community. Here, too, immediate pecuniary profit must be the result, or the time, and, what is more, the money, expended in the educational process, has been thrown away upon objects of theoretical and imaginary advantage. The studies, like those of the Common School, must be such as will at once render
the student an adept in lucrative traffic, by making his mind the receptacle of what are styled "useful facts." But need we say that the true office of the university is to discipline, and to develop the faculties of the mind, teach it to think and reason justly, investigate deeply, and appreciate every species of intellectual excellence? It is not merely to fill it with facts of any kind, but to give it the mighty and sublime power of taking up the search into nature's mysteries, where it was left off by the last explorer, pursuing its mazes, plunging into its unknown and unpenetrated recesses, and dragging forth the priceless treasures that lie there concealed. It is to make scholars, not speculators; men of mind, not men of money. The university did not spring from the trade-spirit, and it should not be controlled by it. He who would adorn his profession by discharging its functions with grace, efficiency, and skill, must here lay the foundation in true culture and extensive scholarship; for on this alone can the lofty superstructure of professional excellence be subsequently reared. Not that every scholar must emanate from the walls of the university. Genius will often spring up from the most unpromising soil, and from the humblest station exalt itself to the proudest intellectual eminence.

It is customary to dwell upon the merits of our Common Schools, and to represent them as the grand pillars of our country's glory as well as safety. They indeed deserve all that has been said in their favor; and the principles on which they have been established constitute one of the surest safeguards of our political system. But it is not enough to look at Common School education in the abstract. We must keep in view its aim, and beware lest it degenerates into the object of merely training minds for the commonest purposes of life, without infusing into them a single breath of that spirit which animates its possessor to cultivate his mind in after years, and to strive for mental excellence as the solitary seed, cast into some dark crevice among the rocks, struggles to attain the light. But although universal education is desirable, yet to produce a dead level of intellect should neither be desired nor expected. On the contrary, however great the general light may be, the more brilliant will be the particular luminaries that claim a distinctive regard; and the more extensive popular intelligence, the higher will be the flights of genius. The relations of popular education to the progress of literature are therefore exceedingly intimate. Indeed, "learning, to become the characteristic of a nation," as was remarked about a century ago, "must begin among the vulgar." It must have progressed so far among the mass of the people as to be appreciated by them before it can receive any adequate or permanent encourage-
ment. We may therefore regard general education as the principal support of learning and literature in our country; while we look to our universities as the source from which the necessary culture must mainly flow.

[To be continued.]

IV. THE IMAGINATION; ITS NATURE AND PROVINCE, WITH ITS INFLUENCE ON LIFE AND CHARACTER.

A PRIZE ESSAY.

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It is not until a comparatively recent date, in the history of modern metaphysical writing, that we can detect anything like satisfactory clearness in the received ideas relative to the nature of the Imaginative faculty; and confusion on so vital a point naturally led to misconception of the legitimate sphere of its manifestation. An explanation, in part at least, of this fact we conceive to exist in the inadequate degree of attention philosophers bestowed upon this subject; the result either of a depreciatory estimate of its intrinsic importance, or, in consequence of a disproportionate attention lavished upon other departments of philosophical inquiry, of unintentional neglect, or perhaps both these circumstances may have operated as producing causes.

To go no farther back than Addison, we find him gliding into those pseudo sophisms, in his limitation of the province of imagination, which every girl who has read Wayland can show to be fallacious. One vital mistake of several distinguished philosophers appears to lie in the too restricted sense they have attached to imagination—a sense which could not embrace its entire and appropriate province. Dr Reid, in common with Addison, not to mention more names, would restrict the faculty under consideration solely to objects of sight, a limitation of the province of imagination we are compelled to regard as purely arbitrary, and without foundation in many of the noblest creations men have agreed to refer to the imagination. The entire spirit of the sublimest poetry and the highest art is an eloquent protest against such a limitation of imagination as the word seems to demand, to images strictly so called, and to ideas.

* The author of this Essay is of the last graduating class at Amherst College, and took the first Montague Prize of Thirty Dollars, at the late commencement at Amherst, for the surpassing excellence and maturity of this youthful production.
that are conversant with physical objects. We would by no means assert that this particular class of our perceptions is not a legitimate province of imagination, but that it is not the exclusive province of this faculty; nor that the sensible world does not afford the "faculty divine" a field wherein her powers may be employed, but that materials are furnished to her plastic hand from every sphere of human activity and of human knowledge—that, in the language of Dugald Stewart, "the province of this power is as unlimited as the sphere of human enjoyment and of human thought." The creation of the characters of Hamlet and Macbeth are among the noblest efforts of imagination. Beethoven gave unmistakable proof of an eminent degree of imagination, in those undying creations in which he wedded the soul of harmony to the notes of the gamut. Indeed, it would appear that there are prouder efforts of imagination than those which express images of nature, when its materials are found in the lofty thoughts of truth, liberty, and justice, and its dealings are with the soul. We would not therefore apply limits to imagination, because it deals with all things.

Perhaps no subject furnishes a more vivid and impressive example of the poverty of language, and its inadequacy to express ideas and feelings, than the one we are now considering. We can, with the greatest effort, only express feeble suggestions, imperfect intimations of our ideas, so that every author must feel that he writes more or less on the surface of his theme. The world's great authors are not those who adequately express their thoughts, but those who approximate nearest to this ideal perfection. Strictly speaking, the human mind can not cognize the essence of either material or spiritual things, but is forced to deal with simple qualities and modes of manifestation. Now, when we meet with any genuine production of a creative imagination, we seldom fail to recognize it as such; but when we endeavor to discover and to state what this power is, whose effect we have felt, its ethereal traits gleam, dance, and float before the mind, but their sources lie too remote for our vision—

"And no speed of ours avails
To hunt upon their shining tralls."

It certainly is not possible, and perhaps it were not desirable, for us to determine or illustrate fully the essence of this function of the mind, "the vision and the faculty divine," in this article.

Various definitions of imagination have been proposed by the metaphysicians, but it is perhaps difficult after all to frame a definition perfectly distinctive and strictly accurate, though one may be given sufficiently so for our present purpose, which at least, with the aid of particular examples, may serve to render obvious our views on
this subject. We shall employ the word imagination to express the power, simple or complex, which, operating on the materials of memory, "bodies forth the forms of things unknown" more or less perfectly conformed to an archetypal idea. Several authorities, among whom are Stewart and Dr. Wayland, would limit this function of the intelligence to "re-uniting the several elements of a conception." If these combinations are admitted to be the proper elements of imagination, some additional influence appears essential, which shall animate the forms into which these elements are molded, and render them instinct with human passion. What this influence is we shall see in another part of this essay. Imagination is to be carefully distinguished from composition, which proceeds with an unvarying reference to principles by a merely mechanical process—growing by accretion; while the imagination advances unerringly to its object by a method which, though quite inexplicable, is still its distinctive feature. The one blending separate elements into a mass unifies and informs it with a spiritual element, while the other implies mere aggregation. The animating and enlivening power of the sentiment of the beautiful, grand, or sublime, is an element of imagination so ethereal that it ever eludes the most critical attempts of the understanding to grasp it, as the soul ever vanishes before the knife of the anatomist, and can not be discovered by the cunningest search. Hence this, the most distinctive element of the imagination, is found to be almost too refined for statement. Scientific men have displayed much ingenuity in endeavoring to account for the several functions of the animal economy. Now we think Wm. Hunter, in lecturing on digestion, assumed a more philosophical position than these theorists, in the remark attributed to him, that, after all, a stomach was a stomach; and that digestion results, not from a mechanical nor from a chemical process, but from a digestive process. In metaphysics and in ethics phenomena are constantly occurring which baffle every attempt at explanation, and which perhaps it were better to regard in the spirit of the Hunterian philosophy than seek to make our philosophy an all-comprehending one. Notwithstanding the theories that have been advanced to account for the operations of a creative imagination, would it not be as philosophical, and quite as satisfactory, to think that imagination is the result of the imaginative faculty? Every analysis that employs only the cold processes of the understanding, signally fails in interpreting both the nature of the faculty and the spirit of its creations. Thus the prophetic mental act, the essential faculty, passes for naught, being that inexplicable part which the mere metaphysician apprehends not nor comprehends.
The writings of Dugald Stewart contain the earliest attempt we have been able to find of any philosopher to make a distinction between the imagination and the fancy. And though since the time of Coleridge criticism has generally acknowledged the validity of such a distinction, even now in many of our books and in conversa-
tion, imagination and fancy are practically regarded as synonymous, or, at the farthest, as different in degree, not in kind. What we have remarked on the distinction between operations of the imaginative faculty and composition, may serve as a starting-point for us here. We saw the imagination informing an aggregation of elements with life, fusing and blending separate and disordered elements into harmonious union—a creative power, in that it identifies diversified materials in one symmetrical creation. That power which works by composition is fancy. Imagination forms all that is great in the fine arts—is creative; fancy is decorative. The one deals more with the spirit, the reality of things, while the other works upon the "shows of things." The one looks into objects of nature or art, the other looks at them. The following description is an example of fancy:

"Her lips were red, and one was thin,
Compared with that was next her chin—
Some bee had stung it newly."

Again, listen to Hamlet, whose regal imagination would not then daintily dally with the outside, but seizes the real essence. "Here hung those lips that I have kissed, I know not how oft. Where be your gibes now, your gambols, your songs, your flashes of merriment that were wont to set the table in a roar?" In Mercutio's description of Mab, the fancy connects real images drawn from objects of nature or art, but does not blend them; and in Drake's description of the Fairy, in that delicate creation of his genius, The Culprit Fay, fancy deals only with the outsides of things:

"He put his acorn helmet on;
It was plumed of the silk of the thistle down;
The corselet plate that guarded his breast
Was once the wild bee's golden vest;
His cloak, of a thousand mingled dyse,
Was formed of the wings of butterflies;
His shield was the shell of a lady-bug queen,
Studs of gold on a ground of green;
And the quivering lance which he brandished bright,
Was the sting of a wasp he had slain in fight."

But hear imagination speak:

"'Twas night: the sultry atmosphere
Half palpable with darkness seemed,
Fancy sees beauties of gorgeous hue; Imagination feels them, and they become for her "a living presence of the earth." Fancy may roll up fiery billows, and paint the livid flames which ought to burn while they only excite horror; but with a single stroke imagination makes us terribly hot, and we feel the flames scorch and shrivel us. "It has not gone to Ætna nor Pelorus for fuel; but we shall not soon recover from it—it has taken our breath away and leaves us gasping." Thus imagination, as it deals with the essential relations of things, notices those resemblances which are true without reference to time or place, and will be felt so long as man is man; while fancy satisfies herself with casual relations and mere external likenesses. We have hinted at some of the broader lines of demarcation between these two faculties, rather than given those delicate gradations through which they draw nearest each other. Being constantly united, and containing so much in common, it is extremely difficult to separate fancy, the feelingless, from imagination, the sentient, element. As an eloquent expression of some of the characteristics we have so feebly described, we introduce a passage from the author of "Stones of Venice:" "Fancy plays like a squirrel in its circular prison and is happy; but Imagination is a pilgrim on the earth—her home is in heaven. Shut her from the fields of the celestial mountains—bar her from breathing their lofty, sun-warmed air, and we may as well turn upon her the last bolt of the tower of famine, and give the keys to the keeping of the wildest surge that washes Capraja and Gorgona."

The common definitions of imagination mostly consider its creations as fictions, "new wholes which do not exist in nature." Ideal, or imaginary, is an epithet which men who pride themselves as being practical and working members of society, pitch at theorists, as conveying the most serious charge that could be preferred. Beautiful, but at the best illusive—very Fata Morgana, are the creations of this faculty in the estimation of most minds. It is regarded as naturally opposed to method, to common sense, and to success in life.

"The lunatic, the lover, and the poet,
Are of imagination all compact;"

says Shakspeare. People, therefore, who can not see it as the "faculty divine," which it appeared to Wordsworth, consider imagination, at the best, something to be shunned rather than desired:
THE IMAGINATION; ITS NATURE AND PROVINCE.

"The booby father craves a booby son,
And by Heaven's blessing thinks himself undone."

Now, if all the creations of imagination are in their nature opposed to truth, surely it can not be too much despised. But a sophism seems to us to lurk in the usual identification of the real and the actual, which it were well to consider. It seems somewhat absurd to endeavor to measure the real, in every instance, by the actual; for thus do we make the real as fleeting as every passing event. The possible of to-day, to-morrow may actualize, and the prophetic of one age becomes the historic of a succeeding. Advancement, social, political, or intellectual, is the effect of a constant tendency of the actual toward an ideal state. Truth is constant, and as old as its Author; it is only our perception of it which clears up in the succession of ages. The actual state of man can never be his permanent state; and precisely proportionate to his advancement in the scale of created intelligence, does the antagonism between the imperfect actual and the real, which renders life a struggle, become manifest, and stir him to attempt to actualize those dim ideals which flit and hover in his view. There is not a conception, nor a deed which is the imperfect working out of that conception, which has not existed potentially in the human mind from its creation. Ponderous globes and minutest atoms obeyed the Newtonian law of gravitation from the beginning; and the planetary orbits were elliptical, when the absurd complexity of Ptolemaic deferents and epicycles indicated the actual state of men's astronomic knowledge. In times of trial and danger, and in every great emergency of life, we pass by the actual as unable to afford the support we need, and the soul instinctively seeks for what there is that is real and permanent. The highest realities are objects of inward perception, and can be but imperfectly comprehended by the senses and the understanding. The falsity and unreality of the actual life is manifest in its evanescence. It surely were unwise to predicate reality solely of that life we have the highest authority for representing as the "living in a vain show." Actual life embodies the empirical and the conventional, and is in itself local and temporary; but the ideal life owns no bonds of time and place. Only in a limited sense, at the best, can the actual life be considered the real—all the reality there is in it, and something beyond, is contained in the ideal.

The ideal, then, may be strictly a "substantial world," and in a legitimate sense the creations of the imagination are verities. Down deep in the recesses of the soul are yearnings, struggles, thoughts, which we can not fashion in words. It is one of the functions of imagination to seize and daguerreotype them on the poet's page,
the artist's canvas, or the sculptor's marble. The forms which they assume may or may not be the counterpart of any actual existences, but they exhibit the most important reality because they are true to thought. With a subtile power and accuracy of insight, imagination bodies forth those vague elements of the inward life that ever prove so provokingly evanescent when we attempt to mold them in language, and thus gives to spiritual impulses "a local habitation and a name." The Apollo Belvidere, or Venus de Medici, can not be considered a reality in the sense that an individual portrait is real, for they are properly works of art only because their originals were ideas; yet the elements which imagination blends into these beautiful and grand conceptions are in strict correlation to substantial realities. Cicero informs us that when Zeuxis was adorning the temple of Juno, in Crotona, he desired to have the most beautiful maidens of the city brought before him; and selecting five of the fairest, he copied what was most beautiful and perfect in the form of each, and thus completed his Helen. Thus, though we may not find any single human form represented in such a work of art, the beautiful of every form is embodied there. The creations of imagination, in an important sense, we deem real creations; and the world into which it conducts us, as we have considered it, is a real world.

Imagination is not confined to poetical composition; perhaps its finest creations are to be seen under other forms of manifestation. It may act wherever mind acts, in blending the elements of human thought, in conceptions that harmonize with pure ideas. Literature, sculpture, painting, music, exhibit it, and it irradiates the humblest spheres of practical life. Titian, Beethoven, Phidias, Shakespeare, may serve as examples of the manifestation of this faculty in the fine arts; but Verulam, Bonaparte, Burke—the mighty dead—heard, and the mighty living hear, its notes, and march to its inspiring music.

In whatever view we may take of society, a certain dissatisfaction is more or less evident, which it is necessary to consider in the explanation of the silent changes that are ever going on. Few, indeed, in any age, have been contented with things as they were. And so natural are men's aspirations for something they do not possess, that we are accustomed to deny even an ordinary degree of intelligence to those minds which feel them not. This unrest manifests itself in the varying circumstances and conditions of life, though, with the generality of mankind, it results in little more than vague and aimless longings. Each age, however, contains a choice few who conceive something better than the actual state, and
attempt to gain something new. Not satisfied with what now is, they put their hands to the task of advancing the positive achievements of the race. A clear spiritual insight into the sphere of the possible, acting in harmonious combination with executive talent, enables these gifted spirits to actualize the real, and produces what we call the march of civilization. Without the motion and ferment occasioned by the vital force—the spiritual power of this devotion to ideas—human life would stagnate. The silent and invisible forces of the soul, which work upon all the facts of existence, yield the scepter of influence among the generations of men. Now, though the majority of mankind dwell in the actual, the realized, a few, by virtue of an inward impelling power, penetrate into the possible; and to these it is that we are indebted for the achievements of intellect with which society is blessed. The power which thus quickens and animates their faculties is imagination. We do not say that imagination is genius; we say that it is the energizing and inspiring element which renders genius creative. Imagination creates our ideals, and what we do must ever be proportioned to what we attempt. It is not too much, perhaps, to say, that no man without an exalted ideal ever accomplished anything memorable and enduring in the annals of time. Our deeds are only the working out of our thoughts.

Thus imagination becomes the impelling force of those who elevate humanity. It quickens and intensifies the faculties of the master minds of earth, and underlies the progressive development of the race. Disclosing brighter scenes than those familiar to the world of sense, the beauty of the unseen incites us to elevate and adorn the seen—the possible acting reflexly on the actual. A vivid perception of what might be, becomes an index to what will be. The explanation and the inspiration of every true reform, we conceive to be a desire of conforming a defective actual to an imaginative archetypal. If reformers mean anything it is this; though reform, as it is sometimes employed, as a pseudonym for a blind and reckless fanatisme, may not claim the sanction of so ennobling a desire. Luther's imagination framed for him a church purer than the then existing, and, attempting to establish that church among men, "the solitary monk that shook the world" became a reformer. Bacon saw the quibbles and subtleties of the schoolmen invading the Academy, and felt the barrenness of the resounding nothings which the degenerate followers of Aristotle had substituted for divine philosophy, and, his regal imagination picturing a truer system, the Baconian philosophy was the result. Nor is it by any means a difficult task to detect the agency of imagination, as an auxiliary power, in the aggressive and onward march of intellect. Though reason may demolish the impos-
ing fabrics of error, or render the defenses of known truth impregnable, it can not invade the realms of the unknown to conquer and add new provinces to the domain of the known. It can only judge; it does not invent. With an unerring precision it unmasks pretense and sham, and unalteringly separates substance from show. Imagination busies herself in framing hypotheses, and reason, deciding how far they are true, only adds new truth by substantiating what is presented to it.

We have seen that imagination is that spiritual energy on which depends the vitality of the intellect. It creates by setting other faculties in motion. Imagination has need of a symmetrical union of sensibility, will, and reason, though no human mind has these elements blended in harmony. Thus do we account for the two grand divisions of ruling minds, into those who employ their energies in action, and those who exert their powers in speculation. A common theory of the imagination limits it almost exclusively to the second class we have designated, having little or no connection with practical life. We have already noticed the operation of imagination, as it acts on society, and becomes manifest in the busy and various scene of human affairs; and, though less obvious, it may be, as an element in the character of men of action than in the domain of fine arts, in those processes which are continually moving in the thoughts of all men, by which the mind habitually deviates from the models furnished by experience, and proposes untired objects of pursuit, exists the inspiration of legislator, soldier, reformer, artisan, artist, thinker. The crowning glory of greatness in action is its settled faith based on the vivid shadowing forth of the future by the imagination. It precludes wavering, because men act in view of remote results, and regulate their conduct with constant reference to the issues of things. Here lurks the reason why the generality of men look upon genius as erratic, and view its attempts as vagaries approaching the insanity of action. The master idea seen in the white light of the imagination becomes "the pillar of cloud by day and the pillar of fire by night;" guiding right on where mere reason would fear to advance. What has been called "the intense identification of the man with his object," seen in men of active genius, arises from that self-confidence which can only characterize the man whose mind is possessed by a dominant idea. Surely we have not far to search for illustrations of this remark on a colossal scale. The Crusaders had no visible object of any worth, commercially speaking. It was what Carlyle calls "the boundless, invisible world that was laid bare in the imaginations of those men; and in its burning light the visible shrunk as a scroll." Yet how they fought and toiled,
suffered with fatigues, with famine; how they fell by the invisible arrows of pestilence, or by the fierce strokes of the Mussulman's cimeter! The Reformation had an ideal aim; it was indeed to result in a change of external forms, but its essence, its value, was the idea which it represented. And so we may go up and down through the ages, and we shall find, in subversions of dynasties and in those revolutions which have changed the social aspect of a country or an age, traces of a struggle, often indeed a blind and perhaps an insane struggle of thought with authority, to indicate the vital force of ideas.

But to return: The imagination reveals what is before in mighty and majestic vision, whose reality we are not allowed to distrust, and inspiring hope is an element of successful effort. For in the well-known lines of Coleridge:

"Work without hope draws nectar in a sieve,
And hope without an object can not live."

The "Unknown Voice" which Columbus represented to the Catholic monarch as whispering to him: "God will cause thy name to be wonderfully resounded through the earth, and will give thee the keys of the gates of the ocean, which are closed with strong chains," would not permit him to sink in desponding inaction. Who may tell how far imagination enabled him to bear bravely up under dispiriting delays, deferred promises, and the gibes and fleers of an unappreciative age—to endure perils by sea and on the land—to remain unnoticed and neglected in the audience-chambers of monarchs, without once wavering in his sublime purpose, during the seven wearisome years before that world-seeking fleet sailed from the harbor of Palos? The "Unknown Voice" whispered to Kepler, that if God had waited fifty centuries before a man able to comprehend His works was born, he could wait ten for men to comprehend his discoveries. It whispered to Wordsworth to sink present ills in future triumphs, and enabled the great Christian poet to apply himself to a work, "in the full assurance that it would be unpopular, and in the full assurance that it would be immortal." By this "Unknown Voice," Bacon, who could not have hoped to gain a reputation in his own time, nor to be greatly useful as a philosopher to his generation, was enabled to conceive those

"Thoughts that wander through eternity,"

and see himself, as the servant of the coming time, laboring for distant generations. "My name and memory," said the great Chancellor, "I leave to foreign nations and to my own countrymen, after a certain time be passed over." Napoleon, cool, careful, calculating, in the country of the Pyramids and the Nile, does not even remind his intrepid sol-
diers that the Directory of France, and royalty from the Kremlin to
the Escorial, regard them: “Soldiers! forty centuries look down upon
you from the heights of yon pyramids.” That victory-shout of Aristi-
medes, when he leaped from the bath and hurried naked through
the streets of Syracuse, imagination had rung in his ears before he
shouted his joyful suρχα to the populace. Thus the influence of
imagination, on actor and thinker, runs in the same channel, so far as
the man of action is really the thinker, writing his thoughts in deeds.

That belief in the importance of an object of pursuit which is
essential to persevering effort, is not so much the belief derived
from evidence, as the intense energy of belief springing from the
imagination. We should as soon think of corroborating our own
sensations as distrust it. Thus the dying Arab forgot his pain, as
he gazed upon the lovely form, and beheld the dark eyes of a
beckoning houri. The Scandinavian warrior triumphed in the
agonies of death, as he beheld the splendors of Valhalla. “The
man who fears not death,” says an old poet, “will start at no
shadows.” The man whose imagination has realized to his mind
prospective joys and miseries, is not easily prostrated by the first
rude shock of life. Witness a Dante wedding a martyr’s endurance
to a poet’s life; a Schiller, whom a brilliant essayist has described
as “toiling for twenty years up the topless pinnacles of thought,
unconquered by constant physical pain, his upward eye ever fixed
on his receding ideal;” but, above all, a Milton, who could “soar in
the high reason of his fancies, with his garland and singing robes
about him,” while his daughters were ingrates, and he poor, blind,
forsaken, anathematized by power, calumniated by baseness. Thus
do men work bravely, though a visible reward may not come at all,
as most certainly it will not, till the battle of life has scathed and
blasted many of their worthiest and hopefulest projects. When
hope falters, when duty, if not dumb, is weak, and temptations spring
up like Roderic Dhu’s men from their concealments, to lure a great
man into inaction, imagination sounds the Patroclus-call:

“Sweet,
Rouse thyself; and the weak, wanton Cupid
Shall from your neck unloose his amorous fold,
And, like a dew-drop from the lion’s mane,
Be shaken to air!”

The moment we reflect upon the formative power of ideas on the
character, this faculty seems to rise in dignity and importance.
Aspiring to the excellence of the ideal world lends a consecration
to life which helps to ennoble the character. Forms of beauty can
not flit and hover before a mind without shedding some of their
heavenly hues on that mind. Heroism and goodness are in a sense contagious. We do not gaze on a perfect work of art unmoved, and to be moved is an incipient step toward being more or less permanently affected. In a higher degree is this true of those creations of the imagination which have not been embodied in external forms. Before Lear or Timon, Cordelia or Desdemona, were made to live in the immortal pages which have rendered their names familiar to our ears, conception, of which they are feeble expressions, existed in the poet’s imagination. Raphael’s pencil never caused the canvas to live with as beautiful creations as his imagination shaped before his inward eye. “Invisible, but gazing,” this faculty shows us sights, eye has not seen. It enchants us with symphonies, and whispers to us melodies, ear has not heard. These high experiences stimulate to increased and increasing effort, and, as new vistas open before the rapt senses, ideas commensurate in grandeur spring up. Each beautiful fabric which the imagination rears, suggests the creation of higher beauties in the actual world. As truth after truth is transferred from the ideal to the actual, still new ones come within the ken of imagination, and gleam and brighten and beckon us on. The most glorious achievements pale before these intimations of what are potentially the soul’s high attainments. And, above all, this faculty can never rest. Forms of beauty hover in the distance, each upward flight discloses new wonders, and as it soars aloft,

“Above the smoke and stir of this dim spot,
Which men call earth,”

to return laden with beauty and with blessings for life, it must still on! In proportion as men have a plenum of this faculty, they can not grovel, but soar. Their lazy inaction seems too mean; and

“Rest is the fitting
Of self to its sphere.
’Tis loving and serving
The highest and best;
’Tis onward, unswerving,
And that is true rest.”

Man were something more than human did his action always mirror his ideals; yet we would not on this account overlook or despise their influence. This “queen faculty of the soul” acts as a guide—is the indicative, rather than the executive faculty. It answers to the illimitable energies of the human soul, instead of the puny capacities of the human body, and is the preacher of hope, and heroic attempt, and tireless effort. It is ever importuning the spirit to increased activity—ever goading it on,

“Along the line of limitless desires.”
We have incidentally referred to the operation of the imagination, as seen in the numerous inventions that minister to the comfort and prosperity of society. Nor can we, in view of the physical necessities of mankind, estimate these trophies of the inventor's skill as of little worth. The Divine law which imposes upon man the necessity of labor, which ordains for every enjoyment a corresponding probation of toil, does not condemn him to material drudgery, nor make him nature's bondslave. The interdependence of the material and spiritual elements of his nature renders bodily comfort the foremost object of man's regard; but this should not swallow up the other claims of his being. So we welcome every appliance of art which assists the tired hand or the wearyed eyes, and takes away the necessity of a servile devotion to toil. The inventor who turns inert matter to implements of utility and power, helps to establish the dominion of man over the outward world. Arkwright, Watt, Smeaton, Whitney, Morse, Fulton, were true benefactors of mankind. But these men did not blunder into implements of use and power and beauty. And here we note the agency of imagination. They perceived actual wants in society, and imagination suggested implements for supplying those wants. They each saw a problem that demanded solution, giving a world of materials to satisfy a want of humanity! Mountains of granite, forests of oak and pine, mines of iron, vast coal-fields, are at hand to become plastic and submissive, when a creative imagination has sketched the shape into which the strong muscle and the skillful hand are to fashion them. The artisan implies the artist. The hand that shapes marble or bronze into beauty is striving to fashion the likeness of forms imagination has chiseled before the inner eye. Wren's imagination, without the sound of hammer or any tool of iron, had constructed pediments, frieze, cornice, and dome of the glorious edifice, before St. Paul's Cathedral, rising stone by stone, thus marked the achievement of busy, efficient, superintended labor. While the bolts of iron and ribs of oak were slumbering in the mine, or growing in the forest, Fulton's imagination was busy building models of the Clermont—thus out of bodiless thought evolving the great fact of steam navigation.

Away behind the noble creations of active genius, if we had eyes for these spiritual sights, might be seen a long line of shadowy conceits, the "motion toiling in the gloom," effort succeeding effort of the imagination until the archetype of the actual form received its final touch. Coarse implements and vulgar utensils were once only imaginary creations in the inventor's mind. Thus an act of the imagination is the initiative of all those important
inventions which are at work around us, weaving fabrics of beauty for man's adornment, and ministering in all their countless methods to his benefit and happiness. Indeed, whenever the mind of man acts in the discovery of important truth, or in the achievement of any notable enterprise, an effort of the imagination is the incipient mental act. The machinery of government may, perhaps, move harmoniously under ordinary circumstances, without rulers of exalted capacity, provided they are guided by the precedents of office, and are conversant with the mechanical routine of ordinary administration. Chatham or Webster may not at such times conduct public affairs better than would many men of quite ordinary abilities; but let the political horizon grow dark and dangers thicken—let trying emergencies arise—and while mere officials would be overwhelmed by the storm they could not restrain, these great men rise superior to the exigency of the time, and show that

"It is excellent
To have a giant's strength."

"The forms of office," says Mr. Burke, "are adapted to ordinary occasions, and therefore persons who are nurtured in office do admirably well, so long as things go on in their common order; but when the high roads are broken up, and the waters are out—when a new and troubled scene is opened, and the file affords no precedent—then it is that a greater knowledge of mankind, and a far more extensive comprehension of things is requisite than ever office gave, or than ever office can give." Then it is that a servile regard for precedent must yield to an enlightened and comprehensive policy. Then it is that, instead of a pedant's knowledge of the past, history must have been transfused into, and become as it were a vital part of, the mind. Then it is that imagination manifests itself in shaping measures to the requirements of the time—in casting off the trammels of system, and forming plans of action that have no counterpart in history. Bonaparte often appeared to opposing generals to violate the approved systems of warfare, but his open sense for the proprieties of time and place in war was infinitely more important than a rigid adherence to the forms of military rules. It has been well said that "whoever acts by system, may stand a chance of being uniformly and invariably wrong." Imagination seems to endow the able statesman with prescience, and

"He looks to distant storms,
He hears the thunder ere the tempest roar,
The billow ere it breaks upon the shore;"

and, as he looks into the future, it becomes in a measure the actual present, so that he may read from its scroll. His imagination
vitalizes what to unimaginative men would be mere abstractions, and nerve him to strike, on questions of principle, before actual suffering is felt. Patrick Henry saw a "British guard stationed in every house," in time to raise the eternal rallying-cry of freemen, "Give me liberty or give me death!" This faculty, enabling the statesman to view the absent as present, exhibits the remote relations of objects, and contributes to elevate him from a temporizing policy into the broader field of a liberal and comprehensive statesmanship. Without it, near and immediate influences become unduly prominent, as a man's hand held before the eyes covers the disc of the moon. Thus it is that imagination underlies all broad and comprehensive legislation; and becomes a means to sublime ends, in that it confers on statesmanship a universal and abiding importance.

Now, though in considering the imagination we may separate the mind into a variety of faculties manifest in its operations of sensation, perception, understanding, or imagination, we can not thus clutch the mind itself, which is no aggregation of powers and passions, but in the most rigid sense a unit. Wherever mind is and acts, these faculties are and act; without their united action it could not be mind. Yet spiritual force, which underlies all these—which thinks, which reasons, which imagines, which adores, in its maximum or minimum, is mental power or imbecility. Different minds, however, are endowed with capacities for a variety of manifestation, but the highest orders of greatness exhibit to a certain extent a symmetrical union of powers; and an undue development of imagination renders life too intensely subjective for a world of objective realities. Washington, whom Lord Brougham considers the greatest man that ever lived, had an intellectual stature faultlessly proportioned. Shakespeare was the "myriad-minded," because his powers were blended in such exquisite harmony. Shakespeare's imagination allied to a clown's judgment would serve to remind us of madmen, who

"Have such seething brains,  
Such shaping fantasies, that apprehend  
More than cool reason ever comprehends."

But we can speak of the comparative influence the directive agency of single faculties. Accordingly, to the imagination, by virtue of its lively conception of realities, we refer the difference between mere intellectual assent and a vital faith; here perhaps lies the secret of its influence on human life and character. Talking about virtue does not make men virtuous, any more than talking about bravery can elevate a poltroon into a hero. There are precepts enough in primers, if followed, to reform Dick Tarpey or Rob Roy. Instead of opinion, greatness, whether in action or speculation, has an
energy of soul conferred by a creative imagination in whose alchemy perception becomes faith, which cowers at no danger—which neglects no opportunity. Bad men in these ruling qualities are often exalted far above the feebly good; and thus in the history of the world has power been so often divorced from principle.

“For, by superior energies, more strict
Affiance in each other, faith more firm
In their unhallowed principles, the bad
Have fairly earned a victory o’er the weak,
The vacillating, inconsistent good.”

Therefore we do not adopt Wordsworth’s theory of imagination, and pay to its visions the homage due to revelations. For while we recognize its glorious attributes, we can not forget that it may also throw a charm around madness, and “link vice to a radiant angel”—that it may give shape to error, and be, like Hamlet’s, soul as Vulcan’s stithy. So that the high view of this faculty, as the harmonizing element of the mind, entertained by some authors, does not appear to us sound. We conceive it would be found no difficult task to adduce examples of great imaginations associated with unsettled minds. What Southey has called the “satanic school of poetry,” we have not been accustomed to regard as destitute of imagination—

“Yet they knew
How to make madness beautiful; and threw
O’er erring thoughts and deeds a heavenly hue
Of words, like sunbeams, dazzling, as they pass,
The eyes which o’er them shed tears feelingly and fast.”

If, with Talbourn, we employ imagination as the power of “bodying forth ideas, feelings, and sentiments in beautiful and majestic forms, and informing the colors and the shapes of matter with the properties of the soul,” whether these ideas, feelings, and sentiments are vile or pure, they wear the radiant garb of beauty. Imagination evidently does not preclude the necessity, nor can it perform the functions, of conscience, will, or the affections; and it rises highest when there exists the greatest harmony among the elements of our whole nature. Like every other faculty, it may be misdirected and abused; and to say that the imagination associated with a feeble judgment, or with ignorance, is liable to go astray, amounts to no more than a reiteration of the fallibility of mankind; like other faculties, too, it needs to be trained in the service of truth.

But we can not here enter into a full consideration of the evils resulting from a perverted imagination. Indeed, whether they are with the strictest propriety to be referred entirely to the imagination, or in part at least to a distempered condition of the other
faculties, may perhaps admit of a doubt. Men are often supposed to have an excess of imagination, because they lack other and equally important powers, or because a vicious education has enabled it to obtain the mastery over those powers by which it should be disciplined and regulated, and on this principle Counselor Phillips would be said to possess more imagination than Burke.

This power, as it tends to enthusiasm, has been frequently caricatured. "But it is no less the virtue of genius, because it is the vice of folly." Enthusiasm, in its extreme manifestations, never belongs to the generality of men, but in a lower degree, and at particular times, it is a fact obvious enough. Don Quixote and Ignatius Loyola were both enthusiasts; yet while the doughty knight spent his valor upon windmills, the founder of the Jesuits conceived, attempted, and established a polity more momentous in its results, than any other single man without political influence, or military power, or the inspiration of Heaven, ever created. His life has no parallel in any hero of romance, in the heroism of the cavalier and the zeal of the devotee. His own pen has described his hours of composition as "past in tears of devotion, in holy ardor, in raptures, and amid celestial apparitions." At once the most delirious enthusiast and a man of profound sagacity—the dreaming magnificence of his designs carried out by the calmest good sense, Loyola appears to have earned the appellation he has received of a "Sweedenborg-Franklin." Enthusiasm is an element of all heroism—an attribute of earnest souls everywhere. But there is a great difference between enthusiasm directed to the right, and the enthusiasm of diabolism.

And now, as we lay down our pen from the consideration of the subject we have so inadequately presented, our thoughts are busy with the world that imagination has revealed to man. Imagination gladdens the humble fireside—it cheers the hovel and the palace,

"That the night may be filled with music,
And the cares that infest the day
May fold their tents, like the Arabs,
And as silently steal away."

The poorest artist communes with beauty, of every grade, from the delicate hues of an Italian sunset to the "tempestuous loveliness of terror," which fill his mind with exalted conceptions. From his lonely chamber the scholar looks out upon Agamemnon and Hector, Grecian and Trojan, battling before the walls of Ilium. The splendors of tilt and tournament exist again for him. Imagination exhibits acts of heroism—shows him deeds of mercy that cause his
own heart to beat with a celestial ardor. To all that is lovely and
noble in the actual world it may

"Add the gleam.
The light that never was on sea or land,
The consecration and the poet's dream."

Sir Philip Sidney passes the cup of water by his own parched lips
to the wounded soldier; Howard enters loathsome dungeons bear-
ing consolation to the Parias of society; Martyrs smile in the
embrace of death—all teaching the purifying and exalting influence
of love to man and love to God. Thus,

"Filling the mind with sentiments august,
The beautiful, the brave, the holy and the just,"
imagination helps to raise the soul above the tinselled vanity of the
world, and ennoble it with a sturdy sense of those higher realities
which are eternal.

V. FEMALE EDUCATION—YOUNG LADIES' INSTITUTE.

MAPLEWOOD, PITTSFIELD, MASS.

We are encouraged to expect from Professor Agnew, the accom-
plished Principal, at his earliest convenience, a historical sketch
of this well-known Institute. It is sufficient for our present purpose
to remark that this Seminary, for the education of Young Ladies, was
founded by W. H. Tyler, A.M., some twenty-five years ago, and
by him was ably and successfully conducted until 1853, when it
was purchased by his worthy successor, Rev. J. Holmes Agnew,
D.D., late Professor of Languages in the University of Michigan,
under whose admirable management it seems fully to have realized
the promise of its former success.

Our attention has been attracted to this Institute by the highly
commendatory notices which have appeared of its late annual ex-
amination in July. The Examining Committee on that occasion
were Rev. B. G. Northrop, Hon. H. H. Childs, Rev. C. B. Boynton,
of Massachusetts, and James A. Briggs, Esq., of Cleveland, Ohio.
Their report is replete with evidence of their enlightened views of the
objects and processes of Female Education. We can afford space
for only some brief extracts. They say:

It has been made evident from this examination, that thoroughness is the
leading characteristic of the methods of instruction here employed. This we
regard as a cardinal excellence. Nothing else can compensate for the want of
this prime element of a good school. The pupils gave full proof that they un-
stood the branches which they had pursued, that they have not merely learned
the words of the text-book, but thoroughly studied the subjects of which it
treats. The manner in which the questions were put and answered, indicated
that the instructors had successfully aimed to discipline and develop the men-
tal powers, and throw their pupils upon their own resources. It is the highest
art of the true teacher, not so much to impart knowledge as to show his pupils
how to get it, and give such an impulse to their minds as shall lead them to put
forth their utmost energies in its attainment. The teachers of this Institution
evidently understand that the right culture of the mind is to be measured, not
by what it contains, but by what it can do, and that mental efficiency is the
true test of mental improvement. Hence they have not been ambitious of
accomplishing the feat now so frequently exhibited, of carrying their pupils
over the widest field in the shortest time. They do not appear to measure the
depth of their pupils' knowledge by the surface over which it spreads, but re-
gard primarily the quality rather than the quantity of attainment.

It was very apparent, especially in the admirable exercises of the Senior Class,
that the pupils had become inspired with a love of study, with much of the en-
thusiasm of the true scholar; that they cheerfully and resolutely grappled
with difficult points, instead of timidly avoiding them. They seemed to the
Committee to have felt the pleasure of mastering difficulties, and the incitement
of victory, as they had gone on from conquest to conquest.

Some remarkably fine specimens in drawing were exhibited, and
the Committee represent the Institute as possessing peculiar advan-
tages in this branch. They add:

It might be invidious to discriminate, where the exercises, as a whole, merit
so much commendation, but we can hardly suppress the gratification which we
felt in the examination of the Senior Class, in Astronomy, Butler's Analogy,
Moral Science, Analysis of Paradise Lost, etc. Their appearance would compare
favorably with the usual examinations in these studies in our Colleges; and
some of the class we regard as deserving even higher praise. The study of
Cowper and Milton, and of the general subject of English Literature, together
with occasional Shakespeare Readings, as here conducted, seem to us well
adapted to foster a taste for our noble, invaluable, unrivaled English Classics,
and to divert attention from the light and frivolous reading which prevails to
so great an extent at the present time.

We are much pleased to find so large and interesting a Senior Class remain-
ing here, and completing their full course. In view of the superior advantages
afforded in this Institution, and the large numbers always in attendance, we were
not a little surprised to find how few comparatively have completed the course.
Although we were strangers to the pupils, the Committee could hardly fail to
infer from the examination itself who had longest enjoyed the benefits of the
Institution. There is a great advantage in following out a well-arranged sys-
tem of study, such as is marked out in the curriculum of this Institute, having
a certain unity in all its diversity, and so arranging all the branches that they
may be pursued in their natural order and appropriate connection. We hope
the excellent example and scholarlike spirit of the present graduating class, the
interest they have evinced in their advanced studies, and the very gratifying
progress they have made, will attract and encourage still larger classes here-
after to remain and complete the entire course. Their studies correspond to a
considerable extent with those of the Senior Class in our Colleges. They em-
brace the highest and noblest sciences, the most important and practical topics
Those best fitted to liberalize and expand the mind. They are indispensable to anything like a complete education. For their sake, we would earnestly urge the members of the other classes, by no means to leave the full course unfinished and enter upon the duties of life with only a partial preparation. In education, as well as in architecture, such is the relation between the preparation and the completion, the foundation and the finishing, that the same time and effort seem to accomplish at the close manifold greater results than at the beginning. Thus a more marked change in mental character often seems to be wrought during the senior year, than during any two previous years of study. This fact is worthy of special consideration at the present time, when there is such an increasing tendency to leave school at too early an age. This has been called a Railroad age, impatience at the slow processes of nature is getting to be a general characteristic of the popular mind. Pupils are in haste to learn in one year what used to require, and what ought to require, several years, and they finish their educations when that great work ought to be regarded as just begun. This premature graduation proves to many an injury lasting as life.

The most important and gratifying feature of the school is its decidedly religious character. The Bible is a prominent text-book, a large portion of which is carefully studied, and the entire Scriptures are read through once every year.

We have not time to speak of the eligible and delightful location of the Institution—of the romantic beauty of its surrounding scenery—of the salubrity of its climate. The unusual indications of health and buoyant vigor on the part of the pupils must strike every observer. Their beautiful and shaded walks, the frequent drives in that spacious and sociable omnibus, the large and well-arranged gymnasium, furnish tempting incentives and conveniences for healthful and invigorating exercise.

The excellent performances in vocal and instrumental music, interspersed among the other exercises, have not only furnished a pleasant relief to the severer toil of a three days' examination, but have given entertainment of a very high order to the committee and friends present. The admirable performances of this evening enable us unhesitatingly to say, that this exhibition of musical talent, skill, and culture we have never heard equaled by the members of any seminary of learning. This Institution has unquestionably secured a very rare combination of musical talent.

Such pleasant results as are here recorded by the Committee of Examination might be expected from the discipline of a school conducted on the plan and principles indicated in the following judicious remarks prefixed to the last annual Catalogue of the Institute, and which we gladly lay before our readers.

"It is conceded that the education of young ladies has been, for years, successfully conducted at this Institute. The present proprietor and principal proposes to carry out a cherished plan for the still higher disciplinary education to which he feels that woman is entitled, and for which he believes the more reflecting part of the community is prepared. Some development of the plan will be naturally expected; and although a report, embodying our views, was presented by Rev. Samuel Harris, D.D., to a convention of the
friends of education, assembled at Pittsfield, in March, 1859, and has since been published and circulated, it will be expedient here also to express some points of importance, in considering the great end of the education of girls, and the means of attaining it.

"I. The Great Ends of Education.—On this subject there is much confusion of ideas, and indistinctness of perception. Many have no higher notion than that of sending a gist to the mill, which, after having passed through the grinding process of the machinery, shall come home a bag of flour, ready for its uses. So it is accounted, in respect to the human intellect and heart. Girls are sent to some educational mill, where it is expected, after listening to the rattle of the machinery for a few months, or being subjected to a few revolutions of its wheels, they will be well filled with knowledge, and go home fitted for the high behests of life, and for the social relations of refined society. Alas! what an erroneous notion of education! It were better and truer to think of it as the grinding process itself, as the subjection of the soul to the toil and trial of turning the wheels, and keeping the machinery in motion; for the end of education is not to communicate as much knowledge as possible in the shortest time possible; but rather, by a slow, sure, regular system, to discipline the faculties of the soul, so as to fit it for energetic, effective action, whenever such action is demanded, and for calm endurance, whenever that endurance is the duty. Were that the object of education, it were easy enough to put the mind under the hopper of memory, and having all knowledge ready ground, just to let it run in, and fill up the cells of the cranium. But of what use were the product, if we knew not how to use it? Thus negatively developed, or rather undeveloped, how could the mind meet the realities of life? No; the design of education is to call into active exercise the various powers of the soul, to unfold them symmetrically, to accustom the mind to thought, to analysis and synthesis, to fit it for meeting the necessities and realities of life, for employing its acquisitions in good ends and at right times, and for commanding its faculties and forces into battle-array, all panoplied, whenever that array shall be requisite. This is, doubtless, the immediate end; and the ultimate, in respect to woman, is to qualify her for her particular sphere in life.

"She has a soul, with all its powers and capacities, but incarnated in an organization differing somewhat from that of man; and though usually the reflective powers may not be so strongly developed as in man, yet there is a full compensation in her quick, intuitive perception, and her almost instinctive judgments, and in the warmth and,
tenderness of her sentiments and sympathies. We, consequently, do not wish to see her marshaled on the battle-field, wielding the sword or hurling the javelin, nor wending her way to the ballot-box, nor trudging along, with the green bag under her arm, to the courthouse or congressional hall. We feel that God has made her for other scenes and other joys; that the sweet prattle of infancy is to be her sweetest music, and that she, more than the father, is to be the presiding genius of love in that charmed circle of home. Who would not feel shocked, if the soft, delicate offices of woman in the family were assumed by man, and she, on the other hand, were to go daily out into the bustle and turmoil of masculine life? Qualified to discharge her home duties, and there to be the loved one of all, throwing her own graces, like little chaplets, around the heads of her offspring, she fulfills the destiny allotted her by Infinite Wisdom, and prepares herself for the communion of heaven, where He reigns, who is the Son of Mary and the light of love.

"II. THE MEANS TO THESE ENDS.—1. Physical.—Girls have a constitution somewhat more delicate than boys, and one that specially requires physical development by exercise in early life. They have little propensity to resort to the rough, out-door amusement of boys, to hurl the quoit, or play at cricket, or run in the race, or wrestle in the arena; and yet they need to breathe the oxygen of pure air, to give strength to the muscular and nervous systems, and to accumulate vigor for the duties and trials of life.

"Our Institute provides for this. The grounds are unusually inviting, the shady walks refreshing, the flower-beds gay and enlivening, the unafraid and unharmed birds enchanting. Here are horses and vehicles for riding; and above all, a spacious and elegant gymnasium, where, in damp as well as dry weather, the young ladies are exercised in various calisthenic graces, and practiced in beautiful artistic evolutions. Daily ablution is required, and other appliances for health abundantly provided.

"2. Psychological.—This will embrace all that relates to the soul, and might be subdivided into the education of the intellectual and the moral faculties, or the thinking and the feeling powers.

"What, then, is the most effectual method of attaining the proper ends of education, in respect to the mental capacities of woman? The immediate end being discipline, and that in order to the best execution of the ultimate end of woman's life, shall we, or shall we not, depend on that course of mental training to which the liberally educated man has been subjected in childhood and youth? In his case, for ages, it has accomplished the most beneficial results,
fitting him well, and better than those otherwise taught, for executing high and noble purposes in all the learned, and in many other professions of life.

"Now, it is not the mere acquisition of ancient languages, and mathematics, nor the pursuit of the sciences, which has elevated men of note to the rank they hold, but the wholesome discipline under which these processes have brought them in their formative period of life.

"It is not wholly, nor even specially, because these languages and mathematics are needed for use in the professions of law, medicine, and divinity, that they are in the curriculum of study for boys, but because such a disciplinary, symmetrically developing course is that which long experience has proved to be the best preparative for effective performance in the various relations of life. And although woman is not expected to man the professions, is she not gifted with a mind immortal, and destined to fill offices, and to find herself in positions, demanding as thorough discipline and as fine development? We have read the story of social life, we have marked the waves which ruffle its surface much to no purpose, if it do not require a steady hand and a thorough discipline to enable her to carry her bark safely along, and moor it in the haven of peace!

"'But,' says some one, 'do you think of putting our girls through a college course of study?' Verily we do, in amount, yet materially, modified in substance, by our views of the distinctive attributes of woman in character and sphere. Ours is a four years' course, equivalent to that of a college, yet differing in many respects, as adapted more accurately to the specific wants of women; and while we do not pretend that none have hitherto attained so advanced an education, we are persuaded that the course of study has been altogether miscellaneous, and needs reduction to a regular system, such as we propose.

"'Certainly you do not intend that they shall consume their brains and waste their time in poring over Virgil and Horace and Xenophon, and all that nonsense of dead languages!' We do intend precisely that they shall thus consume their brains, and employ—not waste—their time, because we, at least, are convinced that no other process of development is so well adapted to woman's mind, so certain to secure the desired ends of her education. She is not in soul so essentially diverse from man, that the formative process must essentially differ. Modified it may and must be; but in its fundamental elements it is the same.

"'But woman never needs to use Latin or Greek.' Grant it. How many ministers use algebra, geometry, conic sections? How
many physicians or lawyers use either these or the ancient languages, except as technical terms of their professions? But have they derived no advantage from their study? Much every way. It was the unity, the slowness, the continuousness, the persistence in the systematic study of languages and mathematics, which gave them the logic, the discrimination, the taste, the literary and professional success which have marked their efforts.

"Looking at the position and relations of woman to the domestic hearth and to society, we propose to limit the extent to which the ancient languages and the exact sciences shall be pursued, and substitute the modern languages, English literature, and extensively the fine arts. While, by the continuous, systematic study of languages, mathematics, and other sciences, the mind is strengthened in its logical and metaphysical relations, and thus prepared for the severer and more rigid duties of life, modern languages will act collaterally. English literature will imbue the soul with a love of the Saxon race, while it stores the memory with interesting knowledge, and daguerreotypes on imagination's plate beautiful pictures of ancestral lore; and the fine arts of poetry, painting, and music will cultivate her delicate tastes, give wings to her fancy to soar in allowable fields, adorn her parlor, give pleasure to her friends, refine and beautify her home, diffuse joy through her weary husband's heart, and open fountains of happiness for her children, binding them by golden chains to the family altar.

"Our purpose is, therefore, to have the best possible provisions for the cultivation of music; which, of all the fine arts at the present day, seems to be most popular, and attract most attention from both parents and children. It is a convenient and elevating source of happiness in the family, and consists well with the designs of Providence, who has filled all nature with musical sounds, from the deep organ peal of ocean's roar, to the lute-like notes of the canary, and who sent angelic throngs, with golden harps, to announce to Bethlehem shepherds, who watched their flocks by night, the birth of a Saviour who is Christ the Lord.

"Even the man who can scarce distinguish one musical sound from another, loves to see his home made happier by the presence of songs, and guitar, or piano.

"Then, the emotional part of the soul, the heart, must be cultivated. This links humanity to Jesus. This in woman is tender and delicate, and may be played upon like harp-strings. Uneducated in this respect, the gentle sex becomes masculine, coarse, mischievous, unlovely. Educated here, she is feminine, refined, and ready to every good word and work. Her religious nature, especially, must be.
directed to find its correlation in God, its central point of attraction in Jesus, its rest in heaven. Hence we need a family school, one large enough to secure all the desirable benefits of education, yet one in which teachers and scholars shall sit at the same table, worship at the same altar, and live under the daily care and interest of those who are in loco parentis for the time being. Their wants must be cared for, their ailments prescribed for, their sicknesses find home-sympathies, and their spiritual thirst be quenched at the river of the fountain of life.

"In this relation, especially, as in some others, it is often contended that small schools are preferable to large, and that if girls must leave the maternal roof, the best substitute is a school of some fifteen or twenty in a clergyman's family. But besides the impossibility of attaining the high ends of education in such a school, it is very questionable whether the small number gives any advantage in the way of moral and religious impression. Among a large number, there will always be enough of the Christian element to act like the leaven, and the very stir of the scene will try well the character, while the variety existent prevents the tone of piety from being staid and unique.

"In a large school well conducted, where there is much division of labor among a large number of teachers, there is the same advantage for instruction and adaptation to peculiarities of mind as in a small one; greater prospect of avoiding a set mode of thought from a set mode of teaching by one head, and of acquiring self-reliance; and quite as much hope for home influence of the right kind. A small school under bad care is worse than a large one, because the influence is more immediate, more continuous, more individualizing. A school of twenty is still a school; and whether in any respect better than a larger one, must depend on the character, modes, and manners of the teacher. In some respects it can not be so good; in the advantage of more division of labor, better classification, and abundant and extensive provisions for all the departments of learning; in arrangements for health, in stimulus, in comparison and mingling of different habits of thought, in collision of prejudices, in an enlargement of the circle of ideas, in liberalizing the mind and heart, and in harmonizing society.

"Maternal Influence.—In the education of daughters, maternal feeling and influence are essential. It is believed to be quite important that, on leaving home for education, girls should be placed under the supervision of those who are mothers. Every one who reflects, will see at once the desirableness of this. The culture of the social
and of the home feeling is one prominent object of our plans, while high views of duty are constantly inculcated. All freedom in the out-going of the affections and in minor matters, consistent with the lofty ends of a symmetrical education, is allowed; and in a school of this description the moral character may be most happily influenced, as it can not be often at home, because the motives here operating are there wanting.

"LENGTH OF TIME, AND PERIOD OF ENTRANCE.—Thoroughly convinced of the need of elevating the standard of female education, and of insisting on the appropriation of more time to it in a maturer period of life than has been common hitherto, and believing that judicious parents enough will encourage and sustain the enterprise, we have laid out our four years' course of study, equivalent to that of colleges, adapted to secure the best ends of education; and we require that fourteen years of age shall be the earliest period at which girls can enter on this course.

"The proper ends can not be otherwise secured. The time is short enough, as all experience teaches, in the case of boys. The course can not be accomplished in less. More were better. And the age from 14 to 18 is the lowest at which such a course should be undertaken. Although girls learn faster in childhood than boys, it is consummate indiscretion, with their physical and moral constitution, to hurry them early through a severe course of disciplinary study. They should, on the contrary, take time, and not, by hastily developing the mental, stunt the growth of the physical. The brain, a nervous mass, soft and tender in childhood and early youth, which the intellect uses in study, must not be too severely taxed before it has acquired maturity and strength. The results, too, of later years are quicker and better, and such as will be abiding in the production of good fruits. And mark the disastrous consequences of ending school-days at fifteen or sixteen, in launching the frail bark on the wild sea of fashion or folly, and too often wrecking it there on the unseen breakers.

"Let it be here distinctly borne in mind, that while we prescribe this course for graduation, we invite all who desire only a partial course, to partake of the increased advantages such will possess under our new and more systematic arrangements. A department also exists preparatory to the four years' course, with every facility for good education and instruction.

"EXPENSE OF EDUCATION.—To some it seems that the education of their daughters is disproportionately expensive. It must neces-
sarily be somewhat so to the parents, while there is no endowment, as in colleges, for erection of buildings, purchase of library and apparatus, and salaries of professors, although it does not, in fact, cost more to educate girls than boys. In schools for girls, the principals generally own the property, or pay a heavy rent for it, furnish their own apparatus and books, and pay their teachers; and all this must, of course, be charged to the pupils; in other words, must be paid for by the sums charged for education. Such institutions, moreover, as this, can not be conducted without a large investment and heavy expenditures. When it is remembered what the furniture must be, that some twenty pianos must always be kept on hand, some twenty servants paid and fed, and the same number of instructors, besides the boarding scholars, and that wear and tear are constant, every one must perceive that too small a charge would not warrant the existence of such an institution. We leave each for himself to compare it with the expenses and charges of a higher hotel.

Yet our terms, all things considered, and comparatively with others, are not high. Some have thought them too low. They must, of necessity, exclude many who would fain embrace the opportunities for education here afforded, but that we can not help. Ours is not the intention to open a public school, although the tendency of our Institute is to foster them; but to offer facilities and inducements to the many, who both desire the higher culture, and have the means to pay for it.

Whether the plan of making the principal also proprietor is the best or not, in the view of all, it commends itself to the judgment of many by several considerations. Personal interest in any concern, to an extent generating a deep sense of responsibility, is conceded, on all hands, to secure greater attention and fidelity. Then, for a family school, it is absolutely necessary that the principals have independent control of the internal affairs; and it is reasonable to presume that their experience will qualify them, better than others, to judge of requisite arrangements and improvements.
VI. THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

BY THE EDITOR.*

This distinguished body held its tenth annual meeting at the Capitol, in Albany, and continued its sessions from the 20th to the 28th of August. The occasion was one of unusual interest. Arrangements had been made and published to secure the attendance of several of the most distinguished scientific men of the old world, and some twenty-five free passages had been generously offered by owners of steamships, for this purpose. In this, however, they were disappointed; but of American scholars, and some few from abroad, the attendance at Albany was much larger than at any previous gathering of the Association. The exercises of dedicating the new Dudley Observatory, and the State Geological Hall, and the expected presence of some eminent European savans, may have contributed to augment the attendance; though there has been a growing respect for the Association, as well as confidence in the utility of its discussions and influence, for many years. As the only association of the kind in this country, it creates a desirable bond of union and inter-communication between scientific men in different parts of the land, and furnishes one of the best possible means of testing their value and bringing to light the discoveries and speculations going on among us. In its scope, the Association is not unlike the British Royal Society, and may achieve for science something of the admirable results which that venerable organization has effected.

Prof. Hall, of Albany, presided; and on the assembling of the Association, Hon. Amasa J. Parker made a very eloquent and apposite speech, welcoming them to the hospitabilities of Albany. The committee of arrangements were indefatigable in their efforts to make the meeting pleasant. The Association was divided into two principal sections—one for Mathematics, Physics, and Chemistry, and the other for Natural History and Geology. Prof. Bache was made chairman of the first section, which met in the Assembly Chamber, and Prof. W. B. Rogers, of Boston, of the other, which met in the Senate Chamber.

* For the materials of this article, we are greatly indebted to the careful labor of Dr. Whelan, of Albany, who is hereafter to be our associate. [See Editorial Miscellany, page 188.] Having been present at the meeting referred to, he has thus supplied a deficiency which would have resulted from our own redundant absence from that interesting occasion.
Our space will not allow us to give a full report of the numerous
discussions and papers of these separate and successive sessions.
And perhaps it would not be desirable. As was remarked by Prof.
HALL, in his opening address: This Association was formed "for
the purpose of advancing science, and not for its diffusion." Its
discussions are accordingly conducted often in the use of technical
terms, which are designed rather for accuracy of statement than for
popular effect. They can, therefore, be adequately understood only
by being presented entire. The most, then, that our readers can
expect of us, at present, is briefly to indicate the topics on which
the principal discussions turned. When the proceedings shall have
been published under the direction of the Association, we may
again recur to the papers read, and indicate more fully their char-
acter and their importance to the scientific advancement of the
country and the age. We need only remark here, that many of
them were distinguished for ability, and were listened to and dis-
cussed with lively interest by a large number of our most eminent
scholars.

The following synopsis will show the nature and extent of the
investigations at these sessions:

SECTION OF MATHEMATICS, PHYSICS, AND CHEMISTRY.

1. A paper on Potential Arithmetic. By Prof. PIERCE, of
Harvard University. This was an elaborate and curious paper, a
singular blending of the deepest metaphysics with the highest
mathematics, to illustrate the Pythagorean philosophy.

2. On a comet discovered by himself at Naples in 1846, illus-
trating the causes of the difficulties of computing the periods of the
re-appearance of such bodies. By Dr. PETERS.

3. On the causes of the appearance of the atmosphere at Mon-
treal, May 23, 1856, which was occasioned by a fire 250 miles
distant. By Prof. SMALLWOOD, of Canada.

4. On the presence of ammonia in the atmosphere. By Prof.
HORSFORD, of Harvard.

5. On a new anemometer, which records, by a steel point on
paper, the velocity of wind, in miles, per hour. It registers storms
of seventy or eighty miles per hour, and gentle breezes of half a
mile. By Prof. SMALLWOOD.

6. On the law of human mortality, a curious paper. By Presi-
dent McCoy, of South Carolina College.

7. On the motion of a body under the action of central forces.
By Prof. PIERCE, of Harvard.

8. On Acoustics as applied to public buildings. By Prof. HENRY,
of the Smithsonian Institute. He said the new lecture-room of the Institute was built upon the principle of a speaking trumpet. The speaker standing in the mouth of the trumpet, the sound is carried from the stand over the room, so that the lightest whisper is heard in the remotest gallery.


10. Prof. Alexander proposed a new experiment for testing the density of the earth.


13. On the Moon; giving some interesting speculations as to its structure, and the question of its having been inhabited. By Prof. Alexander.

14. On a new instrument of his own invention, for measuring the distance of stars from each other, when they are too far apart to be brought within the field of view of a telescope. An ingenious contrivance. By Alvan Clark, of Cambridge.

15. On the various cyclones, or typhoons, in the North Pacific Ocean, with a chart showing their course of progression. By E. Merriam, New York.

16. On the history and theory of instruments called Retoscopes, Gyroscopes, etc., by Prof. W. B. Rogers. They consist essentially of a wheel which may be made to rotate very rapidly at the end of an axle, which is balanced on a swivel-joint at the top of a vertical post. If, while the wheel is rotating, the axis is thrown out of balance, by means of a sliding weight, the axis begins to rotate in a horizontal direction round the post. After some discussion, Prof. R. remarked that he was aware of the similarity of the theory of the Gyroscope to that of the top, and of the precession of the equinoxes, and had prepared diagrams to illustrate these subjects, and also the experiments of Foucault on the pendulum, which he would have shown to the Association as illustrations of his paper, had he thought there would be time. Prof. Henry remarked that the same problem was found in gunnery, when a rotary motion—as in the rifle—is given to the ball. As long as the ball flies nearly horizontal, it will remain nearly in one vertical plane, but when it begins rapidly to reflect from a level, it will also have a sensible horizontal deflection.
17. On the Approximate cotidal line of diurnal and semi-diurnal tides of the United States on the Gulf of Mexico. By Prof. Bachr.


19. On the tidal currents of Saturn's Rings. By Prof. Pierce. His theory is, that the ring is fluid, and that it is held up by the action of the satellites. He remarked that the analogy between the ring of Saturn and the belt of the asteroids was worthy of notice. It was to be remembered that in order to have Saturn's ring remain continuous and flattened into so thin a sheet, the radial or vertical tide in the ring produced by the satellites must be neither too large nor too small. But if the solar system were formed according to the nebular hypothesis, the tides in the remaining mass, after the formation of Jupiter, must have been, from his great size, extraordinarily great, and have produced a different sort of ring at the distance of the asteroids from those produced for the other planets.

20. Prof. Alexander discussed the form, the magnitude, the mass and the orbit of the planet by whose rupture he supposed the asteroids were formed. He had attempted to discover the physical characteristics of this planet and its ancient motions by a variety of independent paths, and was led by every path to similar results, namely, that the old planet revolved about the sun in about 1,732 days, rotating in three and one third of our days, and having a diameter about nine times that of the earth, but being excessively flattened at the poles. The orbit of his supposed planet, he also shows, was very nearly circular.

21. On the heat of the sun's rays, the variations of their heating power, etc. By Judge E. Foote.

22. A paper by Mrs. Foote, showing that the action of the sun's rays increases with the density of the air, and that their heating effect is much less in hydrogen than in oxygen. Read by Prof. Henry.

23. A paper giving a new formula for navigators to correct their latitude. By Prof. Chauvenet.

24. A paper by Lieut. E. B. Hunt, proposing a new system of abbreviations in quoting the titles of scientific works, memoirs, papers, and proceedings. Read by Mr. Hilyard.

25. Prof. Alexander read a paper on the Physical Constitution of Comets. The sun has intense heat, and intense magnetic force —why not electric force? and why not attribute to this the repulsive force which rounds the hair to a hyperbolic form, and sends off the tail? The existence of this repulsive force is conceded, why not acknowledge it to be electrical? The comet is probably electri-
sessed, and so repelled. This also accounts for the driving off of the light electrified matter of the tail. On this supposition it is no great marvel that the tail shoots out with such velocity, nor that the tail should be curved. It accounts also for the hollow form of the tail, and for the peculiar appearances at the separation of Bilan's comet. Prof. A. also endeavored to explain that the flashes of light on the tail may be actual phenomena, despite the objection drawn from the velocity of light.

Papers were also read by Prof. Olmsted and others, the subjects of which we have not obtained.

26. Mr. E. B. Elliott, of Boston, gave an account of his labors upon the Prussian and other tables of mortality, and discussed different methods for deducing from the ratio of the dying, within certain intervals of age, the probability that one living at the earlier age will attain the later, and indicated an accurate method for accomplishing that object, whether the deaths for the period be variable or uniformly distributed throughout the period. He also gave an abridged method for computing the average duration of life, life annuities, and other useful tables, from population and mortality returns, which reduces the labors of weeks to hours, but giving results almost identical with those obtained by the tedious modes of interpolation in common use; the average duration of life, for example, calculated by the short method, seldom differing three weeks from that calculated by the usual mode.

27. Prof. Pierce gave his views upon the nebular hypothesis, which were strongly confirmatory of the theory.

28. Prof. Bache and Mr. Hilyard then read a paper, entitled a Discussion of the Terrestrial Magnetic elements for the U. S.

29. Dr. Peters read a paper upon the advantages of observing the transit of a spot upon the moon's surface, instead of the transit of a limb, for determining differences of terrestrial longitude.

30. Prof. S. Alexander read a paper upon Temporary Stars, that is, Fixed Stars, which have appeared or disappeared, or both, within the historic period. He suggested the ingenious hypothesis, that these were incandescent bodies, whose cooling rendered them non-luminous, but the first great geological rupture of their crust was sufficiently extensive to restore to them a temporary brilliancy. He also considered the origin of the spheroidal forms of clusters and nebula.

31. Dr. Brunnow gave a discussion of the elements of the Asteroids—a valuable paper, but of a purely technical character.

32. Mr. Vaughan gave his theoretical views on the stability of Satellites revolving in narrow orbits.
33. On the nature of those peculiar chemical bases, found by the
union of ammonia with the sesquioxyd and sesquichlorid of cobalt.
By Dr. J. W. Gibbs.

SECTION OF NATURAL HISTORY AND GEOLOGY.

1. On the Volcanic Phenomena of Kilauea and Mauna Loa;
and on the dynamical theories of earthquakes, etc. By C. F.
Winslow.

2. Mr. J. Gavitt, of Albany, exhibited a vase containing living
Garpikes from Lake Ontario. Prof. Agassiz pronounced them the
"oldest-fashioned fishes alive." Very few types of this kind were to
be found among living fishes, but many among fossils. They had a
ball-and-socket joint in the neck, so that they could bow; in this
they were like reptiles. In the old red sandstone he had found the
fossil fish Glyptikos, which had a similar tail. This went to show
that the order of succession in past times was exemplified now in
the development of individuals.

3. On the Geology of Middle and Southern Alabama. By A.
Winchell.

4. On the Geology of Nova Scotia, an interesting paper—some of
the finest submerged forests in the world are found there, and the
mountain ranges are peculiar. By Prof. Dawson, of Canada.

5. On Carboniferous Reptiles. By Prof. J. Wyman. Great caution
should be used in deciding on the character of animals, as they
sometimes exhibit both reptilian and ichthyic characteristics.

An extended discussion ensued; Prof. Hunt spoke of some facts
which he brought out in 1848 in regard to the Silurian and Devonian
limestones of the great valleys of the St. Lawrence and the Connect-
ticut, which bore upon the age of the rocks in Eastern Massachu-
setts, and showed the parallelism between these rocks, those of
Gaspé, the Hudson River group, and the Green Mountains.

Prof. Agassiz said that a new fact had been ascertained in the
geology of New England. These beds, which had always been
supposed to be carboniferous metamorphic rocks, were now car-
rried back to the oldest bed of the fossiliferous strata. Here, too,
was another proof in favor of those who opposed Lyell's theory, that
there were fossiliferous beds antecedent to any now existing in
the globe. The fossil is the same as that of Bohemia, and shows
that in the oldest paleozoic rocks the continents are alike.

By Prof. Emmons, of Williams' College. He presented a splendid
collection of specimens. The Permian rocks are sandstone, slates,
and shells. Fossil remains are found there, like the Thescelost Gam-
rians of Europe—those which are found in the Bristol conglomerate of England belonging to the lower part of the Permain system. The teeth of those Saurians are in sockets, the vertebrae are peculiar in being concave at both ends, and constricted at the sides, which are characteristic of the Bristol Saurians. The ribs are double-headed, and in the specimens now exhibited of the vertebrae, the impression of this double-head of the rib was distinctly visible.

7. On the Geological History of North America. By Prof. Dana. He argued that the grand features of land and water have been the same since geological times. The great agencies of the earth's development were crystallization, heat, water, and light. The contraction of the earth's crust in cooling would necessarily wrinkle it. Areas of greatest subsidence would in that case produce the greatest wrinkles at their edges; the largest oceans would be surrounded by the highest mountains, in which would be the greatest exhibition of heat. From these general principles he proceeded to deduce the growth of North America. The azoic rocks had been above water ever since they were deposited. A band of them stretched from the Great Lakes parallel with the St. Lawrence, and another swept off toward the Arctic, nearly parallel to the Rocky Mountains—an area shaped like a harrow, with the head toward the south, and the left side only half length. Prof. Dana treated the growth of the continent from this old nucleus as the successive strata were deposited and elevated. During the carboniferous period, the Rocky Mountains were in shallow water, while the Appalachian chain was commenced in the Silurian age, two or three formations before. So late as the Cretaceous period, the Gulf of Mexico covered the spot where St. Louis now stands. Since that period, the country adjacent to the Pacific had been elevated some 2,000 feet, while there was a corresponding subsidence in what are now the coral islands of the Pacific. After the tertiary period there was, however, a great change; the Arctic regions, which had scarcely been touched since their first emergence, were submerged, and post-tertiary deposits to a great extent had been deposited there. There were evidences of diluvial action far transcending anything known at present; he could account for it only on the supposition of the melting of glaciers. Prof. Dana concluded by noticing the finishing touches which polished off the world, fitting it for the residence of man.

8. Col. J. W. Foster, of Massachusetts, read a paper on the geological portion of the deposits in which occur the remains of the fossil elephants of North America, and other mammals. He referred the origin of these to an antiquity higher than the glacial or drift epoch, a period when the earth was tenanted with different forms
of life, and different physical conditions prevailed from what we now behold. The terraces bordering our lakes and large rivers resulted from the gradual rise of a portion of the continent, with sufficient pauses in the movement to admit of their formation. The climate of both continents was much colder before the human epoch than now. The buried timber and the mollusks of that period appear exclusively to have been of a sub-arctic character. The fossil elephant of America commenced his existence before the drift agencies had entirely ceased—when the waters stood at a higher level—when the contour of the continent was different, when a different climate prevailed, and when a sub-arctic vegetation stretched far toward the tropics—at a time when the valleys were excavated by the retiring waters, and the streams assumed nearly their present direction. It was a period of erosion which ought to be marked by distinct geological monuments; he would designate it as the Fluvialite Period. Contemporary, probably, with the elephant was the mastodon, of a more ponderous frame but of an inferior height; the fossil beaver tenanted the streams and lakes; the ox and the bison roamed over the plains, while the tapir wallowed in the swamps, all belonging to extinct species. In the milder regions of the South, visited by the elephant and mastodon in their migrations, lived the great leaf-eating megatherium, the mylodon, the megalonyx, the hippopotamus, the elk, the deer, also belonging to extinct species; while at the head of the carnivora stood the colossal lion, which then, as now, was the monarch of the wilderness.

Prof. Hitchcock expressed his obligation to Col. Foster for this communication, which is the first attempt to fix the true age of the Mastodon and Fossil Elephant. If Mr. Foster be correct in his description of the terraces in which the remains have been found—and he has no doubt of this—the antiquity of those animals is much greater than has heretofore been suspected. He has studied terraces many years, and is convinced that since the mastodon lived, Niagara must have receeded seven miles.

Prof. Silliman remarked that Dr. Warren's specimen of the mastodon was remarkable from the fact that the gelatine of the bones had not been lost, so that the bones required no insertion of glue to supply the want and prevent them from falling to pieces. He did not need to do as Dr. Buckland is said to have done—boil the bones for geological soap. [Laughter.]

9. Prof. Hall, exhibited a map of the Middle and Western States, to show that they possess the same geological structure, and sustained his position by many striking comparisons.

10. On the Broad-top coal region of Central Pennsylvania, the
structure of which is clearly described. By Professor J. P. Les-
LEY.

11. Prof. Hitchcock spoke of a shell found in the sandstone of
the Connecticut River Valley, in the midst of a structure found of
immense thickness.


13. Dr. Weinland gave his first paper on the names of animals
with reference to ethnology. In the Pelasgic, Teutonic, and Shemitic
languages, the animals had the same names radically. The lion was
originally a native of Greece, and the Greek Leon was the original
name from which the Teutonic names were derived. The name of
tiger was not original to any of the European languages. So, too, with
the camel. This might seem to prove only that the European nations
came from Asia, and brought the names with them. But it was not
so. The lion had three Shemitic names, radically different. The
hare, which occurred throughout Europe, had three radically distinct
names. So, too, with the fox which had no name in Asia, where
he was not found. An extended and interesting discussion followed.

14. Prof. Haldeman read a paper to show that the Chinese
was closely allied to the Indo-European languages.

Prof. Agassiz had come to the conviction that every natural family of
animals, scattered though they might be all over the globe, yet uttered
a system of sounds which was internally related. All the members
of the canine family, for instance the wolves, foxes, jackals, whether
inhabiting Europe, Asia, or America, as well as the dingo of New
Holland, all barked. They were of the barking family. The
wolves barked one way, the foxes another, the jackals another, the
dingo another, but they all barked. So the feline family. The
roaring of the lion, the deep and loud sound of the tiger, and the
more pleasant and familiar mewing of the cat, were different intona-
tions of the same utterance. So, too, with the bovine and the equine
families. Among birds, the cackling of hens and other Gallinacea
was very different from the quacking of the ducks and other
Anatidae. Each particular system of intonations is circumscribed
to a particular family of animals. We had, too, for humanity in all
its forms, one system of intonations by which men communicated
with their fellow-men.

15. Dr. Weinland read a paper demonstrating that the acantho-
ccephali have intestinal canals.

Prof. Agassiz then addressed the section upon the order and
series of animal development. All animals, without exception,
originate from eggs. From the lowest polyp, the lowest worm,
through all the types of Articulates and Mollusks, Radiates and Ver-
tetrates, from fish to man, the beginning of the new individual is the same everywhere; it is everywhere an egg, and that egg has the same appearance in all. It is microscopic in its beginning; and viewed under high magnifying power, it appears as a bag, which is the yolk bag, containing another which is called the germinative vesicle, within which are one or many dots which have been called germinative dots; and at some period in their development of eggs, we find all animals exhibiting this beginning. Prof. A. pursued this subject at great length, defining the growth, etc., with striking minuteness.

16. Dr. A. C. HANLIN, of Maine, exhibited casts of Runic inscriptions found in the island of Monhegan. He also exhibited a cast of the inscription on Dighton Rock. He thought that was Algonquin. The Algonquin race replaced the Esquimaux some six centuries ago, and that was commemorative of a victory gained over them.

Pres. ANDERSON noticed the humbug of the old windmill at Newport, and said we should learn a lesson of caution from that.

17. Prof. WILSON gave an account of various Runic inscriptions, and the difficulty of reading them. He noticed a Scotch inscription, which was first read by a Dane, and found to be Runic, containing new historical facts. Kemble, the-Anglo Saxon scholar, soon read it, and he found that it was an Anglo-Saxon hymn on the Crucifixion of our Saviour. His reading was subsequently confirmed by the finding of the identical Anglo-Saxon hymn.

18. Prof. AGASSIZ delivered a second lecture on Animal Development, in which he proposed to show how the egg passes into the condition of an embryo, into the condition of germ, into the beginning of the new individual being. The discourse was very full, intricate, and replete with matter of deepest interest.

19. Prof. WILSON gave his views of Human Development in what he termed the stone, bronze, and iron epochs. An interesting discussion followed, on the unity and diversities of the human race, in which Profs. Agassiz, Dawson, and Wilson took a principal part.

20. Prof. HALDEMAN read a paper on the study of languages, as an aid to the study of races.

21. Mr. A. H. WORTHEN read a paper upon the occurrence of fish remains in the carboniferous limestone of Illinois. The occurrence of these remains has, up to the present time, been considered extremely rare in the mountain limestones of the Western States. Several years since, while engaged in collecting the fossils of this formation near Warsaw, Ill., Mr. W. observed a thin band of gray crinoidal limestone, which contained the palate bones of fish in considerable numbers, and subsequent research has revealed two more of these "platforms of death" lower down in the series,
densely filled with these remains. The upper fish-bed is situated in
the upper part of what Mr. W. calls, for the want of a better
name, the Lower Archimedes Limestone, since it is the lowest bed
at present known to contain fossil corals of the genus Archimede-
pora. The remains from this bed, with one or two exceptions,
consist entirely of palate-teeth, associated with cyathophylla-
formed corals, spirifer oralis, and spirifer cuspidatus. The middle
fish-bed is situated at the base of this Archimedes limestone and
near its junction with the cherty beds below. This bed has proved
by far the most prolific in these remains, and from it Mr. W. obtained
more than five hundred well-preserved teeth at a single locality,
and on a surface not exceeding ten feet square. The fossils from this
bed are mostly jaw-teeth, with comparatively few palate-teeth and
spines. Besides the cyathophylla-formed corals in the upper bed,
we have an interesting coralline form occurring in equal abundance,
and belonging to a genus which he did not know. He also obtained
the head of one species of Actinocrinus from this stratum. This
bed is separated from the one above by the limestones and marlites
of the Keokuk quarries, from 25 to 30 feet in thickness. The
lower fish-bed is situated near the top of the Burlington crinoidal
limestone, and the stratum in which the fish remains occur does not
differ materially either in its lithological or paleontological character
from the associated strata. This crinoidal limestone forms the
base of the mountain limestone series in this region, and rests
directly upon rocks equivalent to the Portage and Chemung groups
of New York. This lower bed has yielded a great number of
teeth, though they are usually of smaller size than in the upper
beds.

Prof. Agassiz pronounced the specimens presented by Mr. W.
to be precisely like those of Ireland. He said that when he
studied the Irish fossil fishes, the divisions in the carboniferous
serpentines had not been made; but now we are learning from the
discoveries in America that different species of fish belonged to
different geological horizons.

22. Dr. Newbury read a paper on the Generalities of the Geo-
logy of Northern California.

23. Prof. Dawson read a short paper describing a piece of fossil
wood found in Gaspé, in which the original structure was still
visible, and urged the importance of preserving every such speci-
men found, as a means of finally arriving at a knowledge of the
arboroseence of ancient geological eras. This specimen was stated
as being allied to cone-bearing trees, and was especially interesting
from having been found in a rock of the Devonian period, and being
the first specimen of wood with structure found in rocks of that age in America.

24. Mr. Arthur Schott read a paper of Geological Observations on the Philo-volcanic slope of the Mountains of Sonora, near the boundary.

25. Prof. Joseph LeConte read a very interesting paper upon the "Agency of the Gulf Stream in the Formation of the peninsula and Keys of Florida." The keys and most of the peninsula are of recent origin, and, so far as examined, are the work of corals, still living in the vicinity and still at work. The object of the present paper was to show that coral agency alone was not sufficient to account for the phenomena, but that another and more powerful agent has been at work preparing the foundation for the builders, and that this agent was the Gulf Stream. Did not the island of Cuba interpose, this extension of Florida might go on indefinitely; but as the passage narrows, the force of the current necessarily increases, and there is therefore no hope that in this manner Cuba will be annexed. The laws regulating the deposition of sediments also afford an explanation of the long parallel ridges on the sea bottom of the coast of South Carolina, in the bed of the Gulf Stream. A humorous discussion ensued.

26. Mr. Blake followed with observations upon the geology of the region between the Mississippi and the Pacific, giving a scathing criticism of two maps purporting to show the geology of that region. A lively discussion resulted.

27. On the Carboniferous Formation of the Mississippi Valley. By Prof. J. Hall.


29. On the Algonquin Indian Dialect. By H. R. Schoolcraft; followed by a discussion.

30. Mr. A. C. Hamlin then read some considerations on the evidences of the early voyages of the Scandinavians to this country, and upon the cosmical myths supposed to relate to America. Mr. Hamlin drew the old tower at Newport, an inscription found in Virginia in the Keltic language, and some figures from Dighton Rock. He considered it would be highly probable that the Scandinavians should have come to this country, even were there no proofs of it existing.

31. A curious paper, by Dr. F. C. Hilyard, on Phylotaxis, or the arrangement of leaves.

32. On the Production of Rotary Currents in air and other gases, with a special illustration of a rotary current rendered luminous by flame and incandescent charcoal. By Dr. D. B. Reid.
33. On the Attitude and Physical Structure of the Appalachian System in the Region of the Black Mountains in North Carolina, compared with those of the White Mountains in New Hampshire. By A. Guvot. Several other papers were read.

GENERAL SESSIONS.

The Association occasionally met in general sessions for the transaction of business and for discussion, at which the next annual meeting was appointed at Montreal, on the second Wednesday in August, 1857. The following

OFFICERS WERE CHOSEN.

President.—Prof. J. W. Bailey, of West Point, N. Y.
Vice-President.—Prof. Alexis Caswell, of Providence, R. I.
Secretary.—Prof. John Lecoute, of Columbia, S. C.
Permanent Secretary.—Prof. Joseph Lovering of Cambridge, Mass.
Chairman of Local Committee.—Sir Wm. Logan, of Montreal, C. E.

The Local Committee next year consist of the following gentlemen: Chairman—Sir Wm. Logan; the Mayor of the city of Montreal, the President of the Board of Trade, the President of the Natural History Society, Chief Justice Louis Lafontaine, Judge Day, L. Holton, M. P., and S. Derion, M. P.

But the most exciting of the public doings of the Association were the following, in which the members, near the close of their sessions, united with vast assemblages of citizens and visitors in dedicating the buildings of two of the public institutions of Albany.

DEDICATION OF GEOLOGICAL HALL.

The afternoon of Wednesday, the 27th, was chiefly devoted to this occasion. A magnificent tent had been erected in the Academy Park, whither repaired the savans and a large concourse of citizens. The services were commenced with prayer by Rev. Dr. Bethune, of Brooklyn.

Prof. Agassiz was introduced, and delivered such an address as few but himself could deliver, on Nature, as an intelligent whole; demonstrating that in the growth of the limbs of animals, the development of the leaves of plants, and the movements of the planetary bodies, a uniform law prevails: the same hand adjusts the blades of grass, which sets in motion the orbs of the universe!

Prof. Dewey of Rochester University, Prof. Hitchcock of Massachusetts, Sir William Logan of Canada, Prof. Henry of Washington, Prof. Anderson of Rochester, Prof. Davies of Fishkill, and Rev. Dr. Cox, severally addressed the assembly.

DEDICATION OF THE DUDLEY OBSERVATORY.

This ceremonial, which took place on Thursday, the 28th, was attended by a still larger concourse. The order of proceedings was
admiringly arranged. Prayer was offered by Rev. Dr. Sprague. Addresses were delivered by Prof. Gould, Burlee, and his friend Judge Harris, from whom we learned that Mrs. Dudley had not only expended $12,000 for building the Observatory, and $14,500 for instruments, but had now given $50,000 for a permanent endowment!

The announcement was received with enthusiastic and long continued applause. The grave and scientific gentlemen upon the platform rose to their feet, and three cheers, and then three more, and still three more, were given with an energy which would have been counted as evidence of great excitement, even in a political meeting. Hon. Edward Everett was then introduced, and delivered the oration. He spoke for two hours, without once referring to his notes or hesitating for a word. It was a magnificent effort, and held the immense audience spell-bound.

When he closed, the Rev. Dr. Kennedy pronounced the benediction.

Some gentlemen upon the platform proposed three cheers for Edward Everett, and three times three were given; grave savans and sober Doctors of Divinity swinging their hats and joining in the huzzas with all the ardor of youth.

VII. EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.

APOLOGETIC.—Our friend Dr. Cox once remarked that, "for a poor speech, an apology is the poorest part of it." But, poor as they are, in comparison with the prompt and energetic fulfillment of promises, there are cases of necessity in which apologies are honorable. They are due to the disappointed, and, when fully sustained, are accepted by generous minds as discharging from past obligation. We very much regret the necessity of asking from our subscribers such a discharge in respect to the present number of our Journal. It was due on the 15th of August, the month of its date; but circumstances beyond our control, and especially connected with the arrangement announced in the next paragraph, have delayed its publication. With augmented strength, we will hasten our next number, and, as soon as practicable, restore our monthly issue to the due order of time.

A NEW EDITORIAL ARRANGEMENT.—We are happy to announce that Alexander Wilder, M.D., late editor of the New York Teacher, at Albany, has become interested in the proprietorship of this Journal and Review, and will hereafter take his place, in addition to Mr. Randall, as Associate Editor. The design of this arrangement will be obvious to those acquainted with the labors required for the establishment of a new journal, on a new field. Such are the prevailing tides of excitement, and the absorption of the public mind in other
things, that a new Journal of Education, however much needed, well conducted, and worthy of patronage, will not make its way alone, without personal effort.

We have been constantly encouraged by the commendation of our friends, and our success has surpassed our reasonable expectations, but the needed effort, single-handed as we have been heretofore, we have not been able to exert. The accession of Dr. Wilder will not only add strength and practical experience to the Editorial department, but will supply the deficiency which we have felt in our means of making the work sufficiently known to a numerous class of enterprising teachers and other friends of education, who are capable of appreciating its value, and who would gladly avail themselves of its rich and permanently useful materials. To the work of thus making known the character and objects of this Journal and Review, and of commending them; both by correspondence and personal visitation, our new Associate will, for the present, devote his special endeavors; and it is with much pleasure that we introduce him to our readers and the friends of the great educational interests of our country, by presenting the following resolutions, adopted at the late annual meeting of the New York State Teachers' Association, at Troy, on the retirement of Mr. Wilder from the Editorial charge of the New York Teacher:

"Resolved, That we deplore the necessity by which we are driven to this measure, and regret that in the arrangement, provision could not be made by which the valuable services of the present Resident Editor could be retained.

"Resolved, That in Alexander Wilder, Esq., our present Resident Editor, we recognize the faithful public servant, the zealous, intelligent, devoted, and scholarly editor.

"Resolved, That in his connection with the Board of Editors, our relations have been uniformly honorable and courteous; and that his efforts to raise the New York Teacher to the first place among its cotemporaries, have been eminently successful.

"Resolved, That in severing relations thus pleasant, we assure Mr. Wilder of our confidence and sympathy; and trust that in any new field to which he may be called, he may find pleasant employment and such remuneration as his talents and industry richly deserve."

Articles Deferred.—It was our purpose to give Reports in this number of the late annual meetings of the “New York State Teachers’ Association,” in Troy; of the “American Association for the Advancement of Education,” at Detroit; and of the “American Institute of Instruction,” at Springfield, Mass.; but our space will not allow us to do justice to those important occasions, and we defer our notices to the September number.

College Commencements.

Oahu College, Honolulu, Hawaiian Islands.—Of the numerous notices which we give this month of College Commencements, none will be more interesting to our readers than that of the new College at Honolulu, one of the Sandwich Islands, of which our friend and countryman, R. G. Beckwith, A. M., is the President. This College is, of course, in its infancy, and is just rising into life; but with a lively remembrance of the sailing of the first missionaries to those Islands only thirty-seven years ago, and of the deep degradation of their inhabitants at that time, we regard with wonder and admiration the progress in Christian civilization which has so soon produced there even the beginnings of a College! We present, therefore, with more than ordinary satisfaction, the following notice of this rising Institution, which we derive from “The Polynesian,” a weekly paper published at Honolulu.

No account is yet given of the formation of regular College classes. The pupils are probably not sufficiently advanced. But the organization of the Pre-
paratory Department looks to this result at no distant day, and is of high promise. The number of pupils is 66, which are divided into a Classical Department of 27, with four degrees or classes, and an English Department of 29, with three classes. The following is the order of Exercise at the Annual Examination:


We add the following extract from the very able and scholarly report of the Committee of Examination:

"Having been requested by the Trustees of Oahu College to be present as a Committee to observe the Annual Examination of the Preparatory Department, it affords us pleasure to express an unusual gratification with the exercises of the occasion, which were numerous, varied, and occupied two whole days and an evening. By unusual gratification we mean, that the accomplished professors appeared to us thoroughly to comprehend the great ends of the educational work, to employ the most modern and improved modes and appliances, and to have been remarkably successful in implanting in the minds of the pupils the combination of submission with affection, of a teachable spirit with that of prompt and independent reflection, of attention to facts, practice, forms, and particulars, with the habit of analyzing their principles, and relations and causes. We feel justified therefore in applying to the apparent results exhibited in these exercises the language of distinguishing commendation.

"With this we would cheerfully close our report. The various recitations were so generally satisfactory, that it is difficult to enlarge without only substituting equivalent expressions of our approval of the same principles of tuition as applied to the various departments of learning. Nor can we mention any pupils as worthy of special notice; and we feel it a pleasure to remark, that we did not observe a single one who seemed deliberately lazy and unmoved by the common spirit of improvement, though of course there were evident differences of natural endowment and degrees of advancement.

"The Examining Committee find few topics upon which they feel capable to make further suggestion. Among the English branches the only prominent defect was the omission of ancient and modern histories. Special study of the historical connections of various subjects was observed, but as yet no systematic attention to this most important department, which combines and enforces the great lessons of Providence, of philosophy, and of human experience; one which
American colleges now feel has been by them too much neglected. It is named however in the course, and it is probably the purpose of the Faculty to make this study prominent in the more advanced years.

"The great attention paid, in the recitations from Latin and Greek and English Literature, to the analysis of the radical forms and ideas of words must be of great value in imparting a thorough knowledge of the general principles of language, and in qualifying the students for engaging in the acquisition of any difficult tongue."

"The original Rhetorical Exercises of the last evening of the examination were certainly characterised by an amount of good sense, practical purpose, and intelligent and decided moral character, which are unusual at such exhibitions.

"It afforded us unalloyed satisfaction to notice the high moral influences brought to bear upon the students of this Institution, to learn the strong religious feeling which has pervaded it during the term just closed, and to remark the soberness, propriety, and harmony which animate the general intercourse.

"It will be seen from the preceding remarks, that the Committee feel justified in expressing uncommon gratification with this Examination. Either not residing in these Islands, or personally disinterested as we are, it will be permissible to add, that we do not think any similar institution in the United States could produce a more thorough and effective scholarship; while few, in the most favored parts of that country, could bear a comparison. The cheapness of tuition and living, the salubrity of this climate, the ease of access compared with a voyage to the Atlantic States, and its high educational and religious tone, make Oahu College one of the most desirable places in the Pacific, to which American, English, and other parents, not only in these Islands, but in California, Oregon, the Central and South American coasts, China, and the various insular groups of the Ocean, can send their sons and their daughters to be educated. And it is our most earnest prayer that God would bless its excellent and able professors and managers, and its interesting young men and young women—that it may be made a luminous whose warmth and light shall be felt in all this hemisphere, in all its islands, in all its coasts, in the republics of the sun-set on the one shore, and still more in the empires of the sun-rising on the other shore, of this great Ocean, and in the events whose vast shadows are beginning to loom up and to be cast over its waters.

"Signed by the Examining Committee,

"W. SPEER,

"WM. HILDEBRAND,

"R. W. WOOD."

NEW YORK STATE NORMAL SCHOOL, ALBANY.—This Institution closed its twenty-fourth term on July 10th. The exercises consisted of essays by Messrs. L. Spalding, D. H. Keihlé, and Misses S. K. Cook and F. P. Fearéy; poems by Misses L. J. Knapp and L. Powell, members of the graduating class; and an address by Hon. G. W. Clinton, of Buffalo. The reading of the essays and poems was interspersed with music of a high order, by the members of the school. The productions of the pupils were good, and the address able and interesting. Everything passed off profitably and pleasantly. The Faculty numbers eleven persons, distributed as follows:

D. H. Cookran, A.M., Principal, and Professor of Intellectual and Moral Sciences; Charles Davies, LL.D., Professor of Mathematics; H. F. B. Orton, A.M., Professor of Natural Science; Rev. Frederick S. Jewell, A.M., Professor of English Language and Literature; Amos M. Kellogg, Superintendent of Experimental School; Rodney G. Kimball, Assistant Professor of Mathe-
EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.


tatics; Tully C. Estle, Teacher of Vocal Music and Penmanship; Albert N. Husted, Teacher of Arithmetic and Algebra; Louise Ostrom, Teacher of History and Drawing; Harriett B. Hewes, Teacher of Reading and Geography; Emily E. Rice, Teacher of Arithmetic and Spelling.

From the specification it will be seen that the instruction is reduced to a distinct specialty, the different branches being grouped according to their affinities, and each group being assigned to a distinct department, which is under the supervision of the proper professor. There are thus five departments in the school, embracing the four professorships, and the superintendency of the Experimental School. The gentlemen at the head of these departments are persons of liberal education and ample experience in the art of teaching. It may be added, that this system of departments and educated professors is the work of the late able principal, Dr. Woolworth.

HOBART FREE COLLEGE, GENEVA, N. Y., COMMENCEMENT, JULY 16th.—The exercises for the two prizes—the Greek and the White prizes—excited considerable interest. Prof. C. S. Henry, D.D., of New York, addressed the Hermean Society on the theme, "The Perfection of the Social State." The Philopcthean Society was also addressed by Hon. Wm. W. Campbell, of Otsego. The Bachelor's degree was conferred on fourteen graduates; the Master's degree on eight; the honorary degree of A. M. on eight, all clergymen; the honorary degree of Doctor of Divinity on Rev. Edward Ingersoll, of Buffalo; Rev. William Stanton, of Pittsbad; Rev. T. B. Fuller, of Thorold, C. W. The honorary degree of Doctor of Laws was conferred on Rev. Horatio Potter, D.D., Provisional Bishop of New York, and Wm. H. Harrison, Esq., of Saratoga.

DICKINSON COLLEGE, CARLISLE, PA.—The Commencement was held July 16th. The Union Society was addressed by Rev. T. H. Stockton. The Bachelor's degree was conferred on sixteen graduates; that of A. M. on fourteen alumni. The honorary degree of A. M. was conferred on two. The degree of Doctor of Physical Sciences (D. P. S.) was conferred on Prof. Spencer F. Baird, of the Smithsonian Institute; of D. D. on Rev. William Arthur, of England; Rev. Jonathan T. Crane, of Pennington Seminary, N. J.; and Rev. Wm. B. Edwards, of the Baltimore Conference.

THE EAST WINDSOR THEOLOGICAL SEMINARY.—The Twenty-first anniversary of the Theological Institute of Connecticut was held at East Windsor, July 17th. The number of graduates was small, but the examinations are reported as highly satisfactory. Besides the usual performances of the graduating class, interesting and instructive discourses were delivered by Rev. H. B. Blake, of Belchertown, Mass.; and Rev. Prof. Noyes, of Dartmouth College, N. H.

RACINE COLLEGE, WISCONSIN.—The fourth Commencement of this Institute took place July 24th. The honorary degree of Doctor of Laws was conferred upon the Hon. Philo White, U. S. Minister to Ecuador, South America, and the honorary degree of Doctor of Divinity upon the Rev. Robert H. Clarkson, Rector of St. James Church, Chicago.

DEFERRED NOTICES.—We have more than thirty additional notices of College Commencements, and other anniversaries, already in type, which we lay over for our next number. Our readers will have less occasion to regret this postponement since our object in these notices is not to convey the earliest information, in which we can not compete with the daily and weekly papers, but to make permanent records of facts, for future use and reference. And our September number is already in hand, and will appear in a few days.
I propose, in this paper, to treat of reading, not as a means of acquiring knowledge from books, but simply as an art—as a means of conveying precomposed thoughts and sentiments to the minds of others, in the best manner, by appropriate vocal utterance.

The word elocution covers a general ground which embraces two things—reading and speaking. Of these two arts, so nearly related, reading is the more difficult. One may speak with naturalness, and beauty, and force, and yet be unable to read, from a printed page or manuscript, only in a constrained, monotonous, and altogether artificial manner. But he that can read well, since he is master of a good elocution, under the disadvantage of being obliged to call up the thought by following the lines with the eye, can certainly speak better when free from such embarrassment. Hence good reading secures good speaking, while the converse is not true. One may speak well without being able to read even respectably.

It is obvious that reading, like singing, may be performed in an attractive manner without study. This can be done, however, only by persons of extraordinary gifts. It is equally clear that the rules of art, and long and assiduous practice, and careful study, are indispensable to any one's reading with a cultivated and natural utterance.

A distinction may be properly taken here, between giving the highest example of good reading, and setting forth the principles and processes by which the art is to be acquired. Of the former I
dare not pretend to be capable, while I hope I may be able to offer suggestions of great consequence to those who have not enjoyed the opportunity of long and careful training under a competent teacher. If Pythagoras was too modest to denominate himself Σοφός, wise, and would only assume the name of Φιλοσοφός, a lover of wisdom, it may become me in this connection to say that I do not profess to be a good reader, but only a lover of good reading.

It is singular that good reading should be so extensively regarded as an attractive accomplishment, and yet, that so few persons should devote to the art any considerable degree of study. Mrs. Kemble drew crowds by her cultivated reading, when she was obliged—if she would please the public in the themes chosen—to descend to a great deal that was mere mimicry; while men, delivering their own sentiments in precomposed words, read in so unskillful and unnatural a manner, that their auditors grow drowsy under the soporific influence, or become utterly disgusted with their mouthing and their bad emphasis.

Why is it that so few persons pay any considerable attention to reading as an art? Those who possess abundant means for the education of their children, expend large sums and devote a great length of time to accomplishments of less value. A gentleman cheerfully lavishes from five hundred to a thousand dollars on the education of his daughter in music alone, and causes her to devote two or three lessons a week, under the best masters, for from three to seven years, that she may acquire an elegant accomplishment, and that, too, when it will not advance her very much in any useful employment; while the same man will not expend three hundred dollars, with three years’ study of two lessons a week, for accomplishing his son in the art of reading, although every one knows that a cultivated utterance will go farther to advance him in his profession at the bar or in the pulpit, than anything else, save a good character and a respectable amount of professional and general knowledge. The reason is obvious. There is a want of faith in the good influence of cultivation, as applied to the art of reading. It is natural that these impressions should exist. As a general thing, those who have studied reading are worse than others. They are more likely to exhibit an affected precision, a measured and inflated style, and an intolerable mouthing. It is, unquestionably, a general fact that children, after they have once acquired an ability to read with a fair degree of fluency, read better between the ages of nine and eleven than after their education is completed. In early childhood they are simple, and, if they comprehend what they are reading, are apt to utter the words and sentences in a natural
and agreeable manner. Further instruction, in such quality and quantity as they commonly obtain at the schools, serves only to render them artificial—mere imitators of bad models.

This representation will not be regarded as unkind toward teachers, when it is considered that the greater proportion of them do not profess to have studied reading as an art. If any one should attempt to teach singing, drawing, or dancing, with such slender preparations for their profession, not the least degree of success would be expected.

Before attempting to present the principles of the art, and the processes of successful culture, we must determine what it is that constitutes good reading.

If reading be compared with singing, which is more like a sister art than any other, a characteristic difference may be marked. Singing may delight an audience when it is not made the vehicle of any distinct thoughts. While it may send forth winged words with great executive force, the music alone can achieve a large share of the proper end of such a performance, without a single accent of vocal utterance. Reading, on the contrary, achieves nothing, except as it carries thoughts into the mind of the hearer, and impresses corresponding sentiments on the heart.

That reading, therefore, is the best which attracts least attention to itself, and most to the ideas and sentiments which it is intended to convey to the hearer.

This view may be elucidated and impressed by a comparison of reading as a medium of communicating mental phenomena, with glass as a medium of presenting visible objects. Before you is a window-pane. You are asked to look through it at yonder building. Your judgment is solicited in respect to the quality of the glass. If you tell me that you think it beautiful, and speak admiringly of the wavy ridges upon its surface, and the varied tints that adorn it, I shall immediately inform you that you have not comprehended the true purport of my inquiry. I wish to know your judgment of the value of the glass, in respect to the end for which it is employed as a medium of vision as applied to the house in question. As soon as the matter is thus stated, you give a different answer. You say that it is a worthless pane of glass, and ought to be exchanged for another as near to perfect plainness and transparency as possible. The unevenness distorts the objects upon your gaze, and the tints invest them with an unreal coloring. You like better the adjacent pane in the same window. That is beautiful, you say. It presents objects in the perfection of nature. I ask you to place your hand upon it. You attempt it. Your hand passes through!
There is no glass there! I ask you, is it better than the other? You reply, Yes. The most perfect medium of vision is that which attracts no attention, but leaves the mind to rest on the object. Just so, that reading is the best which presents thought without diverting any part of the mind's attention to the elocution through which it is communicated. It follows from this exposition of the nature of the art, that a certain style of reading may elicit great admiration, and, at the same time, be very artificial, and quite unadapted to the ends of a just and true elocution.

Another kind may be commonly regarded as quite defective, because the art is carried to such a pitch as to leave the hearer meditating only on the matter presented, or if turned from it to the manner of the reading, nothing else can be observed except some natural defect which had not been entirely overcome. To illustrate this point I will briefly describe the reading of two distinguished living speakers who exemplify these two styles of elocution respectively.

They read the following passage from Pope:

"Honor and shame from no condition rise,
Act well your part, there all the honor lies.
Fortune, in men, has some small difference made,
One flutters in rage—one flutters in brocade;
The cobler aproned, and the parson gown'd,
The friar hooded, and the monarch crown'd.
What differ more, you cry, than crown and cowl?
I'll tell you, friend—a wise man and a fool.
You'll find, if once the monarch acts the monk,
Or cobler, like the parson, will be drunk;
Worth makes the man, and want of it the fellow,
The rest is all but leather or primula."

The first reads with a full sonorous utterance, throughout. His tones are sweet and rich. Every syllable falls upon the ear with a distinctness that makes the whole passage appear as it would appear to the eye if it were printed in a golden type, and in large, distinct letters. The countenances of the whole audience are lit up with a glow of admiration, and men retire speaking of the splendid recitation. They have forgotten Pope, in their admiration of a beautiful and commanding voice. The other reader possesses a harsh voice, and a disagreeable drawl in his utterance. As he proceeds, his emphasis teaches you that "condition" is not the source of "Honor and shame;" that you must act "well"—that, that makes the "difference," and the whole is so managed that the passion and force of the speaker are held in reserve for that one word "worth," upon which the power of the passage depends. Before reaching this key-word you perceive a self-restraint, and an appearance of
increasing earnestness and deliberateness, something like spurring and reining in a passion at the same moment, till the crimson mounts to the face from the action of an irrepressible emotion when the word "WORTH" is uttered with such a volume and percussive force of voice as cause the sentiment of the entire paragraph to take full possession of the minds of the hearers. Men retire talking of that fine passage of Pope, and of the merits of that great poet. If they speak of the reader, it is to mark a defect; to say what a pity that he has such a disagreeable drawl. Yet in spite of that defect his reading has accomplished the only end that is worthy to be sought by the art. One has exhibited himself—the other has electrified his audience with the thought. It is easy to perceive which is the true artist.

There are two qualities which every good reader must acquire, and yet they are very likely to be regarded as of more consequence than they really possess—I mean a distinct utterance and a correct pronunciation. Reading certainly can not be impressive without a general precision and distinctness of enunciation. It has been justly said that the reader's words should "fall from his lips like new coin from the mint—each one being of due weight and possessing a sharp image and resplendent surface." Yet precision may be carried to an extreme, or may be employed in just measure even, without securing a good elocution. The same general remark may be made in respect to pronunciation. But, as a correct orthoepy and precision of utterance are both easily attained, it is a shame for any scholar to fail greatly in these respects. Precision may be acquired by a little careful vocal training. The habit of a correct pronunciation may be secured by observing the usage of the best speakers, and by settling doubtful questions on the authority of those orthoepists who are acknowledged judges, as having thoroughly investigated the pronunciation of every word, both from general use, and the analogies and laws of the language.

It may be observed, in passing, that a correct pronunciation is of chief consequence in those words which are of most frequent recurrence. For instance, if you should commit errors in pronouncing foreign names or very unusual words, it would be justly regarded as pardonable, but if you were to mispronounce words in the verb to be and in constantly recurring particles—if you should say bén for been (bin), air for åre (år), agane for again (agen), against, with ai long, as in pain, instead of agænst, dooz for does (düz), it would be unpardonable. There is also a considerable class of words liable to be mispronounced by giving them in reading a precision such as is allowable only when they are emphatic. The possessive pronouns
your and my are examples. In conversation we say, Give me your (yr) hand; I put on my overcoat and went out. In reading, even where no emphasis demands it, it is common to utter these words with such a fullness as—You (yew) gave me your (ewer) hand in good faith; I put on my overcoat and went out. Yet, your, when not emphatic, ought to be pronounced as (yer) in the word lawyer.

An opposite fault in pronunciation occurs in large classes of words, in which some of the primary elements of the sounds are changed in their quality when they ought to be only diminished in force. Thus in president, resident, and eminent, the French sound of the i ought to be retained, as also the short sound of the e in the termination ent. The word president must be so pronounced that it shall not appear as an affected precision, as if it were prez-e-dest, yet the elementary sounds must not be so changed that, in the case of strong emphasis, it would become pres-ud-unt. An elegant pronunciation is worthy of attention because it adds something to the excellency of good reading. And yet precision of utterance and a correct pronunciation are but as “the tithing of mint, anise, and cumin.” The weightier matters are the intonations, varied perpetually in quality and force, presenting thoughts in their just light and shade to the ear, as painting represents to the eye the objects of vision.

These intonations are mainly exhibited in emphasis, its opposite, and the adaptations of sound to sense. Inflections may be omitted, because one can scarcely fail in them if a proper habit be once secured in the three particulars just mentioned.

The subject of emphasis is one of primary importance, and is of the more consequence in this discussion, because inadequately treated in the books. I must speak of the nature of emphasis, or the manner of making it, of its place and its proportions.

Emphasis consists in every thing belonging to utterance by which a reader or speaker draws especial attention to a word or phrase. It involves six particulars. The first is that stress of voice on the accented syllable of a word which is commonly denominated emphasis. If you say, “Honor and shame from no condition rise,” a degree of emphasis is imparted to the word condition, by a particular stress on the second syllable, thus, con-di-tion. If you will increase the emphasis with ease to yourself, a second natural device for securing the object is a clear and full precision in the utterance of the whole word, thus, “Honor and shame from no condition rise,” pronouncing the entire word with great precision. Do you mean to say he is a scoundrel? Yes, I do. I mean to say he is a con-sum-mate scoundrel. Here a slow, distinct utterance of
all the syllables greatly increases the emphasis. Kean has been
criticised as guilty of a great affectation in exhibiting the
doubling of the m in the word summer in this passage: "Now is the winter of
our discontent made glorious sum-mer by this son of York." But, it
was no affectation unless, indeed, the emphasis may have been
stronger than the sense required. In uttering the whole of an em-
phatic word with a marked precision, the voice does for the ear
what the compositor does for the eye, when he prints the entire
word in capital letters. Precision, then, is as clearly a part of em-
phasis—a means of drawing attention to the word—as is stress on
the accented syllable.

A third element in emphasis is a pause before the emphatic word.
To take the sentence just now recited, you will observe the empha-
sis may be augmented by a pause before the word summer. Let
this pause be represented to the eye by a vacant space before the word.
"Now is the winter of our—discontent made glorious—summer
by this son of York." The pause before an emphatic word is
not unlike that gathering and adjusting of the muscles which a man
displays when he is about to deal a vigorous stroke, or to make a
powerful leap. Nor is it less manifest that a pause after the em-
phatic word adds a fourth element to the emphasis. You may ob-
serve it in the same passage—"Now is the winter of our discon-
tent made glorious—summer—by this son of York." A fifth
means of augmenting emphasis is by changing the manner instantly
and totally after the emphatic word. This consists in falling at
once, and, as it were, perpendicularly into a colloquial style of utter-
ance. Refer again to the same passage, and observe the change
after the word summer. "Made glorious—summer—by this son of
York." One thing more is often employed with great advantage, as
a sixth device for strengthening an emphasis; I mean a circumflex
on the emphatic word. The circumflex is justly considered a great
blemish when too freely used in reading. It is that which, when
it prevails, constitutes a disagreeable drawl. Yet, in its place, it
is an element of power. Take an example of it on the word
"more," in the passage from Pope:

"Honor and shame from no condition rise,
Act well your part, there all honor lies.
Fortune in men has some small difference made;
One flaunts in rags—one flutters in brocade;
The cobler aproned and the parson crowned,
The friar hooded and monarch crowned.
What differ—\textit{more}—you cry, than crown and cowl?
I'll tell you, friend—a wise man and a fool."

I have thus shown that emphasis consists in the six following
Things: stress on the accented syllable; precision in enunciating the whole word; a pause before the emphatic word; a pause after it; a sudden and total change of manner after the emphatic word, and a circumflex.

These various modes of creating and strengthening emphasis give to the reader the advantage of securing, when he chooses, a powerful emphasis with little physical labor, and also enable him to employ stress of voice on one word in a sentence, while an almost equal emphasis is given to another word, in the same sentence, in an easy and quiet manner. Thus if you take the first couplet of Streets' poem of "The Grey Forest Eagle," you have at least four emphatic words.

"With storm-daring pinion and sun-gazing eye,
The grey forest Eagle reigns King of the sky."

The words storm and sun are in a small degree emphatic, and the emphasis may be marked by a slight stress of voice, and a pause following each, while the words eagle and king demand more prominence. The word eagle must receive considerable emphasis, as being the only object of interest presented in the sentence, and as brought forward for the first time. But the word king suggests still greater majesty and consequence. The emphasis on eagle may, therefore, be made by a circumflex and slightly increased force of utterance, reserving for the word king, which is of greater moment, that broad, deep, percussive force which gives the greatest effect, and which, on that account, ought to be used sparingly.

'With storm-daring pinion and sun-gazing eye,
The grey forest EAGLE reigns KING of the sky.'

Thus it may be seen that the various methods by which emphasis is created, give the cultivated reader power to distribute the emphases with ease to himself, and to employ such varieties as are natural, and agreeable to the hearers.

The finding of the emphasis is confessedly one of the most difficult things in the art of reading. This difficulty may be diminished somewhat by specifying a few entire classes of words that are always emphatic, except where the emphasis has been just before employed, and where it is consequently implied, and needs not to be repeated.

Adverbs of negation are always emphatic. They are employed to deny what were else asserted in the sentence. The very design of emphasis is to bring out the sense, and the sense of a sentence denying anything hangs upon the negative particle. There may be another emphatic word in the sentence, but there is so much the greater necessity that the negative should be also emphasized, lest
the hearer should understand you as affirming what you intend to deny. But if you take a succession of negative propositions, after one emphasis on the negative particle, it may be diminished in the next, and then be thoroughly kept down to the end of the series. Thus, if you take the five negative commandments in the second table of the Decalogue, you will perceive that the emphasis passes entirely away so soon as it comes to be understood, from the similarity of the successive sentences, that it belongs to them. Thus we read—"Thou shalt not kill." We then make it less—"Thou shalt not commit adultery." We then dismiss the emphasis through the entire series; as it is a rule never to employ emphasis where it is not necessary to a full development of the sense upon the ear. The first not is uttered with a distinct force. The next one with less. After that, every not is pronounced in the lightest manner, as if it were written n't, without any vowel sound, and every nor as if it were n'r, without a vowel—thus:

"Thou shalt not kill."
"Thou shalt not commit adultery."
"Thou shalt n't steal."
"Thou shalt n't bear false witness against thy neighbor."
"Thou shalt n't covet thy neighbor's house, thou shalt n't covet thy neighbor's wife, n'r his man servant, n'r his maid servant, n'r his ox, n'r his ass, n'r anything that is thy neighbor's."

For similar reasons, never and ever and always follow the same law; they are always employed to give emphasis to the assertion with which they are connected. For the same reason, negative particles in composition are always emphatic. Thus we is never emphatic. I am not, indeed, unaware of the fact that many good readers say unblazoned, inexcusable, and unlovely, without any stress on the particle un; but the clearness and force with which ideas are brought to the mind through the ear are quite manifest when a small degree of emphasis is put upon such particles; and when the words with which they are joined become strongly emphatic in conversation, the law becomes quite perceptible. Thus a man speaking in tones of severe censure, says his conduct is totally inexcusable, and that it was most unwise for himself.

To diminish still further the difficulty of finding the emphasis, two sources of mistake may be specified in this respect. In the first place, the love of euphony often draws the attention of the reader away from the proper place of the emphasis. If one has the least degree of music in his soul, he will feel inclined to bring out his brilliant tones on brilliant words, and to avoid the expending of his powers of decoration on ill-sounding expressions. Take, for
instance, the particle but, which, as implying an opposite meaning of great force, often demands a strong emphasis. It can not be strongly emphasized without something inelegant. Yet the homely force with which it is often uttered in conversation, ought to appear in a passage like the following: "I am the least of the apostles, and not meet to be called an apostle, because I persecuted the church of God. But, by the grace of God, I am what I am." There is another word in this same passage, where the love of euphony will draw aside almost every reader from the true emphasis. It is commonly placed on God. It is read, "I persecuted the church of God." Yet it is not the church of God, in opposition to the church of some other being. Church is the emphatic word. If the phrase "of God" were left out, the sense would be complete. Besides this, it is difficult to our organs to spend their force on the word church, when it is thus connected. If church had been the last word in the sentence, it would have been easy to say, "I persecuted God's church." It is difficult to say, "I persecuted the church of God," emphasizing the word church, and keeping down the word God. In the gospel according to Luke, in speaking of the appearance of the angels, the writer says, "And it came to pass as they were much perplexed thereabout, behold, two men stood by them, in shining garments." The rhythm of the sentence would seem to demand that the emphasis should be placed upon the words men and garments, and nine out of ten would read it: "Behold, two men stood by them in shining garments." And yet the fact that two men were there, in opposition to women, or children, or angels, is not the idea of the writer. He draws attention to the idea, that where they expected to see nobody—nothing but a silent tomb, on which the gentle mists of the morning were descending—they saw living personages, two of them. That they were invested with garments was not remarkable, but their clothing was bright. If the sentence were so constructed by the collocation of the words and phrases of which it is composed, as to make it easy for the organs of utterance to put the emphasis on the right words, no one would be likely to have misplaced it. Suppose, then, the thought had been thus expressed: "Behold, there were persons that appeared to them, two in number, and the garments which they had on were shining." Then no one would have misplaced the emphasis.

Another instance may be cited from the same chapter. Let it be read first, as nearly as possible, correctly, in every other respect, except with the omission of the most important emphasis in the whole paragraph—"And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusa-
lem, and hast not known the things which have come to pass there in these days? And he said unto them, What things? and they said unto him, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God, and all the people." The principal emphatic word is things. If events had been employed instead of things, no one would have thought of placing the emphasis elsewhere. Let it be so read, and then again, let it be read with the word things in its place, and you shall see that there is something in the word things which leads us to avoid making it prominent. The sense alone, and not euphony, must determine where the emphasis shall be placed.

The second source of illusion is found in a disposition to give prominence to every word which is in itself striking, or which is of great intrinsic consequence. Hence it is that the word God, in the phrase, "I persecuted the church of God," seems to demand an emphasis, and hence, also, a great part of cultivated speakers, in the pulpit, always pronounce the name of the Divine Being with a power of voice which corresponds in some degree with their sense of his awful majesty and greatness. And hence, too, the boys at school, especially those that can declaim better than others, endeavor to imitate those majestic sounds that roll along the heavens, when they come to the word thunder. It is obvious enough, in such cases, that their admiration for that sonorous and expressive word leads them into what might be denominating, in the language of the boys, "a thundering mistake."

We are now prepared to appreciate a rule for determining the place of the principal emphasis in a sentence.

That word claims the place of highest emphasis which can not be taken away without destroying the sense.

Hence, no word that can be omitted without greatly injuring the sense, has any claim to emphasis. Apply these rules to those passages before cited. "I persecuted the church." If "of God" be omitted, the sense is not impaired. If you leave out church, and say, I persecuted God, that is not the sense of the writer. If you omit shining, and say two men in garments, the true idea is lost. If you utter the word shining, though the omission of garments renders the sentence grammatically incomplete, the sense remains.

In distributing the emphasis, it is to be observed that there is always one word of principal emphasis, and all others are to be kept down, in comparison with it. Thus in the couplet from Street, "storm" and "sun" are nearly equal; "eagle" demands more force, and the word "king" crowns the sentence by a superior emphasis.

In the paragraph cited from Pope, the emphases must be all varied
to suit the comparative importance of the thought expressed by each. But all are held in a sort of abeyance to one word—"worth"—the word upon which the force of the whole paragraph turns. See the passage on page 196.

The greatest difficulty to be overcome, in respect to the proper employment of emphasis, is found in the tendency to emphasize too many words. This leads us to consider another quality belonging to good reading; I mean the opposite of emphasis. This is the most difficult of all acquisitions relating to a good elocution. If you take the first and second verses of the fifteenth chapter of St. Paul’s first letter to the Corinthians, and attempt to keep in proper colloquial tones the unemphatic parts, you will find it a task of sufficient difficulty. “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand. By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain.” The first word that is worthy of the least emphasis is gospel. For this word the reader ought to reserve himself. All that goes before it must be kept in the most colloquial possible undertone. The next emphatic word is “received;” “which I have preached unto you and which also ye have”—is all so well understood as to demand nothing above the plainest monotone. “Stand” is the next emphatic word. “Saved” requires more emphasis, and the whole sentence falls off in a lighter stress upon “vain.”

Now it is not difficult to perceive that the emphatic words are “gospel,” “received,” “stand,” and “vain,” with a slight stress upon the word “memory.” But to keep the other parts of the sentence down by such a low pitch and quality of tone as shall show them to be comparatively unimportant, this is the most difficult work of all that belongs to reading as an art.

No other work demands so imperatively the assistance of the living teacher. Yet, it is clearly enough seen in nature, if you watch for it in conversation.

It is probable that more than four fifths of all our utterances would be heard with difficulty, in conversation, if it were not for the influence of emphatic words. Colloquial discourse runs along as if over undulating ground. Emphasis is a torch-light breaking suddenly out on each high place and throwing illumination upon the lower march of comparatively unimportant narrative and connective words and phrases.

Nor are these subdued portions unimportant to emphasis. Emphasis is that which distinguishes some words as more important than the rest of the discourse. But the effect is produced, not so
much by a contrast of the emphatic word with the rest of the discourse as a whole, as by the contrast between the emphatic word and immediately adjacent members of the sentence before and after it. The mass of common readers, of the better class, travel as if upon a high level, for emphasis, erecting hillocks of various sizes upon the plain. A natural reader undulates in his discourse, now going below the level, and now rising above it. Hence two equally emphatic words that follow each other in the most proper and effective utterance, are not to be measured by their elevation above the plane of the horizon, but by the height of their summits above the bottom of the trough between the waves. These low and creeping motions are to the emphatic bound of the voice, what the quiet and strength-gathering movements of the lion are to his exulting leap when he seizes upon his prey. True, there is plenty of room for affectation here, and many a tyro has torn a passion to tatters in a ridiculous sim after effect. Naturalness comes from that sensibility which causes the sentiments and passions to rise and fall under a just perception of the ideas to be communicated.

But these sensibilities are as susceptible to culture as any other faculty of our nature.

What has been said of keeping down unimportant words and members of sentences has an application to paragraphs and to an entire discourse, as well.

The most splendid paragraph in a discourse has in it an emphatic point that stands out and glitters like a diamond in its golden settings. That sentence can not be presented in its relative importance by mere force and energy and passion, as indicated in a particular sort of utterance. It depends greatly upon what goes before—upon a quiet and seemly preparation for a natural and forcible out-gush of voice and feeling. So there is a paragraph, or at least a small portion of a discourse, that rises like a Mount Blanc among the Alps, and the whole discourse ought to be so managed by the voice as to collect its mightiest energies to give effect to such a passage. A skillful writer places such paragraphs in his peroration, so that a growing warmth from the progress of the subject may prepare the feelings and the organs of utterance for their utmost, just at the time when the point is reached that demands it.

A skillful reader, then, will not use his powers to their utmost in the first part of his effort. He will expose his sensibilities to be acted upon by such a quiet influence, at the first, as to leave room for rising to the very end. His nature will be held in such a reserve, that its action shall be as the oak that feels the wind. Its leaves first rustle in the soft breath of the zephyr, its twigs then
bend and whip the foliage in the breeze, then its boughs toss their
giant arms about in the gale, and finally the whole tree sways back
and forth almost sweeping the ground under the influence of the
storm-wind.

When reading is considered in the light in which it is now re-
garded as the utterance of a whole discourse, it is a matter of great
consequence to learn to finish a point, and to drop the tone when
the thought is dropped. An artificial reader perceives that an effect
has been produced by rising in force and emphasis till the point has
been made. He naturally wishes to continue this effect, and so con-
tinues the quality of utterance that indicates the passion just ex-
pressed. It is a great art to throw off a passion when it is done
with and begin anew.

It is from neglecting a due attention to this point that almost
all good readers are addicted to mouthing. A young speaker ad-
mires oratory. He listens to the captivating eloquence of an orator
like Patrick Henry, or Dr. John M. Mason, or Henry Clay. He
is entranced by one of their impassioned paragraphs. He thinks he
will imitate them. He will apply it to his whole discourse. This is
mouthing. If he will read naturally and well, he must forego this vain
ambition to exhibit himself, and only cultivate his sensibilities and
powers of utterance, and break forth in strains of passion only where
passion compels him to do so. When that passion has expressed
itself, he must throw it off; he must begin again.

There is one more quality essential to good reading—the adapta-
tion of sound to sense. No one can fail to observe that there is a
large class of words in which the sound is naturally associated with
the ideas intended to be conveyed. Such are the words crash, rat-
tle, slip, smooth, rough, etc.

Now it will be found on careful inspection, that a far larger share
of words possess these adaptations than is commonly supposed. If
any man wishes to study reading as an art, let him compare the
tones which the common people associate with individual words, and
he will find that almost every word has its appropriate tone. The
boy that speaks to his playmates of his kite as away, away in the dis-
tance, will give a tone to the word away that belongs to the idea
conveyed by it. There is a tone characterizing numbers when
spoken of as large—

"Passing rich with rosy pounds a year,"
a sum that seemed large to the poor peasantry. "He was seen of
above five hundred brethren at once."

Such words as bright, and glitter, and shine, admit of a tone of
an analogous quality—a tone that can not be described indeed. Like the metallic luster of a butterfly's wing, you can perceive it when presented, but it vanishes as that insect-brightness does under the touch of criticism. It is not necessary, to be sure, for the learner to talk always loud when he speaks of thunder, nor in a whisper when he speaks of noiseless dew-falls. But observation and culture will lead to constant and valuable attainment in this respect. It is said of Dr. John M. Mason that when reading the passage "If ye have faith as a grain of mustard seed, ye shall remove mountains," there was something in his tones that made a grain of mustard seed seem exceedingly small, and the mountains very large; and when he compared Napoleon to "a Bengal tiger crashing in his jaws the bones of nations," such was the painting employed in the adaptations of sound to sense, that the auditors seemed to see a monster, and to hear the crackling of bones.

In conclusion, we can only say that the great desideratum, in respect to reading, is that it should be installed in its proper place among the most attractive and useful of arts. At present it is really no part of education. Boys are taught to pass fluently along in the utterance of English sentences. They declaim a few times in college. A few instances of false emphasis are corrected. They are taught how to modulate the voice in asking a question. Some have had possibly what would amount to the training of a professor in a drill of ten separate hours in a course of four years' study. If young misses are sent to dancing-school to acquire a trilling and comparatively useless, if not dangerous accomplishment, they must go two or three quarters, perhaps as many years, that they move gracefully and smile bewitchingly from behind a fan. If music is to be learned, three, four, or five years under masters, at an expense of one or two thousand dollars, is nothing. Drawing and painting are prosecuted for years under accomplished masters. Yet the men that are to grace the bar, the senate chamber, and the pulpit do not have one quarter's teaching under a professor who has mastered his art. The teachers are not taught. Where is the teacher in our schools that has spent ten, five, three years, or even one, in preparing himself for teaching reading? A man that should offer to teach a singing-school in a country parish with such slender preparation, could cherish no hope of finding employment. He that shall introduce reform into our schools, or establish a professorship where public men may acquire the qualifications of a natural, graceful, effective elocution, will render a great service to his generation.
II. FEMALE AUTHORSHIP.

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Washington, D.C.

The female mind is too nearly allied to that of man, and approaches it in too many gradations, to be altogether destitute of what is more especially his gift. While genius has never been so strongly manifested in her, enough has been seen to prove that in her soul, also, exists the principle which urges to the embodiment of ideals of power, of beauty, and grace. This, however, has been often, and in a great degree, awakened from a spirit of emulation. Woman has always been disposed to imitate what to her made the hero. It has been thus when men have been most esteemed for a strong muscular development and physical strength; an example of which may be found at one period of the Roman history, when the women endeavored to distinguish themselves by every masculine appearance which they could devise. From this spirit of emulation, they have aspired to political power, and led armies to battle. And from the same spirit, they have entered the lists for intellectual and literary honors, and sought to rival men in art, in science, and letters; a rivalry much more reasonable, certainly, than that could have been when "a man was famous according as he had lifted up axes upon the thick trees."

When, however, woman has desired renown, this has been much oftener obtained by other means than her own intellectual successes. It is true that women have been placed by circumstances in positions which rendered them necessarily conspicuous to all the ages. We may instance Semiramis, Zenobia, and Elizabeth of England; but for the present we have only to do with the triumphs of her genius in art and literature. We know there were women like Aspasia, whose wit and learning graced the assemblies of Athenian poets and philosophers. But however distinguished in that brilliant day by their own genius and acquirements, they have come down to us rather as planets, revolving with, and visible by, the borrowed light of immortal suns. Sappho uttered her impassioned complaints of love and sorrow in lyrics of such surpassing beauty and sweetness, that they have caught the ear of all the ages.

... spirit adhuc amor
Vivuntque commissi calores
Æolias stidibus puellas.
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Yet she lives not in a form so well defined, she lives not enrobed in such grace and beauty, as the Beatrice of Dante, or the Laura of Petrarch. And what woman would not, by the inspirations of her own true womanly nature, waken the song of a Dante, and let him weave for her the amaranthine crown, rather than herself sing her proudest songs?

Men know the rough struggle and the bitter teaching which are necessary to develop their own power. When they see evidences of this power already developed in woman, they conceive an idea also of sterner qualities developed by stern discipline, too rough for that gentle, womanly nature which they would have her preserve intact. And while they accord their admiration to a surprising performance, they are more ready to accord that profound and delicate regard most desirable to a woman, when they see her, like the sweet Highland Mary, destitute of self-seeking, and lovely chiefly in her womanhood.

In no ancient nation were women more honored than among the Hebrews. Hebrew historians and Hebrew bards have given to many an undying fame. We form ideals of no lovelier, no nobler, no more honorable women, than those whose names are on Scriptural records. The genius of song, much wisdom, excellent understanding, and great loveliness of spirit, are represented in Deborah, in Esther, and Ruth. Still, though one of them might save a whole nation from destruction, none such were chosen to communicate the divine oracles to coming generations. No female writer was to lay her work beside that of Moses, of David, of Solomon, of Isaiah, or even the prophet of tenderness and tears. Yet we may suppose there were women in their tents, or in their palaces, whose actual knowledge qualified them as well for this purpose, as Amos was qualified when called from among the herdsman of Tekoa. Yet to no women do all mankind pay a more worthy homage, than to some of those Hebrew women whose renown was intrusted to other hands than their own.

We do not, however, infer from this, that woman is to let alone the pen. The result of this might be, that she would, in a greater degree than now, neglect the mental cultivation which she most especially needs. When a woman has somewhat to say, let her say it. Let her tell the message that day by day grows in her heart. We could ill afford to lose from our libraries some valuable treasures for which we are indebted to female intellects. Impulsive and emotional as her nature is, her bursts of enthusiasm, the flashings of her intuitions, have often been to the world such evangelists of love, and beauty, and truth, as have thrilled through the great heart.

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of humanity. The inspirations of Deborah broke out in a grand outburst of song; and it is in such outbursts that women have most often betrayed the high gifts of genius.

If women would feel it is not enough to write beautifully, and would be content only to write when they have something important to say, they would show a wisdom which would command for them a much more respectful attention. We want to see "the vision," as well as "the faculty divine." There are those who have written with such energy, such fervor, such enthusiasm of soul, that these qualities alone would atone for some want of sound logic and comprehensive views. But if this fervor of feeling, this lively fancy, and sense of beauty, were joined to a higher intellectual development, to habits of severer thought, and tastes more highly cultivated, how much more elevated might be the standard of Female Authorship!

There are features in the French character that have had their most happy development in woman. There have been influences in France that have acted most favorably upon her intellect. No other country has been the theater of such various political strife; no government has presented such various and changeful aspects. Such a state of politics could not be viewed by any reflective mind without the most serious interest; and, therefore, such "elemental strife" would naturally discover all those minds that have power over human wills and human destinies. Men and women found themselves with common interests; and in the brilliant Parisian circles were discussed all the grave questions of political economy, and the subtle reasonings of philosophy. That was an education infinitely better than a solitary lifetime poring over all the wisdom of Alexandrian libraries. The ease, grace, and vivacity which the French people possess in such a high degree, has tended to make their conversation peculiarly charming; and the wonderful clearness with which they express any truth, is seen in their scientific and metaphysical writings. In conversation, brilliant wit and graceful fancy mingled attractively with the soberest learning, and thoughts like solid crystal were struck off in those collisions of mind. No city since the days of Athens has attracted into itself the accomplishments of such gifted minds as have met in Paris. The mingling in conversation with men of genius and learning, mainly developed so much female talent in France. Common interests acknowledged and expressed, in all serious matters of political, scientific, and literary character, have made more equality in their relative excellence as writers than we find in any other country.

However slow Napoleon might have been to acknowledge it, we
do not hesitate to place Madame De Stael on an eminence among women where she has no compeer. We know we do not pay the highest compliment to her sex, when we say the breadth and strength of her intellect was masculine. She trod a region of thought where strong men seldom arrive. But besides handling with such a grasp all the graver matters that men claim as belonging to their peculiar province, Madame De Stael wrote Corinne. None but a true woman, one intensely a woman, could write Corinne. And therefore may her sex claim her with pride, and look upon her as an example of how high a development it is possible for themselves to attain, and still remain the true, the lovely, and loving woman. Not in France has woman brought the female intellect into reproach; not there where she has mingled most in the same ranks with men, and where have been found the most abundant specimens of Female Authorship.

In our own country, the aspirant after honor now finds much to attract him in the pursuits of literature. To men of refinement and cultivated intellectual tastes, political distinction is rather repugnant than otherwise. The honors to be won in the arena of politics are borne off, perhaps, more frequently by those who know no higher mathematics than the counting of votes; no more intricate science than the relations of political parties; no profounder philosophy than the intrigues of office-seekers; so the men to whom the minds most appreciative of excellence accord the highest honor, are those who are taking a high rank in our literary history. Hence, according to the principle of emulation before noticed, in that direction will naturally tend the endeavors of a large proportion of our female minds. Such is the case; and we question if ever before there were so many female competitors for literary fame.

The species of writing which now absorbs the great proportion of all our female talent is Fiction. We are astonished as we find those who have just emerged from our seminaries appearing all at once before the world with a book, of which they claim the right of authorship; or as we see long tragic tales in our newspapers and magazines, to which is appended the familiar name of some hopeful maiden whom we recently knew in school. Many of these enterprising young ladies do have a kind of success quite sufficient to stimulate a multitude of others of like capability. They acquire by practice a grace and facility of expression, by which they are enabled, very attractively, to describe many of the wonderful oft-told ways in which the course of true love does not run smooth; and obliging publishers and gallant editors repay them by flattering commendations and extraordinary puffings, as well as by a more mate-
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rial, and probably quite as acceptable, reward of merit. But there are those who have won for themselves great celebrity by this species of writing; and though we will not attempt to judge how enduring it will be, yet it was no mean exploit to arrest the attention of all readers in this country and Europe. Yet, as is ever the case in regard to a woman's successful productions, "the wonder grew" because a woman wrote them. And though Reviewers, and especially English Reviewers, could not conscientiously let them pass unscathed from their criticisms, still it was considerately remembered the author was a woman. One such happy success as "Uncle Tom's Cabin" was enough to draw after it a legion of imitators, all hungry for any remaining crumbs that might yet be about to fall. A marked result of some of these successful books has been to set all upon the qui vive to find out the evils of society, and all personal wrongs. Then when some watchful genius had discovered a lurking deformity, forthwith she has seized her pen and plunged upon it with fearful encounter. If she has felt a wrong to herself, a distress in her heart, she has told it with all the superlatives of her rhetoric. Thus the community is made acquainted with heart-histories of sorrow without number, and the plague-spots of society are held up for every one who runs to read. Every newspaper gives to half a score of books their flaming commission, and forthwith they are mustered with a great shout, trooping forth in grand specter-hunts, and "driving nothing into Chaos but themselves."

Oh! women, how can you accomplish the highest good, when you work not with the highest motive? Writing with the feverish thirst to be read; sending to publishers the name you desire above all things to make famous; working for the gold as your great recompense—

"These are not they . . . that generate,
The Calm, the Blissful, the enduring Mighty."

Your labor, like the creation of Pygmalion, should, for its own absolute beauty, become your love; and be in itself its own exceeding great reward. We believe there are those among us who write, feeling the joy of writing; who know something of that rapture which the artist feels as he sees his ideal taking form and expression. Let such write. It will not be in vain. Let the strong principles of the higher nature have their appropriate objects of desire. For it is true, as Burton somewhat after this manner expresses himself, "If a man had gone to heaven, seen the beauty of the skies, stars errant and fixed, . . . . it will do him no pleasure, except he have somebody to impart what he hath seen." But alas! how few books bear witness to the writer's having seen
any such beatific visions. If those who desire to impart something, would spend more time in preparing their spirits to receive high communications, and contemplate longer the beatitudes of truth and wisdom, with how much profounder reverence would we receive their teachings!

Women have not yet sufficiently redeemed themselves from the liability to such aspersions as Dean Swift had no scruple in uttering—that all of a lady's acquirements were not so great as those of a schoolboy. However, such a comparison would fail to be just in regard to many of our literary ladies. Yet it is most true, that there is nothing so much needed by our women as a higher intellectual culture. There are no "rights" they have so much need to bestir themselves about, as a greater breadth of development for all their faculties; and in no other way will they attain, or be fit for any higher position than they now occupy. They come out of our seminaries "finished" at just the age the schoolboy begins his college life, and although those who have some literary tendencies may afterward greatly enrich their minds by reading, yet that severe discipline which is necessary, even to the strongest intellect, they do not obtain. Their minds are flower-gardens, where the weeds grow and blossom as showily as choicer plants. If a man is worthy to be called a scholar, he is a classical scholar. If he is worthy to be called a literary man, his tastes have been formed on classic models. We find the ornaments that enrich his style to be of genuine excellence; and that he knows whereof he affirms. If a woman proposes to assume a like position of influence, why should not her preparations for it correspond with his?

"There is no royal road to geometry," neither to excellence in literary composition. Our best writers will bear witness to the incessant labor, the patient study, the days and years of working and waiting, before what they wrote could gain their own approval. And how shall it appear that this American soil is so fruitful, that, with no cultivation, authors spring up in a night, and awake in the morning to find themselves famous.

The method of a young lady's education too frequently finds its chief result in bringing her into conceit with herself, and no farther. She obtains just "the little learning" that is "dangerous." Her mind is just polished to that degree to make it

"———a mirror, that reflects
To proud self-love her own intelligence."

A severer mental discipline, a greater breadth of attainments, would tend to check this self-confident spirit, to humble the high opinion of self in which it is most manifest the dignities of authorship are
so readily assumed, and to increase the merit of what is written, in proportion to the decrease of writers.

Besides the part the schools have to do in making superficial women, their own reading makes the matter still worse. They are attracted chiefly toward this flashy literature for their entertainment, and the great reader among them is considered the one who is familiar with every new novel that appears. Those who have in their souls any shadow of "the faculty divine," have it awakened under the influence of this kind of reading. A novel is the stimulus of their fancy, and another novel is the result: and so on, ad infinitum. If women do write, if they ever desire to write, they have special need before they commence the process of drawing off their ideas on paper, to lay in first a good store, and be constantly drawing them in from richer sources. With a large proportion of our writers, the exhausting process soon becomes apparent, and we are served again and again to reproductions of their first ideas. Minds need the stimulus of master minds. Not so much to imitate them. The peculiar merit of a masterpiece is not that it creates a crowd of imitators, but rather that it stimulates other minds to originate for themselves. A great work of art will quicken and strengthen the sense of beauty. It will disturb elements that may have lain hitherto chaotic in the soul, and bring them into such a sphere of mutual attraction, that they will begin to take ideal forms, and struggle for actual expression. Before a creation of beauty, the soul longs itself to create, to work out, some ideal of its own; and, if Goethe said truly, that our wishes are presentiments of our capabilities, such effects bear witness that capabilities for producing exist.

Choice reading may also tend to promote a very desirable result, by correcting an evil to which we have before alluded. If there be mind enough to appreciate high excellence, that mind may be humbled by contrasting what has been written with its own capabilities, or at least its own performances. Familiar acquaintance with the best writers must strike at one's own self-conceit, and make one less self-confident. Such writers should be the only models allowed, and the young writer should have her taste and judgment so formed upon the most exalted models, that she will lightly esteem all her own productions, when neither in simplicity, in grace, in elegance, in skilful development, nor in character of thought, they can bear comparison with what are worthily her models.

There is another thing which might do much to elevate the standard of female thought, and have its effect upon her literary
FEMALE AUTHORSHIP.

composition. It belongs to her conversation and social intercourse. We question if educating the youth of both sexes more together, would not induce a better relative development. But however this may be, when all the schools are left behind, and when as men and women they associate together, their intercourse should as truly be an intellectual one, as that existing among cultivated men. The minds of women need especially such invigorating exercise as contact with stronger and better informed minds can induce. They need to associate with cooler judgments, more enlarged understandings, and severer tastes, to educate their own tastes, correct their judgments, prune their fancy, and enlarge their understandings. How much such a result of discipline is needed, the multitudes just escaping from Female Seminaries abundantly show. Feeling their school honors thick upon them, they feel themselves fully competent to pronounce upon all high matters, political, philosophical, literary, and artistic. How crude such opinions usually are, men of sense know; and the positive and assured manner in which they are expressed, commends neither the sense nor the modesty of the fair interlocutors. In all the meetings of our young men and women, those who know will readily concede, how far the tone of conversation usually falls below that elevated standard which constitutes the grace and beauty of conversation; how generally a light and flippant style of thought is considered the only one suitable for general company. We have not that elevated cast of society which characterizes the polished circles of England, or France, or Germany. Indeed, men who are most capable of giving an elegant tone to conversation, seem to deem it necessary in the company of ladies to lay aside matters very learned or intellectual; and, though this may be dictated by great politeness, such gentlemen would do a much greater benefit, by aiming rather to elevate the aspirations of these ladies to rise to their own level, than themselves to descend from what is no more than a just elevation for all.

Conversation is an art in which women are by nature, in many respects, exceedingly well adapted to excel. Their tact, quickness, and ready observation are favorable to the grace and vivacity of conversation; felicity of expression they readily acquire by intercourse with those who possess such, and by extensive reading; and where their tastes and judgments are proportionally cultivated, they are the charm of every refined circle.

Probably no woman in this country has more distinguished herself by her power of intellect than Margaret Fuller Ossoli. Intellectually, she has won a high estimation. She wrote for the expression of earnest thought that struggled continually for utterance;
and she was heard because she thus commanded a hearing. Here was no superficial mind, crowded with superficial matter, but a mind of wonderful intensity and power, and one that gathered into itself what was solid as well as elegant. But both her writing, and her conversation, which was perhaps even more wonderful, prove the high nature of her intercourse with others; that she was accustomed to draw out the best thoughts of the best minds she met, and to meet men who called out her own.

Whatever may be said of Female Authorship in our own country, and we gladly concede it has many features full of hope and promise, there is no occasion for self-satisfaction; there is only enough success to stimulate to far greater endeavor. Of only a second place may our female authors boast, when Franklin has been our philosopher, Edwards our metaphysician, Bancroft and Prescott our historians, Irving our miscellaneous writer, Bryant and Longfellow our poets, and Cooper our "Wizard of the North." Women should not so much measure themselves by each other. Let them seek the highest standard of comparison wherever found.

Hannah More stands in the foremost ranks of English women. Her social intercourse was with the most gifted minds of her country; and we see the influence of those elevated friendships upon her habits of thought and style of expression. Whether Hannah More spoke or wrote, a nation was ready to listen. Why will not our women, before they exhaust all their energies in weak cries to make the public hear their juvenile utterances, rather spend their time in preparing themselves, so that when they do speak, it may be to do some good; that it may make an impression to be felt longer than while the crowd hurries on to the next thing new. They may write worthily, even if they must write fiction. This has proved a very rich field for the development of much of the grace and beauty of woman's genius; and she has shown in it a high degree of power, as well as grace. It was an intellect strong as strange, that conceived "Frankenstein." So was there great power in the writer of "Jane Eyre." Yet "Currer Bell" recognized the truth we gladly repeat. Though the sale of her first book was so marvelous, and her name would be an abundant passport to all she might afterward write, yet she adhered to her principle. She would not speak again until she had somewhat to deliver; and only three works came from one of the richest and most fertile imaginations. Jane Austin, too, had a wonderful power of intellect. Her skill in delineation of character was Shaksperian in its quality, and one which many men of high reputation as writers do not possess. The fame and position that Madame D'Arblay won herself
by her first efforts, were attained by talents of no low order. It had also much to do with her immense reputation, that she was the first female writer who led out into that field of literature, and after whom such a multitude of clever ladies have followed. We confess, however, she is not a good specimen of the improvement to be wrought by intercourse with great and learned men; for after she learned Johnsonese, she spoke no more beautiful English.

We delight in the excellences of Female Authorship wherever we find them. We do find them in some of those that we have mentioned. We find them, too, in some of our living authors. We are reminded of Mary Howitt and Elizabeth Browning, women of elegant cultivation, married to men of corresponding tastes, so that their daily lives are idealized with every thing intellectual, beautiful, and exalted. We would set before all our women, standards no less elevated. Are these beyond the reach of most? Still let your aspirations be only after the highest. There truly are heights to which you may attain, greatly beyond those upon which you now rest.

Yet there is, as we have before intimated, a nobler work for woman to do, than any she can herself embody in books. It is, inspiring man to do. She need ask no greater power, no greater praise, than to move the strong man that moves the world. Man is her executive force. And because God has so appointed it, with her clear vision she discovers to him resources of strength and beauty, and fountains of immortality, that without her he would never have known. Since, unfaithful to her trust, she brought him out of Paradise, introducing him to lower pursuits, to her it is intrusted to lead him back to the flaming cherubims, and show him the beatitudes that still linger about the tree of knowledge and the tree of life. Joan of Arc showed the sublime strength of this power, lying as it so often does dormant in woman’s soul, when with her enthusiastic inspirations, she led on thousands to victory. Napoleon could only show how much of his strength was Josephine’s, by permitting a wondering world to see his weakness and his fall without her. Milton, in his high argument, still with sweet undertones sang the plaint of the lost Paradise of his youth; and Dante sublimed his love into an immortal song. Madame Guyon gave to such a mind as Fenelon’s its impulse; and such, oh! woman, sometimes sought, sometimes unsought, have been your most glorious triumphs. You have not written Epics, nor built St. Peters, nor, like Plato, generated the substance of all human philosophies; but a most noble work has been yours, when you have realized, or idealized for man, the truth, or beauty, or goodness he has been slow of heart to understand, or too blinded with the films of sense or of doubt to perceive.
III. THE RELATIONS OF MENTAL CULTURE TO NATIONAL CHARACTER.

BY HENRY KIDDLE, A.M.,
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(Continued from page 147.)

The effect of a prevailing utilitarian spirit upon the literature of a nation has ever been to clog its progress and debase its character. It is not to be wondered at that authors, as well as other men, should be contaminated by its influence; and, forgetting the proper end of all literary effort, should write from mere mercenary motives. More especially is such a result to be expected from a want of taste on the part of a majority of readers for works of solid utility and merit, and of course the want of demand for such publications. This has operated to depress those whose minds have glowed with a pure enthusiasm to devote themselves to the cultivation of science or literature, and on the other hand, to encourage such as, devoid of the proper incentive to authorship, have engaged in it with the sole purpose of making it a profitable speculation.

That works of a high order should emanate from a mercenary spirit, is simply impossible. It is contrary to the fundamental principles of intellectual eminence. It conflicts with the literary experience of every age and the testimony of every pure and talented writer. It is an allowed principle, that no original endowment however great, or application however profound, can, without a liberation from the dominion of passion and sense, attain the highest pinnacle of mental culture. The true votary of science and literature must be devoid of selfishness. He must have noble aims for the improvement of mankind; he must believe that he is influencing society for the better, or the greater manifestations of intellectual eminence can not be the result of his exertions. Without a pure love of excellence or a noble sentiment of philanthropy, the pursuits of literature must relapse into mere amusement or mercenary employment. Goldsmith, though so often compelled by necessity to violate the principle, yet in accordance with his noble nature strongly yields his assent to it in these words: "Avarice is the passion of inferior natures; money, the pay of the common herd. The author who draws his quill merely to take a purse, no more deserves success than he who presents a pistol."
But who is not ready to acknowledge the difference between the worshiper of Truth and the groveling idolater of Mammon? The former enjoys visions such as the "starry Galileo" was blest with when he slept, a woful prisoner of the Inquisition, or such as that with which the ancient poet cheered himself, when he exclaimed at the conclusion of a noble performance:

Exequi monumentum aere perennius!

But the other, bound down to the earth by the resistless law of a groveling nature, can enjoy nothing beyond the senseless rapture of a miser, gloating eagerly over his yellow dross, obtained perhaps by poisoning the intellects of a whole people by means of the intoxication of corrupting and exciting fiction.

The effects of a sordid and mechanical spirit such as this, upon the destiny of nations, as exhibited in the pages of history, offer an instructive lesson and an important admonition to us. The experience of the past conclusively shows that those nations which have given themselves exclusively to commercial pursuits, and have allowed themselves to be swayed by a universal spirit of traffic—though they arrive at a considerable degree of civilization and attain much knowledge of a merely mechanical nature—never go beyond it; but after a few generations sink down into a general decline and degeneracy of intellect, morals, and national character. Witness Tyre; once a vast and populous city, the center of civilization, and the emporium of the trade and commerce of the world; adorned with edifices, far more splendid and gorgeous than any that greet the eye in this favored land, replete with plenty and opulence, and seeming, at one time, to defy the all-destroying power of time and mischance. Yet now her site is occupied by a few miserable hovels and fishermen's huts, and not a vestige of her magnificence or a memento of her glory remains to posterity.

To what an extent the lust of wealth and the spirit of traffic extinguished the cultivation of mind, may be gathered from the fact that her literary history is almost a total blank, scarcely a single writer having flourished in this renowned metropolis during a period of more than a thousand years, and this though she is said to have been the inventor of letters, and to have made many important discoveries in the useful and scientific arts. Carthage, too, her most illustrious colony, offers a still more striking illustration of the effects of the exclusive spirit of traffic and gain upon national character, manners, and literature. Punica fides became throughout the civilized world a byword for every thing that was treacherous mean, and dishonest; and during 700 years Carthage hardly fur
nished three or four writers, and these of no particular merit or celebrity. Indeed, polite learning was prohibited by the laws. If we except Mago, whose work on agriculture was so highly prized by the Romans, and Hanno, the author of the Periptus, her literature, like that of the mother country, is a tabula rasa. And yet we are told the Carthaginians possessed schools of considerable reputation, in which boys were thoroughly instructed in reading, penmanship, arithmetic, book-keeping, in short, in every thing that with us now constitutes a practical education, and is regarded as requisite to success in mercantile pursuits. Holland has often been alluded to as offering a memorable example of the depressing influence of this same spirit upon genius and literature; and even a century ago, gave occasion to the severe invectives of Goldsmith, as he contemplated the sordid sentiments of her inhabitants:

But view them closer, craft and fraud appear;
Even liberty itself is bartered here;
At gold's superior charms, all freedom flies;
The needy sell it, and the rich man buys.
A land of tyrants and a den of slaves;
Here wretches seek dishonorable graves,
And calmly bent, to servitude confine,
Dull as their lakes that slumber in the storm.

Instances might be multiplied to any extent to prove this fact, that the spirit of traffic and love of gain can not prevail, as a national characteristic, without finally banishing all mental culture of a liberal kind, and extinguishing literary genius. Those given should serve to admonish us, by every possible means, to eradicate so destructive a national spirit. They offer to every truly patriotic mind the strongest possible motive to labor for a pure and uncontaminated literature—a literature which will foster a love of mental excellence and scientific investigation among the people, and tend to draw away the attention of gifted minds from mechanical pursuits, and exalt them to those of a liberal character. In no other way can the true objects of man's existence be discerned and appreciated. By no other means can the follower of Epicurus and the slave of Mammon be taught that there are higher, holier, and happier objects in human life, than merely to amass, in unnecessary profusion, the necessaries of his mortal and physical being, or to amuse himself, child-like, with the playthings and gewgaws which Fortune may have tossed into his lap. Can a reflecting being assent to the principles upon which these and such as these live? Not considering at all the religious bearings of the question, is not a life consecrated to the service of humanity, intellectually and spiritu-
ally, through the exercise of the faculties of a cultivated understanding, truly consonant with the character of man as a rational, accountable, immortal being! Does he who neglects this, discharge the high and peculiar functions for which he was created? To worship the Creator and to discover his attributes, is surely the most glorious employment of the creature; and though we may not "find him out to perfection," can we know him at all, save by looking "through nature up to nature's God?"

The life of the scholar is not merely exalted; it is unselfish. The mere bookworm who amasses knowledge as the miser accumulates gold, to hoard and not to circulate, though not so debased, is as selfish as he, since he accomplishes nothing for his fellow-men. But the true votary of science and learning can not be selfishly employed. His existence, on the contrary, is often a kind of martyrdom for humanity. Like the husbandman of whom Cicero speaks, "arbores serer quarum adsipiet baccam ipse nunguam," he deprives himself of the ordinary enjoyments of life, immured in solitude and seclusion, to achieve those discoveries, the fruits of which future generations are to enjoy. Review the lives of Newton, Galileo, Kepler, and Milton, and then dare to pronounce them selfish! It is such minds as these that we want in our country at the present time; and it is to encourage the growth of such minds that our institutions, both political and social, should be modified and directed; for it is vain to expect that our moral influence among the nations of the world will ever be what we would wish it to be, except through the efforts of gifted and cultivated minds consecrated to the service of humanity.

It is usual to dwell upon the excellence of our Common Schools, and to represent them as the grand pillars of our country's glory as well as safety. They, indeed, deserve all that has ever been said in their favor, and the principle on which they are established constitutes one of the surest safeguards of our political system. But it is not enough to look at Common School education in the abstract. We must keep in view its aim, and beware lest it degenerate into the object of merely training minds for the commonest purposes of life, without infusing into them a single breath of that spirit which animates its possessor to cultivate the mind, in after years, and strive for mental excellence, as the solitary seed, cast into some dark crevice among the rocks, struggles to attain the light. Universal education is desirable; but to produce a dead level of intellect, as it is unattainable, should not be expected of any system of popular instruction. On the contrary, however great the general light may be, the more brilliant will be the particular luminaries that claim
distinctive regard; and the more extensive popular knowledge, the
higher will be the flights of genius.

The relations of popular education to the progress of literature
are thus exceedingly intimate. Indeed, "learning, to become the
characteristic of a nation," as was remarked about a century ago,
"must begin among the vulgar." It must have progressed so far
among the mass of the people, as to be appreciated by them before
it can receive any adequate or permanent encouragement. Espe-
cially is this the case in a republican country. There, no smiles
of royalty, no sunshine of court favor, can foster the growth of an
exotic literature. To live at all, it must either be indigenous, or
have become fully rooted in the soil; for without the sanction and
impulse of popular regard, it must wither in total neglect. We may
thus regard general education as the principal support of learning
and literature in our country, while we look to our universities as
the source from which they must mainly flow.

The growth and advancement of literary and mental excellence
may be made the means of much good in introducing into the com-
munity a more truly republican spirit, and preserving a greater de-
gree of equality in our social ranks. The increase of aristocracy
of any kind is the great bane of republican governments, because it
disturbs the balance in the social state, and introduces the invidious
distinctions of ranks and classes; but the great levelers of these in-
equalities and excrescences are knowledge and mental culture, for
these the poorest may possess. In proportion as mental culture
advances and spreads throughout the nation, the éclat of mere wealth
goes out and becomes of secondary consequence. An enthusiasm
for this kind of excellence is thus kindled in every educated mind,
the popular taste is elevated, and the sentiments of the whole com-
munity are exalted and purified. An improved social system is the
immediate and natural effect; for on what does social character de-
pend, but on the general direction which the desires and pursuits of
a community take? In almost every community, however corrupt-
ed, some few minds are to be found who live not merely for self-
aggrandizement, but for the amelioration of the distresses of their
race, the elevation of their country's character, and the preservation
of her free institutions. The sentiments of philanthropy and patrio-
tism are, without doubt, natural to every truly cultivated and unper-
verted mind; and to encourage that agent which is most effective
in producing such minds, is the true method of arresting the aris-
tocracy of wealth which is now so rapidly forming, and preserving
to our institutions their pristine simplicity. Men are to be taught
by beholding the sublime and immortal works of genius, that, before
these, all the accumulated riches of this mighty world sink into
valueless insignificance. Then will they learn to respect culture
of mind, and to view it as the most glorious distinction to which
man may aspire. This may appear to some a theory, visionary and
unpractical. But illustrations are numerous. The literary history
of Germany offers a striking one. During the last century, to what
an elevation has she arisen in the literary firmament! What a re-
splendent galaxy of gifted men have shone out from a region which
once appeared only prolific of pedantry and dullness! What noble
representatives of the sublimation of intellect to purposes of high
thought and pure philanthropy do we find in Wieland, Schiller,
Goethe, Lessing, and that numerous host of kindred spirits! And
what an exalted idea does it give us of the influence of mental cul-
ture and literary genius, when we find the Diet of the Empire uni-
ting to pay it a tribute of the profoundest homage in a person of the
humblest rank, and the sovereign of Bavaria stooping (to use the
language of the world) to pay a visit to the same venerable man—
though in worldly position but a Frankfort burgher!

We would not, however, wish to assign too much influence to
mere human agencies in the renovation or improvement of the so-
cial state. But it must be remembered that the great Disposer of
all things operates by human agencies in the government of the
world, and that by these means all the great changes and reforma-
tions in the condition of mankind have been accomplished. "It is
an ordinance of God," says Channing, "and one of his most be-
nvolent laws, that the human race should be carried forward by
impulses which originate in a few minds, perhaps in an individual;
and in this way the most interesting relations and dependencies of
life are framed." Among these agencies, the most powerful have
ever been the reformatory energies of a pure and noble literature,
and a devotion to scientific research. Even those efforts which
appeared, at first, the most visionary and barren of practical benefit,
have resulted not unfrequently in the discovery of some new prin-
ciple or idea, which gave a mighty impulse to the age, and turned
its exertions in an entirely new channel. Perhaps most of the im-
portant and useful discoveries in natural science have been evolved
from researches of no apparent utility, save the theoretical advan-
tage of enlarging the boundaries of human knowledge. Let us not,
therefore, undervalue the quickening energy of truth of whatever
kind, but believe that the more deeply its light penetrates the com-
community, and the more minds we have among us devoted to its ac-
quision and dissemination, the purer will be our institutions, and
the higher the character and aims of our population. Let us use all
the agencies which are accessible to us to effect this most desirable end, invoking upon them that blessing from above, without which all exertions whatever must fail and come to naught.

IV. AMERICAN COLLEGES.

GREENMOUNT COLLEGE, RICHMOND, INDIANA.

BY W. HENRY SMITH,
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The Institution bearing the above name was founded A.D. 1851, by John Haines. Its débüt was made under the modest and nowise uncommon title of “Boarding School,” and was designed for the accommodation of both sexes. We glean the objects of this enterprise from a plain and unpretending circular published by the proprietor in the early part of the year 1852, as follows:

“In looking over our country for a considerable distance around, I have observed but few schools that were calculated to afford our youth an opportunity of acquiring a knowledge of the various

* We put this Institution under the general head of American Colleges, because it comes to us as a College in name, and with a board of instructors competent to teach the usual branches embraced in a college course. The writer of this sketch, however, has failed to inform us whether the Institution has been regularly incorporated as a college, with the power of conferring degrees, according to the established usage of American Colleges. He has omitted also any account of the formation of classes with a course of study equivalent to that required in other colleges, as preparatory to the first degree. And, for any thing that appears in this sketch, the Institution may yet be the property of its generous founder, with no Board of Trustees for the administration of its affairs. If it is deficient in the particulars here referred to, it is not properly a college in the American sense of the name, and should be classed with those institutions which are usually denominated Academies, Classical or High Schools.

We make these suggestions, not to disparage the Institution in question, but for the purpose of eliciting information; and the writer of this article, or some one connected with the Greenmount School, will oblige, by informing us of the specific organization under which it has risen from a Boarding School to a College. We would also, in this connection, request those who may hereafter furnish us historical sketches of new institutions, so to state their organizations as to leave us in no doubt whether they belong properly to the class of private or High Schools, or of incorporated colleges, with their appropriate classes and courses of study.

It is incumbent on us to add, that we have received the account of this Institution with special interest. It is cheering and hopeful for the great West, to see Godfrey, of Illinois, and Haines, of Indiana, devoting their wealth and energies to the upbuilding of such schools for the young as the Monticello Female Seminary and the Greenmount College, and still hoping to witness the results of their beneficence in a measure of success, which is far beyond their expectations, and commends their example to others of like spirit, who, with the increasing wealth of the country, may be expected hereafter to surpass them in the largeness of their benefactions to those and similar institutions. And we commend this sketch to our readers as presenting an example bearing upon the much mooted question of educating the sexes together, especially in the advanced stages of their education. On this subject we invite discussion.—Corinth.
sciences and the means of obtaining a liberal and enlightened education, such as are afforded in many portions of our Union, in the many Boarding Schools, Seminaries, and Colleges there in successful operation; and believing the cultivation of the mind to be of far more importance than all other considerations, to the welfare and happiness of the rising generation, on whom must soon devolve the whole management of the domestic, as well as the governmental affairs of our now prosperous and highly favored country, whose weal or woe wholly depends upon the cast given in the culture of the minds and morals of those who are now treading the flowery paths of youth, and whose proper training and enlightened education are subjects of paramount importance to all. To this end, and with these views, I have determined to contribute all my efforts, though well aware they are humble, and may perhaps be of little avail without the steady co-operation of the community."

We learn, also, from a different and more private source, that Mr. Haines commenced thinking seriously about such an undertaking in the latter part of the year 1849, while engaged in merchandising. Earnestly "Believing that an Institution of learning, based upon a more liberal system than had been adopted generally in the West, was demanded, I yielded all the fascinations and allurements that lay before me in the field of mercantile enterprise, for what seemed then to be a requirement of duty, to establish a school freed from all sectarian bias, and though friends remonstrated, and mercantile advisers cautioned me against such a silly investment, I believed that I owed a duty to myself and my country to make an effort in laying a foundation for a more liberal and elevated plan of education here." And to enable him to complete this purpose understandingly, he performed an extensive tour through the Eastern and Middle States, visiting the principal educational institutions, and gathering such information as he could. But this, like all other similar enterprises, met with opposition from friends, with difficulties on every hand; yet the determination and assurance of our friend overcame all obstacles; he saw the necessity, heard the call, and in the greatness of his heart earnestly responded to it. The people remonstrated: "He was making a poor investment"—"was carrying coals to Newcastle." Poor mammon-worshiping souls! how blind to the great interests of humanity. To such people the world is enwrapped in argentine folds; its bastions are ingots of gold, and a 'Bank of Exchange' is the great alembic of life through which one is daily made to pass; a life of intellectual labor is a life of ease and wasteful time, while the pedagogue, in the light of their single purpose, carries the key that unlocks Pandora's box! Despite all
this, our friend steadily pursued his great purpose, and was enabled to open a school with fair prospects on the "17th day of 5th month, 1852."

We pass on to a description of the building with its surroundings. The main building is 105½ feet long, 54 feet wide, and four stories high, with two additional wings of 40 feet by 18 each; the whole being built of brick. The roof is flat, and is covered with pitch and nice clean pebbles. Though the building is plain, yet it is admirably adapted in its arrangement to the purpose for which it was designed. The stories are of a good height, and the rooms large, with the windows fitted by means of weights for perfect ventilation. The basement is devoted entirely to culinary and other uses of living. Here, besides the furnace, storage-rooms, etc., is the "bakery," in which large white loaves together with enormous pies are daily brought to a proper complexion, while in an adjoining compartment a huge roaster is made to sing in harmony with a neighboring tea-kettle; and here, too, is the dining-room, with its lengthy tables, around which, regularly as the bell rings three times a day, are seated the pupils of both sexes, with their teachers, who do justice to the bountiful and healthful store. Each student is provided, as he or she may prefer, with either coffee, milk, or water. On the second floor are the Recitation and Lecture rooms, Parlor, Nurseries, Library, Laboratory, etc.; one passes also from this floor into the wing-buildings. On the third and fourth floors are private rooms for the professors, teachers, and students, and also three or four good bath rooms. There are rooms enough to accommodate one hundred boarding students, though we believe the number of this class has never exceeded ninety. These, as well as the rest of the building, are warmed by heated air from two huge furnaces. Although serious objections have been urged against this method—and undoubtedly steam is preferable—yet no ill effects have been experienced here from its use. There is in the Institution a fine collection of geological specimens and natural curiosities from all parts of the country, contributed mostly by friends and visitors; also in the Laboratory an extensive and nearly complete assortment of chemical and philosophical apparatus, together with a telescope of fair magnifying powers. Much more will, no doubt, be expended on this department.

The Institution is situated one and a half miles southeast of the city of Richmond, Indiana, in one of the most beautiful locations to be found between the Alleghanies and the Mississippi. The Greenmount Farm consists of 160 acres of excellent land, while on every side are seen those moderate-sized and well-tilled farms
always to be found among the intelligent and industrious descend-
ants of the Puritans, and of the followers of William Penn. Be-
hold the well-paid results of honest industry, in the broad fields of
bright-bladed maze and golden wheat, on the hill-tops decked with
a thousand cattle, and in the meadows spotted with the round-top-
ped stacks of hay! Nature ever smiles, when she fans your brow
with aerial wings, or waves the graceful branches of the maple
and beech, in clouds or in sunshine. Would you read creative
history, the banks of Whitewater and Elkhorn, rich in geologic
lore, and scarce beyond the eye's reach, become at once a second
Cromarty! Surely here are lessons important beyond measure.
The rapid growth of Richmond—the richness of the surrounding
country—its water-privileges, together with the numerous railroads
centering there, stamp it at once as a city that will occupy an im-
portant place in the history of the West. What bearing its educa-
tional institutions will have in forming its future no one can tell.
Their influence must be great, for this much we know, that educa-
tion is the most effective formative power under the control of man.

"It is soothing to contemplate," says Elia, "the head of the
Ganges, to trace the first little bubblings of a mighty river—

"With holy reverence to approach the rocks
Whence glide the streams renowned in ancient song."

And it is with feelings akin to these we contemplate the rising of
the mighty Ganges of Education, and trace along its swelling tide
the rapidly disappearing vestiges of ignorance and crime. From
the Orient to the Hesperian flows this irresistible stream, bearing
on its billows the hopes, the faith, and the pride of the world.
Whenever we meet with a man who is unselfishly devoting his life
and energies to the education and improvement of his fellows, we
are impressed with his superiority; and so whenever we enter
institutions of Education we feel like pilgrims beneath the shades of
the cedars of Lebanon. There is something grand and impressive
in that system of government that causes these to arise on every
hill-top, in every valley, like the stars of the firmament, as here in
our own free North. The bulwarks it thus erects around its con-
stitution are as everlasting as its own granite hills, its wealth as
immeasurable as the waters of old Ocean. But our increasing
pages warn us to abandon this episode.

We pass over in silence two years and a half of "Boarding
School" experience. The interest of the country demanded a
higher system of education—the well-earned reputation of "Green-
mount" decided the change, and it modestly took the place assigned
it among the Collegiate Institutions of the West.
This, then, is the origin and limited history of Greenmount College. The aspirations to do good of highly-cultivated and noble-minded men are its foundation stones; their earnest work in making stronger the battlements of life are its pillars; their invocations of the spirits of Improvement, Science, and Art are its dedication; the intelligent and vigorous minds and pure hearts of a rising generation will, we devoutly trust, be its monuments.

The school year is divided into three sessions, the first session commencing on the 3d of September, and the last closing by the 1st of July. The expenses for boarding, tuition, washing, and rooms, including fuel and lights, are for

1st Session of 16 weeks ....................................... $56 00
2d " 12 " .................................................. 42 00
3d " 12 " .................................................. 42 00

Those scholars receiving the benefits of the Institution, and boarding elsewhere, are admitted, of course, on different terms.

BOARD OF INSTRUCTION.

John P. Stoddard, President, and Prof. of the Science and Art of Teaching.
W. D. Henkle, Professor of Greek and General Literature.
M. S. Stevens, Professor of Mathematics and Mechanical Philosophy.
J. S. Wilson, Professor of Latin and Natural Science.
Kate A. Henkle, Teacher of Drawing and Painting.
Olivia P. Stevens, Teacher of French and German.
Mary N. Wilson, Teacher of English Branches.

James N. Taylor, Steward; Sarah A. Taylor, Matron.

We would like to give pen-sketches of this efficient corps of instructors for the perusal of those unacquainted with them, but we deem this, for a large class of the readers of the "Review," entirely unnecessary. The President is known both East and West—wherever his school-books are used—for his thorough qualification.

Professor Henkle was, for many years, one of the most active teachers in the State of Ohio, where he is beloved and respected for his many virtues, and for his rare scientific and literary attainments. [These two gentlemen are engaged in writing a series of works treating of Algebra and the higher Mathematics; and we take pleasure in announcing the expected appearance of their first work some time during the coming month.]

Mention was made at the outset that the Institution was designed for the equal accommodation of males and females, and here we find boldly inscribed, "The equal and united education of both sexes!" We will not venture here into a discussion of the question, inasmuch as its merits and demerits have been ably and thoroughly canvassed by others. Fair and practical tests of any question, where there is difference of opinion, will, despite the most
plausible arguments, pro or con, settle it satisfactorily and beyond all cavil in the mind of any intelligent person. The convictions of educationists, until recently, have been adverse to the education of males and females together; and, indeed, if historians are to be believed, it was thought among civilized (?) nations, not many centuries ago, that a woman needed no education at all. Judging, then, from the Past, we congratulate civilization on its prospects in the Future.

The proposition, it will be borne in mind, is to raise the education of females to an equality with that of males, and not, as some feared, to lower that of the latter to that of the former. To make the future companion of man his equal in intelligence is the design; and to place in the power of the mothers, the educators of future generations, the means of impressing their minds with the right aspirations, and of forming their characters after the right models. The influence mutually exerted on the scholars of both sexes by association, during this most important period of their lives, is highly beneficial and necessary. We therefore take great pleasure in announcing to the literary public that the result of the five years' experience in this Institution goes to strengthen the convictions of the few devoted friends of the new system, and to stamp it with success.

We have written thus freely of Greenmount College, while yet in its incipiency, not from a desire to give it any undue honor or praise, but simply to put on record a worthy and commendable enterprise. Our motto has been, "Credit to whom credit, and honor to whom honor, is due." We know it to be the aim of the Institution to raise the standard of Western education to the highest point attainable; it will seek to plant in the minds of the youth a desire to acquire a knowledge of the Arts and Sciences, and to make them in every respect earnest, truthful, and practical men. We desire all to take note of what is being done for a common, a high, and ennobling cause, in whatever part of the country it chance to be. We do not challenge comparison with the old and time-honored institutions of New England, we ask only their encouragement. It is, however, needless to conceal the fact, that the West demands educational institutions of a somewhat different character from those in the East, and any institution fashioned after them must, in time, prove a failure. Greenmount has established the epoch of a new era. We may not so effectively cultivate the "Fine Arts," but here is the lap of industry—States are to be formed, nations are to be fed with our countless measures of grain, and mechanical improvements grander than the world ever dreamed of.
are to be executed, and the genius must be our own. Plato wrote
over the gardens of Academus, where his disciples met to listen
to his teaching—"Let no one enter who is destitute of Geom-
etry." So let it be inscribed on the expansive heavens, on the
broad prairies, and green forests, that no one shall enter this great
valley of the Mississippi without being prepared for the contests
of life. His education must be practical—for the giants with which
he will have to cope are stern and unyielding—that, armed with
the hammer of our Thor, he may do his part in rending the rocks of
opposition, and in perfecting the blooming beauty of the land.

W. H. S.

V. THE AMERICAN INSTITUTE OF INSTRUCTION—TWENTY-
SEVENTH ANNIVERSARY.

The American Institute of Instruction held its Anniversary this
year in Springfield, Mass., commencing on Tuesday, August 19th,
and continuing its session three days. A large number of Teachers
and others were in attendance from several of the States, among
whom were a fair proportion of our most distinguished educators.
The daily sessions were opened with prayer, and were conducted
with a decorum and urbanity worthy of the occasion and the high
character of many of the persons assembled, while the addresses
and discussions were on subjects of great practical importance and
were marked with distinguished ability.

We avail ourselves of the very able report of the proceedings,
prepared by E. H. Rockwell, and published in the "Massachusetts
Teacher," of the present month, from which to extract the following
interesting and instructive

SKETCHES OF PAPERS AND DISCUSSIONS,

which we regard as quite too important in their bearing upon the
interests of education in the whole country to be withheld from our
readers.

In reply to an appropriate address by the Mayor of Springfield,
welcoming the Association to the hospitalities of the city, the Presi-
dent, J. Kingsbury, LL.D., of Providence, R. I., after responding to
this official welcome, remarked:

This Institute was formed twenty-seven years ago. It has not
been its policy to advance one field of education at the expense of
others. It has been general and universal in its aim and policy.
few of the earlier members are here to-day. These are new faces, and this assembly can but poorly appreciate the changes that have occurred in our educational systems since that day. What we know and see now, was what they then hardly dared to hope for. The history of these twenty-seven years would be very instructive to us, and such a one, he was happy to announce, was in process of preparation. The president then recounted some of the systems that had risen and died during this period. Twenty-seven years ago the monitorial system was in vogue. Bell published this system, and it was taken up by Lancaster, who, in visiting this country, gave an impulse to education which is felt for good to the present time. Public sentiment then ran to a very high point on this subject. Those times have gone by, the system has been dropped, but Bell and Lancaster are not to be mentioned with a sneer. We are in the enjoyment still of many blessings which they conferred. Infant schools came next. Of these, the speaker gave a history, and recalled the extravagant expectations raised concerning them. They have been exploded, but their blessings have not been lost. Their philosophical modes of instructing children have been carried into all our schools. These were followed by the Gymnasium or German High School. Oral instruction then came, but this overtaxed the important principle, that education, to meet its highest end, requires a pupil to master his subject by effort. The teacher may add to, and explain, and should do it. But too much simplification is one of the errors of the age. We simplify too much, and leave too little for the pupil. These varied experiments have passed away, some leaving no trace; others having added their mite to the general wealth. In this period, school architecture, school libraries, and female education have been born. Thirty years ago, a man who undertook to introduce the higher English branches into female schools was regarded as a visionary. How different the position of the teacher now and formerly! In the matter of wages, the speaker stated that for the first school he ever taught he received a compensation of only eight dollars a month. But it was easier to teach school then than now. There was no wading through huge volumes then, and no entering into abstruse speculations. All was simple and direct. We now need a master mind, like that of Bacon, who can solve our difficulties, and, in a few plain maxims, settle forever the distractions in which the present teacher is involved.

**Remarks of President Walker.**

Rev. James Walker, D.D., LL.D., President of Harvard University, delivered the Introductory Lecture, and said:
Ladies and Gentlemen of the American Institute of Instruction, allow me to begin by congratulating you on the opening of the Twenty-seventh Annual Meeting of this Association. Some of us can go back in our recollections to the time when the condition of what is called the common school system of New England was perhaps at its lowest ebb. We can remember "the village school as it was," when no care was taken to ascertain the competency of the teacher, when there was no thought or pride about the building, the text-books, or other apparatus for instruction, when the Legislature was silent, and, worst of all, the people content. What a change for the better has been effected within the last thirty or forty years! and it is but justice to say that much of this change is due to the teachers themselves. I do not forget the liberality of some of the wealthy friends of popular education; I do not forget that the people and the legislatures have awoke at length to their duty on this subject, and that they have been singularly wise in most of their measures and appointments. Still I insist that the change in public opinion, out of which all this has grown, may be traced, in no small measure, to this Society.

Another instructive lesson to be gathered from this reform is, that it illustrates the benefits of our free political institutions. In eulogizing civil liberty, we should never lose sight of the fact, that great as this blessing is, it is not so much a positive as a negative blessing. Because a people act freely, it does not follow that they act wisely; but it does follow that there is nothing to hinder it, except their own want of knowledge or virtue; it does follow that they will act wisely if they are wise. In other countries, the control of education is in the hands of men whose interests are not the same with those of the people. Accordingly, it is not enough to convince them that the change proposed is for the good of the people; they must also be sure that it will not endanger the existing order of things. But under a political constitution like ours, there would seem to be no possibility of such a collision or antagonism of interests and purposes. Here the people and the State are one. Convince the people, therefore, in their capacity as individuals, that the change proposed is for their own good, and they will take care, in their capacity as the State, to bring it about. So it has been with the changes hitherto proposed in the great educational reform; and so, doubtless, it will be with the changes proposed in time to come.

It was natural and fit that the attention of the people should be turned, in the first instance, to what constitutes the principal means of educating the whole people—I mean the common schools. Whether regard be had, however, to the still further improvement of common
schools or to their obvious benefits, resulting to the people from letters and science, it is of the utmost importance that the people should be gradually taught to take a wider view of the subject. They should understand the relation which our common schools bear to institutions for a higher culture, and to colleges, which are intended for the highest, and never rest satisfied until all these are alike open to the talent and genius of the country, whether found among the rich or among the poor.

Turn also to the famous order which is referred to—the first legislative act in the world which provided for the education of the whole people; and you will see how far it is from limiting its regards to the common or primary schools. It says thus:

"It being one chief project of the old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses," etc., etc., "it is therefore ordered that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall thenceforth appoint one within their town to teach all such children as shall resort to him, to read and write; that wages shall be paid either by the parents, the masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint." When the number of householders was increased to one hundred, then a grammar school was to be maintained. If a town neglected the performance of this duty one year, it was to pay five pounds to the next school till they should perform the order. This order was passed Nov. 11, 1647, and five years afterward the General Court published "A declaration concerning the advancement of learning in New England."

Judged by these specimens, and indeed by their writings generally, the founders of New England, it must be confessed, were less skillful in the construction of sentences than in the construction of political and religious institutions. But they knew what they were about. They were practical, in contradistinction to theoretical reformers. They dreamed, it is true, of a Christian commonwealth, but they did not expect to see it, like the New Jerusalem, come down out of heaven. They knew they were to build it up on earth out of the materials they had. This being the case, they were aware that two things would be especially necessary. In the first place, the bulk of the people must be sufficiently instructed for common affairs, and to secure them against being imposed upon by
demagogues and designing men; and secondly, the higher, and even the highest forms of culture must be accessible in order to qualify candidates for the highest offices in church and state.

They foresaw, also, that the latter of these conditions would be most likely to fail; and what they foresaw came to pass. In 1642 it was required as a qualification for admission to Harvard College, that the candidate should be able to make and speak pure Latin in verse and prose. What an uproar there would be if this were insisted on now. The grammar schools have also sunk gradually to common schools and been merged in them. It may even be doubted whether the Boston Grammar and Latin School, though always pre-eminent for classical instruction, has more than held its own, relating to the learning of the country and the age, when compared with what it was under the famous Master Cheever, from 1670 to 1708.

I do not mention this, said the lecturer, as a just ground for complaint. Under the hard exigencies of a wilderness life, or the exhaustion and poverty consequent upon the War of Independence, they were unable to carry it out. They did what they could. It is glory enough that they watched and kept alive the sacred fire; that under all difficulties and discouragements they continued faithful to the most important, though the humblest part of the great scheme; that they secured to every village and hamlet in the land the inestimable blessings of the primary or common school.

Until the present century had made some progress, the country was not in a condition to entertain large and expensive projects of educational reform. As soon as they were in a condition to do so, it began, and it began in the right place, and as far as it has gone, it has gone in the right direction. What I wish to impress upon you is, that this whole movement, when carried out to its whole extent, will be a realization of the original design, as it existed in the thoughts, and in the law, and in the prayers of the Fathers of New England.

Much has been done. Normal Schools for teachers have been a first step in the reforms; but two things are to be hoped for. First, that Normal Schools will never be used as in the countries from which the idea and the name have come—to manufacture teachers of a prescribed pattern. Free teaching is as necessary to the life of a republic as free speech. We have nothing to do with the policy of those governments which avow it to be their purpose to make, not good scholars nor good men, but good subjects. Secondly, let us hope that too much stress will not be laid on the art of teaching. The qualities essential to a first-rate teacher are these three—thorough and
exact knowledge; a natural aptitude to teach; and power to interest young minds without being under the necessity to resort to coercion.

These qualities the art of teaching can not supply, but it often has the effect, at least for a time, to conceal the want of them. Moreover, what is called the art of teaching shows itself, not so much in the efficiency as in the appearance of the school. It tends to make the school appear uniformly well, and so to win the admiration of examining committees. But let me inform those examining committees that when a school is made to appear uniformly well, they know just as much about its real condition when they come out as when they went in. [Sensation of approval.] Unless a school is made up of picked students, unless it is made up of the principle of rejecting or sifting out the refuse material, a certain proportion of the scholars will be comparatively good, and a certain proportion will be comparatively bad, and it is not in mortal man materially to alter that proportion. [Laughter and applause.]

But that is not all. I have had occasion to note a marked difference between the pupils of different teachers otherwise of equal repute. Some have acquired and bring with them a self-sustaining impulse. Others fall away as soon as the apparatus of outward and artificial stimulus on which they have been accustomed to depend is no longer felt.

The reverend speaker then resumed the train of remark in reference to the steps of progress to the present time. The "High School" was one of the results of an elevation of the character of teachers and it now competes with the best private schools and the oldest and best appointed Academies. A large proportion of those who enter College come from the High Schools, and the number is increasing, and it is justice to say that none come better prepared. To the thorough training in these schools is the influence to be ascribed, more than to any other one thing, of the gradual raising of the terms of admission to College, especially as regards accuracy and thoroughness in the elements. They have raised this tendency to thoroughness, and will do it more and more.

Reading and writing and the simple elements of education alone do not constitute education. They do nothing to exercise the mind. They are, at best, but a means to an end, and their value as a means depends not on themselves, but on extraneous circumstances. Prussia has devised the most perfect system for acquiring so much knowledge, and a generation has been trained under it. But of what use is it to know how to read or write, if, after all, they have no motive and no opportunity to do either? As has been justly said, the penny postage law in England has done more to provoke gen-
eral education, by opening a new cause for it, than all the forced systems of Continental despotism.

The influence of common schools upon our fathers in forming their character was then referred to, and the necessity for that kind of training to enable men to detect the schemes of designing men, and to separate truth from humbuggery. At the present day there is far less of that stern independent thought which was cherished by the fathers. At our elections now, the people are not called upon, often, to vote for a man, but for a platform. [Applause and suppressed merriment.] Several reasons were then stated why a different system of education is needed from that which prevailed one hundred, or even fifty years ago. For those reasons free education had been extended, and the people would not stop here. Provision will be made, that wherever the highest intellectual gifts are found, they will be put in the way of the highest culture. What seems to darken the future most is the influence of half knowledge to produce intellectual anarchy.

This is seen in the theories of the present day, and the crudities which our fathers would never have given a hearing. What are we to do? inquired the speaker. Put on the fetters again? There are some who would like to do so; but he would like to see the man in this country who will dare to make the attempt. Half knowledge is even worse than ignorance, so far as intellectual anarchy is concerned. For it tends to breed a conceit of ability without giving the ability itself. What we want is, that the highest talent, the highest genius of the country, wherever found, and in all its varieties, may be put in the way of the highest possible education. Thus may we hope that some may be found, in every department of human knowledge, so incontestibly superior as to become, in that particular department, the legitimate and the accepted lights and guides of the age.

If this is to be so, Ladies and Gentlemen, it gives a new importance, a new significance, to our vocation as teachers. It is through our instrumentality that the great problem is to be solved—perfect order and perfect liberty. The public may be slow to recognize our true social position. Constituted as the world is, at present, we must not expect to see intellectual, but executive ability the most honored and the best rewarded. It is enough for us to see and know our own calling, and to be faithful to it. Next to the love of God is that pure love of our neighbor which shows itself in forming the souls of men in the knowledge and love of the truth. What Milton said, long ago, in England, is far more applicable to this country, and never more so than at this moment:
“Behold now this vast city, a city of refuge, the mansion house of liberty, encompassed and surrounded by divine protection. The shock of war hath more than anvils and hammers working to fashion out the plates and instruments of armed justice in societies, in defense of beleaguered truth. Then there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions and ideas wherewith to present as with their image the approaching reformation. Others as fast, reading, trying all things, assenting to the force of reason and convincement. What could a man require more than an attention so pliant and so to seek after knowledge? What wants to such a towardy and pregnant soil, but wise and faithful laborers to make a knowing people, a nation of prophets, of sages, and of worthies?”

The audience listened with the most intense interest to the lecture, which occupied just an hour, and of which we have given of certain portions only an abstract; and at its close they testified their appreciation of it by applause. Several gentlemen expressed their hearty concurrence in the views presented by the distinguished lecturer, and half an hour was thus occupied. The gentlemen who spoke were Messrs. Perry, of Connecticut, Hedges, of New Jersey, Cooke, of Tennessee, and Mack, of Cambridge; and on motion of Mr. Cooke, a unanimous vote was passed, concurring in the views presented, and thanking the author for their eloquent presentation.

THE STUDY OF THE CLASSICS AND SCIENCES.

Prof. J. L. LINCOLN, of Brown University, was introduced to open the discussion on the question of “The Relative Importance of Ancient Classical and of Scientific Studies in an American System of Education.”

In performing the service assigned him, Prof. Lincoln said he had no intention or wish to claim for classical studies any position exclusive of science or in any manner antagonistic to it in its proper connection. He only asked that they should hold the place to which they are entitled by their disciplining and refining influence. Cicero said all the arts which belong to a liberal education had a common bond of union, and are held together by a kind of family relationship. That is the true doctrine, and is eminently worthy the attention of an association of American teachers and scholars. From the experience of past ages, the speaker then went on to draw an argument in favor of the study of the classics. Their study has formed an important part of every system of education. Discussion, too, has only tended to strengthen their hold in the public estimation. Though their importance has been often discussed in this country and by
this Institute, it has been acted upon as a settled fact. Ours is an age of science rather than of literature.

The matter of utility seems to be the chief question at issue. If utility is to be measured by capacity to aid us merely in our temporal well-being, the classic studies may be of little immediate service. It may not be proved that the study of the classics is absolutely necessary for the business of life, yet it may be that this very inutility is important. Their study keeps the scholar so far away from the pursuit of gain, that the clink of gold can not reach his mind. They teach him that he has a soul, and that a man’s life consisteth not in the abundance of the things that he possesses. These studies are called unpractical because they can not be put in practice in the every-day business of life; but they look to the training of men for any vocation whatever. Though their study does not tend to make a merchant, it does tend to make him a man, and of course a more polished and influential business man. The process of thought and the habits of mind which classical studies induce are of great importance in disciplining the mind. This kind of discipline, which enables one to fix the attention and form the judgment, is on some accounts better yielded by classical than scientific studies. Another great reason for the study of Latin and Greek lies in the perfection of their structure as human tongues, and the power an acquaintance with them gives to every student to express himself with force and precision. They aid to give form to thought within and language without. Though we should render to science all due honor, we should not fail to continue to cherish the study of the ancient classics.

Thomas Sherwin, Esq., Principal of the English High School in Boston, advocated, in a very able manner, the superior claims of scientific studies. In the first place, several benefits resulting from the study of the classics were admitted and stated. Inasmuch as a ready and appropriate command of our own language is essential to a good education, and since many of our words are derived from the Greek and Latin, an acquaintance with these original sources contributes to a better knowledge of the derivative language. But if this point alone were to be regarded, we should with more propriety study the ancient Saxon, that being the basis of the English. The benefit of a knowledge of Latin to facilitate the acquisition of the languages of Southern Europe is also manifest; and also, to some extent, the ancient languages are useful in the formation of a scientific nomenclature. But, after all, it must be remembered that the science creates the nomenclature, and not the nomenclature the science. Scientific terms, derived wholly from our own language, would be less concise, and perhaps less universally understood, but
would be more clearly comprehended by those who speak the Eng-
lish. That the ancient classics are useful in promoting a correct
taste, if studied with reference and subserviency to our own native
English, will not be denied; but most of the benefits may be derived
through the medium of translations. To appreciate and enjoy the
 beauties of the ancient classics in the original, requires the study of
almost a lifetime, and consequently the proportion of young men
educated at our colleges that can be called really classical scholars
is very small. But, it is said, the best English writers have been
formed by the study of the classics in the original. Though it is true
that some distinguished for classical knowledge have been eminent
as English writers, this is by no means the necessary result. A
man of great genius may excel in more than one branch of learning.
Milton would have been a great poet independent of classic lore;
and Shakspeare was a greater, with almost no knowledge of it, ex-
cept as he acquired it from translations. But Milton's classic taste
seems to have caused his prose writings to be obscure, being a kind
of Latinized English, full of inversions, often violating the plain
rules and ignoring the common idioms of the English language.
The style of Dr. Johnson, though strong, sonorous, and majestic,
and much admired in him, would be hardly tolerable in any writer
who should attempt to imitate him. He had a great predilection for
words and idioms derived from Latin rather than those of Saxon origin.
On the other hand, how keen, and pure, and polished, and clear is
the style of Dr. Franklin, who made the English an object of special
study, but who did not trouble himself at all about the dead languages.
The intellectual discipline which the study of Greek and Latin affords,
and its necessity and utility to those engaged in the professions,
were incidentally considered in treating of the claims of science.

In considering the superior claims of science, Mr. Sherwin said
he should not be deterred by the cry of utilitarianism, for he deemed
usefulness, in its largest and best sense, one great end and object of life,
and he regarded him as the greatest man who contributes most to the
physical, intellectual, and moral good of humanity. A hundred years
ago, a knowledge of the ancient classics, and perhaps some moderate
acquaintance with mathematics, constituted what was considered a
tolerably complete education. But since that date chemistry has
undergone a complete transformation; geology, magnetism as a sci-
ence, electro-magnetism, and magneto-electricity, have all come into
existence. The pure mathematics, astronomy, physical geography,
optics, physics generally, and natural history, have made rapid and im-
portant advances. These all afford a wide field of research for the
scientific student; and some tolerable knowledge of them is essential
to what is justly entitled a good American education. Besides, these sciences are all, in a greater or less degree, applied to the arts, and have increased the comforts and conveniences of life to such an extent, that to deprive us of them at present would be to thrust us back into the dark ages. The application of the sciences is by no means productive of material benefits alone. The intellectual and moral reaction is immense. Railroads, steamboats, the electric telegraph, are great civilizers, efficient promoters of peace and intelligence. Twenty years ago the reigning pontiff would not permit a railroad within his dominions, because he was afraid his subjects would travel, and that, consequently, heresy would disturb the tranquillity of the Vatican. Recently, thanks to Pope Pius IX., he has allowed a railway to be built from Rome to Frascati, and actually conferred upon it his paternal blessing.

As a mental discipline, the study of science may boldly challenge comparison with that of the classics. Take the pure mathematics: what requires greater concentration of thought, more undivided attention, more discriminating examination of the premises, a more careful deduction of one step from another? The modern geometer not only recognizes the beauty and grandeur of the subject, but he realizes its immense utility in its perfection as an instrument for intellectual discipline and its application to the affairs of life. Not all can comprehend the higher mathematics any more than all can become Heines and Wolfs in Greek literature; but all endowed with ordinary abilities can master the elements, a knowledge of which is a necessary part of a good education.

But the physical sciences are still more interesting than the pure mathematics, and at the same time they afford quite as useful a discipline of the mind. Who would be ignorant of the sublime flights of astronomy? More especially, who would be ignorant of the cause of the common phenomena occurring directly before his eyes? Should any one, professing a respectable education, be asked in vain what occasions the seasons, why it is warmer in summer than in winter, what makes the distinction between solar and mean time, or why, according to an accurate chronometer, the days in the latter part of January increase more in the afternoon than in the forenoon? This last question, said Mr. S., I proposed to the senior class of one of our colleges; one only, a genius and young almanac-maker, was found who could answer it. And yet do these questions involve less interest, or less exercise of thought, than the etymology of the word, solar, equinox, or chronometer? The astronomer weighs the planets in a balance, determines the exact place of a hitherto unseen planet, calculates within the fraction of a second the time of an eclipse.
which occurred a thousand years ago, or of one which will occur a thousand years hence. Is it an unimportant use of the intellect to ascertain how these things are done? Summer and winter, seed-time and harvest, day and night, return in regular succession; the moon goes through her phases, the tides rise and fall, the rich argusies are wafted by the trade winds. The astronomer acts as gratuitous underwriter, insuring both property and life; and yet in a country where education is almost as free as air, in consequence of the false estimate of the relative value of human intelligence, a vast number of the more enlightened recipients of the beneficial results have no definite knowledge of the beautiful and exact laws upon which they depend, or the intellectual processes by which these laws are deduced.

So chemistry, in the arts, in the animal and vegetable economy, in the mineral world, in almost everything around and beneath us, is working wonders; and yet every change is produced according to the most exact laws, and all combinations take place in definite, and, in a vast plurality of cases, well-known proportions. In geology and mineralogy, what a field is open for research! How wonderful are the revelations that have been made by them! What a history of the world do they lay open to the student! Is it not a beautiful intellectual process, by which it is proved that the earth, instead of six thousand, has existed many millions of years, undergoing various transformations to suit the wants of sensitive beings; and by which the size of the rain-drops, and the force and direction of the wind with respect to a mass of rock, long anterior to the history of man, can be ascertained? In order to hold a respectable rank among intelligent men, every one who has an opportunity ought to acquire a knowledge of the elements of all the exact and physical sciences, and, if circumstances permit, make himself well acquainted with some of them. If so, these should hold a high estimate in an American system of education.

The interest which it awakens is another benefit of the study of the sciences. I have known many a smart lad, said Mr. Sherwin, who had become disgusted with the dry details of Latin and Greek grammars, and who had been almost necessarily a constant annoyance to his teacher, become so much engaged in the pursuit of science as to find no time for mischief. New truths are constantly presenting themselves, and the pathway of the learner is strewed with objects, each of which invites and fixes the attention. Though the captivating nature of a pursuit is not always a criterion of its value, yet when the highest degree of utility and the loftiest mental efforts present also a strong attraction to the learner, this attraction
is a recommendation. Except to a few peculiarly constituted minds, it is doubtful whether the study of language can ever present charms equal to those afforded by the study of science.

I once asked a deranged man, said Mr. S., who conceived that he was the Deity, whether the world—meaning the moral world—was any better at the present day than formerly. His reply was, "That is a very foolish question; I made the world, and I made it perfect; how can it be better at one time than another?" The madman was, in some respects, sounder in mind than many who are reputed to be sane. If we could comprehend the entire economy of the Creator, we should find all things made perfect; and it follows that while we are studying the physical universe and the laws which pervade it, we are studying perfection, a perfection infinitely above that which characterizes Greek and Roman poetry, eloquence, or jurisprudence. Should such a study be held in low repute? "Perfection is no trifle," nor is the study of it a trifling pursuit.

The moral influence of science is by no means inconsiderable. The student is ever in search of truth—absolute truth. Theories must vanish unless they satisfactorily explain the phenomena. Aristotle's dogmas, that nature abhors a vacuum, and therefore water rises in a pump, and that the velocity of a falling body is in proportion to its weight, satisfied the world for three thousand years, because nobody questioned the truth of them, or thought of examining their truth, and because to do so would have been heretical and atheistic. But now science, which is the voice of God, laughs at dogmas, and refutes the dogmatical priesthood. "The undevout astronomer is mad." So is the undevout man who is conversant with any of the physical sciences. A clergyman, a friend of mine, said Mr. Sherwin, was one day cutting a stalk, in which an insect had deposited an egg, when a professed atheist accosted him and inquired what he was doing. The clergyman quietly pointed out to him the beautiful provision for the accommodation of the grub, the enlargement of the stem to give the animal room and to secure its own strength and stability, at the same time referring the whole to the beneficent design of the Deity. The atheist was affected to tears by the overpowering force of conviction. This is more than one of Tillotson's sermons, profusely interlarded with Latin and Greek quotations, could have done. No one who has made them an object of study can fail to perceive the moral and religious instruction afforded by the sciences. Can the ancient classics compare with them in this respect?

To the members of the learned professions, as they are called, there may be a benefit resulting from a knowledge of the classics.
But who can fail to perceive the benefits which they derive from an acquaintance with the sciences? The clergyman has quite as much occasion to consult the book of nature as he has to read the Christian fathers, especially in the language in which they wrote. The great book of nature, glowing all over with characters of living light, affords argument inexhaustible and illustrations without number, and when fairly understood its language is free from all ambiguity. Cotton Mather, it is said, who studied fifteen hours per day, considered lightning the work of the devil; and the fact that it struck meeting-houses in preference to other buildings was proof positive of the correctness of his opinion—Satan having a special enmity to the church. The scientific man of the present day regards the lightning as a messenger from heaven, bringing blessings to every living being.

The lawyer, indeed, should be able to read Latin, but a profound knowledge of that or of the Greek is not necessary for him in order that he may make an eloquent plea, or understand the Pandects or the laws of Solon. Law terms are best understood, not by their literal signification, but by their use. Who would comprehend the nature of a writ of habeas corpus merely from his knowledge of the Latin language? It is almost like lucus a non lucendo—a grove named from light because no light penetrates it. On the other hand, there is a vast number of legal adjudications, both civil and criminal, which rest upon scientific principles. Medico-legal chemistry is often more effective in securing justice than any personal testimony. With these principles both the presiding justice and the advocates should be thoroughly conversant. In a recent case the judge, who in his college days was an excellent scientific scholar, exhibited in his charge a more profound knowledge of electro-magnetism than the advocates, the experts, and the jury or referees altogether. Besides, the jurists should study science as a mental discipline. Judge Parsons, it is said, while in the practice of his legal duties, frequently read from the classics. He was also a diligent student of the sciences, and in one case exhibited in his charge a profound knowledge of the principles of hydrostatics.

To the medical profession, it is manifest that an acquaintance with the physical and natural sciences must be of vast importance. I must confess, said Mr. S., I was quite astonished and disgusted, when a prominent medical gentleman, a good classical scholar too, seeing a barometer hanging in the room of my friend, asked what it was, and when told, wondered what sustained the mercury in the tube.

In conclusion, Mr. Sherwin suggested, as an improvement in American education, that the English language receive more marked
attention. It seemed to him a strange perversion, that a student should read Latin and Greek well, and perhaps discuss learnedly the use of the digamma, but be unable to write correct English, punctuate his composition, or even spell the words rightly. He said he had often recognized the newspaper communications of an excellent classical scholar, but who never studied an English grammar, by his total ignorance of punctuation. In one of our colleges, out of a recent class of eighty, less than twelve students obtained any tolerable knowledge of chemistry; four only studied the higher mathematics to any extent; four or five got some acquaintance with botany; in the other branches of natural history there were none. Recently a scientific department, distinct from the usual academic course, has, in conformity with the exigencies of the times, been introduced into several of our colleges, and it is believed that great good will result from the innovation.

C. Hammond, Esq., of Groton, followed. He said that if we look at the interest which the friends of education of every grade take in these two departments of culture, it is sufficient to assure the friends of science that they need not fear that it will not receive a sufficient degree of attention. Efforts to advance science meet with a hearty response everywhere, and the tendencies of the times are all in their favor. It would be very unfortunate if these two departments of culture should come to be regarded as in any sense antagonistic. We might as well attempt to decide which is more useful, agriculture or commerce. Both these departments of culture are needed when we look to the aid they bring to the symmetrical development and the wants of the human mind. They can not be dispensed with. Both belong to any scheme of liberal education. Between things essential there never should be any antagonism. Science is useful. Who denies that? But when it is looked upon as an instrument of culture, if there is to be any preference, the languages, which relate to the development of thought, are doubtless more useful at a certain period in the history of every mind. It matters not to say that science is more interesting, that children are amused by the scientific show, that they will be startled by the explosion of oxygen and hydrogen. The test of value is not mere charm or interest, but it is in training and disciplining the mind. There is a disposition to shrink from the close thought which the study of the classics sometimes requires. Therefore it is that their study is unpopular to many, while the study of the sciences is longed for.

OBJECTS TO BE AIMED AT IN TEACHING.

John Kneeland, Esq., Principal of the Washington School, Rox-
bury, Mass., gave a very clear and interesting lecture on "The Ob-
jects to be aimed at in Teaching."

Every man who undertakes any kind of work needs, first of all,
to have clear ideas of what he is to do. Particularly is this true,
and most emphatically should this be demanded, of the teacher.
Most teachers are successful in a fair degree, according to what is
demanded of them by the public; but do not they themselves see,
that as far as the higher ends of education are concerned, their
labors are not crowned with complete success? Men are apt to
mistake the means for the end. Often the riches for which men
strive, and which, legitimately used, are a blessing, become, when
sought and gloated over for themselves alone, a source of disappoint-
ment. So it is with teachers in their schools. There are the
scholars and there are the books. These books, no doubt, were
originally introduced into the school to enable the teacher to accom-
plish certain purposes; but they have come to be regarded as of
great value on their own account; and the matter which they con-
tain is, by some means or other, to be as speedily as possible trans-
ferrved into the minds of the scholars. They are often as simple-
 minded as was the man who went to Vernet for a picture of St.
Jerome in his cave. The artist first painted the cave with Jerome
sitting down at its mouth; but the man was not satisfied. He then
drew him, appearing farther in. But still the picture was not satis-
factory. Vernet then erased the figure of Jerome, and all was right.
The man had seen him go into the cave, as he thought, and that
was enough. The teacher sees the contents of these books go into
the minds of the scholars and fade out of sight, and, of course, he
can but believe that they are here.

The object of the school is to develop the mind, to discipline the
feelings, to give persistency to the will, to restrain the passions, to
strengthen the moral nature. In teaching arithmetic, for instance,
which is, perhaps, taught with as much success as anything, the
object should be not only to give facility in business, but to increase
the stature of the pupil as a man. Attention is one of the first things
demanded, a habit on which much depends, and one which a pupil
can not begin too early to acquire.

The particular objects to be aimed at were very fully enumerated
as taken in connection with different departments of study, and,
along with the whole, the sentiment was inculcated that there should
be a decided aim to act for the highest good of the pupil; an aim to
implant a love of justice, of goodness, of truth, of knowledge, as
central principles of action.

Scholars are not alike in their faculties; they can not, therefore,
be made to stand upon the same plane, and the aim of the teacher should be to develop, in the best manner, the peculiar powers of each. The teacher usually gets the most credit for efficiency where he deserves the least. His bright scholars get along of themselves, and his special efforts should be for the development of the dull. The best progress we have in schools is "the progress of dullness." The teacher should aim to inculcate a love of beauty. The imaginative faculty is greatly depreciated by some. There are those who decry elegant accomplishments in the poor, because they are not to spend their lives in the parlor, but the truth is, that the parlor is not what stands most in need of them. We wish to introduce grace into the workshops of the land, and crown with attractions the homely details of life. The acquisition of a love for the beautiful, he thought, would do much to purify the minds of youth from base imaginations. In theory, moral training usually takes precedence of intellectual, but it does not in practice. Scholars are always compared with each other intellectually, and they come, in consequence, to regard moral culture as comparatively of little moment. The grand aim should be to cultivate the moral sentiments of pupils, and train them to virtue. The lecture occupied an hour in its delivery, and was received with evident marks of approbation, as it deserved to be for its fulness of suggestions of an eminently practical nature.

PROFESSOR HAVEN ON MENTAL SCIENCE.

Professor Haven, of Amherst College, gave a lecture, in which he spoke of the importance of the vocation of the teacher and of the vastness of the interest intrusted to him, and of the consequent necessity for an eminente fitness for the vocation. Mental Science was then announced as the subject of his lecture, as one entitled to a high place in the course of study and mental culture, which every scholar, and especially every teacher, marks out for himself, and one worthy the attention of those who are to guide the education of others. Many causes for a lack of attention to the study of mental science were then enumerated; and then, after referring to the highest achievements of men in the wide field of human art, he considered the most wonderful thing that can be conceived, to be the human mind, which can devise and accomplish such beautiful and astonishing works. The importance of mental philosophy, when considered in connection with the past, and in connection with our personal interests and destinies, was next dwelt upon. Who shall read this strange, inexplicable riddle of human life? Is there one who has arrived at maturity who has never asked himself this question?
Mental philosophy underlies the science of theology, and the profession of the physician. How many lives have been lost that might have been preserved if the physician had only known the laws of the human mind as well as the principles of his own profession! Perhaps there is no science of so much practical, direct use to the teacher as that of the human mind. To know the mind to be taught is the very first thing for the teacher to understand; how to stimulate, guide, and control it. Mental science should not only be understood by the teacher, but it should be one of the studies of the school itself. The study is more important and not less interesting than that of any other science. Let the teacher ask his pupils at any leisure moment how many different sorts of things they can do with their minds. They soon find they can be reduced to thinking, feeling, and willing. This is a grand division into which all future mental knowledge may be gathered and arrange itself. The lecture was received with close attention, and elicited the hearty response of the audience.

MR. BOUTWELL ON THE NATURE AND VALUE OF LEARNING.

Hon. George S. Boutwell, LL.D., Secretary of the Massachusetts Board of Education, delivered a lecture on "The Intrinsic Nature and Value of Learning, and its Influence upon Labor."

He did not propose to consider the claims of learning to the gratitude of all forms of civilization and cultivated life. We everywhere realize, and freely admit, that it is intimately interwoven with all good. Life should be utilitarian, not with the idea that money is the only or chief good to be attained, but with a conception which leads to seeking it for ourselves as a means of usefulness to others, and accepts the good that falls to others as the common lot of all. Words and terms have to different minds various significations, and we often find definitions changing in the progress of years. Bailey says learning is skill in languages or science. To this Walker adds what he calls literature, skill in anything, good or bad. Webster adds still more—knowledge, acquired by experiment, experience, or observation. Locke says a man of much reading may be very much knowing, but at the same time may be very little learned.

It is important, too, to keep in view the personal relations and duties which the Creator has imposed upon us as members of the human race. The knowledge of these relations and duties is one form of learning; the disposition to practice them is another and a higher form. The first is the learning of theology; the latter, of the practical Christian. Learning includes, no doubt, a knowledge
of the languages, science, and all literature; but it also includes much else, and this much else may be more important than all the rest. It is sometimes questioned whether there is more learning in or out of the schools. It is certain that it was a dark age when learning was limited to the schools. Prof. Guiot said of us, that we give credit to our schools, which belongs to the world. Looking at your world, said he, with the eye of a European, it appears to me that your world is doing more and your schools less than is generally believed. Said Mr. Boutwell, I am inclined to give a qualified assent to this observation. One of the improvements in education has been the training of female mind so that the mother can instruct her child without being dependent on the school. This has given rise to some excesses of opinion and conduct. But the world is entirely safe, especially the self-styled "lords of creation," and they may advocate education without regard to sex, and leave the effect to those laws of nature which are to all and upon all, and can not be permanently avoided or disobeyed. The number of educators has strangely increased, and they often appear where they are least expected--on our farms and in our mechanics' shops. Though there have been great changes for the better in schools, in the last twenty-five years, they are not greater than those which have been made on farms and in shops.

The press was then spoken of as both a source and a product of learning. The newspaper press in this country, having its center in New York, has a greater influence than that of any other country. In securing news, and in general enterprise, and energy and wisdom in conducting the press in this country, it is not behind that of England. The American journalist writes literally "for the million." This fact is an important one, as it furnishes a standard of the tastes of the people. The mass of newspaper readers are not highly educated persons, and newspapers do not trouble themselves about colleges and their professors; but they seek to please the great body of the people who know nothing of colleges except through the newspapers. We have been accustomed to infer the character of the ancient Greeks and Romans from the speeches of their orators. May we not infer the character of the American people from the articles in the public press? The newspaper is and must be the truest representative of the progress of a people.

Within the last quarter of a century there have been town libraries established and various associations for mutual improvement. Where they are sustained for any length of time, the learning of the people must be rapidly improved. Town libraries, also, are among the most fruitful sources of learning. But they may de-
generates. When amusement is sought for from a whole course of lectures, the lecture-room becomes a theater of dissipation, so much so as to be unworthy the support of any body of intelligent people. Let it not be inferred that wit, or drollery, even, should not be uttered in the lecture-room; but they should be only as the salt to season the entertainment. In the selection of books for a library, the object should be to exclude all worthless and pernicious works, and to procure such as will alter and improve the public taste. In July last, the Hon. Edward Everett gave $500 toward a library for his native town of Dorchester; and some years since, the Hon. Abbott Lawrence gave the same amount for his native town. These donations are noble, because conceived in a spirit of comprehensive liberality. They are worthy of imitation. There are few New England towns which have not given to the world a son able to give as much to the cause of general learning.

Institutes and Clubs also increase general learning. There can be no greater national calamity than a laboring population delving at their tasks with no opportunities for mental improvement and intellectual culture. In 1840, the valuation of the property of Massachusetts was $300,000,000. But much of this should have been set off on account of the depreciation of the land since the first settlement of the country by a bad system of agriculture. The principle of association has not, as yet, been as beneficial to farmers as to mechanics; but agricultural knowledge has made great increase for the last ten years. Lectures and libraries for operatives in manufactories constitute another link in the chain of learning. In this connection Mr. Boutwell made an interesting statement as to what has been done at Lawrence to furnish the means of intellectual improvement to the laborers in the mills.

In proportion to our population, we are daily dispensing with mere manual labor, mere muscular force, and yet we are daily increasing the amount of production. As each laborer, with a given force, produces more, the price of the production is reduced, and thus the whole population are benefited. Learning is, therefore, a source of wealth. No ignorant people has ever escaped poverty. Learning is sure to increase the wealth of a people, though wealth is not, in every instance sure to increase learning. The recent attempt to show, in England, that learning has increased vice, was then referred to, and the discussions in Parliament as to the effect of the education of the children, were reviewed in a masterly manner. Suppose, said he, crime to increase as a people are educated, without any increase of population—would this prove that learning makes men worse? By no means. By education, the busi-
ness, the pecuniary transactions and relations are multiplied, and consequently temptations to crime, especially to crimes against property, are multiplied in an equal ratio. The absence of crime is owing to the absence of temptation, and not to the increase of virtue.

The contributions of learning to labor have far exceeded the contributions of labor to learning. It was stated by Mr. Flint, Secretary of the Massachusetts Board of Agriculture, in his report for 1855, that the saving to this country has been estimated at no less than $10,000,000 in teams, and $1,000,000 in plows alone, by the improvements in agriculture, while the crops, in the same time, have been greatly increased. There is no exclusiveness in the benefits which learning confers, and there should be no exclusiveness in the enjoyment of educational advantages. In principle we all agree to this, and yet, practically, we have not attained to the end proposed. There are two difficulties in the way. First, our aim in public instruction is not high enough; and, second, we do not sufficiently realize the importance of educating every individual. The mind of a nation is its capital. Let us say, rather, that that capital is a producing force in society. Without this, money, flocks and herds and lands are nothing. If mind is capital, then to neglect the education of one mind is to fail to secure for the State the good that should be gained. The great contribution of learning to the laborer is its power, under the lead of Christianity, to break down the unnatural distinctions of society, and to render labor of every sort, among all classes, respectable and honorable. Ignorance is the degradation of labor; and when laborers, as a class, are ignorant, their vocation is necessarily shunned by some, and, being shunned by some, is likely to be despised by others.

AN INTERESTING DISCUSSION.

ON THE MEANS OF AWAKENING IN THE MINDS OF PARENTS A DEEPER INTEREST IN THE EDUCATIONAL WELFARE OF THEIR CHILDREN.

Prof. A. Crosby, of Boston.—It seems to me this is an exceedingly strange question, when, according to the appointed order of the Author of the universe, parents, above all others, are interested in it, and when affections are implanted in their breasts which should lead them inevitably to the performance of this work; that it should be necessary that we, who are not parents, and have not felt these affections, should be called upon to inquire into the best means of interesting parents in their own great and most holy work, the education of their children. It would seem to me that it would be almost as necessary that we should inquire about the best
means of interesting the sun in the work of illuminating the world; the best means of teaching water to run down hill, or the vapors to rise and fall upon us as they have been doing even now, during our session, in refreshing showers. Why is it that there should be any such necessity? It would seem that one reason has been, that the work has been treated of as not belonging especially to parents. It has been thought to be a work confined to others. The State must take it up—this has been the theory of some—and carry it out without the co-operation of parents; and it has been regarded and treated of as the work of teachers. The form of expression, it seems to me, has been unfortunate. We are hearing continually of how teachers shall secure the co-operation of parents. It seems to me this phraseology is all wrong, and should be swept away, and we should discuss such questions as this—How may teachers best co-operate with parents in their great work? All our language should go upon the supposition, that the work of educating their children belongs primarily to parents, and that it is the work of the State to assist parents—the work of teachers to co-operate with parents. Until we can bring parents, through the land, to feel that this is so, it will be in vain in this bustling life that we attempt to secure co-operation. We may invite them to visit the school; but they are busy, the farmer with his farm, and the mechanic in his shop, and the mother with attention to the variations of fashions in society. And they will say, "We have very good schools." It is a theory everywhere. I have seldom visited a town in which the feeling is not, "Our schools are very good indeed. Of course there is need of attention to education. Here is a town south and another on the left, where they need to attend to schools, but ours are very good." That is the impression resting on the minds of parents who do not feel that any active co-operation is to be secured from them.

The more we take the education of the child out of the hands of parents, the more we remove it from their direction, the more difficult it will be to secure their co-operation. Then I would say that the work of interesting parents in the education of their children, is to be secured by bringing them to feel that it is mainly and especially their work; that they must determine themselves what will be the moral and intellectual character of their children; and then we should bring them into the way of consultation in regard to that work, and in the direction of it. There are various methods by which we, as teachers, may interest parents in our work. I think there has been a great defect among teachers, and, I may say, school committees, school directors, and trustees generally, in regard to education. They have proceeded upon this principle generally,
that we can educate a child without educating the parents, and that the more entirely parents will withdraw from the work and leave it to other hands, the better we shall educate the child. Now, this is all absolutely and ruinously false. Those who are connected together by the various relations of society, by ties of kindred, have such a mutual influence over each other, that it is impossible to educate to perfection any one of this class, without educating the rest. How can you take a child that is under your care and influence only six hours in a day, and train him up to the keenest sensitiveness of moral discernment and of principle; how can you train him to be noble in character, to be thoughtful, to be intellectual in his mental habits, and to have good taste and propriety in all his deportment, when, after you have given him a lesson upon truth in school, he is taught a lesson of deceit at home; when after you have spoken to him in regard to delicacy and propriety of language, he is taught there a lesson of grossness; after you have spoken of kindness and forgiveness, he is taught a lesson of rudeness, violence, anger, and revenge? How can you make him thoughtful and judicious in his mental habits, when he goes from the school into an atmosphere of mere frivolity? If we wish to educate the child, we must also educate the parents. Every teacher, wherever he is placed, should feel that he is placed in the department where he is laboring to be as a light for all; that it is his work to diffuse a moral and intellectual influence throughout the community; that while his duties, of course, relate primarily to the children committed to his care, he can not even perform his work for these without exerting an influence for intellectual elevation and purity throughout the families where they are scattered, and, so far as his influences reaches, throughout the whole community.

Hence, though the teacher's work lies in the school-room principally, a large part of it consists in visiting from house to house, and in securing the establishment of educational associations. Every teacher should make it a point to secure the establishment of an educational association in the town, or village, or district where the parents, intelligent men, young men, fathers, mothers, shall come from week to week, or fortnight to fortnight, for the discussion of important questions relating to their mutual relations to the school and to home education. This can be done by a lady without any loss of dignity or sacrificing any delicacy of character or manners that the most fastidious would insist upon. Essays may be prepared to be read, if not by the teacher, by some other person. I have known instances where the most important influences have been exerted by the preparation of essays by able female teachers, which were read by others to the audience.
In cases where it can be done wisely and with propriety, I think there should be direct addresses and lectures by the teachers to the parents. Let them be invited to the school-house, or elsewhere; let there be some way in which the teacher shall reach directly the minds and hearts of parents, and let there not be a feeling that this education is a compulsory matter, that the State requires so much, and the teachers require so much work and so much regular attendance, and demand this and that, which is all utterly unreasonable, so that there comes to be an antagonism between the teacher and pupils, the teacher drawing and the pupils throwing themselves on the defensive and holding back all they can; and also between the parents and teachers, the parents uniting with the children to resist the good influences of the teacher and school, encouraging them to disregard its requisitions, encouraging them often to hate both teacher and school.

GIDEON F. THAYER, Esq., of Boston.—When you, Mr. President, invited me to attend this Institute to take up the discussion of this subject, you said, "those who were prepared." I rise without that preparation; but I should be pleased to see the subject go forward, and am therefore willing to throw in my mite to aid in the discussion of a subject so important to the community. But I start with a different premise from what some gentlemen do. I do not think, as a general thing, there is any lack of interest in the subject of the education of the people. I believe if you were to go behind the scenes and hear the questions put by parents, and should see with what eagerness the weekly report is examined, and the inquiry put, Have you had good lessons to-day and the approbation of the teacher? you would have repeated evidences that the interest in the success of the children at school is deep and heart-felt.

But supposing this not to be the case very generally, and that there are exceptions to this rule, the way is prepared for the removal of the evil. Compare the schools of the town and see the result. In some you have ninety-five per cent. of attendance, and in some sixty. What is the cause of that? Is it in the parents or the children? No, sir; it arises from the character of the school, the character of the teacher. Show me a teacher fully qualified to perform the duties of his office—fully qualified—that is a rare state of things—but show me a teacher fully qualified, and I will show you a school the average attendance of which is large. The Latin School in Boston has an average attendance of ninety-six or ninety-eight per cent. Why is it? Are the people of Boston more interested in the education of their children than those of other places? Nor will I say that these schools are superior to all others; but
they are of a high character. They have competent teachers, who
have devoted their lives to the straight business of training up men.
Then that, I should say, is the first and best means whereby to in-
terest the community in the education of the children—supply good
teachers, and let them be well paid. Teachers, I know, in New
England, are better paid than in any other part of the country, or,
perhaps, the world; but still more is demanded of the people if they
would have better schools, and schools that will interest their chil-
dren. The article is in the market. “As is the teacher, so is the
school;” and generally, as is the salary, so is the teacher. Of
course there are exceptions; there are some very efficient teachers
who live on a mere modicum of what they should receive. But
generally, let teachers be well paid, and you will have faithful and
successful teachers. If you have female teachers, they will be
faithful whether paid or not paid; but with what a crushed spirit
they go into the work, if they feel that they are doing that for which
they are not receiving an adequate remuneration.

I agree with the gentleman who has preceded me, that the school-
room must not be the sole scene of the teacher’s operations. The
teacher must take a part in whatever is going on to elevate the tone
of society. I know of a person who was told that if he pressed
that plan he would have so many irons in the fire that he would
fail and go down. Not so. The more communication with the
people, the more elements of instruction may be brought to bear on
the subject; and he is the best teacher who engages in something
of morals, temperance, charity, politics, and something of every kind.
These are to be subsidiary; the school is to be the main object.
No man buys my time of recreation; no community buys my free
privilege of thought or privilege of expressing that wherever I can
find a coterie to listen to me.

If the teacher visits the families, he has an opportunity to become
acquainted with the modes of discipline and the plans which the
families have for the improvement of their children; for, educated
or uneducated, ninety-nine families in a hundred have the good of
their children at heart. I know the pursuit of the almighty dollar
seems to engross the care of the community; but there is a feeling
in the hearts of both parents, and particularly that of the mother,
for the welfare of the children. Therefore, in the very act of com-
municating with parents and becoming acquainted with their modes
of operation, the disposition of the children, and the management or
mismangement of the household, the teacher is adding to his means
of carrying out his plans in the school-room. The man who would
be faithful as a teacher must not neglect his influence at the fireside.
I consider that man whom I hear complaining of his social position, unfit for the occupation of a teacher.

The community would not pay so liberally to support education as they do unless they were interested. No man parts with anything so charitably as his money. But in Boston, and many other places, the taxes for schools are greater than for any other one purpose. About $400,000 are paid in Boston annually for the schools—about one third of all that is paid for all municipal purposes. Do you want any better evidence of interest in schools? Let not teachers complain because they are not visited, because they are not even inquired of about their children. Consider it rather a compliment that your schools are not visited. It is an evidence of perfect confidence in you. If there were a difficulty in school, and you were known to be harsh, and had punished harshly or unjustly, would not you be visited then, and with a regard which would induce you to desire the absence of your visitant? It is gratifying, I know, to see the faces of parents in the school-room; but an interest is felt in the school by those who never see it. I have been no small part of a somewhat long life engaged in this business, and for thirty-six years in a private school. The school was seldom visited, and yet the parents and teachers were on a good footing, and when they met, the question was, How is my boy getting along? It was carried sometimes too far, almost. It often becomes almost a bore to tell parents what is thought of Master A. B. or Miss C. D. I believe I always felt a sufficient amount of interest in the pupils to talk a reasonable amount of time, but the world is full of subjects besides darling Tommy or pretty Sally. The law says the teacher is in loco parentis. As he should feel the emotions of a father, unless he can bring into the school-room something of that kind, he lacks an important element of that character which is necessary to make him useful as a teacher.

I say, make your schools attractive; be faithful in the performance of your duties; be affable, be gentle, and generous, and I undertake to say there will be no cause for complaint of any want of interest in the schools of our country, if the previous literary and scientific qualifications of the teacher have been such as the school demands.

Mr. J. W. Bulkley, of Brooklyn, N. Y.—I have been charmed with the eloquence of my friend, but I have not been able to come to some of the conclusions at which he has arrived. If he has not been born and nursed in the cradle of Liberty, he has lived sufficiently near to have heard the lullabies when from time to time a glorious spirit has been aroused in old Faneuil Hall on the subject
of education; he has lived where in the very incipicency of the planting of our country it was "The School-house and the Church." He has not only lived and grown up, but he has taught there, and a most glorious mission has he performed. But it is not all Boston, nor all Massachusetts. Our country is not New England alone, it is the whole United States. And then, again, in relation to the fidelity of the teacher. Why, sir, the Great Teacher, he who taught as never man taught, was not always successful in his mission; and when he commissioned his disciples to go forth and teach, he enjoined on them that if they were not received, to shake off the dust of their feet and pass on where they might be received and the people would listen and gain instruction. The teacher may have the talents of an angel and the fidelity of the Great Teacher, and spend his energies on a community that receive him not.

I do not quite agree, either, to the idea of the gentleman, that it is entirely in consequence of the great confidence that parents have in a teacher, that they neglect to visit his school. So far as my experience and observation have gone, I am led to believe that the reverse is true. I believe that in the case of both fathers and mothers they are wedded to mammon, and more interested to obtain money than in the good of the immortal mind that liveth forever. They do, it is true, feel that the teacher is in loco parentis, and there they leave the matter. If the child gets on passably well, it is all they care about the matter; but the love of money absorbs their souls.

Now, sir, we want to awaken parents, not so much for the purpose of having a teacher at an evening party talk about Mary and John, but we want to make them interested so that they shall be acquainted with the school, that they may feel that their children may safely go there, and that it is a nursery of all that is wise and good and great.

Prof. Crosby argued that the parent was the party who should be all engrossed in this subject, and that the teacher should co-operate. That, in the main, as a proposition may be true; but after all, in reality, we find that it is not true that the parent does co-operate. It is the business of the teacher to instruct and to secure the co-operation of the parent; and unless there is mutual co-operation between parent and teacher, the full mission of the teacher never can be accomplished; children will be truant, and we shall lose a large percentage of the regular attendance and instruction of the school. The case of the school in Boston is in point. Ninety-eight per cent. of attendance was secured. That school stands pre-eminently high. What has given it its standing? Long years, and at its
head one of the noblest spirits in the world as an educator. What
is true in relation to the High Schools of Boston is not true of the
schools scattered in the villages and towns throughout the country.
We must carry education to the poor as our Saviour carried the
Gospel to them; we must carry it to them. It is not enough to
simply open our doors and invite them; but we must go out and
compel them to come in. Prof. Crosby will scarcely subscribe to
that doctrine, I presume. He will not subscribe to anything like
coercion. But I am of the opinion that in cities, where we have so
many parents who know nothing of education and religious prin-
ciple, we must go to them and lay our hand upon the children, and
if the parents resist we must per force take the children and educate
them. I believe the State is bound to do it as much as to provide
for the parent and the children when they are incompetent to pro-
vide for themselves. We erect poor-houses and provide for these
and their posterity, and we should see to it that the children are
properly trained so that we may be freed from the terrible curse
resting upon an ignorant population. In those terrible riots in Phila-
delphia, a few years ago, they were found to have originated en-
tirely among degraded boys who followed the fire-engines. How
much better to have taken those children in their infancy and com-
pelled them to come and be educated, rather than to have them grow
up in vice. As teachers, we are not more than half awake, and the
community, in a mass, are asleep. Till we can go out as mission-
aries and awaken parents, we shall not have the life we want in
this great and God-like work.

Prof. Crosby.—I sympathize most fully in the opinions expressed
by my friend, but not quite in his representation of my opinions. I
was speaking in regard to what ought to be, and not in regard to
what is. As to coercion, was your impression of my idea about it
drawn from what I said, or from the general subject?

Mr. Bulkley.—I thought it was a fair inference.

Prof. Crosby.—I have never taken the ground against coercion,
even that of children. But we all know how much more desirous
 it is to draw children by the cords of reason, confidence, and affec-
tion, than it is to lash them with the cords of pain and anger.

Mr. Bulkley.—When we speak of the teacher or Board of Edu-
cation going out to bring in children, the idea is not that they go out
with cords, small or large, but simply that they go with authority to
apply force, if necessary.

Prof. Crosby.—That is, the gentleman would go armed with his
whip, and would make it known that he has one. [Applause.] I
have often heard the language of the truant officers of schools, and
I know how they talk, and hold up threats of confinement if the children do not attend the school. The gentleman was speaking of coercion. I do not deny that there might be a necessity for coercion, of corporal punishment; but it should be the last strange work of the teacher. And so in regard to the community. I do not deny that there may be children subject to such influences of ignorance and vice and crime at home, that it should be the duty of the State to take them from their parents, who should be the natural guardians, and provide for them better guardianship; but this should be the State's strange work, and it should be careful of interfering with that sacred relation between parents and children; and I would say that if half the time were given to influence the parents which is given to influencing the children in spite of the parents, the work would be better done. If, by compulsion, against the will of the parents, you bring a child to the school, then the child is placed between two attracting influences; the State and the teachers are attempting to draw one way, and the parents, irritated, indignant at the force, are throwing their influence the other way. But whatever may be the present consequences, however regularly the child may, for a time, attend the school, and however much he may seem to be learning, yet still, what is to be the character of that child for life? Will not the parental influence and the social influence out of school be likely to prevail with regard to the formation of character, over the school influences—and may not this force in bringing children into school only have this result, that it trains up more intelligent, and consequently more desperate and dangerous criminals? Nay, if we wish to save the child, let us also endeavor to save the parents; let us endeavor to secure harmonious influences in education, so that these, in addition and with the school, shall co-operate for the elevation of the young, for the elevation of the whole community, without which the elevation of the young can not be secured. For what is education but the stamping by one generation, in and out of school alike, of its character upon the next, and through the next upon successive generations?

Nathan Hedges, Esq., of Newark, N. J.—The question assumes that there is a difficulty in the way of the teacher's success. We may be here as wise as we please, and yet in the school-room, in the little red school-house, where this gentleman (Mr. Thayer) has not spent his life, in the intermediate schools of Boston, and, I venture to say, in the private schools of Boston, it has often been felt that the teacher's influence would be greater if there were a sustaining and countenancing of his efforts by parental influence. Every man who has spent ten years in teaching in any school has
felt this difficulty of a want of open, manifest parental co-operation in the school-room; and it is useless for anybody to ignore this fact. Now, the question is, how may we awaken this proper and healthful parental interest? It has been said that the teacher stands in loco parentis; but he stands alone on that plank; the parents are away over yonder on the other side of the street. The teacher is struggling with a hundred young, active, thoughtless minds, and frequently his hands are weak, and he feels that he can not sway or influence them, unless he is a man of unusual power, without the aid of the parents.

Again, these children are but six hours in a day with the teacher. On the teacher they are dependent for nothing but a little teaching, and with many, the less the better; but on the parents they are dependent for everything. The parents have all the power, while the teacher stands in loco parentis, with about no power at all. This is more especially true of public than of private schools. The question is, how can this state of things be improved? Often a little circumstance leads us to the discovery of a great truth. In 1816 a young man from New England was traveling through New Jersey. He had some cultivation evidently; but he was without money, and went to a farmer and asked for employment, which was given him. The farmer soon found that his skin was thin, and that his hands began to bleed. On inquiry as to his former employment and as to his fitness for teaching, he was engaged as a teacher and set to work. This was in 1816, when he commenced with a small salary and boarded round; and he was there teaching and boarding round in 1826 and in 1836 and in 1846, and he is there boarding round in 1856. I have had the pleasure of having some of his scholars, and he is a noble teacher; his school is always full and has never faltered. He seems to have the entire control of the village. He is a single man—that is no credit to him [laughter]—and he has his employers in his hands as much as the best teachers in this house. Now what is the lesson I have drawn from it? As a matter of necessity this teacher visits the parents, and if any mischief arises he takes it in the right time. He is teacher of the children now, as he has been the teacher of many of their parents. There he stands, and there he will stand as long as he can stand up. [Applause.]

Now, you who are the teachers by law, who live on public money and only have to go to the treasurer and get your salary of $500, $1,000, $2,000, or $3,000, do not feel the need of this co-operation of parents which teachers feel who do not get their pay very promptly. If you wish to raise up a generation of men, and if you wish to do good, I know that is an old-fashioned doctrine, but there is some left yet—
you must secure parental co-operation. Without it you will fail; and it can be done only by cultivating an intimate personal acquaintance with them. One way is to visit parents. I have a relative teaching in an adjoining State. She wrote to me, saying, "Will you give me some advice? I want to do good; you are an old teacher; tell me." I advised her by return of mail; first, get acquainted with the children as fast as possible, then with the parents. Take the children by the hand and go home with them and call on Mrs. Smith, and Mrs. Johnson; and Mrs. White, and talk to the mother about her child. Every mother loves her child; find out her views; be kind to the children and attentive to the parents; become acquainted; be one of them; if they are engaged in any good work, take hold with them; be a friend of every family, and every family will be a friend to you. She took the advice, and her prospects are just such as a good teacher wants. Now, I say if our object is to do good, we must find the way inside the families of our employers, and if possible we must bring them into the school-rooms. There are many ways in which this can be done. It is important to have your finger on this parent and that, and bring them in at stated times, and arrange matters so that they will be likely to come; even make some preparations if necessary, and have some exercises that will interest and keep the people talking about the school.

Another important matter. Make yourself one of them in every movement in doing good. In this way a teacher becomes useful as a member of society, of the church, or of a literary society, and is placed in a situation where his word is law, and where what he says is regarded as authority. You will get moral power and influence which will enable you to mould the community. If any man stands next to the sacred desk, it is the teacher who labors in this way; but the teacher who labors simply for his salary to spend in vacation, is not filling his place. [Applause.]

Mr. Mack, of Cambridge.—I am much pleased with the remarks of Mr. Hedges; but I do not know that we should follow the example referred to. We do not wish to stay in one school so long as from 1816 to 1856, and board round.

Mr. Hedges.—That gentleman to whom I referred is one of moderate talents, is content with his place and is willing to stay there. I did not mention that as an example to be followed. He was content; but I am willing that others should be ambitious to go higher.

Mr. Mack.—I was reminded of the place where I used to board round in the district, and I must confess the recollections I have are not very pleasant; for as we went from place to place, though the fatted calf was not killed for us, perhaps the fatted pig was [laughs—
ter], and we poor schoolmasters were ready to wish that all men were Mussulmen.

We seem to assume that parents are not interested. I rise to vindicate them. I do not believe there is a parent who does not feel more interest in his children than in the almighty dollar. Has not the love of a mother for her child always been regarded as next to her love for her Saviour? It is not because they are not interested in their children, but because they are not interested in the public schools. Now, how shall we interest them in them? The children themselves are the best means. I have several schools under my care; they are all country schools in villages. I found, on going into these schools, that the parents scarcely ever visited them. I said to myself, "What must we do?" I spoke to the pupils themselves, and said nothing to the teachers. I said to the scholars, "Would not it be very pleasant to have your father and mother here to see you to-morrow, and would you not take a little more pains to have your lessons well?" "Yes," they said, and their eyes brightened. I said, "Go home and ask your parents to come; ask them pleasantly, and if they do not come the first time, speak to them till you get them here." One little boy inquired, "How shall I ask? I have asked my father, and he will not come." I told him. About two weeks afterward I visited the school again, and every person but two in the district, who sent to the school, had visited it. The consequence was a greater interest and progress in the school.

I believe that if parents will not send their children to school, we should have a law compelling them to do it. But people tell us it is not democratic, it is not just, is not equitable. I must confess that my mind is so obtuse that I can not see it. A and B live in the same district; A has $10,000 and no children; B, no property and six children. The strong arm of the law comes up and compels A to support the public schools for B's children. Why? Because A's property will be of more value on account of the education of B's children. Now, if government has a right to compel the building of school-houses for the instruction of the children, has it not a right to compel the children to make use of the privileges thus secured?

Mr. Morse, of Hartford, Conn., considered this subject as more important than any other that could be brought before the Institute. The pecuniary effect of an early education was one motive to be presented to parents to induce them to feel an interest in the schools, and to see that their children were punctual and constant in their attendance. Let them understand that if they co-operate with teachers, much time may be saved, and they may have the services of their children at an earlier age; that they may be as well educated at twelve as
they otherwise would be at sixteen. The importance of regular gradation in study, of a continuance of the use of the same books, and of associations of teachers for the discussion of educational topics, were also spoken of and urged as important means of interesting parents in the school, and the work of education generally. He hoped the time might come when teachers would teach without books with the view of making scholars and men.

THE QUESTION OF FREE SCHOOLS RAISED AND DISCUSSSED.

In the absence of Hon. S. S. Randall, of New York, who was prevented by ill health from attending, Hon. Henry Barnard, of Hartford, was requested to take his place. He resumed the preceding discussion, and said:

In addition to the suggestions which have been made by others as to the means of promoting an interest on the part of parents, much may be done by judicious regulations on the part of school committees and school officers. The public should be impressed with the idea that a public school is an institution to be regulated like any other public institution, and that if parents will avail themselves of the privileges of the school, they must comply with the regulations which those intrusted with its management believe to be essential to success. Among other important regulations is this, that the attendance at the school shall be regular. There should be a provision made by the proper authorities, that each scholar shall be sent to school within the first week, or three or four days of the opening of the term; that the child who is to receive the instruction of the school shall be there in the morning and every day; and that otherwise the privilege of attending the school will be forfeited, and other children may come and take their place. I believe that if parents understood, by the existence of such regulations, and by their being enforced from time to time, that such regulations were in force, they would begin to see that here was a privilege to be enjoyed, but for its enjoyment some sacrifice must be made on their part.

We are far behind the countries of Europe in reference to attendance of children at school. We may search for, and account for it as we will; but there is a larger amount of non-attendance in school in this country than exists in the best schools of Europe. I have been in the habit of regarding it as resulting from want of regulation as to the time of entering and regularity of attendance. A child there forfeits his position unless he is regular in attendance. The officer must remind the parent of the absence of the child, and if the parent does not send his child, a fine must be imposed. It is not always collected; but it may be; and the mere fact that it can be,
operates as an inducement for the parent to do his duty to the child. But I also attribute it in part to the fact that we, here in New England, have started upon the theory of free public schools, which I believe to be wrong. I am aware that I am uttering a heresy here, but I do not believe that the entire expense of the public schools should rest upon the entire community. I will go as far as the farthest to advocate the most liberal expense to support public schools; but I would always recognize that the duty of educating the child primarily rests upon the parent, and that all modes of regulating the expense of the school should be such as to recognize that duty on the part of the parent. I go upon the idea which was original in Massachusetts and Connecticut, that half the expense should rest upon the public, and half upon the parent. There is no time to enter upon a comparison between communities which have started upon different theories. I know that the experiment of universal education can succeed where a portion of that expense rests upon the parent. The best education in Europe will be found to exist where parents contribute to the support of the schools.

I believe it is a great mistake among the friends of education, that in order to make education universal you must make the schools free. I believe there is an error in reference to the word "free" as originally applied to schools in Massachusetts and Connecticut. The word "free," so far as I have found from an investigation of the school laws of Connecticut, and I believe of this State, means a liberal school, not free to all the parents, but one in which the education was liberal. The original free schools in Charlestown, Salem, and Boston had reference to the Free Grammar School in England. One of the first free Grammar Schools, taught by Ezekiel Cheever, was not free in reference to tuition. We find he brings in a bill against Mr. Trowbridge for the tuition of his child. I have looked over the history of free schools as given by Carlyle and Ackerman, and I find they are almost all endowed schools. If you look into the free schools of this country you find that endowments were made for their support, and that individuals were authorized to give and receive money to support the schools, following out the idea as it existed in England. Undoubtedly they passed off that platform and placed the support of the schools upon property taxation; but it was not till a late period when the entire expense was borne by the town. This very practice of boarding round was one in which the people contributed to the expense of supporting the school.

I said the term, "free school," as applied to some of the schools established by Queen Elizabeth, did not mean that no tuition should
be paid, but that the education should be liberal, free, broad, like that of the university. Out of Austria the only free schools are strictly charity schools; they are endowed, and open to certain specified classes, and to those only; and all other persons who do not come in on the foundation of these schools, pay a regular tuition. If every parent was obliged to pay in advance a small sum for the tuition of his child—and I would have it so small that he who could buy a book could pay it—it would do away with a large amount of the non-attendance at school, because those parents who had paid would feel that in the absence of their children they would lose something that they had paid in.

I will now pass to one or two other points, to which I should be glad to see the attention of educators turned. In the first place, I would call attention to an enlargement of the basis and means of education. In the very able and comprehensive lecture of last evening (by Hon. George S. Boutwell), it was shown that education was not given in the school alone—that the press, associations, and other agencies, had a great influence. What I wish to ask is, may we not bring more of these agencies under the recognition of the system of education? Though we make the public schools as good as we can, by providing good teachers and good school-houses, I fear there will be many in large cities whom you can not get into our schools. To provide for them, it seems to me, we should have supplementary schools, industrial schools, such as you could hardly bring under the organization of public authority, and such as Christian charity can establish and sustain infinitely better than public authority. If you go into this work with Christian love, you will be more successful in bringing children into these little schools, scattered through our cities and villages. While the philanthropist should labor to establish them, a portion of the public money should be given in aid of their support. Thus we should aid the public schools and greatly diffuse general information. We know that when we get them into the public schools we lower the tone of manners and morals, so that those parents who regard the training of their children in manners and morals will withdraw them. This may be wrong, but we know such a feeling exists. In the supplementary schools we could attend to their manners and morals, and when they go to the public schools they would fall in with the general habits of these schools, and elevate instead of lowering the standard.

I would appropriate a portion of the money also in aid of academic education. I am far from joining that class of educators who would pull down academies, though I am free to admit that we have
more academies than we need, and many of them should be incorporated into the town schools.

Then there should be a class of schools for such as do not wish to go to the college or university, but of a scientific character, to prepare the students for higher engineering, manufacturing, and mechanical pursuits. But independent of this system, we should try to aid these supplementary agencies of education.

I am far from believing it necessary, in order to make reading general, to make books free. I had an opportunity to see the effect of free libraries in Rhode Island. Fifteen hundred dollars was put into my hands to establish libraries, and I made it raise ten thousand dollars. Instead of having the libraries free, there was a condition that by paying one cent per week, any one in the town might have access to the library. Look at the operation in the town of Lonsdale. Five hundred dollars was placed in my hands. They consented there should be this condition annexed. In one year there were twice as many books taken out and read as from the Providence Athenæum; and the payment of that small sum gave them seventy-five dollars for the purchase of new books. Miss Gibbs gave one hundred dollars toward the purchase of a district library. She did not wish to attach any condition; but I begged her to attach this, that they should give as much more. So I attached that condition, and the money was raised, and they were never the poorer for it. Then they were to pay one cent a week for the use of the library. In some fifteen months sixty dollars was thus raised; they purchased a set of outline maps and added a hundred volumes to the library.

There is a class of small reformatory schools to which aid should be given. This State most liberally applies its public money for this purpose. While we should maintain institutions of the character known as reform schools, I would reduce the numbers in them, and we should not put together the neglected children and the abandoned and criminal.

Mr. Boutwell.—I would ask whether you would require the parents of the pupils in these reform schools, not yet guilty of crime, to contribute for their support?

Mr. Barnard.—Certainly.

Mr. Boutwell.—On what principle should the public take care of the elementary school, and not of those schools where it may be doubtful whether the children are exposed or not?

Mr. Barnard.—I say the parent should pay, and not only that, but if he has a son in the State Prison he should pay for the support of his child there. I hold to parental duty, and that the public
must also, in self-preservation, come in to support primary schools, reform schools, and prisons. I do not say there are not reasons enough for making the schools free; but the objection with me is, that the necessity of looking after the education of the children is one means of keeping the interest of the parent alive.

Too many children are placed in our reform institutions. They are little less than prisons in their discipline and management. This may be necessary with regard to some; but it would be far better to have them in small numbers in institutions where they could have something of the family relation exerted over them. To give a practical bearing to this part of my remarks, I would say, do not wait for a magnificent grant from the Legislature of $50,000 or 30 acres of land, but if you find children are scattered about your city, gathered about your halls and depôts, and are entering upon a course which will lead downward, till on earth there is no lower point to be reached; then, if you have but three such, try first by applying to their guardians, to get them into a home somewhere. Find the right home, where they will be taken into the family. Extend that plan or institution; buy a house that will cost $3,000; find the right man who will go into that house and receive these three or four children as members of his family. Let them feel that there is somebody that loves them, that they can help to carry on the farm, and my word for it, they will take a course that will result in their going upward higher and higher as far as you can carry them.

It seems to me the public offices of the country, instead of being offered to partisans, could be offered to persons of the right training as rewards. There is in England a competitive examination for the civil service, especially the East India service. Since 1834 no appointment in that service has been made, except upon this principle of a public competitive examination. Gentlemen from the universities and high schools are on the board of examination, and the candidates are examined in those studies which bear upon the particular department of the service. That has brought the colleges and universities to a test they never had before. One year's trial has created a spirit which will revolutionize the whole system, not only of the universities, but of all the schools. It was found that only one of all who came from the universities of Scotland received a certificate, and the question was asked, why those who came from Scotland to be examined were distanced by those who came from Oxford. Now the mind of Scotland is aroused, not only to the improvement of the universities, but even of the parochial schools. I simply present this matter that we may confer about it to see if we
can not have certain appointments to office made after a public competitive examination.

Allusions were made to England, in the lecture last evening, eminently just, in general. But much more is now doing than is generally understood. More than £2,500,000 were appropriated last year by Parliament for education. Many men of the highest culture are now employed in giving their entire time to the inspection of public schools. The capitation grants, as they are called, are one means of increasing the average attendance. The teacher who gets the highest average attendance and the greatest increase in the average from year to year, gets a grant in addition to his salary. Something of that kind might be of use here in keeping good teachers in the same school for a longer time. To induce good teachers who receive $1,200 a year to go on and be better, an increase of pay might be offered for an increase of average attendance secured by them.

The Industrial Schools of England were also referred to, and in this connection, in closing, Mr. Barnard said it would be well to have the old times come back again, when ladies should receive instruction in the use of the needle and in domestic economy. One of the most unfortunate facts in this country is, that children have too little to do with the household arrangements, with the farm and the garden.

Hon. Geo. S. Boutwell rose to protest, in the kindest manner possible, against the idea now new, once old, that it is not the duty of the public exclusively to educate her children. If he understood the subject right, that great principle underlies our popular form of government. Any distinction in the education of the children leads to distinctions among the people, and to taking the government from the people.

The remarks of Mr. Barnard, he said, with regard to reform schools, were such as I would have been happy to make, had I the power. Also what was said as to public instruction in England I approve. I hope the lecturer of last evening (Mr. Boutwell himself) was not understood as saying that the expressions of Messrs. Drummond and Ball represented the entire people of England, but that they represented those of a portion of the people. Those expressions having fallen from those gentlemen, and having met the approbation of those that listened, to some extent at least, I thought they afforded a fit opportunity to present them as views held there to some extent, and I fear also here.

But the statement to which I took exception, in all kindness, is this: that the parent should to any extent, however small, be re-
quired to contribute to the education of his children. If I understood my friend (Mr. Barnard), it is his opinion that the cause of education, and of course all that flows from it, would be better maintained by having schools supported chiefly by the public; and in the end a tax should in some form be levied upon the parents who send to the schools. That is his view, as I understood it; and so far as I am able I desire to refute it. This assembly represents, to a great extent, the educational sentiment of this country, and therefore it should be a chief consideration here to entertain, and, so far as we think it expedient to adopt opinions, to have those opinions correspond to well-settled principles on which we may act.

Now, again, as between principles and history—our friend referred to history, for which I have a certain respect, and the highest possible respect for historians—but however short our experience has been, I think we have had enough to know that it is very unsafe to take historical precedents as the basis of individual or public conduct, because history is full of all sorts of discordant opinions and conduct. When a precedent, derived from history, is presented, whether recent or remote, it must be subjected to some test, and that is the test of principle. And even if it can be shown that a historical precedent has resulted in some temporary and even considerable good, still I would hesitate about adopting that precedent as a rule of conduct if I could not make it square with a principle; because a precedent, bad in a peculiar state of public sentiment, may for a time work well, and in the end be disastrous, while if we are certain that we fix our eyes upon a principle, our measures, if made to conform to that principle, will result, in the end, in good—in permanent, complete good. In some European states, a system like that suggested by Mr. Barnard might work well, and perhaps, as a temporary means, if there, I might accept it; but here I can not.

Now, if you apply the principle of divided responsibility, of the family and of the State, I believe you can not make that system correspond to any principle which we should accept. If you show that it is the duty of the parents to educate their children; when you find an individual that will not do his duty, what is to be done? The State is to step in. I can conceive such a principle as this might be laid down; first the family should educate its members; then, in case of failure, the State should come in and perform the duty. But as I understand Mr. Barnard, it is a divided duty between the family and the State. That I can not make conform to any principle whatever.

The family is the element of the State. If that be true, it follows clearly that it is the duty of the family to educate its members to
the duties of the family. Then when the members of the family take a relation to the State, it is the duty of the State to enable them to perform all the duties which rest upon them as members of the State. Here the right and duty of the State both come in to require that public instruction shall be given to all the members of the family, so that they may perform their duty to the State. I put the question to my friend this morning, because I could not see how he could maintain that it was the duty of the State to provide for saving exposed children, and at the same time deny that it was the duty of the State to educate all the children, whether exposed or not. If I am able to satisfy you that it is the duty of the State to take the boy or girl exposed to criminal life, and place that boy or girl in an Industrial School and give him or her a moral and intellectual education, I do not see that I have any further argument to make to satisfy myself or you that it is the duty of the State to give to each child in the State an opportunity to escape that very condition of things which in the second instance renders it necessary for the State to take the child into its custody.

What is the interest of the parent in a child, considered as a public matter? It is unquestionably the interest of the parent that the child should conduct himself well; but looking at it as a public matter, is it not equally the interest of A that B's child should be well educated, intellectually and morally, as that his own should be? May it not be as dangerous for B's child to grow up uneducated as for A's child? Now if all are equally interested in the salvation of the children of the community, why should not all contribute to their education? Looking at it in an economical view, the community, as a whole, is interested in the education of the children, not the parent particularly. He may have a pride in their success, but as a public matter it is the interest of all that all should be educated. I am aware that in the early history of New England our fathers did establish what they called free schools, and yet required the parents to contribute something to maintain them. But that idea was abandoned, and in 1639, I think, the town of Dorchester gave the teacher instructions, and had it recorded in the town-books, where it still remains, that he should receive all who were sent to him and give them equal instruction, whether they be the children of the rich or the children of the poor.

Now, take the doctrine of our friend (Mr. Barnard), and what is the result? Will you not have two classes? First, you provide by taxation to a limited extent to maintain the school; then you require each parent to contribute in proportion to the number of children sent. The result is, that a certain proportion of the children are
excluded from the schools on account of the poverty or indifference of the parent. Whether the number will be great or small, I cannot say; but if it be but a single child, that shall stand as evidence of the point I make, which is, that you make a distinction in the scholars in the land. If one is not educated, then he is growing up in ignorance. But if you admit some who pay, and some freely, then those who do not pay will stand to others in the relation of paupers, which will constitute a distinction that should be shunned by all means. It will go with them through life, and cling to them in all their associations and recollections. The State should not lend its aid to a system which will lead to such distinctions. We have a notable instance in passing events. The old State of Virginia is attempting to escape from the state of things which would follow from the adoption of the principle here recommended.

Mr. BARNARD.—If I have uttered a word before this audience, or any in the country, which is unfavorable to the duty or the right to establish public schools, if I have said a word to ignore public schools, I beg to recall it. I yield not even to the Secretary of the Board of Education of Massachusetts in my interest in public schools. And I beg to know that Virginia is to enter upon the establishment of public schools in the sense which I have advocated.

Mr. BOUTWELL.—Then, to a certain extent, I shall be obliged to withdraw a part of what I have said; and yet, I understood that he would have a system supported by local taxation, but that, after all, he thought it wise that each parent should be required to do something for the education of his children. That is the only point, whether the public should furnish the entire education, or whether the parent should contribute something, however small the amount. I do not like to take issue with the gentleman who stands at the head of the educational movement in this country; but on that point I must take issue with him, if he holds that the parent should be compelled to pay even the smallest infinitesimal fraction.

Mr. BARNARD.—Would you have the State furnish the books?
Mr. BOUTWELL.—Yes, sir.
Mr. BARNARD.—Why not the shoes?
Mr. BOUTWELL.—As I understand, there has been a system in Virginia by which the education of children, whose parents were unable to pay for it themselves, was defrayed at the public expense. Here were difficulties, and those persons charged with the conduct of the system of public instruction were obliged to conceal from the children a knowledge of the fact whether the parents paid for their instruction or not; because they found a distinction was drawn between the children of parents able to pay, and those who were not.
That is the history of the matter within the last five years. From the reports of the Commissioners this regular statement appears, that the children of parents who did not pay seemed to make as much progress as those who did! This is what will create distinctions that will run into social, religious, and political relations, and into the government itself. We must insist upon the right of all to be educated; not the right of a few, but of a thousand in every thousand. Nothing less can stand the test of principle and of the scrutiny which the world is now giving to this question of public instruction. There has been enough of this education of a few always. But institutions, the best that human wisdom has devised, have fallen, because they did not rest upon the intelligence of the whole people. Upon that you may found whatever is good, and the intelligence of the people will destroy whatever is bad. That is the hope in which I would labor in this work.

And then, if the mind of the people is considered as capital, how are you to justify yourself to God and your country that you have neglected any God-given mind, either from the consideration that the parent was poor, or negligent in his duty? There is no excuse. If the parent fails to do his duty, the responsibility is upon the State; and however great or small that responsibility may be, it rests upon us. So that our duty is comprehensive, it includes all. This matter underlies all our action on the subject of public instruction. What books we shall have, whether the schools shall be high or low, whether pupils shall be admitted to Normal Schools and Colleges at the expense of the State; these are all comparatively unimportant compared with the question whether every child shall be educated at the expense of the State. I dare accept no platform or principle of action which does not include this principle, that it is the duty of the State to take every child, give to that child the means of elementary, high school, and collegiate instruction. It is alike to furnish the means of education from the elements to the highest grade of instruction.

Mr. Barnard.—I do not conceive that there is any essential difference between Gov. Boutwell and myself. At least I have disclaimed any system which is not inaugurated under the authority of law, and not supported by authority of law. At the same time I feel that there is a limit to the question. The most eloquent part of his discourse last evening was in relation to the power of the press; and no man can use more eloquent words on that subject. Why not make a newspaper free? Is there not to be some limit? Then, if it is the exclusive duty of the State, what is the duty of the parents? Have they no liberty to support private schools? I
have gone before the public and have said I believed it was possible to make the public schools so good that there would be no necessity for private schools. At the same time, we know there are those who will entertain different views from the majority, who think that more attention should be paid to physical training or to morals; and shall they not be at liberty to sustain a private school to suit their views? I claim that in this free country there is the liberty of free education. I agree with Mr. Boutwell in much that he said, on the economical view of the subject; but when we come to providing the means for carrying on the school, there we differ. I might differ as to the supervision. But I say, God save us from governmental schools. I am far from desiring that any body should come from Boston to Hartford to dictate as to the management of the schools. If the State should come in and say, The children shall be taught so much and no more, and every town must fashion its character and standard according to that set up in Boston or Hartford, that every school-house shall be of such a height and such a shape—all this is improper.

All these minor questions as to the mode of sustaining the school and the manner of its supervision are fair questions of difference of opinion. My allusion to historical facts was simply to show the sense in which the phrase, "free schools," was used. Mr. Barnard closed by referring to the good effects of the mixed system in Connecticut, and advocated a capitation tax as a means of making parents more interested in the schools.

BISHOP CLARK ON IMPROVEMENTS PRACTICABLE IN EDUCATIONAL MATTERS.

Bishop Clark, of Rhode Island, delivered a lecture, in which he proceeded, after a graceful tribute to the importance of the teacher's vocation, to take up the subject of the teacher's pecuniary reward, which, he declared, considering the nature of the labor performed, was the smallest accorded to any class of men in the community. The matter of paying teachers well he considered essential to the truest economy. Every dollar judiciously expended on education is a dollar saved. His chief topic of remark he announced to be "certain respects in which we can improve upon the past in the conduct of educational matters." We must pay more attention to the physical conditions of a sound education. In this connection he brought forward the picture of the old school-room—its frozen condition in the morning, the bright red spot that at last appeared on the six-plated stove, the thawing out of slates and the burning of relays of faces to the lobster hue, and at last to the afternoon som-
nolency and incapacity from breathing poisonous air. All this should be, and has been in a great degree, remedied. He then enlarged upon the importance of recognizing and distinguishing between the different powers and susceptibilities of those who are taught. A radical improvement is also needed in our modes of teaching. What did a pupil formerly know of grammar and arithmetic from having mechanically learned the rules? What did a pupil know of a verb from having learned that it was a word that signified "to be, to do, or to suffer," save that there was an indefinite idea of suffering connected with it? Have we not given too much prominence to the cultivation of an arbitrary memory? Of what avail is it for a child to learn the name of every town in every county of the State? If a name be not connected with an idea, it is of no use, and all this worthless lumber is soon disgorge by the memory, and should be. There is also a too general want of thoroughness in teaching the rudiments of education. There can be no true scholarship without a thorough knowledge of rudiments. Not one step should be taken in advance until every previous step has been mastered. For the stormy future which lies before us we want robust and healthy bodies—bodies which can receive and give a blow without staggering. We want also healthy, strong, and robust minds.

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BOOK NOTICES.

Moses Woolson, Portland, Maine; Alpheus Crosby, Boston; Calvin P. Pennell, Yellow Spring, Ohio; Samuel John Pike, Lawrence; Zuinglius Grover, Providence, R. I.

THE NEXT ANNUAL MEETING.

The following resolutions were adopted:

1. That in subsequent meetings of the Institute the Committee of Arrangements assign a time in which to receive communications, oral and written, from educational bodies and institutions that may choose to put themselves in connection with the Institute.

2. That the Directors be instructed to consider the practicability of holding the next meeting of the Institute at the same place, and in the same week, with the American Association for the Advancement of Education, to arrange the scheme of exercises in connection with the Standing Committee of that Association, and that a joint invitation of the Association and the Institute be extended to all educational bodies, all officers and boards charged with the supervision of schools, and all teachers charged with the work of instruction, in every part of the country, to be present by themselves, or delegations.

The meeting was closed by a brief congratulatory address from the President, and the Christian Doxology.

VI. NOTICES OF BOOKS.


This Grammar has been several years before the public in its original and less perfect form, and was regarded even then as an exceedingly valuable addition to our appliances for the study of the English language. In this revised edition some portions of the work have been recast, better fitting it to be used as a text-book in classes; and questions have been appended to most of the chapters to aid both the teacher and the learner. Ample Exercises have also been added in analysis and synthesis, and other improvements have been made.

On examining this great work of the author, we can easily credit his assertion, that he has taken great pains in collecting the materials. It is the result of ripe experience as a teacher and many years of patient research under the best advantages for perfecting a work adapted to the wants of students in the higher institutions of learning, and to the use of all who desire to become thoroughly acquainted with the principles and structure of the English language. It is not a grammar only of the language, but in its Eight Parts it is,

1. A history of the elements of the English language; including the general
relations of language; the classifications of languages; the historical development of the English language; its stages and periods, and its character.

II. The phonetic elements of the language, both separate and combined, including accent, quantity, etc.

III. Orthographical forms, relations of letters to elementary sounds, defects of the English alphabet, orthographical expedients, etc.

IV. Etymological forms, the parts of speech, accurately defined and discriminated.

V. Logical forms; preliminary statements, terms, proposition, argument.

VI. Syntactical forms, extended to all the parts of speech.

VII. Rhetorical forms; definitions, examples, perspicuity, and other characteristics of style and expression.

VIII. Poetical forms; accurately defining the laws of metrical arrangement in the several measures, both single and combined; to which is added a well-defined system of punctuation.

These eight parts, though each is distinct and full in itself, constitute, in their mutual correlations, a logical whole in a high degree complete and satisfactory. We are reminded, by the perusal of this work, of the flood of light which burst upon our own mind in our younger days, when—in the midst of our laborious endeavors to understand and teach English grammar from the compendia then in use—we first procured and read Murray’s Grammar unabridged. It gave us our first impressions of the philosophy of the structure of language, and we called our pupils together and lectured to them on principles which were rarely introduced into the Common Schools of that day. We have reason, therefore, to venerate the name of Murray, and highly to appreciate those radical discussions of the origin and elements of the English tongue which reduce its structure to a science. Other treatises have since been published, elucidating still further the great principles of the language, and comparative philology has been made to contribute largely to this end. But we know of no single treatise so complete in all its parts as the work before us.

It anticipates the wants of the inquirer, and answers most of the questions which are wont to perplex the minds of teachers and pupils. In the extent of its range and the vast variety of its topics it is admirably adapted to the design announced in its title, while it puts the general scholar at home in respect to the position of the English tongue in the history of languages and of their successive and cotemporaneous developments. It has received the highest commendations from distinguished names both in this country and in Europe, and is doubtless destined to exert an extensive and permanent influence in suggesting the importance of a more comprehensive and accurate study of the English language, and in elevating the national standard of English education.


This work is the most elaborate and comprehensive Treatise on Logic which has been produced in this country. It gives evidence of great intellectual ability, of extensive reading, of patient and acute thinking, and of a just appreci-
BOOK NOTICES.

Of the advantages to be derived from logical study and discipline. We know of no single treatise in the English language which embodies so much knowledge and conveys so valuable information upon the various topics properly included within the sphere of Logic as does this. Certain topics treated in Part II., entitled "Logical Methods," are treated in no single English work so fully and so well as in this.

For the purposes of instruction the work is deficient in the following particulars. There is too much matter; many of the heads and topics are followed out into excessive minute detail; such detail in an elementary work is always distracting. It is particularly inconvenient and troublesome when the subject-matter is abstract, and the opportunity for illustration is limited. The mind of the learner is encumbered by propositions, which it can not fully appreciate, and is perplexed and confused by the number of abstract terms and rules which are not made familiar by illustration. There is, also, an occasional deficiency in clearness and precision. This is especially noticeable in the author's preliminary exposition of the subject-matter of Logic in his definitions of the various conceptions with which Logic has to do. It is much to be regretted that so able a writer as Dr. Wilson should not have distinguished more clearly between the domain of Logic and Metaphysics. Had he kept this distinction clearly in view, he would have saved himself and his readers the discussion of many questions that burden his pages, and hinder the free and onward development of his appropriate theme. Were the work cleared of the matter which is purely superfluous and extra logical—were the method more simple and the development more obvious and natural, the Treatise would be greatly improved for the student and the general reader.

Notwithstanding these defects, the work of Dr. Wilson may be used with great advantages as a manual for instruction with advanced classes. The student who is familiar with the doctrines of the syllogism can secure to himself a most important advance in his intellectual culture by mastering this Treatise. The examples for illustration and Logical Praxis are abundant, and are admirably adapted to the object for which they were designed. Indeed, the entire work gives evidence of thorough and elaborate preparation, and is most creditable to the author and to our country.

N. P.


Dr. Hickok is now so well known as a writer upon Mental and Moral Science that it seems almost superfluous for us to attempt to characterize or criticize his productions. The work on Moral Science has passed to a third edition, which fact shows that it has received marked public favor. It is based upon the same fundamental views which are propounded in the other works of the author. They are not, however, made prominent in the Treatise, though their presence and influence are plainly to be discerned.

The style is for the most part intelligible, and is often pleasing. The sentiments are just. They are often forcibly exhibited, and sometimes are propounded in passages of striking beauty. As a practical treatise, it is well fitted to warm the mind with fine and elevated feelings, and to inspire it to virtuous action.

The morality is thoroughly Christian, recognizing the authority of Divine Revelation and the motives presented in the Scriptures in their variety and
completeness. The author is to be commended for this. Let those who reject the Scriptures and the principles they reveal be offended if they please. They only show their own intolerance. For surely if the Socratic or the Aristotelian ethics are worthy to be studied because their masters have stamped upon them their own peculiarities, it forms no objection to a scientific treatise written by a follower of Christ that he incorporates in it the principles of his own Teacher.

We only add, that this Treatise is in its form well fitted for private reading, as well as for use as a class-book.

N. P.


Mr. Johnson’s books are all distinguished by a rare combination of ingenuity and plain good sense. Sometimes the good sense seems to verge upon the homely and trivial, but it is like the homeliness of Socrates, nearly allied to genius. The ingenuity seems at times to run into paradox, but it is ballasted by truth, that is all the more charming for being set off by strange surprises and startling contrasts.

The book before us exhibits these fine qualities in a high degree. It is in the highest and best sense of the word an original production of an acute and ingenious thinker, and is admirably fitted to be used as an elementary book for classes in mental philosophy. It awakens thought, disciplines to patient and close thinking, and rewards by important additions to the stores of knowledge.

N. P.

VII. EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.

Mr. Randall.—Our associate, Mr. Randall, has been prevented, by ill-health and other cares, from contributing to our pages since the number for June. An article from his ready pen may be expected in our next, and hereafter his valuable contributions on "Systems of Public Instruction" will be continued.

An Appeal on Behalf of our Journal and Review.—We often receive intimations of a strong desire to possess our Journal and Review from those who feel unable to pay for it; and it would afford us pleasure to distribute thousands of copies to such persons gratuitously. There are many such—teachers and others earnestly engaged in the business of education—who would gladly receive it, and would be greatly aided in their work by its perusal. But they are poorly paid, and need the means which this Journal furnishes of enlightening the public mind where they labor, duly to appreciate the value of their services, as well as to commend and advance an elevated standard of education. May not this suggest to the friends of the cause in more favored places a way of affording essential aid to those who need it? Look at the following as

An Example.—A generous friend has already paid us Fifty Dollars for this purpose, for which we agree to send twenty copies without charge, for one year, to as many deserving persons. Will not other friends follow this example,
and thus enable us to extend our aid, in this interesting and effectual way, to many more of our fellow-laborers on hard fields and in frontier stations? The following letter is in point:

LETTER FROM REV. THRON BALDWIN, SECRETARY OF THE WESTERN COLLEGE SOCIETY.

NEW YORK, Sept. 20, 1856.

Mr. Editor—I have recently received two letters from California; one from the Pastor of a church, and the other from one of the Teachers in the College of California. The former says: "I earnestly desire to see Dr. Peters' College Review—but am not able to pay for it. We are put upon our economy here now." The latter, after acknowledging the reception of a single number of the Review, says, in respect to that and the Western College Intelligencer: "If they may be sent to us gratis, I should be glad enough to receive them."

At the date of his letter, the expenses of this self-denying Teacher were largely exceeding his income, and he, of course, had no means of paying for the Review. Now, Mr. Editor, why can not you persuade some good friend of Christian learning to send the Review to the new Colleges and other Institutions in the West, and to some of those Missionaries and others who are engaged in founding them? They act as Trustees, etc., and greatly need just that kind of information which it is the design of the Review to furnish. If any men need light, they are those who are called to lay the foundations of many generations in a new world. To Teachers especially this work would be of great value.

Yours respectfully,

T. BALDWIN.

AGENCIES AND SUBSCRIBERS.—As we stated in our last, we had employed no agents for the circulation of our work. Since that date, our new Associate, Dr. Wilder, is in the field, and has sent us a number of names as subscribers. His letters also represent his reception at the West, where he is making a short tour, as cordial and in all respects encouraging. In the mean time, several agents have been appointed on other fields, who are prosecuting their work successfully and adding daily to our list of subscribers. With our present and prospective arrangements, this JOURNAL AND REVIEW may be regarded as permanently established, and as destined to accomplished a great work for the cause of education in our country. Its sales, also, are considerable, and are increasing, in Europe.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.—This Association held its Sixth Annual Meeting in Detroit, Michigan. It was not numerous attended; and we have not been able to procure a full report of its proceedings. It was in session three days, from the 12th to the 15th of August. Discourses were given by Hon. Henry Barnard. "On the Magnitude of the Educational Interests in the United States;" "On the Extension of the System and Agencies of Public Instruction in the several States;" and "On Reformatory Education." By Rev. Dr. Tappan, of the University of Michigan, "On John Milton and his Educational Views." By Pres. White, of Wabash College, Ind., "On the Influence of Popular Education on Religion." By D. B. Duffield, of Detroit, "On the Duty of the State in the Education of Children and Youth." By Prof. J. B. Turner, of Illinois College, "On the Incoming Age; its Educational Necessities and Means." By Prof. R. L. Cooke, of New Jersey, "On the Character and Extent of the Education for which, the State should make Provision." By Prof. J. R. Boies, of the University of Michigan, "On Athenian and American Sophists." By Prof. Havens, of the same University, "On the Claims of Common Schools;" and by Prof. Welch, of the State Normal School, "On a Higher Order of Instruction than we now have
COLLEGE COMMENCEMENTS.

WATERVILLE COLLEGE, ME.—The Thirty-fourth Annual Commencement of this Institution occurred on Tuesday and Wednesday, 14th and 15th of July. The literary societies were addressed on "Literary Culture for Educated Men," by Rev. J. P. Thompson, D.D., of New York, and a Poem was pronounced by W. C. Williamson, Esq.

The degree of A. B. was conferred on eight young men, and that of A. M. on eight others, in course, and on Rev. Isaac S. Kallock, as honorary. The degree of D. D. was conferred on Rev. Stephen Thurston, of Searsport, Me., and on Rev. William Lamson, of Portsmouth, N. H. Mr. Moses Lyford has accepted an appointment as professor of Mathematics.

ST. JOHN'S COLLEGE, FORDHAM, N. Y.—The Commencement of this Roman Catholic College took place July 16th. An address was made by Prof. O. A. Brownson to the graduates on the responsibilities of the new sphere of life upon which they had entered. Besides the academic degrees in course, the honorary degree of LL. D. was conferred on E. B. O'Callaghan, M. D. The exercises closed with the distribution of premiums.

The number of pupils in the Institute is said to be, at present, over 150.

TRINITY COLLEGE, HARTFORD, CONN.—At the Commencement of this College, July 16th, besides the usual exercises, the degree of A. B. was conferred upon fourteen, and that of A. M. upon eighteen, in course. No honorary degrees were conferred.

HAMILTON COLLEGE.—The Forty-fifth Commencement of Hamilton College took place at Clinton, N. Y., July 16th. On the Sabbath evening preceding, the address before the Society of Christian Research was delivered by Rev. A. L. Stone, of Boston. The oration before the Alumni was by Rev. O. E. Daggett, D.D., of Canandaigua, and that before the Law Department by W. C. Noyes, Esq., of New York. The new Observatory was dedicated with an address by Prof. O. M. Mitchell, of Cincinnati, and the literary societies were addressed by W. H. C. Hosmer, Esq. The exercises were attended by large audiences, and were highly interesting. The honorary degree of D. D. was conferred upon the Rev. Thomas Clap Pitkin, Albany, the Rev. Tertius Strong Clark, Franklin, the Rev. Grosvenor Williams Henock, Buffalo.

The honorary degree of LL. D. was conferred upon the two orators—Prof. Ormsby McKnight Mitchel, Cincinnati, and William Curtis Noyes, Esq., of New York.

The honorary degree of A. M. was conferred upon Horace Dryden Kellogg, Bridgewater; Daniel Salisbury Heffron, Utica; William E. Hollowell, Huntsville, Ala.; Benson J. Lossing, New York, author of the "Pictorial Field-Book of the Revolution;" Edward Folsom Baker; New York; Prof. Phineas Stanton, Le Roy; Prof. John C. Smith, Fairfield; Daniel W. Fiske, Assistant Librarian of Astor Library.

The degree of A. M. ad eundem was conferred upon Dr. M. Mears Bagg, of Utica.

GENESSEE COLLEGE, LIMA; N. Y.—The commencement was July 16th. The Baccalaureate discourse was delivered by President Cummings, on the preceding Sabbath evening. On Tuesday the Ladies' exhibition took place; in the evening Rev. W. H. Goodwin addressed the literary societies. On Thursday Rev. Dr. Foster addressed the graduating class. In the afternoon, the Alumni
were addressed by Rev. Dr. Parker, of Alleghany College. No honorary degrees were conferred.

Dr. Cummings, the President, declines the editorship of Zion's Herald, the Trustees of the College being unwilling to dispense with his services.

NORMAL COLLEGE, GREENSBOROUGH, N. C.—The commencement took place July 17th. The examinations and performances are reported as thorough and satisfactory. The Valedictory Sermon, to the graduating class, was delivered by Rev. A. L. P. Green, D.D., of Nashville, Tenn. Addresses before the literary societies by Dr. Green, and Rev. Dr. Deems, and the Baccalaureate by Rev. R. T. Haffin, of Raleigh. The number of graduates is not named in the reports that have reached us, but the number of the present Senior Class is stated to be eight, and the Institution is in a prosperous condition.

The degree of Master of Arts was conferred on Rev. D. C. Johnson, a graduate of the Institution, and a member of the N. C. Conference; and upon L. Johnson, also a graduate of the Institution, and a member of the Faculty.

COLUMBIA COLLEGE, NEW YORK.—This venerable institution celebrated its one hundred and second annual Commencement, July 23d, at Niblo's Garden, in presence of a very large and fine audience. President King presided. The degree of A. B. was conferred on forty-five graduates; that of A. M. on nine. Honorary degrees were conferred on the following gentlemen: Doctor of Divinity, Rev. John Blakeley, Scotland; Rev. John Henry Hobart, Trinity Church; Rev. Alfred Stubbs, of New Brunswick, N. J.

THE FREE ACADEMY, NEW YORK.—The commencement of the Free Academy was held, July 24th, at the Academy of Music, which vast edifice was crowded with auditors. The addresses of the graduating class were highly creditable. The presentation of medals and prizes made an animated spectacle. The degree of Bachelor of Arts was conferred on eighteen graduates; that of Bachelor of Sciences on five; of Master of Arts on eight. The whole affair would have done credit to the oldest colleges.

WABASH COLLEGE, CRAWFORDSVILLE, IND.—The commencement of Wabash College took place at Crawfordsville, July 23d. President White preached his Baccalaureate Sermon on the 20th. The prize declamation took place on Monday evening; on Tuesday morning the Academy of Science held its annual meeting; in the afternoon, the Alumni were addressed by Rev. F. S. McCabe, of Peru, Ind., on the subject, "The Disorders of the Times;" in the evening, the literary societies were addressed by B. R. Salgrove, Editor of the Indiana State Journal, on Directness and Fixedness of Purpose as Elements of Success. The graduating class numbered six, who received the first degree. The President's farewell address to the class was on Enthusiasm in the Chosen Profession.

FRANKLIN AND MARSHALL COLLEGE.—The commencement of this German Reformed College took place at Lancaster, Pa., on the 22d and 23d of July. Rev. Dr. T. Green, of Easton, addressed the literary societies; and in the afternoon the corner-stones of the halls of these societies were laid with appropriate ceremonies. The Alumni were addressed by Hon. J. W. Killinger, of Lebanon. The graduating class numbered fifteen, who received their degrees. No honorary degrees were conferred.

OGLETHORPE UNIVERSITY.—At the commencement of Oglethorpe University, Georgia, July 23d, Rev. Wm. Flinn gave the annual sermon before the Missionary Association. The Alumni were addressed by John W. Dunia, Esq. The address
before the literary societies was by Gov. Johnston. Besides the regular
degrees, the honorary degree of D. D. was conferred on Rev. James C. Patterson,
President of the Synodical Female College, Griffin, Ga.

Marietta College, Marietta, Ohio.—The commencement exercises of
Marietta College closed July 31. On Tuesday evening the chosen young men
representing the two literary societies gave a fine exhibition, which was largely
attended. On Wednesday morning, Rev. George M. Maxwell, of Indianapolis,
addressed the Society of the Alumni.

The address before the Society of Inquiry was given Wednesday afternoon by
Rev. Joseph Eldridge, of Norfolk, Ct.; and at evening the literary societies
were addressed by Rev. W. S. Plumer, D.D., of the Theological Seminary, at
Alleghany, Pa.

The exercises of the graduating class were very well sustained, and gave un-
usual satisfaction. Fourteen young men took the degree of A. B. Of these,
several contemplated the work of the ministry. The Baccalaureate address was
given by President Andrews in the afternoon, in which he discussed the duty of
educated men, especially in the West, to use their personal influence and efforts
for the advancement of high learning.

The degree of A. M. was conferred in course upon six former graduates, and
an honorary A. M. upon Mr. Amos G. Sears, of Gallipolis. The honorary degree
Doctor of Divinity was conferred upon Prof. George E. Day, of Lane Seminary,
and Rev. Joseph Eldridge, of Norfolk, Ct.

The University of Milwaukee, Wis.—The commencement occurred July
31st, and was attended with interest. The prospects of this University are re-
ported as highly encouraging. College classes have been organized. It has an
able faculty, consisting of the Chancellor, Rev. C. Wiley, D.D., and Prof. Bos-
worth, Starke, and Elliott, the latter gentleman being at the head of the Prepara-
tory Department. The Chancellor is commissioned during the present vacation
to purchase philosophical and astronomical apparatus. It is expected that steps
will soon be taken to purchase more ample grounds and erect suitable collegiate
buildings.

Dartmouth College, Hanover, N. H.—Commencement, July 30th. On
the day preceding, the Rev. Prof. Hitchcock, of the Union Theological Seminary,
New York, addressed the Theological Society of the College.

Professor Huntington, of Harvard University, addressed the literary societies,
and Mr. Hosmer delivered a poem. The following degrees were conferred:
Honorary Doctor of Laws—Joseph B. Felt, Joseph E. Worcester
Doctor of Medicine—Adams Jewett
Master of Arts—Isaac Parker, Joseph Ames, Henry Flanders, Joseph B. M.
Gray, D. McFarland.

In course, the degree of A. M. was conferred on 23 former graduates, that of
M.D. on 16, and of Bachelor of Science on 11. The degree of A. B. was con-
ferred on 64.

Yale College, New Haven, Conn.—The Commencement closed July 31st,
and the week was one of great literary and social festivity. The Concil ad
Clerum was delivered by Rev. E. C. Jones, of Southington; the oration before
the Alpha Delta Phi Fraternity by Rev. J. P. Thompson, D.D., of New York,
and the poem by Rev. E. Johnson, of Jacksonville, Illinois.

At a meeting of the Phi Beta Kappa Fraternity, Hon Charles Sumner was
elected Orator; substitute, Prof. Felton, of Cambridge; Poet, W. C. Bryant;
substitute, Francis M. Finch, of Ithaca, N. Y.
A large meeting of the Alumni was accommodated in a tent, and interesting addresses were made. Brief obituary notices were read, and the following record of Alumni deceased during the year preceding was presented by Rev. S. W. S. Dutton, of New Haven.

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>Time</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roger Sherman</td>
<td>New Haven, Ct.</td>
<td>March 4</td>
<td>58</td>
</tr>
<tr>
<td>Daniel Putnam</td>
<td>New Haven, Ct.</td>
<td>April 9</td>
<td>62</td>
</tr>
<tr>
<td>Rev. B. Fowler</td>
<td>Stockbridge, Mass.</td>
<td>April 5</td>
<td>59</td>
</tr>
<tr>
<td>Theo. Strong</td>
<td>Lawrence Co., Ohio</td>
<td>Feb.</td>
<td>76</td>
</tr>
<tr>
<td>Rev. J. Evans</td>
<td>Canton, Ohio</td>
<td>May 9</td>
<td>93</td>
</tr>
<tr>
<td>A. Stoddard</td>
<td>Seymour, Ohio</td>
<td>Nov. 3</td>
<td>75</td>
</tr>
<tr>
<td>James Stedman</td>
<td>Norwich, Ct.</td>
<td>May 18</td>
<td>75</td>
</tr>
<tr>
<td>Ezra Hawley</td>
<td>Avon, Ct.</td>
<td>March 6</td>
<td>75</td>
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<tr>
<td>Mark Doolittle</td>
<td>Belchertown, Mass.</td>
<td>Nov. 7</td>
<td>75</td>
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<tr>
<td>J. S. Winthrop</td>
<td>Perry Co., Ill.</td>
<td>Sept. 6</td>
<td>75</td>
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<tr>
<td>J. B. Brinamade</td>
<td>Brooklyn, N. Y.</td>
<td>March 16</td>
<td>75</td>
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<tr>
<td>Milo S. North</td>
<td>New York</td>
<td>Feb. 26</td>
<td>75</td>
</tr>
<tr>
<td>E. Sherman</td>
<td>Hyde Park, N. Y.</td>
<td>March 1</td>
<td>95</td>
</tr>
<tr>
<td>J. G. Perdval</td>
<td>Hazel Green, Wis.</td>
<td>May 5</td>
<td>75</td>
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<tr>
<td>Romen Lowry</td>
<td>Southington, Ct.</td>
<td>Jan. 30</td>
<td>65</td>
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<tr>
<td>A. D. Hubbard</td>
<td>Middletown, Ct.</td>
<td>Oct. 9</td>
<td>75</td>
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<tr>
<td>G. F. Davenport</td>
<td>Bermuda</td>
<td>Feb. 4</td>
<td>75</td>
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<tr>
<td>L. C. Duncan</td>
<td>New Orleans, La.</td>
<td>Aug. 9</td>
<td>75</td>
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<tr>
<td>Wm. Rockwell</td>
<td>Ft. Hamilton, N. Y.</td>
<td>July 7</td>
<td>75</td>
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<tr>
<td>Rev. J. A. Root</td>
<td>New Haven, Ct.</td>
<td>Aug. 8</td>
<td>75</td>
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<tr>
<td>Wm. Parsons</td>
<td>Albany, N. Y.</td>
<td>March 10</td>
<td>75</td>
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<tr>
<td>Wm. Robinson</td>
<td>Marion, Ala.</td>
<td>July 7</td>
<td>75</td>
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<tr>
<td>Henry Whitney</td>
<td>New Haven, Ct.</td>
<td>March 20</td>
<td>75</td>
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<tr>
<td>C. S. Spring</td>
<td>Waterbury, Ct.</td>
<td>Feb. 12</td>
<td>75</td>
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<tr>
<td>John C. Beach</td>
<td>New York</td>
<td>July 25</td>
<td>75</td>
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<tr>
<td>W. S. Rowland</td>
<td>New York</td>
<td>Aug. 25</td>
<td>75</td>
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<tr>
<td>Nelson Wheeler</td>
<td>Roylan, Mass.</td>
<td>Aug. 25</td>
<td>75</td>
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<tr>
<td>J. S. Masters</td>
<td>Hartford, Ct.</td>
<td>Sept. 11</td>
<td>75</td>
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<tr>
<td>Rev. J. M. Groul</td>
<td>Shelbyville, Ill.</td>
<td>Aug. 1</td>
<td>75</td>
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<tr>
<td>Aug. C. Gillet</td>
<td>Washington City</td>
<td>Sept. 2</td>
<td>75</td>
</tr>
<tr>
<td>Charles Long</td>
<td>Hartville, Penn.</td>
<td>Oct. 31</td>
<td>75</td>
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<tr>
<td>S. W. Strong</td>
<td>Reading, Penn.</td>
<td>April 18</td>
<td>75</td>
</tr>
<tr>
<td>A. W. Samms</td>
<td>Norwalk, Ct.</td>
<td>Aug. 28</td>
<td>75</td>
</tr>
<tr>
<td>C. Doolich</td>
<td>Rushing, N. Y.</td>
<td>Aug. 28</td>
<td>75</td>
</tr>
<tr>
<td>Rev. H. Harke</td>
<td>St. Petersburg, Russia</td>
<td>Oct. 31</td>
<td>75</td>
</tr>
<tr>
<td>Rev. E. Smith</td>
<td>Cevalis, W. Africa</td>
<td>May 25</td>
<td>75</td>
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<tr>
<td>J. E. Howell</td>
<td>Frankfortville, N. Y.</td>
<td>Sept. 10</td>
<td>75</td>
</tr>
<tr>
<td>Wm. F. Trumbull</td>
<td>Florida</td>
<td>Oct. 1</td>
<td>75</td>
</tr>
<tr>
<td>J. C. Warner</td>
<td>East Saginaw, Mich.</td>
<td>Aug. 9</td>
<td>75</td>
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</table>

Mr. Dutton announced, on concluding the reading, that the oldest graduates of the College at the present time, are Henry Sherburne Langdon and William Wheeler, both of the class of 1785.

Prof. Dana delivered to a great audience an address for the School of Science to be connected with Yale College.

Prof. Park, of Andover, delivered an oration in the North Church, on "Taste and Religion, as auxiliary to each other."

The performances of the graduating class were well sustained, and the following degrees were conferred in course: 95 Bachelors of Arts; 50 Masters of Arts; 5 Bachelors of Law; 17 Doctors of Medicine; 12 Bachelors of Philosophy. The following honorary degrees were also conferred:

M. A.—ad eundem—F. W. Geisenhainer, of the New York University; Rev. Alonso S. Sheers, of Trinity College.

A. B.—Edward Chester.


LL. D.—Wm. Hungerford, Hartford; Hon. Chas. Summer.
EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.

UNIVERSITY OF VERMONT, BURLINGTON, VT.—Commencement, Aug. 6. The President, Rev. Calvin Pease, delivered his first Baccalaureate on the preceding Sabbath. In the evening the Society of Inquiry listened to a discourse from Rev. William James, D.D., of Albany, on the theme, Loyalty to Christ. On Monday evening, Rev. James Douglas, of Rutland, delivered a discourse before the Sigma Phi, on Esthetics. Prof. Kenrick, of Rochester, delivered a poem on the same occasion. President Pease’s inaugural was delivered on Tuesday morning—an elaborate and very able vindication of the New England College. The Literary Society was addressed in the afternoon by Rev. J. P. Thompson, D.D., of New York, and Mr. Taylor, of Plattsburgh, delivered a poem on the occasion. At the Commencement, there were twenty-three graduates admitted to the Bachelor’s degree. No honorary degrees were conferred.

WILLIAMS COLLEGE, WILLIAMSTOWN, MASS.—The Commencement of this College, preceded by the Missionary Jubilee—commemorative of the Prayer Meetings of Mills and others, by the side of a Hay-stack near the College grounds, fifty years ago—occurred Aug. 5th and 6th. There was a large gathering of the friends of Christian education, and the occasion was one of deep and thrilling interest. The Jubilee Address was delivered by Prof. Albert Hopkins, who spoke, with much force and point, of the Times of the Hay-stack, the Men of the Hay-stack, and the Moral Effects of their efforts and prayers, as exhibited in the increase of the Missionary spirit and the progress of Missions since that time. This address was preceded by introductory remarks by D. D. Field, LL.D., of New York, and followed with stirring addresses by President Hopkins; Rev. Dr. Anderson, of Boston; Gov. Briggs, of Massachusetts; Rev. Dr. Wyckoff, of Albany; Rev. Dr. Tyng, of New York; Gov. Washburn, of Massachusetts; Rev. Messrs. Winslow and Riggs, returned Missionaries, and others, holding an immense audience in rapt attention for four hours.

The other exercises of the week were attractive. President Hopkins delivered his Baccalaureate on Sabbath afternoon. Rev. Dr. Cox addressed the Mills Theological Society in the evening. The meeting of the Alumni on Monday, was deeply interesting. Rev. Dr. Huntington delivered an address before the Rhetorical Society. The exercises of the graduating class on Thursday were equal to the best expectations of the friends of the College. The class consisted of forty-six, on whom the first degree was conferred. The honorary degree of A. M. was conferred on five or six, and that of D. D. upon Rev. Israel W. Andrews, President of Marietta College. No other honorary degrees were conferred.

ANDOVER THEOLOGICAL SEMINARY, MASS.—The Anniversary of this Institution occurred Aug. 7. The examinations preceding are said to have been thorough and searching. The Address before the Society of Inquiry was delivered by Rev. Leonard Swain, of Providence, the sermon before the Alumni by Rev. Asa D. Smith, D.D., of New York. Rev. R. S. Storrs, D.D., of Brooklyn, addressed the Porter Rhetorical Society. The exercises of the graduating class were creditable.

The following record of deaths was reported as having occurred during the year among the Alumni of this Seminary: Worthington Smith, D.D., for some years President of the University of Vermont, aged 62; Asa Cummings, D.D., for thirty years editor of the Christian Mirror, Portland, aged 65; Rev. Philip Payson, brother of Dr. Payson, aged 60; Rev. Carlton Hard, D.D., Fryeburg, Me., aged 60; Rev. J. M. Ellis, Milford, N. H., aged 62; Rev. Joel
EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE. 285

S. Everett, missionary at Constantinople, aged 42; Rev. Oliver Dimond, New London, Ct., aged 37; Alfred Lawton, of the last year's class, aged 23; and Geo. F. Millett, of the present graduating class, aged 22 years. These are all natives of New England. Five of them died in New England; one in Nova Scotia; one in Turkey, and one at sea. Average age, 62; and average service in the ministry, 20 years.

BANGOR THEOLOGICAL SEMINARY, MAINE.—The Anniversary of the Theological Seminary at Bangor occurred Aug. 8th. The examination of the classes occupied two days. Much interest was felt in the examination in the department of theology under the new professor, and it was admirably sustained. The Rhetorical Society had its exhibition on Tuesday evening. The annual sermon before the Alumni was delivered by Rev. C. A. Adams, of Malden, Mass. The Rhetorical Society was addressed by Prof. Phelps, of Andover, on the True Theory of Preaching. The Anniversary exercises took place on Wednesday morning; and in the afternoon, the inaugural discourse of Rev. Dr. Harris, as Professor of Theology.

WESLEYAN UNIVERSITY, MIDDLETOWN, CTN.—Commencement, Aug. 6th. The Baccalaureate was delivered on Sabbath evening by Prof. Lindsay. Rev. Dr. Stockton, of Baltimore, addressed the Missionary Society on Christian Liberty; Rev. Gilbert Haven addressed the class of '46, on Monday morning. In the afternoon the Psi Upsilon Fraternity were addressed by Rev. John Pegg Jr., and a poem delivered by S. J. Pike, Esq., of Lawrence, Mass. In the evening, the literary societies were addressed by George W. Curtis, Esq., of New York, on Freedom, as the rightful heritage of America. A poem was delivered by Francis M. Finch, Esq., of Ithaca.


MOUNT HOLYOKE FEMALE SEMINARY, MASS.—The annual examination of Mount Holyoke Female Seminary commenced on Tuesday morning, and was concluded on Thursday, Aug. 6th and 7th, when the exercises connected with the annual graduation took place. The examinations gave great gratification to the numerous friends of the Institution present, and did high honor alike to the conductors of the seminary and the pupils. The music of the young ladies evinced a growing efficiency in that delightful culture, and their compositions betrayed minds that have learned the art of action as well as that of reception. The annual Address was delivered by Rev. S. W. Fisher, D.D., of Cincinnati, Ohio. Diplomas were given to forty-nine graduates. Dr. Fisher, in his closing remarks, alluded to the new school at Oxford, Ohio, established upon the same basis, and prophesied that the day was not far distant when Mt. Holyoke Seminary would be the mother of many worthy daughters, bearing her lineaments, scattered through the length and breadth of the land.

LAFAYETTE COLLEGE, EASTON, PA.—The Commencement took place Aug. 6th. The Baccalaureate discourse was delivered by Rev. Dr. McLane, on Sabbath morning. In the evening the Brainard Evangelical Society was addressed by Rev. Henry Stoel Clark, D.D., of Philadelphia. The Junior Class exhibition took place on Monday evening. Gov. Pollock addressed the literary societies on Tuesday evening. At the Commencement on Wednesday, eighteen members of the graduating class delivered addresses, after which the degree of A. M. in course was conferred on six; the honorary degree of D. D. on Rev. John Weir, of River Terrace, Islington, London; Rev. James R. Campbell, Missionary of

Jefferson College, Canonsburg, Pa.—The annual commencement of this Institution took place Aug. 6th. The graduating class consisted of fifty-six members, of whom twenty-three delivered addresses. The honorary degree of A. M. was conferred on Rev. Charles Baird; Rev. A. W. Couso, and W. Whitten Reddick, Esq.; that of D. D. on Rev. John Newton, of Northern India; Rev. R. Haparsett, and Rev. James Sloan; and that of LL.D. on C. F. McClay, Esq., President of South Carolina College, and Hon. Thomas Burrowes, of Lancaster, Pa. The address before the literary societies was delivered by Rev. Dr. D. X. Junkin; that before the Alumni Association. by Rev. W. Shannon, and the sermon before the religious societies by Rev. A. Moeskin. Rev. Dr. A. B. Brown has resigned the Presidency; but serves until a successor shall be appointed.

Elmira Female College—The first commencement of the Elmira Female College, was held Aug. 6th, in circumstances highly interesting and full of encouragement. It is an institution modeled after the plan at Holyoke, and from appearances bids fair to rival that famous school.

The Elmira College has been but one year in operation, and the first catalogue shows that two hundred and forty pupils attend this school, under a full corps of able teachers, gathered together in a building which for magnificence of appearance and fitness of internal appointments is said to be unsurpassed.

The first annual exercises began with a sermon on the Sabbath, by Rev. Dr. Murdock. This was followed by examinations and public readings on succeeding days, which were well sustained. On Thursday the newly called President, the Rev. A. W. Cowles, late of Brockport, N.Y., was inducted by a beautiful and solemn charge, given on behalf of the Trustees, by the Rev. Prof. Boyd. Afterward the inaugural discourse was delivered by the President; and though given at the close of protracted services, was received by the large assemblage in the most flattering manner.

University at Lewisburg, Pa.—Commencement of this Institution took place Aug. 6th. Rev. John Duncan addressed the Society of Inquiry; Rev. Spencer H. Kennard the Alumni; and Rev. Robert Lowry delivered a poem; Rev. T. R. Taylor delivered the annual sermon before the Pennsylvania Baptist Education Society; Rev. Dr. Stockton, of Baltimore, addressed the Literary Society on Liberty. President Malcolm gave a Baccalaureate. Besides the degree in course, the honorary degree of D.D. was conferred on Rev. J. H. Kennard, of Philadelphia, and Rev. Greenleaf Webb, of New Jersey. It was decided by the Board of Trustees not to remove the college from Lewisburg—that place having contributed some fifteen thousand dollars for the erection of buildings.

Indiana State University.—At the twenty-seventh annual Commencement of the Indiana State University at Bloomington, Indiana, on the 6th of August, the honorary degree of LL.D. was conferred on the Rev. Abel Stevens, editor of the Christian Advocate and Journal, New York

Middlebury College, Vt.—The exercises connected with the Fifty-sixth Anniversary of Middlebury College closed on Wednesday, August 18th. The Baccalaureate Sermon was preached on Sunday by Prof. Boardman, on "Productiveness in the Christian life."

On Tuesday afternoon the Philomathesian Society was addressed by Samuel W. Bates, Esq., of Boston, an alumnus of the College of the class of 1843. The
address before the Philadelphian (religious) Society immediately followed, by Prof. Phelps, of Andover Theological Seminary. His subject was the True Theory of Preaching. The exercises on Commencement-day were highly creditable to the students and the Faculty. The degree of D.D. was conferred on Rev. Calvin Pease, President of the University of Vermont, and the Rev. Ova P. Hoyt, of Kalamazoo, Mich. After dinner, the Alumni were addressed by Prof. Henry Smith, D.D., of Lane Seminary, an alumnus of the class of 1827.

AMHERST COLLEGE, MASS.—The commencement at Amherst, August 18th, was unanimously attended, and was highly satisfactory. The address before the Society of Inquiry, on Tuesday, was by Prof. Hitchcock, of New York. That before the Alumni, Wednesday forenoon, by Prof. Haven, of Amherst, and that before the Literary Society, by Prof. Huntington, of Cambridge, the first on the True Scholar, and the last on Motives to Scholarship.

After the degrees of A.B. and A.M., in course, were conferred, the honorary degree of D.D. was conferred upon Rev. Wm. J. Buddington, of Brooklyn, N.Y.; Rev. Wm. P. Paine, of Holden, Mass.; Prof. Austin Phelps, of Andover, Mass. The degree of LL.D. was conferred upon the Hon. Charles Sumner, of Boston.

Two appointments were made to Professorships, by the Trustees, Lyman R. Williston to the Moore Professorship of Latin and Modern Languages, and Jas. G. Vose to the chair of Rhetoric and Oratory.

The following is a list of the graduates who have deceased during the past year:

Rev. Artemas Bullard, D.D., St Louis, Mo., class of 1826; Chauncy A. Hall, M.D., Madison, Wisconsin, class of 1833; Rev. Joel S. Everett, Constantinople, Asia Minor, class of 1840; John Hartwell, M.D., Ware, Mass., class of 1843; James Hibben, M.D., Brooklyn, N.Y., class of 1846; Floyd Overton, Elwood, Peoria County, Illinois, class of 1881; Daniel C. Towner, Michigan City, Ind., class of 1851; Theodore Hiram Benjamin, Bethel, Ct., class of 1852; Henry Kies, Troy, class of 1852; Charles Wood, Framingham, Mass., class of 1862; Henry D. Root, Brooklyn, N.Y., class of 1852; N. Putnam Baker, Bangor, Me., class of 1853; Silas M. Smith, Waterloo, N.Y., class of 1854.

MADISON UNIVERSITY, HAMILTON, N. Y.—The commencement occurred August 20th. The sermon before the Society of Inquiry was delivered on the preceding Sabbath by Rev. W Shadrach, D.D., of Pennsylvania. The examination of the Theological classes took place on Monday, and, in the afternoon, the anniversary of the Female Seminary, at which eleven young ladies received their degrees. The poem before the literary societies of the University was delivered at evening by Hon. Charles Thurber, of Worcester, Mass., and the oration by Charles M. Nairne, Esq., of New York.

The annual sermon before the Education Society was delivered on Tuesday, by Rev. Dr. Murdock, of Hartford, Conn., and the address in the evening before the Alumni, by Rev. A. D. Gillette, of New York. The exercises of commencement-day were attended with unusual interest, and the announcement was made, to the great satisfaction of the friends of the institution, of the appointment of Rev. George W. Eaton, D.D., as President of the University, in place of the late Rev. Dr. Taylor, deceased. The Rev. Samuel Graves of the Kalamazoo Institution, Michigan, was elected Professor of Ecclesiastical History in the Theological Department.

Five young gentlemen received the degree of Bachelor in Philosophy, twenty-seven that of A. B., and fourteen M. A., in course.
The degree of A.M. Honorary was conferred on Silas N. Kendrick, Anson G. Chester, L. Bartlett Barker, Rev. W. S. Franklin, Charles A. Clark, John B. Cheesire, Israel C. Bourne, M.D., Caleb Green, M.D., and Isaac S. Kallock; that of D.D. on Rev. A. D. Gillette, of New York; Rev. V. R. Hotchkiss, Professor at Rochester University; and Rev. Thomas O. Lincoln, of Utica. The Theological class graduated were ten in number.

EDITORIAL CORRESPONDENCE.

We are again compelled to postpone some notices of College Commencements and other items, to make room for the following:

LETTER FROM DR. WILDEN, which is received just as we are ready for the press, dated Peoria, Illinois, September 27th:

TEACHERS' INSTITUTES IN ILLINOIS.—My dear Sir: We have been having a glorious time in Como, Whiteside County, holding a Teachers' Institute. Every one present appeared to be wide awake; and we must acknowledge that the Prairie State excels the East in her interest in educational matters. We found the Teachers all alive. Though mostly from the East, they appeared to more advantage than those of their vocation among us; and, indeed, are much more highly appreciated by the public. Prof. Phinney (for they are all professors) was earnest, bustling, and ever ready to work; Professors Smith, Kelly, Flagg, and others, gladly contributed their share to further operations. The accomplished and talented Secretary, W. W. Davis, of Sterling, is a young man of great promise, and before many years will have few equals in the West.

We must not forget the ladies. Unable to name them all, and finding it useless to make distinctions where there are no differences, we will instance Miss Melvyn, of Sterling, as one signally adapted to teach; Miss E. McClane, of Coloma, as possessing admirable ripeness of mind and superior intelligence; Miss M. A. Dickey, of Empire, as amiable, worthy, and with few superiors; Miss Roy, as very acute of perception and excellent as a teacher, etc. Resolutions were adopted commending our JOURNAL AND REVIEW, and recommending its circulation in Illinois.

DICKSON COLLEGIATE INSTITUTE.—At Dixon I visited the new Collegiate Institute. Though still in infancy, it has made a good commencement, and must become prominent among our educational institutions. A new structure is in progress, beautifully designed, which will be sufficient to accommodate a hundred students. The Faculty are well qualified for their responsible positions, and will yet achieve a reputation honorable to their efforts.

KNOX COLLEGE AND LOMBARD INSTITUTE.—I also spent a day at Galesburg. There are located Knox College and the Lombard Institute. The Faculty of each gave me a most cordial welcome. I need not add that almost all of them are subscribers for the JOURNAL AND REVIEW. Prof. Gale, Lossy, Hitchcock, Hurd, Grant, and Churchill of the College, and Prof. Standish of the Institute, I would mention with especial favor. They are good teachers and good men.

ILLINOIS TEACHER.—At Peoria I find a true friend in the person of Prof. Hovey, editor of the Illinois Teacher. He gives me a right helping hand in the shape of twenty-five subscribers. This is the more favorable, as he has just experienced a provoking misfortune in the burning of the printing-office, with the October edition of the Teacher just ready to mail. Such editors and instructors as Prof. Hovey are of the salt of the earth. Prosperity attend the teachers of Illinois.

A. W.
THE
American Journal of Education
AND
COLLEGE REVIEW.

No. X.—OCTOBER, 1856.

I. READING: HOW AND WHAT TO READ.*

BY REV. WILLIAM ADAMS, D.D.,
Pastor of the Madison Square Presbyterian Church.

On his first visit to the city of Lystra, the Apostle Paul, by one of those violent outbreaks of popular feeling, to which he was always exposed—which at first would have honored him as a god, and afterward killed him as a malefactor—was stoned in the streets, dragged through the city gate, and thrown outside the walls as one that was dead. In the group of spectators who hung over that lifeless body was a young man just at that period of life when he was most susceptible to the impression of heroic suffering and undaunted courage, who was destined in after years to be the intimate companion of the Apostle, the zealous advocate of his doctrine, and the faithful partner of his dangers and distresses. Beautiful was the relation between the stern and rugged nature of the great Apostle and the young Lystrian disciple. Educated with great care by a pious mother and grandmother, both of whom were Jewesses—his father was a Greek—exhibiting uncommon gravity of manners, he could not have been more than twenty years of age when ordained by Paul to the office of the Christian ministry. That no man might despise his youth, the Apostle, when separated from his young companion, wrote to him two letters, replete with wise and weighty counsels, suited to his age and prospective qualifications for official

* This article is the substance of a discourse prepared by Dr. Adams for the young of his own congregation, and delivered a few months since. A strong desire having been expressed by many to see it in print, we have solicited it for our pages, with only such changes as adapt it to this form of publication.—Editors.
usefulness. Among these we find the direction which has suggested the subject of this essay—"Give attendance to reading."

What Paul enjoined on his younger brother he practiced himself. When a prisoner at Rome for the second and the last time, writing that epistle to Timothy which still bears the name of both, he requests him to bring the books and parchments which had been left at Troas. He needed them for a solace and occupation in his confinement. Though the veteran Apostle was possessed of special aids and prerogatives, as one inspired of God, and the youthful disciple had been officially ordained by apostolical hands, neither seems to have imagined that he could forego the use of ordinary means of information, or neglect the diligent culture of his own faculties; a fact which should silence every clamor with which ignorance may declaim against an adequate education in those who fill the sacred office.

It is not, however, within this restricted application that we propose to consider our subject. When we call to mind the permanent impressions which are made on character by a single book; the direction given to a whole life, for good or for evil, by the perusal of one volume; the amount of time which is spent by some—which might be spent by others—in reading; and the number of books which are accessible to all, we can not conceive of any subject which more legitimately concerns a Christian minister than reading. Show me the books which one reads, and I will describe the man. In discussing this subject, I propose to say a few things on these several topics.

WHAT TO READ, AND HOW TO READ.

The thought which first presents itself relates to the wonder of the art by which reading is made possible. We become wonted to miracles, and are carelessly indifferent to objects which once would have astonished sages. Mr. Williams, the late indefatigable missionary in the Southern Seas, relates an amusing incident of this description. At work one day, at some distance from home, and needing a certain tool, he wrote his wish upon a chip, and sent it to his wife, by the hand of a native. Utterly ignorant of the art of writing, this rude child of nature could not comprehend the process by which a few unintelligible characters, chalked upon a piece of wood, should convey intelligence from one person to another. Regarding the instrument of communication as necessarily preternatural, he retained "the chip which talked," and hung it about his own neck as an amulet. If we would pause to reflect upon it, this familiar art of communicating ideas from one mind to another, by writing and reading, might be an occasion of marveling to us all.
If writing between two persons not far removed, as a substitute for speech, excites wonder, what shall we say of a book which presents to us the thoughts of the ancient, the distant, and the dead? The thoughts of man made visible! All that one has imagined, all he has felt, all he has reasoned, made the portable and perpetual property of the world! The author of a book that is a book, never dies from the earth. His face and form when living may be known to few, and both pass from the world; but his recorded opinions, transmitted to other minds, quickening and informing them, assure to him an actual immortality. The author of a good book is the true Methuselah;

For a drop of ink,
Falling like dew upon a thought,
Produces that which makes millions think.

To what straits old Time reduces man
When paper—e'en a rag like this,
Survives his tomb, his name, and all that's his.

Long ago, and that when books denoted something immensely dissimilar from what we understand by the term, Cicero, in his immortal oration for the Poet Archias, uttered his long-lived panegyric: "They stimulate youth, they delight old age, adorn prosperity, solace adversity; they charm at home, they do not encumber abroad, they lodge with us, they travel with us, they rusticate with us."

What a favor would it be deemed, if there were in session a Congress of the most wise and virtuous of living men, and we were permitted to hear their deliberations on all subjects! More, and better than this is true in a well-selected library. Here are assembled the grave old worthies of all times—making advances to us, soliciting our intimacy, discoursing with us, and affording us a better fellowship than personal intercourse. Undisturbed by circumstances, unaffected by bodily presence, whether weak or imposing, with light—that beautiful creation of God, whether beaming from the sun by day, or kindled at a lamp by night—falling on the pages of a book, our spirits are brought into communion with the spirits of all the just and good who have ever lived. "If you approach them," said old Richard de Bury, "they are not asleep; if investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they can not laugh at you." Their nobler laudation by Milton is familiar to all who speak our tongue. "Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was, whose progeny they are; nay, they do preserve, as in a phial,
the purest efficacy and extraction of that living intellect that bred
them. As good kill a man as kill a good book [Milton was writing
in defense of a free press]; who kills a man, kills a reasonable
creature—God's image; but he who destroys a good book, kills
reason itself—kills the image of God, as it were, in the eye. Many
a man lives a burden to the earth; but a good book is the precious
life-blood of a master-spirit, embalmed and treasured up on purpose
to a life beyond life."

The thought which next presents itself in connection with our
subject, relates to the various changes which have occurred in the
number and character of books since Paul advised Timothy to "Give
attendance to reading." What books were there at that time to
be read? None at all, according to our sense of the word. The
art of printing as yet unknown, books were made by the slow
and costly labor of manual transcription. All writings were
anciently dignified with the name of books. A letter, in the
Greek language, was designated as a book. Herodotus calls a
military roll a book. What we translate a "bill of divorce" or
originally, is a book of divorce. So that when we read in the
Song of Deborah, among the mastered forces of Israel, of those from
Zebulon who handle the pen of the writer, facts will scarcely
justify the conception of authors—probably they were nothing more
than clerks and secretaries experienced in the writing of orders
and muster-rolls, notwithstanding the paraphrase of Sir Richard
Blackmore:

"The scribes of Zebulon and learned men,
To wield the sword, laid down the pen."

Instruction in ancient times was conveyed orally more than by
the pen. The wisdom of Socrates is transmitted in reports of
what he said, and by nothing which he wrote himself. The traveler
who visits the museums of Naples will see among the articles dis-
interred from the buried cities of Pompeii and Herculaneum the
charred manuscripts, which represent the books of the ancients. Of
those thus prepared, by the hand of the scribe, how few remain to
us of any value! Three centuries before Paul gave this advice to
Timothy, the Hebrew Scriptures of the Old Testament had been
translated into Greek, at the court of Ptolemy. This version, known
now as the Septuagint, must have been the book to which Paul
refers when he says: "From a child thou hast known the Holy
Scriptures." The New Testament, in fact, was not all written.
Besides this one book, a manuscript copy of the Old Testament,
whether in Hebrew or Greek, what book, truthful, pure, and wise,
was within the reach of this young Christian disciple? As to books in general—his father a Greek—we may suppose copies of the old Greek authors were accessible. Whether he had read them or not, Paul certainly had. The rhetorical, dramatic, and poetical writers of the age of Pericles were extensively transcribed; so were the philosophies of Plato and Aristotle—the histories of Herodotus and Xenophon, and the more ancient poems of Homer. Cicero, whose treatises on Age, Friendship, and Moral Duties are still in our possession, died some seventy years before the birth of Timothy. Virgil and Horace, those great names of the Augustan age, both died a few years before the advent of the Redeemer. Seneca, the moral philosopher, was bled to death by order of his pupil, Nero, the very year that Paul wrote the epistle to Timothy. Pliny the Elder, who has left us an encyclopaedia of nature and art, was killed by the same eruption of Vesuvius which buried Pompeii, fourteen years after this letter from Paul. Flavius Josephus may have been born in the very same year with Timothy. Good, bad, and indifferent, how few the books, and those books manuscripts, known to us within the reach of a student, A.D. 65, when the Apostle wrote to his young friend to "Give attendance to reading!" Ephemeral productions may have been many as now. The fame of the Alexandrian library proves how large a number were collected together; but, with the exception of the Septuagint, the Geometry of Euclid is the only book now in use and estimation which had its authorship at the splendid court of the Ptolemies.

What marvelous changes have occurred! The Book of Books is completed. Whatever of value antiquity produced, careful hands have transmitted through the perils of time. The mind of the world has been directed to new subjects, and the Christian religion, by its direct and indirect effects upon the human intellect, has changed the aspect of the race. The mechanical contrivance of printing—a bane rather than a blessing had it been accomplished earlier than it was—gives ubiquity and perpetuity to thought; making the imaginations and the reasonings of one the common property of mankind; and so full of books is the world to-day, that he who would "give attendance to reading" need not despair of material the most ample and accessible.

There are many, indeed, besides Sir Thomas Brown, who have judged that "there were many incommodities attendant upon the invention of printing;" that books are too many; that distinguished man having wished that there might be a "general synod, not to unite the incompatible differences of religion, but for the benefit of learning; to reduce it as it lay at first, in a few and solid authors,
and to condemn to the fire those swarms of rhapsodies, begotten only to distract and abuse the weaker judgments of scholars, and to maintain the trade and mystery of typographers." The conceit is vain, but the truth is immensely important; the more numerous the productions of the press, the greater need is there of caution and wisdom in selecting from them. We have no public censorship of the press; no "index expurgatorius;" no "libri prohibiti;" therefore every man must be a censor himself, and the judgment which authority can not pronounce, we must learn to form for ourselves in our own intelligible freedom. It was the most voluminous writer of our age, Sir Walter Scott, who said: "The tree of literature is one of good and evil, which, amid the richest and most wholesome fruits, bears others, fair in color and sweet to the taste, but having the properties of the most deadly poison."

There are some men who need to be stimulated to read. They deserve to be convicted of a great shame in turning their backs upon the choicest society collected out of all the world. The text should be applied to such in the form of a reproof and an injunction; for they read not at all. Others read with an indiscriminate and omnivorous appetite; having never been disciplined into correct habits of judgment; time being misspent, which, properly directed, would have resulted in largest wisdom.

In the period of immature judgment, the selection of books should never be left to mere accident, preference, or caprice. No judicious parent will leave to chance the selection of companions for a child while yet in tender years. But a bad book may exert an effect on character a thousand-fold more pernicious than evil companions. Personal habits may repel by their rudeness, and disgust by their vulgarity. But the poison of a book is instilled insensibly but ineradicably by the charms of wit, the glow of humor, the music of rhythm, the pictures of fancy, and the attractions of art. A book speaks as one having authority; and one must live awhile before he discovers that all is not true which is printed.

There is a daily visitant at your dwelling, the commonest and least esteemed of all things—to be torn, to be burned, to be cast away—which deserves a notice, because it constitutes the only reading of multitudes. A newspaper, so familiar to us, would have been esteemed little less than a miracle to the Apostle who, in a trance, saw a sheet let down from heaven, containing all kinds of cattle. Considered aright, the newspaper is the index of Providence, the panorama of the world. The conception has all of dignity. That broad sheet which lies before you, morning and evening, is a report of what is occurring in the four quarters of the
globe, for in the word news you have a conjunction of the several
initials which represent the cardinal points of the compass—the
North, the East, the West, and the South. That man deprives him-
self of one of the greatest advantages of Providence who keeps
himself uninformed of those incidents and opinions which constitute
the true life of the world; who, without the expense or fatigue of
traveling, does not acquaint himself, by the cheapest of all methods,
with what is taking place in national parliaments, in popular dem-
onstrations, in university pursuits, in mercantile negotiations, in
maritime adventures, in scholarly productions, in military tactics, in
national diplomacy. Especially should one be diligent to inform him-
self of all those changes of events and dispensations which affect the
progress of truth, liberty, and religion throughout the world. There
is a great lesson even in the commonest advertisements of a com-
mmercial newspaper: reporting the products of all soils, and binding
the representatives of all countries by relations of mutual depend-
ence, interest, and sympathy. Greatly is it to be deplored that,
while the newspaper, in its ideal, is so honorable and important an
agent of Providence, that religion commends and advocates it—that
in so many instances it has been perverted from its dignified model
into an instrument of tremendous mischief. Greatly is it to be
deplored that so many, on the avowed ground of pecuniary profit,
will give publicity to announcements and advertisements which
decency can not read or repeat; which can subserve no other
end in the world than to foster wickedness and defeat the ends of
virtue.

Should it be said that the journal is the mirror of the world, as it
is—the evil and good together—that you can not and ought not to
shield those you educate from the knowledge of what is wrong, but
guard them against it—we should differ in judgment somewhat;
for there are many things of which it were a shame to read, and a
greater shame to speak; and though it be true that "to the pure
all things are pure," that the bee may suck honey even from poisonous
weeds, and be unpoisoned himself; that wisdom may distill in
its alembic the precious and the vile, and retain nothing but a golden
residuum; yet all insects are not like the bee; all minds are not
pure or wise; and he who judges not discreetly the moral char-
acter of that printed chronicle which daily knocks at his door, sits
at his table, talks with his children, visits every chamber—may
find that that which might be, ought to be, and, in many cases,
actually is, the most instructive of teachers, is the agent of untold
mischief and corruption. The contents of an ordinary newspaper,
if printed in uniform type, would compose a respectable volume;
and the productions of the periodical press actually constitute the chief reading of the world. Give attendance to it; but with judgment and discretion.

As to the books or subjects to be commended for reading, nothing more can be advanced in a discussion like this than very general suggestions. All minds are not to be subjected to the same treatment. You would not prescribe the same regimen for plethora and marasmus; nor the same reading for the imaginative, the sanguine, the obtuse, and phlegmatic. One's own preferences are not the safest guides. An inordinate appetite needs not to be stimulated or supplied, but suppressed and denied. It has been the frequent folly in many homes that youth have been left entirely to their own tastes in the selection of books, when that selection should have been made the subject of superior discretion.

We do not propose here to discuss the question, whether works of fiction, the product of the imagination, are to be interdicted. The imagination is a part of the nature with which we are endued, and is to be cultivated and used. The faculty does not exist in equal proportions in all. In some it slumbers, and needs quickening; in others its action is excessive, and needs restraint. Of all the evils which can afflict the human intellect none are to be compared with those which attend an ill-regulated imagination. When the fancy is over-active, to supply it with books whose sole design is to stimulate it the more, is to fan the fire of a fever, lessen the power of self-control, induce feeble aims of life, and bind one a victim and a slave to the worst of all tyrannies. Not only are reason and conscience enfeebled by an exclusive passion for fictitious reading, but the whole nature becomes as a city whose walls are broken down, open to every incursion of wild and delusive fancies; the worst sort of insanity, because it is both intellectual and moral. The most pitiable and deplorable of all cases are those who have addicted themselves to the stimulants of fiction to that degree that they have lost all relish for the sobrieties of truth, all power of mental application, and all consciousness of moral distinctions. As the choicest grains have been transported from one country to another in the crops of beautiful birds, so some of the best lessons of truth and kindness have been planted in the heart for a lifetime by the attractive charms of a moral tale. The apples were gold, and the basket was silver. The number is small of those who form their opinion from thorough and profound examination. Some picture of fancy excites the imagination, combines with feeling, and ripens into a confirmed sentiment.

Surely it was not by accident that the book of God, the book of
all, contains so much of poetry and historic narrative. What pertains to our religious welfare might have been reduced to the barest and coldest of statements. The code of duty might have been described like a mathematical theorem. The reverse of this is the method actually adopted. Devotion is exalted by minstrelsy, truth wedded to poetry, wisdom decorated with beauty; and the paths of duty are made attractive, fragrant, and musical as the paths of pleasantness. Poetry, according to its right conception, is the marriage of truth to measure; and the music of rhythm helps, by its manifold associations, to retain and perpetuate the moral. Greatly is it to be admired that the English language is so rich in its poetic treasures. There is no other tongue spoken among men in which so much of golden truth is conveyed in attractive verse; from the days of Spenser, who has led forth the moral virtues in the most pleasing of allegories, to Milton, whose sublime epic is as an oratorio of angels harping with their harps, and Cowper, who has wooed the Muses into the bower of rural contentment and the sanctity of a Christian home. On the other hand, the ponderous treatises of elaborate infidelity have not accomplished half so much in sapping the faith and undermining the virtues as some poetical productions in our language which have invested vice with all the grace and witchery of song. What truthful occasion for the words of Dryden:

"O gracious God! how far have we
Profaned thy heavenly gifts of poetry?
Made prostitute and profligate the Muse,
Debased to such obscene and impious use;
Whose harmony was first ordained above
For tongues of angels and for hymns of love."

At the time when those now in mature life were prosecuting their studies, as boys in academies and colleges, there was an author, then living, whose poetical writings acquired for him a degree of popularity hardly to be believed or comprehended now. The marks of genius displayed by Lord Byron, even in his boyhood; the quick resentment with which he turned so adroitly and undauntedly upon the Edinburgh Reviewers; the beauty of his person, the advantages of his rank, the latent reserve of conscious power, awoke the strongest feeling in his favor, which soon passed into high-wrought admiration; and this, with the romantic incidents of his life, the strong currents of fashion, and his passion for freedom, was preparing the way for that tremendous mischief with which he poisoned the imaginations of a whole generation; when, assuming the character of an easy and wayward libertine, satiated by every excess of pleasure into tedious listlessness and misanthropy,
he made the cadences of rhythm and the grace of song the vehicles of his unceasing and unblushing prodigality. Gleaming with the brightness of a seraph, his power was established before its perversion was suspected; and I know it to be true within my personal acquaintance, that many a collegian, just at that period of life when passion is most fervent, and the admiration of genius most profound, and the fancy in greatest need of discipline, yielding to the siren voice which came floating across the sea from this expatriated bard, was contaminated in principle, and made shipwreck of virtue and life in an early and melancholy ruin.

As might be inferred from what has been said already, our first direction concerning what is to be read relates to its effect upon moral character. I urge it with all the earnestness of one charged with the care of souls. No degree of pleasure, of entertainment, of mere intellectual information, can compensate for the detriment to our moral sensibilities which is done by perverted talent. The prince of darkness is never so successful as when disguised as an angel of light. Books would be incapable of mischief if they were wholly destitute of talent. The arrow is feathered and sped when the point of the production is associated with wit and logic, and story and rhetoric. Barren and unadorned vice would disgust. Talents and their use await separate judgments, and the rank which any book should hold in our esteem should be graduated by its influence upon us as moral and accountable beings. Every book should be judged by this rule—"What is its moral tendency? Will it aid or hinder me in the education of my whole nature—intellect, conscience, and heart—which it is the business of my whole life to accomplish?" Poetic license does not justify immorality. What ought never to be written, ought never to be read. Physicians and anatomists dissect dead bodies that they may know how to encounter disease and help the suffering. That kindly but disagreeable service is not to be commended to universal lay practice. A painful necessity is it for some to examine what is evil, that they may raise a warning and furnish a cure. But for general reading, what other direction can be given than this, attend to the moral influence of your reading. With guardians of the young let this attendance be preventive rather than curative. There is need of this counsel in all emphasis, when books of the most flagrant character are thrust upon you in the streets and in the cars, to relieve the tedium of travel and divert the hours of leisure. A bad book admitted into a family or a school is worse than an adder; for it deposits the seeds of fancies which no subsequent regrets, tears, or vigilance can eradicate.
As there must be discrimination in the selection of books, so there is an art in reading them; for want of acquiring which much of precious time is worse than wasted. In spite of manifold directions to the contrary, we insist that it is a great art to know how to skip in reading. A glance of the eye over a page is all which in some instances it is well to be given. Some books are to be tasted; others to be digested. A single taste of a moldy loaf or a tainted joint is sufficient to satisfy one that it is unfit for food; and to devour the whole under the pretense of proving its unworthiness, proves nothing so certainly as that the taste of the reader is already corrupted. There are books, on the other hand, which are to be read through and through, over and over again. The Latin satirist has ridiculed the man of one book; but if that book be well chosen, he is not so deserving of reproach as another who spreads his reading out into shallowness, over an immense surface of superficial pretension. The able Winkelman, in his disquisition on the Fine Arts, advises every one on visiting the Apollo Belvidere, if he sees no beauty in it, to go again, and then again, and again, assured that the beauty is there. He who, in the same spirit and belief, should select the great epic of our language, the Paradise Lost, determining to comprehend and master it, who should set himself to analyze its structure, to understand its argument and arrangement, follow out every allusion, so as to become possessed of its prodigious learning—the mind of its author having entered itself with spoils from all climes and all tongues—to familiarize himself with its wonderful exuberance of language, its sublimity of machinery, and the march of its great drama—even if months and years are consumed in the achievement, will find himself in possession of discoveries and acquirements which outstrip a more discursive habit. Another, who should select Bishop Butler’s Analogy—in which compactness of construction, subtilty of discrimination, profundity of thought, clearness of logic, gravity of style, comprehensiveness of philosophy, and reverence of piety are combined in the composition of a book which has the rare distinction, in our language, that no one ever undertook to answer or refute it—and should read it slowly and carefully from beginning to end, and then should read it again and again, till he has become perfectly familiar with every step of the argument and the scope of the whole, so that he can re-state and reproduce it—has done more for the discipline and information of his mind for life, more to fortify his faith in truth and God, than if his eye had sauntered heedlessly through the ten thousand volumes of the Bodleian and Vatican.
We would have no man become a literary Persian, worshiping any orb of human genius; but there are men whom God seems to have created for special exigencies, whom we can not but recognize as lights in the world; and a most unbecoming behavior it is, to gossip along through a whole throng, and expend on a multitude of the superficial, what should be given to the substantial products of serene wisdom. It is the best proof of the excellence of some books, that succeeding authors have done little more than reproduce their arguments in new combinations; that the most meager extracts made from their abundance, diluted into larger mixtures, or broken up into crumbs, supply daily food and drink for thousands. The original works are the mines of solid ore from whence is taken the gold which, beaten out to thinness, supplies foil and leaf enough to gild a library; and he who makes his selection of a few of these, reading and reading again, will be found to be wanting neither in copiousness of thought, nor skill of argument, nor power of persuasion, nor goodness of sentiment, nor the higher wisdom of Christian truth. The man of few books, if they be well chosen and well read, is the man of many thoughts; while he of discursive reading, with little practice of discrimination, tendeth to intellectual poverty. The one is like a field well-watered, fertile, and productive; the other, like ground inundated, through whose slippery conduits the tides are pouring, with no opportunity for fruit-bearing. Books should sharpen our own faculties and not burden them. He loads and enfeebles the mind like a pack-horse, who undertakes to accumulate upon it all which he can read, instead of exercising his own judgment and pronouncing some verdict of his own. He reads to the greatest advantage who employs his own pen as he reads, in recording the thoughts suggested to his mind by the healthful stimulus of other minds. Reading after this manner is like an animated conversation, in which thought develops thought, and facts and interrogations lead to new combinations of truth. He who has accustomed himself, when reading, to make use of his pen, in his own commonplace-book, will find his intellectual stock well-labeled and at command for ready use; and the more it increases the more orderly and available it is. A felicitous distinction is that drawn by Cowper:

"Knowledge and Wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which Wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seeks to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
Books are not seldom talismans and spells,
By which the magic art of shrewder wits
Holds an unthinking multitude enthralled.
Some to the fascinations of a name
Surrender judgment, hoodwinked. Some the style
Infatuates, and through labyrinths and wilds
Of error leads them, by a tune entranced.
While sloth seduces more, too weak to bear
The insupportable fatigue of thought,
And swallowing therefore without pause or choice
The total grist unsifted, husks and all."

As to systematic reading—a thing of great importance—many mistakes are made. Oftentimes a system is drawn up and defined on paper which it is impossible to accomplish, so that the whole is abandoned through discouragement. A course of historical reading, for example, perfect in itself, is prescribed, the completion of which would, in fact, occupy the good part of a long life. It is with reading as with geography—your first endeavor is to fix the great outlines of a subject, and then fill out and finish as you may. You form an idea of the globe, then of its grand divisions of land and water, continents and oceans, and so subdivide and particularize to the minutest acquaintances of specific localities. The painter, first of all, draws the outlines of the picture, and finishes each part in succession; the same should it be with reading on any subject. Fix the great epochs of history; sweep the great circles of the globe; and then enlarge your acquaintance with particular portions, according to circumstances and opportunity. Systematic reading, pursued after this method, is indeed the occupation of a life, instead of a matter to be dispatched in a single term at school or college, for every incident, when acquired, falls into its proper place, and is retained by the simplest association.

Another thing to be said of systematic reading relates to the wisdom of improving the smaller items of time and leisure, and so is adapted to those who make the pressure of toil and the constancy of occupation an apology for neglecting all intellectual and religious aliment. Few can give themselves to reading as the business of life; but a determinate purpose can husband sufficient time for all. The amount of pure gold collected from the very sweepings of the room where gold is wrought, existing in particles altogether invisible to the naked eye, might astonish one uninformed on the subject; and the combination of the small hours and minutes which are lost out of the life of all, through heedlessness, devoted to wisely selected
reading, would lead to results surprising for their solidity and value. The translation of Lucretius by Dr. Good was accomplished, line by line, while passing from one patient to another, in the practice of a laborious profession. If in authorship, how much more in reading, is it wise to improve those fragments of time which severally seem so unimportant, but which in the aggregate swell into immeasurable results! One good thought is a gem, a grain of gold. A moment of time is sufficient to pick it up and secure it. Give me the direction of those fragmentary portions of time which are wasted in the life of the busiest and most hard-working man, and I will control the whole life, as surely as great ships are turned about by a small rudder. Opportunities for reading are to be found and made by giving attendance thereto; and he who is laboriously engaged in any handicraft—the smith at his forge, the merchant amid his wares, the carman with his dray—and is careful to improve his intervals of time for judicious reading, better deserves the name, and more certainly will acquire the rewards, of a student, than the so-called scholar, sauntering along through a so-called scholar's life with dreamy listlessness and intellectual dissipation.

It is not from inadvertence that I have refrained till this late stage in this discourse from any direct allusions to that reading which is made imperative by a divine statute. The motives which should induce a diligent attendance to the Word of God—the system according to which that reading should be conducted—are the frequent and familiar topics of pulpit instruction. He who is the most addicted to reading the inspired Scriptures has the best surety that all his other reading will be chosen according to the purest principles of taste and wisdom. Greatly is he to be commiserated who associates ideas of compulsion and necessity with the act of reading the Sacred Volume. Many there are who, from the mistakes of their early education, are subject through the whole of life to those disagreeable associations from which the utmost endeavors of their mature piety find it hard to escape. They remember the hard lessons which they were compelled to con, and the hard doctrines which they were compelled to hear, with none to turn the diamond in the light and show them its many beauties and brilliancies. The Bible, most unhappily, is associated in their minds with the memory of schools, and Sabbath confinements, and illsome and drowsy church goings; for they never had learned that this Book was like a glorious palace, with floors of tesselated marble, and galleries of fragrant cedar, and wrought work of gold and ivory—pictures hanging on the walls, windows opening upon all landscapes—halls filled with festivity—doors opening from one apartment into another in
interminable series, with visions of heaven, and choirs of angels, and the throne of God in perspective.

"Read to me," said Sir Walter Scott to his son-in-law, Mr. Lockhart, during his last illness. "What book shall I read?" "What? there is but one book—the Bible." The claim to this title is abundantly verified, not only because it contains what no other book can, a revelation from God, which exceeds in value all other books, but in this also, that in those very qualities which constitute the worth and attraction of human authorship, the book of inspiration exceeds them all; gathering every ray of light and every reflection of beauty into one orb of unmixed and resplendent truth. That which is needful for our salvation is not written in the plain and unattractive form of a medical prescription or a legal document. The hand which has spread over us the blue firmament, with its piles of fleecy clouds by day and its garniture of stars by night; which has decked the flowers with a beauty and glory surpassing the embroidered robes of kings; which has made the very bread that is needful for life to grow with greenness of graceful stalk and gold of ripened grain, and the very water to sparkle with diamond light, has in the construction of that book by which we are made wise unto salvation, inwrought such curious combinations of history, poetry, narrative, proverb, choral song, argument, rhetoric, aphorisms, as in this sense also to make it the Book—the epitome of all knowledge—the one intellectual marvel of the world. As the skillful player on an organ useth one stop after another, now evoking the shrillness of the reed, now the mellowness of the flute, now the vibration of the harp, now the clear ringing of the clarion, and now the heavy swell of the diapason, so did the Spirit of God, in the preparation of the one book for all men and for all time, make use of all the varied accomplishments and faculties of human kind: the learning of Moses, taught in all the wisdom of the Egyptians—the shepherd songs and royal minstrelsy of David—Solomon’s ingots of solid gold, the condensed expressions of eternal wisdom—Isaiah’s burning prophecy—Jeremy’s plaintive elegies—the nervous eloquence of Paul—Love’s gentle soliloquies in the person of John—and the sublime visions of the Apocalypse, with thunderings, and voices, and earthquakes; forming out of them all one holograph—the one incomparable, harmonious Book of the world.

The man who makes the Bible his study—tracing its every word, following its every allusion, comprehending its every image, combining its several parts, mastering its history, its geography, its ethnology—becomes a man of science, of letters, in no mean sense. He has the outline and bearing of all knowledge. Narrow
minded and ignorant men are they who undervalue the Bible. The phenomenon has often arrested your attention, of a person of ordinary intellect and extraordinarily few opportunities, by a diligent study of the Scriptures, it, and, with the aid of all available helps, in course of time growing into a breadth of attainment and beauty of accomplishment which has occasioned surprise. We need not be surprised. For, on the other hand, the men who for genius and talent are the glory of their species—Newton marching along the firmament and calling the stars by name, Locke analyzing the structure of the human soul, Hale pronouncing the judgments of serene jurisprudence, Milton ascending and descending with the angels on the ladder which reacheth from earth to heaven—with their utmost patience and industry devoted to the Book of God, never reached that degree of familiarity with its contents, where they were obliged to confess that they had exhausted its treasures, and that no unexplored domain remained to attract them on. That youthful reader who has become so wonted to the flippancies of a superficial literature, reading new and old, simply for pastime—who has detected no attractions in the Word of God by which to be charmed—not only has no affinity with that Christian disciple whom Paul commended for his knowledge of the Scriptures, but with all his pretensions, the smallest prospect has he of escaping an enervated intellect and vitiated morals. Dissipation of one sort has already commenced, and dissipation of every other grade and quality is likely to ensue. Drowsy effeminacy is substituted for manly energy, and the loss of intellectual tone and discipline passes into an immorality by reason of the ease with which every lawless imagination lords it over the soul. He who should read all things and be ignorant of the Bible, proclaims the industry of his folly and the laboriousness of his trifling.

After all that can be said and known of the varied attractions of the Bible as a book—simply as a book—it remains that this is but incidental to its main purpose; the mere plumage of the angel who publishes glad tidings. To dwell too much on these external beauties of the Scriptures seems to carry a peril with it; as if one should value the silver trumpets of the priest more than the jubilee they were appointed to proclaim. Other books may make wise; but this Book alone maketh wise unto salvation. Men have written for fame, for prizes, for honor, and for glory; but the Scriptures of God were written that we might have eternal life. Indeed, they give brilliancy, aroma, music, surpassing all human achievements. Yet all this is casual and extrinsic—an incidental circumstance only in its guidance to immortality. Give attendance to its reading—for it
is pure, unmixed, resplendent, and everlasting truth. In many senses it holds true, he who knoweth Christ, knoweth all things. Though we have not, on this occasion, given exact statement to one of those doctrines and duties which form the substance of the Christian system, yet well have we been occupied, and amply are we compensated if, by pointing to that halo which encircles the exterior of Revelation, we may persuade one of our readers to a better study of its interior contents; if by beginning a great way off, in remarks which may have seemed to some discursive and irrelevant, we have gradually been approaching, through winding lanes and verdant lawns, the portals of that Temple in which God and the Lamb are worshiped. Let us go in thereat and find eternal life!

II. DEFECTS IN OUR SYSTEM OF POPULAR EDUCATION AND PUBLIC INSTRUCTION.

BY HON. S. S. RANDALL,
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It is customary, in educational journals, and on public occasions, to indulge, somewhat indiscriminately, in laudatory encomiums on the progress and advancement of popular education; to felicitate ourselves on the assurance that the period in which we live has attained to the summit of human excellence and power; that the country of our birth or adoption, the institutions our forefathers have built up, the high civilization by which we are surrounded, the rich treasures of our past history, and the lofty hopes which cluster around our future destiny, are unequalled in the annals of recorded time. We have, doubtless, ourselves, contributed our full share of these complacent panegyrics, with the earnest conviction of their undoubted truth. In their essential spirit they are abundantly justified by the incontrovertible facts which surround us, as a people. It is, however, the part of wisdom, from time to time, to inquire, with all due reverence and humility, whether the most decided superiority of attainment and advancement implies excellence of the highest practicable grade; whether rapid and brilliant as has been our progress, especially in literary and scientific culture, much does not yet remain to be effected—many prejudices and errors to be overcome—many improvements to be made; and whether it may not be expedient occasionally to pause in our onward career, calmly and dispassionately to review our position, and ascertain its promi-

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defects in our system of popular education.

In the light and shades, its true tendencies, and the sources alike of its weakness and its strength.

Without further preliminary, then, we proceed, at once, to indicate some of those errors and defects which, with all proper deference and respect for the wisdom and experience of the past, seem to us to have exerted, and to be still exerting, an unfavorable and deleterious influence upon our system of Popular Education.

It may be said the time has not yet come when we may safely discard the authority of long-established usage, even though that usage be clearly demonstrated to be untenable in principle, and if not unsatisfactory, pernicious in its results. We are surrounded on every hand by institutions, habits, usages, principles, many of them originating in past centuries, under the influence of agencies whose forces have long since ceased to operate, some of them wholly indefensible in theory and injurious in practice, and others simply barren and obsolete, which, nevertheless, we continue to retain and cherish, by general consent, while they are manifestly retarding our intellectual progress, undermining the very fabric of our moral being, and eating, like a canker, at the sources of our individual prosperity and happiness. Rash innovations are, doubtless, to be deprecated, in every department of our political, social, or personal relations; but of what avail are advancing knowledge and the accumulated experience of ages if we neglect to apply them, as they are attained, to the removal of existing abuses, the dissipation of erroneous theories, the abandonment of false principles, and the substitution of sound views in life and action? With every allowance for that salutary distrust of the entire accuracy of our own strongest convictions, which would preclude us from immediate and efficient action in the direction to which they may point, we may, at least, submit those convictions in all their force to the candid and dispassionate consideration of our fellow-men, and to the unbiased judgment of those who are to succeed us on life's busy stage—of those whose minds and hearts are yet comparatively free from the hardening or the debilitating influences of the world—and whose interest in the practical recognition of truth and duty is, as yet, unaffected by the almost irresistible pressure of conflicting circumstances. When, therefore, we venture to arraign before the general bar of that public sentiment which may truly be characterized as "the heir of all the ages, in the foremost files of time," any of the short-comings, faults, or foibles of our educational systems, it is not with any claim to infallibility in the conviction we have reached, or any expectation or desire of effecting an immediate and radical change, but simply and solely with the design of remitting them for a fair and impartial
DEFECTS IN OUR SYSTEM OF POPULAR EDUCATION. 

trial before a competent tribunal; that their character and results may be fully investigated, and a true verdict rendered accordingly.

First, then, our systems of popular education and public instruction, taken as a whole, do not seem to us sufficiently comprehensive either in their aim or their results. They do not adequately provide for the physical, intellectual, moral, and spiritual wants of our nature. They do not adequately fit us for the varied duties, cares, and responsibilities of active life. They fail to confer upon us the power of self-culture, by the timely, harmonious, and judicious development of all the faculties of our being. They regard the subjects of their discipline too much as classes, and too little as individuals. They take cognizance too exclusively of the intellectual, to the neglect of the moral and religious nature, the affections, and the heart. They have regard rather to attainments than conduct—to knowledge than character—to the flower than to the fruit. And secondly, as systems, they are fragmentary, disconnected, incomplete, and, consequently, comparatively inefficient. The elementary or common school is found in great perfection in many portions of our country, but completely isolated from the higher institutions of learning. Academies, Colleges, and Universities are scattered over the land, each occupying an independent position, and having no connection with those above or below it in the scale of literary advancement. No effective provision is made for the intellectual and moral culture of large and rapidly increasing classes of children and adults, who are thus left a prey to the grossest ignorance and the most formidable temptations to crime.

Not only the power, but the obligation of the State to provide ample facilities for the education of all its future citizens, is fully conceded by modern legislators and statesmen; and throughout New England, in New York, Pennsylvania, many of the Western and some of the Southern States, this great principle is recognized, and, to a greater or less extent, carried out, by statutory enactments. But from whence is this power derived, and out of what circumstances does this obligation spring? Both are clearly derived from the reciprocal rights of the governing and the governed—the one affording protection to persons and property, securing peace and order, and upholding the majesty and the supremacy of the laws, and the other submitting to all necessary and proper restraints, and yielding up a portion of their natural liberty, for the attainment of these high and most desirable purposes. Neither of these objects can be accomplished, save under an iron despotism, in the absence of general intelligence. Every citizen, therefore, possesses an indefeasible right to the free acquisition of knowledge, of which not
government has the right to deprive him; and it is not only the
duty, but the highest interest of every republican government, re-
garded in a merely political point of view, to provide for the widest
possible diffusion of knowledge. But while every citizen may thus
demand of the government the provision of all the requisite facilities
for a liberal education, why may not the government, with equal
propriety, demand of every citizen that he shall faithfully avail him-
selves of these facilities, when thus furnished for his own mental and
moral culture and that of those placed under his charge? Is it not
notorious that the millions and hundreds of millions lavished with
such profuse and bounteous liberality for the education of the people,
during the past half century, have been rendered almost
nagatory, so far as the criminal expenses of governments are con-
cerned, by the continued prevalence of those large masses of
ignorance, combined with destitution and vagabondism, which are
found in all our great cities and towns, and infest to an alarmingly
increasing extent even the quietude and seclusion of our rural
villages and hamlets? Would it not be wise to arrest this fearfully
downward tendency by the efficient exertion of that unquestionable
power which every commonwealth possesses—not only to furnish
abundant facilities for the education of all its future citizens, but to
insist that each and every one of those citizens shall, in some way,
and to such an extent, at least, as may afford reasonable assurances
of upright and virtuous conduct, participate in these advantages?
Can any system of popular education and public instruction, how-
ever skilfully devised and ably administered, hope permanently to
elevate the condition and advance the progress of individuals and
communities, while hemmed in and surrounded on every hand by
impenetrable legions of ignorance and crime?

The time has arrived when, with us, education should not only
be universal, but practical, thorough, and comprehensive. It is not
enough that a portion merely, however large, or even the majority
of the people, should participate in its benefits—every individual,
however obscure, friendless, destitute, vicious, or imbecile, should
be taken by the hand, at the earliest dawn of his faculties, and
trained to habits and principles of virtue, his intellect enlightened
and expanded, and all the various faculties of his nature harmoni-
ously developed and directed. It is not enough that the elementary
principles of science should be communicated to the rising gen-
eration; liberal provision should be made for the most advanced cul-
ture which the necessities or the inclination of the individual mind
may require—and the extent and degree of that culture should be
limited only by those circumstances and tendencies which clearly
prescribe the future course of life and theater of action of each. In other words, each individual should be assured such an amount and degree of literary, scientific, and artistic knowledge as he may deem necessary or desirable for all those objects, ends, and aims which his peculiar situation in life, his predominant tastes, genius, ambition, and powers specially require. Then, and then only, will he be fully qualified to discharge all the duties incumbent upon him, and to reimburse to the community a thousand-fold the amount it has thus wisely and generously expended in his education. By this liberal policy, and by this alone, will the State assure itself of the consecration to its highest interests, moral, social, political, and material, of all the faculties, energies, and powers of each one of its citizens—afford free scope for the legitimate and pleasurable exercise of every mental endowment—circumscribe within the smallest limits the domain of vice and crime, pauperism and destitution, by conferring upon all the ability, and with it, so far as may be attainable in the present imperfect condition of humanity, the inclination to pursue a career of usefulness, honor, fame, and virtue.

We are not enthusiasts enough to suppose that by any possible advancement of society or education, the wayward passions of our perverted nature, in their myriad combinations with infinitely varying circumstances and conditions, often hopelessly struggling under a heavy burden of transmitted and powerful propensities to evil, can be so disciplined and trained as to render the criminal tribunal and the detective police, the prison, the penitentiary, and the gallows, the poor-house, the hospital, and the asylum, the discarded relics of a past age. But when we are solemnly assured by the ablest, most experienced, intelligent, and upright educators of the age, speaking without concert, with entire unanimity and the most perfect confidence, that with only the limited and imperfect means now possessed by them and their associates for the education of the rising generation, ninety-nine out of every hundred committed to their charge during the period ordinarily devoted to elementary instruction, may be made the ornaments and the pride of society, virtuous, intelligent, and useful men, good citizens, truthful witnesses, enlightened and impartial judges and jurors, prompt to every good work and to every noble impulse of humanity, and fully prepared for the discharge of every duty and obligation of life; when, too, from personal and careful investigation of the records of criminal conviction in the most populous State of the Union, during a period of ten consecutive years, we find that of nearly thirty thousand convicts, less than three hundred had received such an education as the best Common Schools now afford; when we look into our immense and costly
establishments for the support and maintenance of the poor, and find them almost exclusively occupied by the grossly ignorant and uneducated—not one in a thousand with any pretensions to literary culture—when we deliberately weigh and compare and reflect upon these results, they seem to us abundantly to justify the most sanguine anticipations for the future well-being of society and of individuals, as the direct consequence of a universal, wise, and well-directed moral and intellectual culture.

In order, however, to secure to the greatest possible extent the blessings of a sound and universal education, there must exist a systematic, enlightened co-operation between different grades of institutions. The primary or purely elementary school, the grammar school, the high school, the academy, the college, and the university, must constitute parts of one great and comprehensive system—each aiming at specific results, with direct and constant reference both to that by which it is preceded, and to that which is to follow it—and all combined, constituting a full and complete course of instruction, with reference, to the greatest practicable extent, to the particular wants and probable future destination of each of its subjects. The State has already taken under its especial patronage and regard the Common School, in all its various departments; in some instances it has even gone farther, and made liberal provision for a higher academical—and, in one instance at least, that of the New York Free Academy, for a complete collegiate—course. Why should it not expand its arms, and embrace within its beneficent scope every grade of instruction, from the lowest to the highest—from the infant or primary school to the university—calling to its aid every variety of talent and ability which the country affords, and presenting a powerful and efficient stimulus to the utmost exertion and highest skill of the most accomplished scholars and the most finished educators?

Of all these institutions, the lowest in rank—the primary or elementary school—is far the most important. It is there that the foundations of future character and excellence are, or should be, laid; there that a permanent and abiding impulse is, or should be, given to the intellect, the affections, and the will. It is a great mistake to suppose that the work of education does not commence until the intellect is sufficiently matured fully to comprehend the propositions laid before it. From the earliest dawn of sensation, from the first faint impressions of the external world, throughout the entire period of infancy, the work of education, intellectually and morally, is in active and incessant progress; and far greater and more astonishing advances are made than at any subsequent period.
The earlier, therefore, after this period, the child is committed to the charge of a competent instructor, the better. Instead, however, of that senseless, tedious, and monotonous routine of letters, syllables, words, and phrases which so generally occupies the hours devoted to his instruction, the first years of school life should be exclusively occupied in what has been so beautifully and expressively characterized in our own pages by an eloquent writer and an eminently practical educator as "Unconscious Tuition"—in the gentle development and training of the affections—in the discipline of the passions at that only period when they can be effectually disciplined—in the communication of a general knowledge of the productions of nature and the various combinations of art—in the delightful culture of the imagination—that important faculty which takes such marvelous possession of the infant mind—that wonderful depository where are gathered up, in life's bright and sunny morning, those inexhaustible treasures of transfigured nature, to be reproduced in future days with all their cherished associations, as the living poetry of existence, the prolonged echo of life's fresh and fragrant dawn.

"Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain-light of all our day—
Are yet a master-light of all our seeing—
Uphold us, cherish us, and have power to make
Our noisy years seem moments in the being
Of the eternal silence; truths that wake
To perish never;
Which neither listlessness, nor mad endeavor,
Nor man, nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!"

It is here, in the primary schools, that childhood, surrounded by all the pleasant associations of home affections, familiarized with the beautiful in nature and in art, all its energies of thought and action pleasurably stimulated and excited, and all its impulses pure, unselfish, and innocent, should be gently and unconsciously molded into every form of mental and moral excellence and power. If this decisive period be suffered to pass by without improvement—if these rapidly fleeting hours have flown onward without gathering and assimilating those amaranthine flowers of beauty, virtue, truthfulness, and love which shed their fragrance over the whole of life's future path, there is slender probability that at any subsequent period the golden opportunity can be recalled. The associations connected with childhood are intimately bound up with the principles, habits, pursuits, and aspirations of manhood—entering as an essential ele-
ment into the very web and woof of character—unconsciously stealing into the "chambers of imagination," and asserting their power amid the strongest temptations and in the hour of deepest trial. They constitute a reserved fund of moral and spiritual strength, to be drawn upon when every other resource may, perchance, have failed—a life-boat in which the wrecked outcast of humanity may safely reach the haven of rest.

The cultivation of the intellect follows naturally and gracefully in the train of this genial and kindly discipline of the moral and spiritual nature in its earliest expansion; and from this point the two should be inseparable. In the normal and healthful condition of the affections—the just and equitable balance of the moral nature—the mental powers instinctively demand knowledge, from every attainable source—knowledge, first of all, of the wonderful world in which they are placed—of the external universe, in all its departments—of sensible and material objects—their origin, uses, and ends; next of the human race—the history of mankind—the annals of states, empires, kingdoms, and governments—the biography and remarkable traits of eminent, good, and great men; then of the more abstract and higher departments of science—the structure and philosophy of language, the complex and yet simple combinations of mathematical demonstration—the sublime teachings of astronomy—the vast and almost inconceivable periods and hieroglyphical records of geology—the varied combinations and transformations of chemistry—the mysteries of electricity, magnetism, and their kindred powers; until they reach those deeper and profounder mysteries of the human soul itself—its origin—its powers—its varied capacities of enjoyment and suffering, and its immortality.

And here, as it seems to us—in this department of intellectual training—our existing systems of education far too generally fall short of that practical efficiency, that breadth and depth and comprehensiveness of culture, which is alike demanded by the structure and requirements of the human mind, and by the varied and pressing wants of society. There is too much of didactic and authoritative teaching—too little of inductive and suggestive; too much of instruction and too little of that higher and better education which confers substantial and permanent power—the power of self-culture—the independent, free, bold, and invigorating exercise of one's own individual faculties. The elementary principles of every science—the foundations upon which it rests—its alphabet—its essential structure and components—its symbols and terminology—must, indeed, be communicated; and in all these respects the utmost accuracy, precision, fullness, and clearness of enunciation and illus-
vation are indispensable. Beyond this, the student should be
thrown as much as possible upon his own resources, and left to fol-
low out these fundamental principles to their legitimate conclusions,
on the pinions of his own expanding intellect—aided only, and that
sparingly, when their utmost energies have been faithfully, but un-
availing, put forth to reach some necessary, but otherwise unsat-
tainable height. The habit of close, continuous, accurate induction
—of analyzing principles and tracing them to their conclusions—
of sounding the depths of scientific investigation—of detecting and
removing fallacies—rejecting erroneous preconceptions and preju-
dices—and examining questions from every attainable point of view
and on every side before definitively passing upon them—is of itself
a most valuable discipline of the mental powers—essential, indeed,
to the formation of a sound thinker and practical reasoner. How
often in the intercourse of society—in the transaction of its most
important and momentous affairs—in the halls of legislation, the
tribunals of justice, the mart of commerce, the pulpit and the press,
the numerous literary and scientific associations of the day, at the
polls, do we feel and lament the absence of this great element of
accurate, impartial, comprehensive, discriminating judgment—un-
biased by passion, unfettered by prejudice, untrammeled by author-
ity, accessible to conviction, open to truth from whatever source
it may present itself—and suspending its verdict whenever facts or
circumstances material to the integrity of its deliverances are want-
ing! How many questions of political economy, legal interpreta-
tion, polemical casuistry, social improvement and advancement, and
national policy, as well as of facts and phenomena of deep scientific
import, are left open and unsettled from age to age, to be renewedly
agitated and discussed by each successive generation, for want of
the infusion into the arguments by which they are supported or de-
nied, of clear conceptions, sound inductions, and just conclusions!

As one of the numerous illustrations which might be adduced of
this practical inability or indisposition to penetrate to the depths of
questions even of general interest and importance, the past history
and present condition of the alleged science of Phrenology may be
cited. If the pretensions of that science are founded in truth—
based upon a sound, exhaustive, and comprehensive induction of
facts, and capable of practical application in the formation or inter-
pretation of character and its results in the actual conduct of life—
then it should be assigned a prominent place, not only in the phi-
losophy of the human mind, but in the education of the rising gen-
eration. If, on the other hand, its premises are false, its reasonings
inconsequential, and its conclusions baseless, uncertain, vague, and
valueless for all practical purposes, its principles and theories should be promptly and authoritatively consigned to the same oblivion which has long entombed the ancient cabals of judicial astrology. Now the most abundant materials have long existed for the definite solution of this problem, on clear and incontrovertible grounds; while, on the one hand, it is systematically and almost universally excluded from every course of instruction; and, on the other, its fundamental principles find a deep and permanent, though, perhaps, unacknowledged, lodgment in many of the ripest intellects and acutest reasoners of the age. Many of the most eminent educationists of Europe and America, many of the most distinguished professional men in every department of active life, have practically governed themselves by its teachings and shaped their instructions by its theories, without professedly incorporating them into their intellectual and moral discipline, or proposing their adoption as an elementary portion of the text-books of their science. Not only the highest interests of education, but the general welfare of humanity, the advancement of science as well as the culture of the heart and the management of the life, sound philosophy as well as true religion, demand the definitive settlement of this long-pending question in a manner satisfactory and conclusive to the humblest equally with the most enlightened understandings.

So with a great variety of other theories, equally important and equally undetermined—the principle of free trade or a protective tariff—the fundamental questions of political economy—the true functions and proper limits of government—the relations and connections of church and state—religious toleration—freedom of speech and of the press—and, in short, all those religious, moral, political, and social speculations which float from century to century, and from age to age, down the tide of time, to be continually transmitted, with increased intricacy and embarrassment, from generation to generation. The human intellect is so constituted that a proper cultivation of its various faculties might, unquestionably, enable it to bring to bear upon all these subjects the clear light of demonstrative truth, whether originating in its own exhaustive reasonings, or reflected with a full appreciation of its successive processes and results, from the operations of other minds. In all ages and at all times the intellectual guides of humanity—the "crowned kings of thought," each from his own Olympian hill—have harmoniously responded to the utterance of those oracular truths, the practical application of which to the most complicated problems of life unleashes the "Gordian knots" of sophistry and error. It needs only that the mass of mind occupying the plains and
the valleys, the highways and byways of the world, be equally enlightened and disciplined, to avail itself of its birthright, and, like a giant awakening from its long slumber, shake off the mental and moral incubus which has so long weighed down its mighty energies.

It has, also, not unfrequently occurred to us, although this may seem to conflict in some measure with the suggestions in which we have already indulged, that too large a proportion of the time usually appropriated to intellectual instruction is devoted to the purely elementary branches of study, to the exclusion of their practical applications in the more advanced courses. The fundamental principles and essential rules of English Grammar, Arithmetic, Algebra and Geometry may, we are quite confident, under a proper and judicious course of instruction, be thoroughly mastered, by any pupil of ordinary intelligence and comprehension, in a much shorter period than that usually required in our public schools: and the time now, as we conceive, unprofitably expended in going over the same ground from term to term, in the form of reviews or additional illustrations of the same principle, slightly varied in form, might, perhaps, be better improved by transferring the illustrations and applications of the principles already fixed in the mind to a higher range of subjects, requiring new combinations of thought and bringing into action other faculties and powers of the intellect. This consideration derives additional force from the multiplicity of sciences now pressing upon the attention of the student, compared with the restricted range which formerly existed; rendering too protracted a devotion to the minute details of each inconsistent with that clearly defined and practical acquaintance with all, which the demands of the age imperatively require.

Instances are by no means rare, in almost every community of creditable and praiseworthy endowments in the mathematics and English Grammar and their cognate branches, without the slightest ability to carry out their principles to any of the ordinary purposes of life—without any intelligent conception of the great "well of English undefiled" embodied in the noble creations of modern literature—of the treasures of art and science by which we, of the present age, are surrounded, of the monitory lessons of ancient and modern history, or even of the government and institutions of the country in which we dwell. That time which should have been spent in attaining a general and familiar acquaintance with the entire range of the sciences, bestowed on each only that amount and degree of labor and study requisite to its clear understanding, and passing on in succession to the conquest and occupancy of more advanced ground, has been injudiciously monopolized by a portion only
of those elementary branches which, however essential in themselves, as constituent parts of a full course, are of little or no value independently of that course. That which might have been the highest wisdom in the middle of the last century, or even at the commencement of the present, becomes utterly inapplicable to the changed condition of literary and scientific knowledge at the present day.

In the higher institutions of learning, also, a more generous and practical course of instruction seems to be demanded by the exigencies of the age, and the rapid advancement of knowledge. These institutions, not to any considerable extent participating in the guidance or patronage of the State, and laboring under the many disadvantages and embarrassments inseparable from private or corporate management—fettered by restrictions and usages, and cramped by forms and precedents derived from past ages—are comparatively unaffected by that outside pressure of public sentiment, and those urgent requirements of a progressive civilization, which are so constantly brought to bear upon the more elementary agencies of popular education. They are eminently conservative in their spirit and tendencies; but conservative, it is greatly to be apprehended, together with those prominent features which constitute their high claims to the public confidence and regard, of much that is worthless and obsolete, if not absolutely pernicious. Too disproportionate a share of the brief period allotted to the course of instruction is devoted to purely mathematical culture and the study of the ancient languages—too little time given to the mastery and application of those extensive branches of modern science, literature, and art which "come home to the business and the bosoms" of the world of the nineteenth century. Ample scope should, doubtless, be afforded to both; and neither should be passed over superficially or empirically. To remedy these defects, Universities, in fact as well as in name, should be organized and liberally endowed at each great center of scholastic resort—professorships of each distinct department of learning established and maintained—and every facility afforded for the acquirement of a complete education, adapted to the specific wants and future destination of each pupil. These institutions, as we have already intimated, should be provided and efficiently sustained by the State, and placed under the general and special supervision of its ablest and most enlightened citizens. What nobler or higher functions, we again ask, has the State than such a preparation of its future citizens for extended usefulness, for scientific discovery and research, for literary and artistic excellence, for the indefinite enhancement and diffusion of material wealth, for the prosecution of
those great enterprises which enrich and aggrandize communities and nations, for the perpetuation of peace and concord at home and abroad, for the dispersion of ignorance, error, pauperism, and crime, and the prevalence of knowledge, justice, and Christianity?

The times in which we live, the institutions under which we have been reared, and the spirit of the age, are fertile with great events, great discoveries in science and the arts, great revolutions of opinions and principles, great movements of the popular mind in every direction, great premonitions of the possible future. Grave questions of political and social economy, involving results of immense magnitude and importance, are agitating the deepest and profoundest intellects of every community—principles which underlie the very foundations of government and society are discussed in every quarter—vast physical changes are taking place over the surface of great continents, involving the destinies and the welfare of unborn nations—and elements are at work, which, in their development, may and must give a new aspect to the entire civilization of the world. Are our institutions of learning, of every grade, taking heed of these tidal movements of the great heart of humanity—preparing their pupils for active, intelligent, and earnest participation in the ebbings and flowings of that mighty current which is thus precipitating its waters over the surface of society? Are they sending out pupils fitted at all points to grapple with the gigantic enterprises of the age—to direct its energies—to impress upon it the stamp of greatness and power—to elevate and dignify its aspirations and restrain its excesses?

The great and leading object of all true education is to prepare its recipient for a life of usefulness, integrity, honor, and happiness here, and for the higher scenes and associations which await him in that unending future to which all our hopes and aspirations tend. To this end we store the mind with varied knowledge, that it may comprehend all those instrumentalities and agencies which may be brought to bear upon the pursuits of life—that it may take cognizance of its own mysterious and unfathomable nature, and exert its various and wonderful faculties, each in its own appropriate sphere, for the advancement of its own well-being, and the benefit and welfare of those within the circle of its influence—that it may avail itself of the ample experience of the past through the thoughts, actions, trials, and sufferings of the great, the wise, and the good, as well as of the erring, the guilty, and the criminal—that it may gather to itself, and assimilate and appropriate to its own individual being, all that the external universe has of beauty, sublimity, magnificence, and harmony; all that the human mind has uttered of
grandeur, melody, wisdom, and power; all that human art has molded into imperishable forms of loveliness and grace; all that science in its spacious domains has to bestow, all that the passing incidents of the busy world, in their manifold combinations of the "still, sad music of humanity," have to teach. To this end we cultivate the spiritual and immortal nature that it may know its origin, worship and adore its great Creator, learn His will, bow to His behests, trust in His goodness, confide in His assurances of mercy and love, reverently and believingly accept His revelations of Himself to humanity, "do justly, love mercy, and walk humbly before God."

Have our institutions of learning—our common schools, academies, colleges, and universities—as yet been enabled adequately to realize in their various courses of instruction, in their bountiful provisions for the intellectual and moral culture of the young, these great and essential ideals? Has it been—is it now—their ambition, their end, their aim, their "exceeding great reward" to educate their pupils for eternity—to imbue them in the early spring-time of their existence, while their minds and hearts are yet open to every impression, with the spirit and the precepts of Christianity—to form their characters, mature their principles, confirm their habits, and direct their conduct, in accordance with the dictates of that wisdom which "cometh from above," and which alone can guide us and them safely and unharmed through the countless perils of "this present evil world?" Are they preparing for the broad arena of human life, with its multifarious and diversified interests, men and women who shall go forth to adorn its various walks, to add to the sum of human happiness and contract the circle of human misery, and to diffuse around them on every hand the kindly and genial elements of goodness and virtue, and truth and love? Or, are they sending forth mere scholars, with varied mental accomplishments, but destitute alike of practical skill, and that high moral and spiritual culture which is indispensable to true worth and greatness? Do they so discipline the intellectual faculties of their pupils as to enable them, from their own resources, to separate the pure gold of truth from the dross of error in which it may be embedded—to eliminate it from the specious fallacies with which it may be surrounded—accurately and logically to trace effects, however remote and apparently unconnected, to their causes—skillfully to combine, compare, and analyze with strict reference to first principles and undeniable premises—or do they content themselves with the authoritative communication of results satisfactorily deduced by others, the most complete mastery of which, while it may confer a show of erudition, strengthens only the memory and substitutes a
superficial gloss of learning for the real power of true science? And, finally, do they conduct those committed to their charge, by a wise gradation, through the fundamental principles and varied applications of the exact sciences, over the broad and inviting fields of natural history and philosophy, to the more elevated and nobler domains of genius, imagination, poetry, art, metaphysical research, and deep theological lore—regions where all the higher faculties of the human mind may "bathe in floods of living light," and plume their energies and strengthen their pinions in those "green pastures" and by the side of those "still waters" which, "like Siloa's gentle stream, flow fast by the oracles of God?"

Grievously do they err—sadly do they misconceive the objects of that "generous culture" which constitutes all true education—who would exclude from its proper scope those "thoughts that breathe and words that burn," which were conceived and spoken in musical accents by the "world's gray fathers" of Greece and Rome, of Palestine and Persia and Egypt—in the first faint dawn of civilization, and in the bracing, invigorating mountain air of its morning fragrance and beauty. Inexcusably, unjustifiably, do they "cramp, cabin, and confine" the divine faculties of the human mind, who would deprive it of ample and free communion with those master-spirits of the deathless lyre and song who in all ages have cast the radiant glories of their rapt imaginations.

"Above the smoke and stir of this dim spot
Which men call Earth, and with low-thoughted care,
Strive to keep up a frail and feverish being."

Let it not be said that these excursions into the purer and rarer atmosphere of genius and Fancy—these flights "far in the unapparent"—unfit us for the practical duties and stern requirements of this "working-day world." As well may you proscribe "nature's sweet restorer, balmy sleep," in its "thick-coming fancies"—its wondrous revelations of beauty—its evanescent glimpses of the soul's transcendent greatness, "unclogged with baser matter"—its vast absorption of that mere pittance, at best, of time afforded us for the great task of existence. Both our sleeping and waking fancies invigorate, strengthen, and renew the mind—lift it from the stifling vapors of flesh and sense—replenish it with the pure elements of its native atmosphere—and send it down to its appointed pilgrimage of earthly struggle and suffering, refreshed and reanimated for the stern "battle of life."

"They also serve who only stand and wait."

"From the mount
Of high transfiguration we come down"
Into our common lifetime, as the diver
Breathes upper air a moment ere he plunge,
And, by mere virtue of that moment, lives
In breathless deeps and dark."

And who that has ranged over the wilderness of sweets, the wide extended plains of knowledge, the lofty summits of profoundest wisdom, which the literature of ancient and modern times spreads out to view—who that has lingered over the classic pages of Homer and Virgil, of Plato and Cicero, of Tasso and Dante, and bathed his soul in the rich poetry and vigorous prose of Shakspeare and Milton, and Spenser and Cowper, and Wordsworth and Bryant, and Longfellow and Irving, and all that immortal brotherhood of genius whose great names "posterity will not willingly let die"—who that has stood before the deathless creation of those heavenly-minded artists of the olden time, who have clothed the temples and palaces of Greece and the vaulted cathedrals and storied ruins of Italy with a glory and a power which modern genius has vainly essayed to rival, in the inmost recesses of his being, that "a thing of beauty is" indeed "a joy forever?" Who that has listened to those immortal strains of melody and harmony—those bursts of glorified sound which, under the hands, or animated by the spirit of the great composers of ancient and modern times, fill air, earth, and heaven with the prolonged echoes of their lofty and spirit-stirring cadences, is not more deeply conscious of his heavenly origin, of the unspeakable greatness, the awful sanctity, the tremendous responsibilities of his mysterious being? Are we, then, justifiable in dismissing the youths of our land from our halls of learning with these immense capacities of refined enjoyment, these noble channels of the soul's activity, these abiding testimonials of its innate grandeur, undeveloped and uncultivated?
III. LETTERS ON COLLEGE GOVERNMENT.

BY F. A. P. BARNARD, LL.D.,
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INTRODUCTORY NOTE. BY THE EDITOR.

The readers of the first volume of our Journal and Review will welcome to our pages again the pen of Professor Barnard. His vigorous, comprehensive, and discriminating paper on "Improvements Practicable in American Colleges," in our numbers for January and April, shows him to be much at home on the general subject of College instruction, polity, and discipline. Educated at Yale, and having been a teacher for fifteen years or more, in a new University at the South, where his resources, with those of his associates, have been taxed to their utmost, to lay foundations of thoroughness, order, and discipline, adapted to permanent usefulness and success, he is familiar with the practical workings of our College system, under some circumstances of peculiar advantage for the suggestion of topics and the formation of opinions worthy of consideration. And few minds are as capable as his of grasping the practical bearings of things and tracing them to their causes. He has accordingly been relied on at the South to take a leading part in the discussion of some principles and measures of the highest importance, both to the forming and the progressive Institutions of our country, and has proved himself equal to the exigency.

Professor Barnard has thus been called on to use his pen, on several occasions, to define and defend positions of the utmost importance to the Institutions with which he has been and is now associated, and such of his writings as we have seen all bear the marks of vigorous and discriminating thought, and of an earnest interest in whatever concerns the welfare, the permanent usefulness and prosperity of our Educational Institutions and systems. We have before us a collection of documents from his hand, published a year ago, by Appleton & Co. of this city, in a pamphlet of 208 pages, some portions of which are quite too valuable to be excluded from our pages. The first part of this pamphlet is a Report, by Prof. Barnard,
to the Faculty and Trustees of the University of Alabama in 1854, occasioned by a proposition to modify the plan of Instruction in that University. This contains many of the thoughts embraced in his subsequent Paper on "Improvements Practicable," and need not be characterized in this note. The second part is a series of Letters on "College Government," some portions of which we propose to give to our readers. These were written while he was yet a Professor in the University of Alabama, and are addressed to the Hon. A. B. Meek, one of the editors of the Mobile Register. They will themselves explain the occasion which called them forth.

The letters are accompanied with introductory observations, from which we extract the following, as indicating the author's design and the earnestness of his purpose in these communications.

It is obvious that, if there are evils really inherent in the existing system of college organization, the correction of these evils can hardly be looked for until the public demand it. So long as the people are content to take things as they are, so long as patronage is bestowed without misgiving upon institutions embracing, as do most of our colleges at present, the features which it is the object of these letters to exhibit as objectionable, just so long, of course, will there exist no urgent motive to induce those who control such institutions to modify them in any manner which may involve expense. But if the public mind can be awakened to the magnitude of the evils inseparable from the existing college system, though it be so far only as to demand that new colleges shall be constructed upon a wiser plan, and if the evidence of the change of public sentiment shall appear in the greater favor shown to such, then it is to be reasonably expected that others, out of the mere instinct of self-preservation, will ultimately conform themselves to the popular preference. The appeal, therefore, must for the present be to the people. In making such an appeal in regard to an interest so vast, a single individual may well feel his insignificance. But there are in the community great numbers of intelligent men who well know the evils attendant on the present college system; men, who, having been educated in colleges, have seen and felt them, but have perhaps hardly considered the question how far they are capable of removal; and from among such men, if their attention can be drawn to the subject, the isolated advocate of reform may reasonably hope that many will become his hearty co-operators in the endeavor to impress the public mind. Were it not for the existence of such a class, and for the fact that they are far more influential than any other in proportion to their numbers, the writer of these pages would be disposed to regard the idea of a possible reform of the prevailing college system as chimerical in the highest degree. Nor even when they shall become fully aroused to the importance of the change, if that shall ever be, and shall lend their united efforts to bring it to pass, is it to be expected that the object can be very quickly accomplished. So large are the pecuniary interests involved, that the disposition to change may not always be accompanied by the immediate power; and an evil system may, in many cases, be perpetuated for years, for no reason but the mere inability to abandon it. Still, though the benefits of the desired reform should be reserved for the next, or even for a distant generation, its advocates should strive none the less earnestly to demonstrate
its necessity; since it is only the faithfulness of their present efforts which renders even that distant good a possibility.

It may be observed of these letters, that, though accident may be said to have determined the time of their appearance, and though they were written without any distinctly premeditated plan, yet in substance they embrace the convictions of some years of experience and reflection; and the writer avails himself of this opportunity to acknowledge that his attention was first drawn strongly to the subject by the valuable little work of Dr. Wayland, to which he has taken occasion repeatedly to refer.

While we appreciate with the author the importance of the topics here presented, and admit the general correctness of his positions, we do not regard his reasonings as in all respects conclusive. Several of the points here suggested are worthy of further consideration, and we invite both the author and others to the free use of our pages for their discussion.

LETTER I.

STRUCTURES OF THE MOBILE REGISTER, ON CERTAIN REGULATIONS AND USAGES EXISTING IN THE UNIVERSITY OF ALABAMA CONSIDERED.—EXAMINATION OF THE LAW KNOWN AS THE "EXCULPATION LAW."

To the Editor of the Mobile Register:

Sir,—In the Camden Republic of June 24th, I find some remarks credited to the Register, on a few of the features of college government recognized in the University of Alabama. Your strictures, which accord very well with observations I have often heard from intelligent gentlemen in private conversation, indicate that there is a defect or a difficulty somewhere in the American college system, to which it is desirable that the attention of the whole community should be understandably drawn. I say a defect in the system, because nearly all the colleges in the United States are founded upon the same system, and the features to which exception has been taken, are features which have been adopted in each, without change, from those which are older. The visitation of the rooms of students, by members of the Faculty, which is spoken of in your article as "the plan pursued by the Faculty of our University," is practiced in every college in the country, in which students reside in the college buildings—that is to say, in every one in which it is practicable. If it is a bad plan, the extent of its prevalence does not, I freely admit, make it any better; but the fact that it is so prevalent, may not be known to all readers of the Register; and for this reason an inference to our especial prejudice (which I am sure you did not design) may be drawn from your remarks.

Again, "the plan adopted at our University, of putting the student upon his voir dire," is not peculiar to us, as might be inferred
by a cursory reader. It is really an "adopted" plan, and the words of the law prescribing it are a literal transcript from the printed laws of the College of South Carolina. This again makes the plan no better, if it be true that it is intrinsically bad. But it suggests the possibility that a student, however distasteful he may find the system of discipline practiced here, can not reasonably expect to mend his position in this respect by resorting elsewhere.

All American colleges hold their students amenable to the authorities for violations of good order and good morals. All have a government of written law, and a brief and simple penal code. Yet no Board of Overseers or Trustees has yet been able, with all the advantages derived from the personal experience of its members as college students or college officers, or from observation of the practical working of different systems for more than a century, to devise a mode of administering that part of college government which relates to offenses, without embracing in it provisions which have been sometimes made a subject of grave complaint, and sometimes of unsparing censure, directed against the governing body.

In the article upon which I am commenting, for instance, it is urged against the "exculpation law" that "it is contrary to natural justice—contrary to 'the perfection of reason,' the common law—and contrary to any considerable method of moral culture." As my present purpose is not to vindicate the exculpation law, or to meddle with it in any manner, I shall join no issue here. Suppose it be all you say of it, I wish to ask you whether or not (and I ask now for information, for I really do not know) it is the public impression that the principle of this law is at the bottom of our ordinary methods of proceeding in cases of college discipline? I ask this question, because, admitting the principle to be as exceptionable as you claim, the answer to it will have much to do in determining how far our system of government is odious. If what I see in the public prints (or have seen in former years) may be assumed to furnish me with any fair means of judging, I am justified in thinking that we are popularly supposed to proceed on this plan every day or every week. Now the fact is, that I have been an officer of the University of Alabama more than sixteen years; and during this long period the offensive law has been resorted to only three times. The infrequency of its actual application may serve to show that it is a measure in its original design intended only for those extreme cases in which the alternative is the annihilation of all government, and the triumph of anarchy. Whenever they have been driven to the adoption of this expedient, the Faculty of the University have never put it into practice without a sense of pain and sorrow, for which their
denouncers of the press or among the people never give them credit. They are charged with the preservation of order in college. They have a duty to execute, and they are not the authors of the system they are required to administer. When the question is reduced to this—shall law prevail, or shall misrule be triumphant, and all the operations of college come to an end? they must use the only means put into their hands to secure the supremacy of law, whether they like them or not, or whether or not the surrounding public approve. And this happens, perhaps, once in many years; while the comments which so often reach us, through our correspondence, through conversations with gentlemen at or from a distance, or through the press, proceed on the assumption that it is the commonest thing in the world, and that very possibly the first business of the Faculty every morning after breakfast is, to put some twenty or thirty students on their "voir dire."

I suppose that no government is anything better than a name, which possesses no means of protecting public order by the compulsory discovery of truth, when order has been violated and the witnesses are certainly, or the offenders approximately, known. There are, so far as I know, but two modes of proceeding effectual for this purpose, and these are—1. That which is sanctioned by "the perfection of reason, the Common Law," to compel the testimony of witnesses to the offense; or, 2. The South Carolina plan, adopted here, to require the innocent to say that they are innocent. The former is the plan of all the older colleges at the North; and, perhaps, of the newer also. The latter is peculiarly the Southern plan, introduced expressly as a concession to the scruples of sensitive young men. Since, however, the one and the other, when successfully enforced, result alike in securing the ends of government in the detection of the offender, the substitute has proved no more palatable than the law which it replaced; and the Northern plan and the Southern plan are equally under the ban of popular opinion. In the mean time, one or the other of them, from the stern necessity of the case, maintains its place in the written code of every college; and both, when the painful necessity arises, continue to be put into force, in spite of their unpopularity all over the country.

If our friends among the people, or if our friends of the press, would turn their attention to the true point of difficulty, and would aid us with advice how we may escape from our present embarrassment, we would receive their suggestions with gratitude; and whatever we should find in them adapted to remedy the evil, we would earnestly recommend to the consideration of the Board of Trustees. To judge from the manner in which we are often spoken of, it would
seem to be thought that we delight in "exculpation" laws, and that we are never more happy than when the college guillotine is in active operation. I am not using the language of hyperbole when I say this; I but repeat almost literally what I have often heard. Is not this unreasonable? Yet our case is not an isolated one. Similar sanguinary tastes are imputed quite as frequently to other Faculties. Can it be supposed that the members of College Faculties generally—men, be it considered, who have been selected from the community on account of some supposed more than average fitness for their places—can it be supposed that they are as a class so far behind the rest of the community, in their sympathies with the young men for whose benefit they labor, or in their judgments of what will most promote the welfare of their pupils, as to lean from choice toward measures which shock the public sensibilities, and to require a popular censorship to restrain their tyrannical propensities?

As no one has yet suggested to us what new substitute we should adopt, in case we consent to expunge the "exculpation" law from the college code, we are now held up to public odium for an evil which we did not create, and which we know not how to remove. Even you, Mr. Editor, would not have us go backward, and adopt the common-law principle, which compels every witness to his neighbor's offense to testify to the fact, or suffer. In this application, even "the perfection of reason" would strike you as an abomination. I do not say that I should entirely agree with you; but I state what you will admit to be a fact. I doubt if such of our citizens as condemn the law of "exculpation," have ever set it beside these older laws which it superseded. For their information, I will give an example of both. The following is extracted verbatim from the laws of Yale College:

"Whenever a student shall be required by one of the Faculty to disclose his knowledge concerning any disorder, offense, or offender, against a law of the college, and shall refuse to make such disclosure, he may be sent home or dismissed. No student shall be questioned for any testimony he may give in regard to a violation of a law of this college; and in case any student shall so question his fellow-student to ascertain whether he hath testified, or with intent to bring into contempt any student because he hath testified, the student so acting shall be deemed to have committed an offense, and may be proceeded against by the Faculty, according to the aggravation of the offense, even to dismissal."

While this was law in all American colleges, as it still is at New Haven, the objection raised to it by students was, that it is dis-
honorable to testify against a fellow-student. The substitute was
devised to obviate this objection; and as it stands in the code of
the University of Alabama, it is as follows:

"In ordinary cases, and for mere college misdemeanors, no stu-
dent shall be called upon to give information against another; but
when several persons are known to contain among them the guilty
person or persons, that the innocent may not equally suffer with the
guilty, they are all liable to be severally called up, and each to be
put upon his own exculpation, unless the magnanimity of the guilty
shall relieve the Faculty from the necessity of this expedient, by an
ingenious confession of his or their own fault. If any student,
when thus permitted to declare his innocence, shall decline to ex-
culpate himself, he shall be considered as taking the guilt of the
offense upon himself, and encountering all the consequences. If a
student shall deny that he is guilty, that shall be taken as prima
facie evidence of his innocence; but if it shall afterward appear
from satisfactory evidence that he was really guilty, he shall be
considered unworthy to remain in the University."

The requisition to testify against a fellow-student being here
abandoned, a scruple arose, of a character entirely new. Hitherto
it had been no part of the unwritten code of undergraduate law, that
the good should protect, screen, and suffer martyrdom for the bad;
the whole college body were not held bound to become accessories
after the fact to any enormity; or to obstruct, by united and sys-
tematic action, the operations of law for its detection. The popular
sentiment in college favored the view that it is well that law shall
have its course—it is well that offenders shall be reached and dealt
with—it is well that good order and good morals shall be preserved
—but that it is not well that a student shall become an informer
upon his fellow-student. I say that this was the popular sentiment,
because I know it, having myself been educated in a college where
the old law prevailed. What popular sentiment is with us now is
evidenced in the fact, that it has the power to force young men of
the highest standing for morality and personal rectitude of conduct,
into a combination for the defeat of all inquiry, and for the protec-
tion of a few disorderly individuals, whose turbulence, both by night
and by day, is such as to obstruct all the operations of the Univers-
ity. Whether the young men, in their scrupulous regard for what
is due to good fellowship, are not beginning to "put too fine a point
on it," I shall not stop here to inquire. It is sufficient for me to say,
that when matters reach a pass like this, the necessity that some-
thing should be done is crying, and all the wisdom of University
Boards has hitherto been able to discover but the two modes of pro-
ceeding I have pointed out, viz.—that which has the sanction of the 
"perfection of reason," and that which makes every student liable 
to be called on for his own exculpation.

Lest any erroneous inference should be drawn from the time at 
which this letter is written, let me observe, in conclusion, that, 
though it is elicited by remarks of yours upon the late troubles 
in the University, it has no reference whatever to them; and that the 
"exculpation law" was not applied during those troubles. Students 
already under suspension, have, it is true, as a condition of resto-
ration, been required to make some disclaimers. Whatever may be 
said or thought of the expediency of this requisition, of which I say 
nothing, thus much is at least true, that to refuse to make the dis-
claimers required, could, at this time, operate no advantage nor se-
cure any protection to any fellow-student, since, when they were 
exacted, all parties were equally separated from the University 
already.

Now, Mr. Editor, do not believe, because I have detained you so 
long over the matter of this law, that I see nothing in what seems 
to be the necessity of its existence to regret, or nothing in the evils 
which too usually follow its application to deplore. If you do so, 
you will do me great injustice. My only object in asking you to 
publish these remarks, is to draw the attention of thinking men in 
the community to the most difficult point connected with the whole 
subject of college discipline—the question how shall the supremacy 
of law be maintained in the last emergency, without an admitted 
power in Faculties to use either the means of investigation em-
ployed by civil courts, or those gentler, and (as was once thought 
certainly) less offensive ones, in consideration of which they have 
been content to yield the former.

The topic which principally occupies this letter, is but one of 
several connected with college organization and government, on 
which I have often wished to address some observations to my 
fellow-citizens. With your permission, now that my hand is in, I 
will endeavor to make one or two further, but I hope not quite so 
formidable, encroachments upon your space hereafter.

University of Alabama, July 1, 1854.

LETTER II.

REASONS WHY "THE EXCULPATION LAW" HAS PROVED A FAILURE.—INQUIRY 
HOW FAR IT SHOULD BE DEEMED DISHONORABLE FOR ONE STUDENT TO GIVE 
TESTIMONY IMPLICATING ANOTHER.

In my last letter I promised, at greater leisure, to examine still 
further some of the particulars in which the government of Ameri-
can colleges is attended with difficulties, so great as to indicate a fault somewhere inherent in the system itself. I proceed to redeem my promise.

It is certain that the greatest of the difficulties here spoken of is that to which my last communication was principally devoted, viz., the means of suppressing disturbances of the peace, or of detecting their authors, when all ordinary appeals have failed, and it has become necessary to invoke the penalties of the law. Upon that subject I have not yet completed all that I have to say.

I assumed that the very idea of government implies the possession of the power to compel, in some manner or other, the disclosure of truth, when that is necessary for the protection of order, and for the maintenance of the supremacy of law. I described the two modes by which it has been attempted, in different colleges, to exercise this power: the first being no other than that used in civil courts, and the second being the mode prescribed in what is commonly called the "exculpation law," as it exists in this University and some other Southern colleges.

I have shown that the second of these modes was originally devised for the purpose of obviating objections which had been made to the first. That it has completely failed in its object, is rendered obvious by the frequency with which we hear it denounced in conversation and in the public prints. For an instance, I need go no further than to your own expression of opinion in the Register, which furnished the occasion of my former communication. But, because I chose to demur to the grounds on which you took exception to the law, you must not understand me to regard the same law with entire complacency myself. By no means. I can never believe that any law which meets the disapprobation of the public, is a good law. The efficacy of law is not to be looked for in the pains and penalties it denounces, so much as in the support and approval of all good men. Whatever enactment fails to secure these, fails of the most essential element of moral power. It matters not whether it be intrinsically good or bad; it is enough to make it bad, whatever be its intrinsic excellence, that the community who witness its enforcement regards it as oppressive and wrong. What more is necessary to undermine the efficacy of any law, than to crown with applause those who resist its operations, and to canonize its victims as martyrs in a glorious cause!

It may be answered that no law can be intrinsically good, against which the voice of the people among whom it exists is so emphatically and so unanimously pronounced. This argument is certainly plausible, but by no means conclusive. The law of Congress
providing for the arrest and delivery of fugitive slaves is certainly a
good law; yet throughout the length and breadth of the States for
which it is designed, there is no division of opinion at all as to its
wrongfulness. Those even who give it their support—politicians,
editors, ministers of the gospel—even judges from the bench—do
so avowedly for no other reason but because it is a law, and not
because they approve of its provisions. It is plain, then, that pub-
lic sentiment, however decided, and however unanimous, is not al-
ways of necessity right; and that the old maxim, vox populi vox
populi, is to be taken with a large latitude for error.

I assume, then, that the "exculpation law" is not necessarily me-
dium in se, because the people do not like it; but I admit that the tri-
unal of public opinion has certainly made it malum prohibitum, to the
extent that no college Faculty can apply it without being immedi-
ately arraigned at that bar, as if they were the real offenders them-
selves. It fails, therefore, in what I have described to be the most
essential element of moral power; it fails because the public, as
well as every community of undergraduate students, are banded
against it; and because applause instead of censure awaits every
individual who sets it at defiance.

Has any thing been gained, then, by the attempt to substitute in
colleges a method of legal investigation at variance with the prin-
ciples of the honest old common law? I think not; yet while mak-
ing this admission, I can see nothing morally wrong in the substit-
te. It is otherwise when we look at the subject in the light of
expediency, or as a question of policy. I can not but believe that
a great mistake was made by the originators of this innovation upon
the time-honored principles and practices of penal jurisprudence.
It may be very noble, and honorable, and magnanimous, and all that,
for young men or old men to refuse to give testimony before any
tribunal the effect of which would be to expose their companions
or friends to unpleasant consequences; but it appears to me that the
court which claims the right to such testimony is not called upon to
make any such admission. And if it does make such an admission,
in regard to the open, honest, and straightforward form of explicit
statement, then I can not see how it has any right to claim that a
refusal to permit the truth to be extracted from the witnesses by in-
direction is any the less noble or honorable or magnanimous. Both
the old law and the substitute aim to fasten the offense upon the
offender by the force of testimony. In the one case, the responsibil-
ity of this testimony is confined to a few; in the other it is divided
among a greater number. But that which is mean, or contemptible,
or wrong in any individual, is not the less so because a whole com-
munity share in the taint. A stain upon the honor is not a thing to be diluted by involving in its foulness the honor of many. And whenever any governing authority admits for a moment that it is mean, or that it is wrong, for any individual of the subject-body to give such testimony as may be necessary to secure the ends of good government, it becomes self-divested of the most efficacious and almost the only means for insuring the due observance of its laws.

The principle that no student may, in any case whatever, without dishonor, give testimony to convict a fellow-student of a violation of college law, is at once mischievous and wrong; and one which the trustees and Faculties of colleges should be the very last to admit. No matter to what extent public sentiment may lend its sanction to this principle, the governors of colleges should set their faces resolutely against such a sentiment, and should endeavor, by all the means in their power, to correct it. Least of all should they allow themselves to be borne along with it, or commit an act so suicidal as to stamp with their own openly expressed approbation a principle which denies to them a right absolutely vital to the administration of any government.

It is my candid opinion that our colleges have themselves chiefly to thank for the extent to which their powers of government are paralyzed by the influence of surrounding public opinion. Till they, in so many words, relinquished the right to compel the witnesses to any flagrant offense to declare their knowledge, public sentiment did not so universally, so unanimously, or so sweepingly stigmatize the act of giving such testimony. Why should it? It is not dishonorable to testify in a civil court. Nay, even when the civil power has occasionally interfered to take the administration of justice out of the hands of college Faculties, the very same young men who assumed to be unable to state the truth to their academical superiors without dishonor, have shown no hesitancy to give evidence before a jury—yet no one has thought the worse of them. It is no reply to say, that the civil court may commit a witness for contumacy, and that therefore he has no choice but to testify. We are talking now about a question of right and wrong—honor and dishonor; and if, instead of committing to prison, our courts, like those of the Inquisition, could apply the rack, even torture itself could not justify the disclosures demanded, if it is really wrong or dishonorable to make them.

But as it is usually true that there can not be any widely spread or deeply rooted popular conviction without some original basis of reason, to whatever extremes the conviction may have been carried which the basis will not justify, it is worth while to inquire out of what plausible, or even in their first application just, considerations,
has grown the doctrine, that no student may insinuate another student by his testimony without dishonor. In the first place, then, students associated together in the same class, or in the same college, occupy to each other not only the relation of subjects to a common government, but that, to a certain extent, of members of the same family. And as in families mutual confidence is an unavoidable necessity, so the obligation to guard it inviolable is one which exists antecedently to and independently of promises. It is not voluntarily assumed, and it cannot be repudiated at the option of the individual. But, secondly, it often happens, if not usually, that none are witnesses of those violations of college laws which become the subject of subsequent inquiry, who are not themselves to a greater or less degree implicated in them; and hence, that the act of giving such testimony as may subject another to censure, betrays a seeming willingness to purchase immunity to one's self by treachery to a friend. Viewed in this light, the act of testifying is especially odious; and to this case I propose to devote no attention.

But in regard to the implied bond of confidence between members of the student-body, common sense suggests that it is not and can not be of the uncompromising nature of that which accompanies the family tie; while we can not but call to mind that the civil power does not recognize even that as inviolable, when the public good requires that it should be set aside. The students of a college are by no means so compacted together that the private acts of each one are of necessity exposed to his companions. There does not, in other words, exist the forced confidence of the family; and the main argument in support of the inviolability of that confidence in this case falls to the ground. Yet, inasmuch as it is undesirable that, in a community of generous and impulsive young men, there should creep in any thing like a feeling of mutual suspicion, I would have it continue to be thought, as it is I believe pretty universally thought, among Faculty and students equally, that information privately volunteered by one student injurious to another, is entirely dishonorable, and ought to be disavowled by the authorities, as well as frowned on by the students.

In many cases of disorder in college, not only are the great majority of the community unacquainted with the offenders—showing that no necessary confidence exists which is in the nature of things unavoidable—but, when it is otherwise, and when those who interrupt the good order of a college force themselves upon the notice of their peaceably disposed companions, it not seldom happens that strong displeasure is excited on the part of those whom they thus make the witnesses of their lawlessness. It is nothing short of an absurdity
to say, that persons who are thus not necessarily cognizant of infractions of order, or who, when made acquainted with them, are made so against their will, shall be held bound to identify themselves with the offenders, and, no matter what may be the enormity of the offenses (and it is often great), shall actually themselves suffer the penalties due to the misdeed, rather than by their testimony permit the authorities to suppress the disturbances, and protect them in the enjoyment of their rights, and in the peaceful prosecution of their studies.

After what I have said, I suppose I need hardly tell you that, had I a system of law to prepare for a college about to go into operation, the "exculpation law" should form no part of my code. Neither would I commit the folly of requiring a Faculty to protect order and administer justice, without empowering that body to investigate most thoroughly every case in which neglect of discipline might endanger the preservation of the ends for which government is instituted. And in order that nothing might be wanting to their power in this respect, I would make it obligatory on every student to give evidence—not to individual officers in private—but to the entire governing body, when sitting as a court of inquiry, in regard to any breach of law which may have occurred in his presence, or to his knowledge personally obtained, no matter by whom committed. Should the student so interrogated refuse to reply, he could but be dismissed; and that is the penalty which college Faculties are now compelled to inflict on innocent men, when they refuse to declare, under the "exculpation law," that they are innocent.

I am by no means sure that the doctrine I here avow will be a popular doctrine. I incline to think rather that it will be the very contrary. Since colleges themselves have done so much, in my honest belief, to aid in vitiating the public sentiment on this subject, I have little hope that the course which appears to me to be recommended by the plainest common sense, will meet for the moment the approbation of my fellow-citizens. I ask for no such immediate approval. I ask only that reflecting men shall turn over the subject in their minds, and come to no decision at all until after mature consideration. It is evident that difficulties environ it on every side. Experiment has satisfied me that there is no escape by endeavoring to go round about. In this case, as in most in which there is anything serious to be hazarded, I believe the safest course is to take the bull by the horns.

In concluding this letter, I would merely add that the modes of investigation of which I have been speaking, both of the old colleges and its substitute which exists here, much as they are
nounced and rarely as they are applied, have after all been productive of an amount of good seldom considered and difficult to be estimated, constituting as they do the most substantial guaranty for the maintenance of order and the supremacy of law. This point I shall further illustrate hereafter.

University of Alabama, July 21, 1854.

LETTER III.

Objection to the Moral Tendencies of the "Exculpation Law" Considered.—Substantial Benefits Derived from the Existence of Laws to Compel the Disclosure of Truth.

One of the objections advanced by the Register against the particular law of this and other Southern colleges, which is known as the "exculpation law," I have thus far omitted to examine. I allude to the assertion that the mode of proceeding sanctioned by that law is "contrary to any considerate method of moral culture." Having frankly expressed my own very decided dissatisfaction with the law in question, on grounds of expediency and policy, I must feel it to be my duty to defend it on those of morality.

I have shown that this law was adopted as a substitute for another, which other was supposed to press too harshly upon the delicate sense of honor of young men in Southern colleges. Hitherto the main, if not the sole objection which has been alleged against it by the young men themselves and their friends, has been that it still oppressed them in the same point in which the former had been intolerable; that, in short, it was but a mode of obliging them to do indirectly, what the previously existing law required that they should do directly, viz., discover to the authorities the authors of any given violation of law. Whether or not the sentiment upon which this objection is founded is worthy of the respect it has received, whether it is the offspring of a true or a false notion of honor, is a matter of no present importance; its existence is undeniable, and it has down to the present time constituted the entire basis of all the opposition which this unfortunate law had to encounter. The objection of the Register is new; let us see if it is any more substantial. To me it appears to involve suppositions entirely incompatible with each other.

How it can rationally be maintained, for instance, that an individual whose sense of honor is so nice that he will not tell the truth, when called upon, lest he should implicate a companion, may yet not hesitate to tell a lie lest he should implicate himself, I am at a loss to comprehend. But should this phenomenon occur in an exceptional instance, how the whole body of the companions of
such a recreant, should still feel bound, by the force of the sentiment above spoken of, to maintain their silence nevertheless, and even to give themselves up to martyrdom, in order to protect the mean-spirited delinquent in the enjoyment of the benefits of his falsehood, is still less conceivable. Can any thing be more certain than that public opinion would blast such a wretch, and drive him out from a community of honorable men? For, be it observed, the case in which an offense is known only to its perpetrator, is a case almost or quite without example in college; and I can not conceive that there could be any such case possible, in which a Faculty would ever think of applying the "exculpation law" as a means of investigation. The language of the law itself, as I have cited it in a former communication, forbids such a supposition; for it is there explicitly stated to be designed to discover the offender only when he is known to be one of several individuals distinctly designated. The offender is always, therefore, more or less generally known to the student-body; and in case of an act of moral turpitude like that supposed above, he could not fail to become at once known to the whole. No young man, after such an act, would be tolerated for a moment in college; he would be ostracized without a dissenting voice. Those who have had the slightest acquaintance with such communities know this; and I can not but feel suprised that the editor of the Register should so soon have forgotten what his own observation as a student unquestionably taught him. But the "exculpation law" has not been assumed to exert any other demoralizing influence except that of holding out an encouragement to falsehood. What that encouragement can amount to, in the face of counteracting principles so efficient as those which I have just pointed out, I leave my readers to judge.

And here I might dismiss the subject were it not that the present objection, like those which I have heretofore disposed of, happens to lie with no less force against the old law—which I have shown to be the only alternative law—than it does against the present. Take the rule at Yale College, for instance, that the student shall testify to what he knows, let the evidence inculpate whom it may. A refusal to speak draws down the censure of the Faculty upon himself; a free declaration of the truth crimInates his fellow-student, and involves the witness in popular odium. In this case, as in the former, at a prima facie view, it would appear that falsehood would save the witness from unpleasant consequences on either hand. He may testify, and so disarm the Faculty; but he may testify falsely, and so save his companion. What is to prevent his doing this? Nothing, but his own strength of principle, and that
withering power of popular opinion in college, before which the de-
liberate liar can not for one moment stand. Thus, whichever be
the mode of investigation sanctioned by the laws of any college, the
same temptation (if it is a temptation) to falsehood in the witness
equally exists; and the same powerful counter-influences co-exist
with it, to neutralize its power to harm.

I asserted in my last communication that the college laws to
which so much exception has been taken, have, notwithstanding,
been productive, after all, of a great deal of good; and I promised
further to illustrate this assertion. You will certainly not under-
stand me to intend that they have effected this good by their fre-
quent application; since I have distinctly admitted that they are
seldom put actually in force without being attended by temporary
injury to the institution which is compelled to fall back upon them.
I maintain that such ought not to be the case; but I admit, as I
have said before, that in the present morbid condition of public
sentiment on the subject, such is, in point of fact, the unfortunate
truth. The good which they do is therefore not to be measured
by the amount of transgression which they punish, but by the much
more considerable amount which they prevent.

As American colleges are organized to-day, the opportunities of
the Faculty personally to know in what manner the time of the stu-
dents is occupied, at all those hours in which recitations or lectures
are not actually proceeding, are so extremely limited, as to be prac-
tically little better than none at all. Our collegiate system is an
attempted imitation of that which was instituted at Oxford and Cam-
bridge, by the monkish lecturers of the middle ages, founded mainly
upon the principle of the monastery; but the imitation is unfortu-
nately complete only in the least desirable of its features, while it is
deficient in most of the safeguards originally designed to secure it
against abuses. In those venerable universities of Great Britain
just mentioned, every college is a quadrangle, securely walled in,
with a janitor always at the door, and with a definite hour for shut-
ting in the entire community by bar and bolt. Within the same
architectural pile reside not only the governed, but all the members
of the governing body, from the President (master) down to the
numerous "fellows," one of whose duties it is to aid the authorities
in the preservation of order. The whole college body, moreover,
not only reside under one roof, but dine together at one table; so
that, in all save the religious aspect, the distinguishing features of
the monastic family are kept conspicuously prominent to this day.

It was not a very great undertaking for a body of governors pos-
essed of advantages like those here described, to assume the
responsibility of preserving good order among a body of students committed to their guardianship. With us in America the case is very different. Our college dormitories are erected in an isolated group, in the midst of an open area. No officers, or only here and there a tutor, occupy rooms in these buildings by night; none in some instances even by day. No president or professor meets the students at the common table; nor do commons continue still to exist, in the majority of cases. No janitor marks, or can mark, who leaves the premises during the hours which the law devotes to study; still less, who steals away or returns at those unwarrantable hours of darkness when nearly every one of the offenses most ruinous to good order and most difficult to manage is usually perpetrated. Yet under all these disadvantages the public demands of the Faculty of every American college that it shall govern to the exclusion of every other species of authority, and shall still govern well. The college is a sanctuary which the civil power may not invade. It is an imperium in imperio within whose confines no municipal functionary may venture to set his foot. It is a community shut out with more than Japanese seclusion from the surrounding social world; and subject in its members to none of those restraining influences, by which public opinion bears upon the conduct of the individuals who make up the society to which man is born, and to which the student himself must at length return.

Such a community, so utterly exempt from every other species of control, it is which an American college Faculty are required to govern, and to govern well. Is it reasonable to expect them to do this, without arming them with the power? And is it not nonsense to talk of furnishing them with such arms, while they are denied the right to compel, under the highest penalties of the law, the disclosure of truth, when the truth is necessary to the protection of order and the vindication of authority? I have asserted, and nobody has denied, that there have been yet discovered but two modes of exercising this compulsion. I have admitted with regret that neither of these modes finds favor with the public at large, whose interests are deeply involved in the success of colleges, and whose support ought always to be unhesitating and prompt on behalf of college authorities. But in spite of this I maintain that these laws have been productive of incalculable good, and that they are so still, at this very day.

They operate as a restraint of so powerful a nature, against pushing disorders to extremes, as to render such an event one of the rarest occurrences in college history. Unfrequently as they are applied, no student is ignorant either that they may be or that they inevi-
tably will be so, whenever the necessity arises. Now, though no
doubt it is a glorious fate, and one attended with much applause of
friends, to say nothing of an almost inevitable newspaper apotheosis,
to perish (academically) in the fires of college martyrdom, it is,
nevertheless, not a fate which is spontaneously courted. No
species of martyr—not even the Christian—is usually such from
absolute preference or choice. And should the unbiased testimony
of young men themselves, who have had the largest experience in
this way, be taken, I have no doubt whatever that it would be found
to accord in the main with the view expressed by the elder Weller
of *matrimony*, viz., that it is a very fine thing no doubt, “but
whether it is worth while to go through so much to gain so little, is
perhaps more than can be said for it.”

As a general rule, it may be remarked that the student finds
college life agreeable. There is a sort of indescribable fascination
about the microcosm of which it makes him a member. There is a
charm in the ties to which it introduces him, and a fervor unfelt in
later years, in the friendships which in the yet unchilled warmth of
his youthful feelings it leads him to form. When, in the regular
progress of events, the inevitable hour approaches which is to dis-
solve this dreamy episode of his existence, he feels a pang, deep
and real as that of the exile who steps on board the bark which is
to bear him from his native land forever. Exceptions may—such
undoubtedly do—exist; I speak of the great majority. And I say
that a life so charming will not on slight occasion be voluntarily
self-terminated!

I take no account here, at all, of the deep and earnest interest
which many—possibly most—take in the intellectual pursuits to
which their college life is devoted. I say nothing of the firm con-
viction and just appreciation of the value of the opportunities which
they enjoy, for self-formation, and preparation to grapple with the
realities of life, by which the minds of all thoughtful young men are
impressed in the midst of the priceless advantages here surrounding
them. These are benefits which no man of sense will lightly re-
linquish, however ardent and impulsive the fires of youth may make
him. But I say that, when to these weighty considerations are
added the peculiar charm of student life, of which I have more par-
ticularly spoken above, the inducement to avoid acts which may
raise, and to suppress practices which may provoke, issues which,
however attended with temporary éclat, must necessarily terminate
diastrously to the student at last, is scarcely deficient in a single
element of completeness. It is thus that the laws of which I have
been speaking, exert a happy influence in spite of their unpopu-
larity; while, were no such laws in existence, American colleges, as at present organized, would possess no guaranty that their tranquility would remain undisturbed for a single day.

University of Alabama, July 28, 1854.

[To be continued.]

IV. THE DUTY OF CULTIVATING MUSIC AS A PART OF GENERAL EDUCATION.

BY THE LATE REV. NATHANIEL S. PRIME, D.D. *

"The charms of sweet music no pencil can paint;
It tames the rude savage—enlivens the saint."

Never did poet sing more obvious truth, or sounder philosophy than this. The foundation of Music is laid in the constitution of man, and in the very structure of the natural world. A thousand wilder notions have infested the human brain than the Pythagorean hypothesis of the "Harmony of the Spheres," by which the father of that philosophy taught, and his disciples enthusiastically believed, that "the motions of the heavenly bodies produced a music imperceptible to the ears of mortals," but real, sweet, and enchanting as the peans of the blessed.

In modern times, at least, it has been made a question among Theologians, whether human language was not communicated to man by immediate revelation? that is, whether man could ever have learned to communicate his thoughts by words, unless he had been taught at the mouth of the Lord? Leaving the decision of this question to those who are fond of such speculations, I will boldly hazard the conjecture, that if man had never learned to talk, without such high instruction, he would readily have learned to sing.

Nor do I believe, as some have very sagely supposed, that he would have been indebted to the birds of the air as his instructors; and that human song is a mere imitation of the music of the groves. It is humiliating, it is irrational, to suppose that the organs of sound, which are so much more multifarious, delicate, and improvable in man than in any other animal, were not only subjected to, but made dependent for their exercise on the tuition of irrational creatures.†

* See Introductory Note to an article by the same author, Vol. I., page 537.
† The sagacious and very philosophical hypothesis, that man acquired his musical abilities under the tuition of the birds, places woman in a very remarkable position. It is an indispensible fact, that throughout the feathered kingdom the power of song is the exclusive prerogative of the male bird. Though the female enjoys the daily tuition of her more gifted mate year after year, and sits by the hour and listens to his melodious notes she never ac-
The fact is, that not only the soul of man is formed for song, but his physical powers are constituted for the highest cultivation of this celestial art. Adaptation for no other earthly employment is more visibly and indelibly impressed upon his corporeal and mental constitution.

This is evident, not only from the general considerations already adverted to, but from the notable fact, that it is the common talent of the whole species. In this, as in every other case, there is a great variety of talent; and some, from the peculiar constitution of their minds, or, what is more probable, from the greater delicacy of their physical organization, are capable of making much greater proficiency than others in this noble art. Yet I am inclined to believe, however contrary it may be to the general opinion of the world, and even of some of the greatest masters of the science, who very naturally dislike the drudgery of training voices that have some natural or, more frequently, contracted, obstacles to overcome, while there are enough to serve their purposes ready formed to their hands; I say, notwithstanding all these apparently opposing facts, I am inclined to believe that not one in a hundred, or even in a thousand, of the human family, is naturally incapable of musical execution. I have somewhere met with the fact, that Dean Swift acknowledged himself totally unable to distinguish any difference in musical tones; and consequently, that he was alike insensible to the pleasures of harmony and the pains of discord. In every generation there may be instances of this description; but, I presume, they are as rare, and bear as small a proportion to the mass of mankind who possess the faculties of hearing and speech, as the unfortunate class of mutes who are necessarily incapacitated to use these important organs.

The principal reason why so many are considered destitute of musical ability doubtless is, that no measures are adopted for the general cultivation of those powers in early life. If only a tithe of the pains that are taken in almost every family to teach little children to talk (and a great deal of it nonsense, too), were bestowed, at an early period, to teach them to sing, there would be
few children found, in any community, destitute of musical abilities. The correctness of this remark is illustrated in the extensive results of introducing this exercise into our Sabbath Schools. If, then, these opportunities, enjoyed but once a week, are so successful, what might not be expected from the daily practice of singing in every family and in all our Common Schools?

The general possession of a talent for music may be fairly inferred from the universal pleasure derived from musical performances. The little infant unconsciously drops to sleep under the sweet "lullaby" of its watchful mother. He understands not a word of what is sung, but the whole effect is produced by the adaptation of musical sounds to the sensibilities of its nature. And, go where you will—search the world over—you will find this passion pervading all nations. The most barbarous and savage tribes, in the most inhospitable climes, have their vocal and instrumental music, and seem to derive no less delight from this source than the most refined and polished nations. Their songs, indeed, are coarse, and their instruments rude, and would be grating to more cultivated ears; but with these the simple children of the wilds assuage their griefs, enkindle their joys, and wile away the tedious hours of "hope deferred." This single fact affords incontestible evidence of the almost universal taste and talent for this divine art. And if you now and then meet with an individual, in civilized as well as savage countries, whose ear is deaf and whose soul is insensible to the melting strains of melody, and the sweeter tones of harmony, he is more than a savage—he has a heart of adamant, and an arm that is capable of perpetrating the blackest crimes. I would sooner trust my life among the wild beasts of the forests than in a community of human beings who were totally insensible to the power of music.

But there is one fact which places this matter on impregnable ground; and that is, that the musical art is based on the constitution of the natural world; and man is the only being on earth that is capable of understanding its principles and applying them to the purposes for which they are designed. It is well known to the merest smatterer in the science that the Diatonic Scale embraces only seven different sounds; the eighth being in every case a recurrence of the first; thus constituting the complete octave. Of these, five are full tones, and two, semitones; the latter invariably occurring between the 3d and 4th, and the 7th and 8th. Now, this division of the Natural Scale is not, as some might suppose, the result of an arbitrary division of the octave made by some celebrated professor of the science, whom all the world have consented to follow. But it has its foundations in the laws of sound, which are
as unchangeable and uniform as the principle of chemical affinity
or the law of gravitation. The whole science of music is predicat-
ed on this arrangement. Although an expert performer is capable
of raising the octave by semitones, thus making 12, or (including
the 8th) 13 distinct sounds, yet if in the combination of parts you
place the semitones in any other position than that in which they
naturally occur, instead of the ravishing strains of harmony, the ear
is pained and every nerve is tortured with the unceasing jargon.
And though the natural scale may be altered, by the introduction of
flats and sharps; or, to speak more correctly, though the alteration
of the natural scale demands flats or sharps, in particular places,
in every such case the position of the semitones is as certain and in-
variable as in the natural scale.

These facts prove beyond all dispute, or even the suspicion of
error, that the principles of music are founded on a basis as impreg-
nable as the foundations of the everlasting hills. Yea, the earth
may be removed, the elements melt with fervent heat, and all the
pillars of the material universe crumble into ruin, but even then,
amid

"The wreck of matter and the crush of worlds,"
the songs of the redeemed from this revolted sphere shall be
poured forth in loftier strains, and with immortal tongues.

And that man is the only being in this sublunary world that is
capable of appreciating and applying the principles of music to the
harmony of sounds, is a fact so self-evident as not to need a single
word of confirmation. The sweetest song of the most tuneful bird
of the air is nothing more, as every child knows, than a simple mel-
ody, or pleasing succession of sounds. But harmony, which is the
charming concord of different sounds, must be adjusted by the rules
of art, and founded on the scientific principles or laws of sound.
This is the exclusive and uninvaded province of rational minds,
inhabiting organized bodies, delicately and wonderfully formed, and
wisely adapted to all the sympathies of the indwelling soul.

The mere possession of such powers imposes the duty of their
diligent application to the purposes for which they were conferred.
The bestowment of any faculty involves an obligation to improve it
in the way required by the sovereign donor. God never gave man
a talent to be buried in the earth, or laid up in a napkin. And for
its diligent improvement, or slothful neglect, its possessor will be
called to an account, in "the judgment of the great day." Not a
word, then, need be said to enforce the duty of cultivating the
science of music. The obligation is as extensive as the ability to
learn and perform.
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And here let it be observed, that it is the general, if not the universal, duty of the whole community. The practice of choir singing, while more favorable to correct musical execution, is very apt to produce the impression on a Christian assembly, which is too generally yielded to in practice, that it is the exclusive duty and privilege of the choir to perform that delightful part of divine worship. I do not object to the employment of a choir in the service of the sanctuary. It constitutes, perhaps, the best and surest guide. But then the whole congregation should feel that they are required individually to unite their voices in praise. And if any, through long neglect to improve the gift which God has bestowed on all, or nearly all the human family, find themselves incapable of performing this duty, without marring the devotions of others, they should lose no time and spare no pains in qualifying themselves to perform their part of this service "with the spirit and with the understanding also." Especially should every parent feel, that in giving his children a Christian education, it is as much his duty to have them taught to sing the praises of Jehovah, as to make them capable of reading their mother tongue. Till the Church awakes to the importance of this duty, we shall never realize the truth of that simple, but beautiful stanza:

"My God! how pleasant 'tis to see
A whole assembly worship thee:
At once they sing—at once they pray;
They hear of heaven and learn the way."

But there is one point of greater importance than any other which I must notice, I mean the moral influence of music.

That music holds a mighty sway over the powers of sensation in all auricular beings, is a fact so obvious as to render the fable of Orpheus, at least in part, perfectly credible. Though no one can believe that the trees rushed from the mountains, and the rivers stopped in their courses to listen to his enchanting strains, yet facts are not wanting, even in modern times, to show that savage beasts of the forests have often forgotten their wildness, and temporarily exhibited the meekness of the lamb, under the all-subduing power of music.

Nor is there any thing miraculous in this. There is a firm foundation for these results in the physical constitution of animated nature. The nervous system, which is common to the brutes as well as man, renders them susceptible of impressions, which, while the excitement is kept up, completely suspend the more prominent instincts of their nature.

The soothing influence of music on the nervous system, in the
human economy, is strikingly exhibited in its benign effects in some cases of disease. There are many well-attested facts, which prove that the severer paroxysms of that terrible malady, vulgarly called St. Vitus' Dance, have been mitigated by the sole influence of music; and, in some instances, by its long continuance, the disease has been permanently cured. Nor is there any thing like mesmerism here. The seat of this disease is the nervous system; on which both melody and harmony exert peculiar power. Such results, then, might be anticipated on the obvious principles of philosophy; and the only occasion of wonder is, that the experiment has not more frequently been crowned with success.

But the power of music is not confined in its operations to the animal constitution: it has equal influence on the intellectual and moral powers. Let me here ask a very simple question, which, simple as it is, may never have occurred to some minds: Did you ever see a man in a violent passion who had any inclination to sing, or even to listen to the most enchanting music? I presume not; for the sweeter the music the greater the discord in his soul; and he can no more sing than remove a mountain, while he is harboring resentment in his bosom. And there is perhaps no remedy for anger so speedy and effectual as to persevere in trying to sing.

And here we discover the use and importance of music as applied to the purposes of devotion. There is a most intimate connection and sympathy between the sense of hearing and the emotions of the mind. The sense of sight and that of hearing are obviously the most important, and, if the epithet be admissible, the most intellectual of our perceptive faculties. Of their comparative value many wise men have come to a very opposite decision. But in one thing all are unanimous, and that is, that truth makes a vastly deeper impression on the mind when it enters it through the ear, than by the eye. It is the thrilling eloquence of the living teacher that gives to antiquated truths all the freshness and vigor of their original conception. It is this that flows with resistless power, in "thoughts that breathe and words that burn." But recollect, eloquence derives its principal charms from the diversified intonations of the human voice. Without the sense of hearing, the most accomplished orator would appear a perfect harlequin; and a dull, monotonous speaker becomes as distressing to the ear as he is uninteresting to the eye. True eloquence, then, is one species of music. It is not strange, therefore, that this celestial art, in its own legitimate province, should exert a powerful influence on the moral affections of the heart. It is a well-known fact in natural philosophy, that if two strings tuned in unison be placed near each other, though entirely discon-
lected, the touching of one will produce a corresponding vibration in the other. There is a similar and more real sympathy between musical sounds and the sensibilities of the soul. They chasten down the unhallowed and discordant emotions of the mind—melt the heart to tenderness, and awaken all the susceptibilities of our nature. Music is, therefore, a most important auxiliary in the exhibition of divine truth, both for the awakening and conviction of sinners, and the edification of God's own people; and is an essential part of divine worship.

V. BOOKS PHILOSOPHICALLY ADAPTED TO ELEMENTARY TEACHING IN THE FAMILY AND THE SCHOOL.

BY MRS. S. A. VAUGHAN.

INTRODUCTORY NOTE. BY THE EDITOR.

The heading of this article is our own; and we give it as indicating our own views of the truly philosophical plan of a series of Elementary School Books proposed by Mrs. Dr. Vaughan, of Mississippi; a brief exposition of which, at our suggestion, she has here presented. The interest we express in this plan, by introducing it thus early to our readers, is solely the result of an examination which commands our judgment, and suggests a duty which, as journalists, we owe to parents and teachers, and to the public at large, in respect to a proposal which is certainly new in many of its features, and seems admirably adapted to secure the right training and the successful development of the youthful mind.

The idea of the proposed series was suggested by the experience of a talented and benevolent lady, who is herself both a Mother and a Teacher, and who has thus had her sympathies deeply enlisted on behalf of children and their instructors. She had been long familiar with the difficulties and embarrassments of both, in the use of the ordinary books of primary instruction, and, to overcome them, successfully practiced, for many years, the inventions which she has now wrought into system, and which she is working, with a will, to perfect and give to the public. When our attention was first directed to this plan, claiming to be sui generis—the authoress being a stranger to us—its pretensions awakened our suspicions, and we were prepared to find it one of those new things, whose novelty is their chief recommendation, and which are often urged upon the public by the overweening attachment of authors to their
own productions, or by the avarice of interested publishers. But having listened to a somewhat extended verbal explanation by Mrs. Vaughan, and having examined a number of the sheets of her proposed series, our deliberate judgment is enlisted in its favor, and we have solicited the following exposition of its plan, which we commend to the consideration of our readers.

This series has been several years in the process of preparation, during which the authoress has submitted her plan and large portions of the work, already in type, to leading educators and civilians in several of the States, and has an array of testimonials in its favor from the highest sources, and from many practical teachers, speaking of it in unqualified terms of commendation. They do not hesitate to say, "that it is far in advance of the ordinary methods; that it is eminently philosophical in its principles and practical in its applications." Meantime the impressions of the Authoress herself, as to the very great importance of her undertaking, have received additional strength. But circumstances have prevented her completing the work, and the difficulties attending a lady's negotiations have delayed its publication. She assures us, however, that arrangements are now in progress by which the issuing of the work is soon to be commenced; and we shall be much disappointed if it does not commend itself to parents, teachers, and boards of education, as a valuable addition to our existing facilities for juvenile teaching.

The series will consist of four or five volumes—including a "Hand-Book" for teachers—adapted to the advancing stages of the pupils. Not one of them will be exclusively a spelling-book, or an arithmetic, or a grammar, but each, in succession, is designed to furnish important aids in these and all other departments of acquisition, by inculcating the meaning and proper use of words, and thus preparing the mind for advancement in every kind of knowledge which language is adapted to express. As words are the symbols of thoughts, the idea of the work is based upon this fact as a principle, and the plan is adapted to elicit thoughts by the learning of words. It is rightly denominated a "Philological Series." It has to do wholly with words and their meanings. Spelling and reading and the construction and defining of words are intermingled, and are taught conjointly, passing from easy to more difficult lessons. The whole is illustrated with numerous appropriate cuts, and each lesson is rendered interesting and often exciting by the questions of the teacher and the colloquy of the pupils. Thus, by a process at once pleasing and necessarily instructive, the mind is brought into the attitude of inquiry, and the pupil is led on from the rudiments and
elements of language to the history, construction, and use of words, as the expressions of thoughts, in all the fields of literature, science, and art; and thus rendered familiar with words and their meanings in his mother-tongue, he is prepared for progress in self-culture, and for the prosecution of any branch of study, with a degree of practical intelligence and mental activity which is seldom, if ever, acquired in the ordinary course of elementary instruction. But we allow Mrs. Vaughan to speak for herself.

New York, October, 1856.

Dr. Peters:
Sir—I have perused with much interest the successive numbers of your Journal, and as a friend of educational progress, I can not but wish success to your laudable enterprise. As a medium of the interchange of views and sentiments in relation to the highest interests of our race, it occupies an important place among the instrumentalities demanded by the wants of the times.

Education, in the broad acceptation of the term, has, in every age, engaged the attention of the wise and the good, the philanthropist and the patriot; and the annals of our race attest the fact, that the amelioration of human condition has ever been in ratio with its diffusion. Hence, that the appreciation placed upon the teacher of youth, and the estimate put upon whatever may give efficiency to his labors, have ever been in proportion to that intelligence which apprehends this great truth.

The present is an age of improvement, of progress, in all things—of invention, of discovery; an age of utilizing. Discoveries are made in the anatomy of mind, and in the nature of those agencies which affect its operations; and new methods are adopted for educating and disciplining its powers, and for presenting the material for its progressive enrichment, in the manner best to secure permanent good. And these discoveries and inventions going forth, patent and unpatented, through our educational journals, become common property, aiding alike the teacher and the taught.

Among the most pleasing promotives of mental progress growing out of modern improvements in art, must be regarded the attractiveness now given to our school literature. Look at the books now put into the hands of our children! How beautifully embellished with cuts which speak to the eye and to the heart, and which, through these avenues, convey facts to the mind and fix them there! A love of books is thus early awakened, and thence the transition is easy to a love of knowledge. In the higher departments of study,
the speaking diagram takes the place of the costly apparatus, and
the seeker of knowledge, to whom are precluded the advantages
of the lecture-room, may yet, in fancy, witness the demonstrations
which so effectually fix upon the mind the facts of physical and
mathematical science.

To one whose love of children and of the teacher's high vocation
has been intensified by a long service in the school-room, the sub-
ject of school-books is one of deep interest. Hence the numbers
which annually pass under my inspection. Indeed, I am grown
rather an amateur in that species of literature; and although I must
confess I often find cause to sigh over what I deem a failure, I more
often find occasion to feel grateful, on behalf of the children of my
country, to those authors or compilers who have scattered roses
along the pathway of the teacher and the pupil, and imparted a
charm to the toil of study. In the higher departments of learning
we have many excellent text-books; but it should never be forgot-
ten that elementary learning underlies the whole literary super-
structure, and that, therefore, in the series of books required for the
scholastic course, the elementary portion is that which demands the
most particular attention.

This is the view of the subject taken by yourself, I presume, and
by the intelligent readers of your widely circulating journal; and
to this fact I appeal as an apology for availing myself of your invi-
tation to present to them, through your columns, an exposé of a plan
of my own for improvement in this department.

With due deference to those who have preceded me in this field
of labor, I must say, that the experience of one fourth of a century
in the school-room demonstrates to me lamentable defects in ele-
mentary literature and in elementary training. During this period
I have sought to penetrate the mystery of mind, to understand its
nature through its manifestations, to learn the proper avenues to it,
and the best means for its development, and its preparation for moral
and literary attainment.

Under a sense of duty I abandoned that field of labor—to me so
interesting—for the not less responsible one upon which I have
entered, and in which my country, through many of her wise and
good, do me the honor to say that I have planted a seed which
promises a profitable reaping to our rising race. Pardon me, Mr
Editor; I had not thought to be led into this strain of self-lauda-
tion. In view of the multiplicity of elementary school-books ex-
tant, I may be asked, "What sort of elementary book, think you,
do our children need?"

Without denying the existence of such a work, I will say, they
want a book and a system of training contrived to render the process of teaching and learning the alphabet and elementary spelling and defining a pleasing exercise, both to the teacher and the pupil.

They want also teachers imbued with the spirit of their vocation, and skillful in discharging its functions. But our primary and our elementary classes are of necessity often confided to the young and inexperienced. They want, then, a book which presupposes this fact—which sympathizes, so to speak, with the noble but inexperienced one upon whom, at an age so tender, devolve responsibilities befitting the mature in years, the ripe in judgment—which, as a kind Mentor, shall point out to her the avenues to successful effort, suggesting what to teach and how to teach—how to excite inquiry, and how to satisfy it—how to correct error, and how to prevent it—impacting to her the discoveries of experience, and the secret of that spell which banishes the spirit of misrule and sluggishness, which wakes up the mind and impels it onward with pleased alacrity—the secret of control, that powerful agency; which secret, I may say, is self-control, and the art of love.

But to many, circumstances preclude the school-room altogether. These want a book which shall take the teacher's place in removing the obstacles which obstruct the initiative of literary progress.

But "the schoolmaster is abroad;" gigantic efforts are being made for giving to all the needed facilities; nevertheless, observation reports general intelligence as incommensurate with these mighty efforts. That this is attributable to the defect under consideration is conceded, and to that want of home co-operation which is directly traceable to this cause. They want, then, a book which shall serve as a guide to the young mother in the instruction of her children; and also to suggest at home, as at school, the inquiries and questions which are adapted to interest and lead on the minds, and properly to develop the affections, of the pupils in the progressive stages of their advancement, and prepare them for self-culture.

These, dear sir, are my views of the desideratum so widely lamented; and the question is naturally to be expected from you and from your readers, "Do you assume to have supplied it?" To this I will reply, "I have done what I could;" and I crave your indulgence while I shall endeavor to unfold so much of my plan as shall enable you and them to judge for yourselves. The outline I will endeavor to sketch briefly.

First, to interest the little child with his letters, let him have a set of letter-cards at home. At school, he will see his smiling
teacher with her spelling-stick and cards; holding these up one by one, calling on the school to name each; putting it in the stick to help to form little words, changing them about to spell others; and at home he will be seeking to imitate her, by placing them in the same way on his little table or stool, and a sister or brother, father or mother, will aid and encourage him. His letters, as his toys, being his playthings—the instruments of his pleasure—he learns to love them, and to understand the effect of their combinations.

Next, or rather simultaneously, he learns that words mean something, and he finds himself called on to think in relation to that something. Accompany me, if you please, to a primary classroom. Do not expect to find my little ones with unwashed faces or hair unkempt. All is neat and tidy. Nor need you fear to find one blubbering under the smart of recent castigation, or another scowling upon his teacher who is subjecting him to some of those degrading punishments which develop and strengthen the worst traits of forming character; nor my teacher with a nervous, irritated look, as though she had just left some scene of great interest in some exciting novel, and had come down, as she deemed it, to the sober duties of the school-room, all unprepared. No; her face is beaming with intelligence and with interest, and every little eye which rests thereon catches the genial glow. Preliminaries being arranged, she places her spelling-stick on her table, and lays out such letter-cards as she purposes using. This spelling-stick is very efficient, but very simple, being well represented by a large capital T.

In the upper edge of the cross-beam, which may be eighteen inches in length, a groove is made with a saw, adapted to the thickness of the letter-cards of stout paste-board.

In addition to these-letter cards she has, also, a supply of picture-cards of animals, birds, and other objects, some one or more of which she presents at different times, to add interest to the spelling or reading exercise for the occasion. But it must not be forgotten that, for the present, the child's proper business is with words; and with things only as these may serve the second great purpose, viz., to show him that words mean something, and to fix that meaning in his mind. Nor do the questionings by the teacher, which rouse up and direct his thinking powers, contemplate so much the storing of his mind with the knowledge imparted, as the waking up and the disciplining of its powers, and the formation of habits of investigating, comparing, and discriminating. But to the exercise.

Teacher, holding up a, What is this? puts in t, and they all spell a-t, at—aa, at home. Holding up b, the same, spell, b—a-t, bat. What is a bat? She tries to elicit answers, and bats used
by boys at play are discussed. She holds up the cut of a bat. But what is this? Do you see its wings? Would you think it a bird? It has wings as a bird has; but see! there are no feathers on them.

They look at the cut in their little book, and find that to be the case. She resumes: He is not a bird; but a sort of mouse with wings. He is sometimes called a flitter-mouse. Did you ever see a bat? At what time does he fly? (at twilight?) Do you know why he flies at that time? His eyes are weak, and he does not see well by day. Other questions are in the teacher's "Hand-book." But she is admonished not to fatigue the attention, nor to seek to exhaust any subject at one time. Hence, after some or all of these remarks, she changes ḅ for r, and they spell rat; and she inserts the picture of a rat by that of the bat, but next to the word rat. What is this! a rat, or the picture of a rat? Has he wings? What has he? How many? Then he is a quadruped. Try to say quadruped. A living thing with four feet is a quadruped. A pig is a quadruped. Will you mention some others? etc. Do you wish to ask me any thing? if so, hold up your hands.

She changes to spell cat, and of course says something, and adds mat, hat, fat, etc., and asks some questions for to-morrow.

In their book are all these short words, with others which form a little lesson to occupy them during intervals. These are arranged in columns, but horizontally taken they form tolerable couplets, as,

| Cat | —See | puss, | the | old | cat! |
| Mat | —She | flies | on | the | mat. |
| Fat | —Say! | is | she | not | fat? etc. |

Now if this is not very good poetry, it claims the merit of originality and of adaptation. You see exclamation and interrogation points, thus early inducing the habit of reading with proper cadences, etc. But this latter is not left to chance. The agency of the spelling-stick is invoked to secure so important an end. Among the cards are three little hands, one pointing horizontally, one obliquely up, one down, and the pupils imitate these several positions with their own little pointers. The teacher puts into the stick—

He is in. 🖐 He is up. 🖐
Is he in? 🖐 Is he up? 🖐
Or is he out? 🖐 Or is he not? 🖐

—every hand inflecting, I may say, with the voice. The habit of

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* Apprehending that a chief difficulty in carrying her plan into successful practice would, in many cases, arise from the inaptness of teachers, Mrs. Vaughan has prepared a Hand-book for their use, in which, with appropriate counsels to the young teacher, are the necessary directions to guide her in varying and extending her questions, in such a manner as to secure the attention and interest of the pupils. The teacher is thus instructed and stimulated in her work, and can hardly fail to imbibe so much of the spirit of the system as to prosecute it with success.—Borrow.
emphasizing is taught in a way somewhat similar. A sentence is formed with word-cards, susceptible of variety, as, "Do you see my white pig?" This they first read in monotone. Then successively with stress on see, my, white, etc. And thus the little ones are daily exercised in spelling, thinking, reading. But what else? There are singing exercises, and many of the reading lessons are not suited to this purpose. The child finds in his book a little stanza adapted to the day of the week, to "be said or sung;" one of the Commandments, also, and a small portion of the multiplication table. Also exercises in enunciating difficult sounds, corrections of errors of speech, whether he commit them or not; and exercises in forms of polite address, whether he need such drilling or not. If one do not, perhaps another does.

He has not found the school hours too long, because he has been agreeably and profitably engaged; and for the same reason he has been a very good boy. He goes home pleased with himself and all the world, and excites there an interest in his pursuits, recounting the wonders of the day, and teasing somebody to tell him the answer to the question which his kind teacher is going to ask him to-morrow.

At evening he gets up a game of word-making with his little cards, and, turning teacher, instructs the brother who is almost a baby.

It were pleasing to linger over this happy period, but we must needs skip a few months. We will now look in upon the boy and his sister playing at word-making; but we will not suppose this to be the first exercise by any means. On the margin of each letter-card are printed words in smaller type, which have furnished them with subjects for many a previous lesson.

Seated at a little stool or table, preliminaries being arranged, they proceed.

Edward—puts down o. O! where are the cows?
Emma. I play l, and say, Lo! see the cows!
Edward. My t turns lo into lot for my cows.
Emma. My p makes your lot a plot of grass for your cows. Now what can you do?
Edward. I will put in my i, and have a pilot to guide my ship into port.

Emma. Then I will add e, exchange your i for your o, and your pilot grows polite. He acts politely, with politeness, etc.
Edward. I prefix im; he is now impolite; he acts impolitely; with impoliteness.
Emma. Then I will rob him of t, and let him have c. I call the police.

This may be good policy, says Edward, and the exercise continues. But I drop it here to make way for another.
Willy asks his papa to play with him at Words. Papa at first demurs, but finally consents. Willy plays a, and they reach branch by an, ran, bran, branch; and they go through the list of words ending in anch and aunch, to which distinction Willy's attention is directed. Of those in aunch one is launch, and of this also Willy asks the meaning. This is given by his father, and illustrated by a cut at the top of the page, of a ship being launched.

Mother or aunt sometimes joins, and a moral closes the exercise. Philip puzzles the little spellers with a charade, and many important definitions are thereby fixed on the mind, and much precision is given to orthographical attainments.

Our little word-builders are now able to apply the suffixes—as ly, less, ness, etc.; they praise each other in little stanzas—all very simple, but pleasing to juvenile tastes.

Meanwhile, if our directions have been followed, the little ones have learned the meaning of a large number of radixes and prefixes, and the manner of putting them together to form words. This, while it is a most important exercise, is one which I know by experience to be admirably adapted to juvenile taste and juvenile capacity; nor can there be a better discipline for the mind than this analytic and synthetic defining.

As I deem this an important feature, I will explain. First, then, my pupils are furnished at the outset with slate and pencil. Writing is a daily exercise, and this passes spontaneously into drawing, which is encouraged.

But of the writing exercises. When letters and words come to form the copy, these are selected with a view to utility. Why should a boy write, “cat, cat,” when he can write, ex—out, or re—back, just as well? or why write, “peal, peal,” when he could as easily write, pello—to drive? Instead, then, of these unmeaning words, I give to the whole class—to each the same—a prefix, one of the more simple. When several have been thus learned, I begin with the more common of the radixes, as pello, etc.

And then the little ones have reached a placer. Let us anticipate a little, and suppose they have been promoted to the possession of a copy-book; that it is Friday—that day for general revision. (If it is not, it ought to be.) The smiling little troop is marshaled for review. The teacher takes one from the portfolio of copy-books. Perhaps she questions them first upon the prefixes. All very well. She now turns to the radixes, which, as well as the others, have been given, that is, set for copies.

Now all is animation. Little children like to show that they can do something, and this is one of the things which they can do; and

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very pleasantly is their self-love excited by the ability to put a Latin
prefix to a Latin radix, and so to form an English word.

They have been taught to take the prefixes alphabetically and in
rotation, and thus they proceed:

Teacher. What is the meaning of (Latin) pello?
All answer: Pello—to drive, to urge.
Teacher. You may now answer in turn. Begin with ex.
1st Pupil. Ex—out; Expel, to drive out.
Teacher. You may omit im; what is next?
2d Pupil. Pro—forward; Propel, to drive forward.
3d Pupil. Re—back; Repel, to drive back.

Those who write a fine hand have the other parts of the verb—as,
Pello, pulsum; and they are required to leave space at the
bottom of each page for writing out the different derivatives, with
their definitions.

This kind of exercise also is sought to be introduced among the
home recreations. Specimens are given in the book. Those little
brothers and sisters who were first found spelling short words on
their little stool or stand, then adding the suffixes, ly, less, ness,
are now seen engaged with radices and prefixes, forming words and
explaining and applying them.

This feature of analytic defining, I will say, pervades the entire
work. No parade is made about Latin, Greek, or French; and yet,
by this constant reference to roots and branches, much is learned of
so much of them as enters into the composition of our language.
It is useless for me to allude to the effect of this upon the minds of
the pupils; or to refer to the clearer perception of those nice shades
of difference between words, the observance of which distinguishes
the scholar; nor, last, but not least, to the habit of mind induced.

Now have we brought our little pupil safely on to a point in his
progress whence he can look back upon much that has been ac-
complished. But as he looks back with complacency, so he looks
forward with animation. The way before him is steep, but not
difficult. He is not a baby now, to be lifted over obstructions. He
has been shown how he may surmount obstacles himself, and he feels
something of a young American confidence in his ability to do so.

Words here, as indeed from the beginning, are grouped upon
their distinctive orthographical features, to assist the memory in the
arduous task of retaining the formidable multiplicity of combinations
which our letters assume in the structure of our language. The
same sound is heard in various combinations, as, one, ain, aign, agne,
sign. Such are brought together, that by practice the pupil may be
taught to discriminate—that is, to spell each correctly.
Where these differences are extensive, the aid of the topical memory is invoked. We are apt to remember where we saw a thing. Let me illustrate. We have many words, which, though some end in *om*, some in *ome*, some in *um*, *umn*, etc., all appear to end in *um*. These are arranged in three columns, thus:

<table>
<thead>
<tr>
<th>Om,</th>
<th>Ome,</th>
<th>Um, umn,</th>
</tr>
</thead>
</table>

Each column is filled out with kindred words; each word, with its definition below. These are all easily learned, and then, in accordance with the general plan, they are applied in a lively colloquy between a little girl and her brother. She *welcomes* him home, and he asks if she has been *lonesome*. No! her uncle had permitted her to dust his room, which it was *seldom* he would do. He calls my broom, she says, the *besom* of destruction, and says I put his books up at *random*, etc. She had found a spider charged, perhaps, with *venom*, which had spun a web a *fathom* in length; and thus they go on, as brother and sister will. He has bought her an *album*, and writes some lines for her, but no *fulsome* praises, etc.

Rules for spelling are given in accordance with the general plan, that is, of colloquy. Henry is found by Philip stopped in the middle of a line, unable to determine how he shall spell a word. Philip enlightens him. Will you give me a rule, asks Henry, by which a boy may always know when to use two t’s or two d’s, when he writes about what he *has done*? Yes, says Philip, and repeats it. Thank you, says Henry; but can you give me a *reason* for your rule? I like to have a reason for things. This is given, and Henry is much pleased. This is an example. Again he finds a difficulty in determining when to use *us*, and when *ous*. Here a rule is given, and all the words in *us* are used up in the colloquy.

*Oi* is often sounded by the careless in many words as *i*. These are put into the mouth of an over-dressed, very selfish, and self-conceited young lady, of whom a little gentleman remarks: I think she is more attentive to her mirror than to her mind or her heart, or she would not refuse to do what her mother wished, lest she should *sile* her new dress. Individuals of the same kind will speak of *winders*, *chimblys*, and *ruffs* of houses, *mat-rass’-es*, *teesters*, *pillars*, *hosses*, etc. They are taken off.

Words with *i*, as *e* long, *ch* hard, *ch* soft, etc., fall into the lessons for children of a larger growth, and the reading matter corresponds. Here good old uncles are in frequent requisition, and many of the interviews appear to have been very interesting, and to those for whom they are designed, they will prove, it is hoped, both enter-
taining and instructive. This interlocutory style has many advantages. It is sought to be made animated and natural, thereby securing a natural style of reading. Moreover, the elder colloquist is the Mentor, the walking cyclopedia, to the younger; and words not easily defined in the column are lucidly explained by him, and are used in their proper acceptation.

One of these uncles is a physician, and explains many physiological facts in connection with words in which că hard occurs; and at other times he solves problems on other points which had puzzled his young kinsfolk.

This leads me to notice another feature of grouping; that of association of ideas. Under this class falls the "Sick-Room Vocabulary," which is deemed very important. This, with its reading accompaniments, the author (who is herself the wife of a physician) has submitted to the Faculty for approval. A "List of crimes, criminals," etc., she has submitted to legal criticism; nautical words to an old seaman. Those relating to sacred things have been examined by clergymen of every denomination, and pronounced unsectarian. And the whole thing, while it is decidedly patriotic, is unsectional. The technicalities of science have been omitted; but upon all the usual topics of thought, words have been presented to the young, thus furnishing them, at the outset, with the implements of intellectual action.

"Words are the implements with which
We gather up the thoughts of sages—
Yes, from the living and the dead—
And hand them down to future ages."

Defining is presented under a diversity of forms. Sometimes words are arranged in couplets, sometimes in columns, sometimes as per dictionary, and sometimes as follows: A little nephew had been stopped by a mythological allusion. This stimulates him to attain some of that kind of knowledge. His aunt kindly undertakes to aid him, and composes a number of stanzas in which these terms are made to abound, and puts them into his hands, together with a Classical Dictionary. In due time he announces his readiness to be examined. She reads a stanza, and he gives the explication. First:

"Lo! Phosphor so fair
Brings Aurora's bright car;
Sol has left the antipodes sleeping,
Where Luna, her vigil is keeping—
Nox is flying space,
Ere he shows his bright face—
O'er the Levant he soon will be peeping."
These George explains, and she proceeds with Somnus, Morpheus, etc., and thus throughout.

Among the boys of the family, one is a wag, very fond of riddles, charades, etc. He finds words which serve for his little brother and sister to exercise their cards upon, and composes some very tolerable charades to exercise the ingenuity of the older; the solution of which brings out the genealogies of many useful words.

Another, a young collegian, is quite a linguist. He is ever ready to resolve a word into its elements, to refer it to its family, to recount its pedigree or its history, much to the edification of the younger members, who are thus early interested in this pleasing department of literature. He shows them the root or the origin of the word, in some peculiar combination of letters, and makes them see, as he says, "the idea shining through the word."

He is quite severe upon the advocates of that science falsely called phonetics, who insist that all words should be spelled as they are pronounced. He objects that they discard the very letters which afford a clew to their meaning.

Another has quite a passion for aphoristic lore, and spices every thing with his classic adages, which, while they expose him as a pedant, fix many an apt adage upon the minds of his admirers, perhaps to become springs of action in future life.

Thus, in every way, words are presented to the learners as objects of interest, and thus will their minds become early stored with a fund of words, and be prepared for the reception of truth. A love for books that are books will be imbibed through this facility for taking up the ideas presented. Lectures and the preaching of the Word of Life, and all other means of improvement, to minds thus awakened and active, are available for their progressive advancement in mental and moral culture and development.
VI. PUBLIC SCHOOL POLICY OF NEW YORK.
BY ALEXANDER WILDER,
Associate Editor.

Those persons conversant with the legislation of this State will not need to be informed that the statutes relating to public instruction have been enacted, not simultaneously and as a whole, but incidentally from time to time, often with little reference to unity of character. Yet, with all their imperfections, incongruities, and objectionable features, it must be acknowledged of them, as President Madison once declared of the Federal Senate: "The theory may not be consistent with the nature of our institutions, but it works well." It is not our purpose, however, to defend or criticise our public school system, but to define its more prominent features.

The State of New York contains nine hundred and eighteen towns and cities, which are divided into 11,798 school districts. Allowance, however, should be made in this enumeration for the classification existing in several towns and cities, by which their school officers are authorized to report a certain number of districts hypothetically for the purpose of obtaining a larger participation in school moneys, when no such districts actually exist. Thus one city reports a district for every seventy-five scholars, without sustaining a proportionate number of public schools. This the law now provides against.

The common schools throughout the State are termed free by the statute—not because they are free schools, as the expression is understood to mean in other States, for such is not the case; but because in each of the school districts they are free to all residents between four and twenty-one years of age to attend and receive elementary instruction. Pupils not residing in a district may be admitted into school with the written consent of the trustees, to whom is committed the general administration of the affairs of the district.

The legislative functions of the school district are, by law, vested in the meeting of voters, to be convened annually and at such specific times as the trustees deem proper. Every male person of the age of twenty-one years and upward residing in any school district, who owns or hires real property in the district subject to taxation for school purposes, or who is a legal voter at town meetings in the town in which he resides, and has paid a rate-bill for teachers' wages within the year preceding, or who is the owner of personal property liable to taxation in the district for school purposes exceed-
ing fifty dollars in value, exclusive of such as is exempt from execu-
tion, is entitled to vote at any district meeting. The principle
involved is the conferment of power upon all interested in the main-
tenance of schools; hence aliens participate who have declared
their intention of becoming citizens, and caused a certificate, setting
forth that they have so done, authenticated before a person qualified
to take affidavits (duly), to be deposited and filed in the office of the
Secretary of State, at Albany, and have since that became the own-
ers or holders of real property.

Annual meetings are held in each district, after its first organiza-
tion, at the time and place designated at the first and each subse-
quent meeting. Special meetings are called when the trustees deem
proper. The powers of the voters convened at these meetings are
very clearly specified by the statute. Three voters are requisite, as
held by the State Superintendent, to constitute a quorum for the
transaction of business. A majority of those present may elect, by
ballot, *viva voce* or by uplifted hand, three trustees, a district clerk,
collector, and librarian. The latter three officers hold office for one
year; the trustees chosen at the first legal meeting of the district
are divided by lot into three classes, the term of office of the first to
be for one year; of the second, two; of the third, three, so that,
thereafter, only one trustee is annually elected. In case of a vacancy
in the office of trustee, by death, refusal to serve, eviction from of-
face, removal out of the district, or incapacity to act, the vacancy
may be supplied by a district meeting; and if more than a month
elapses without filling it, the supervisor of the town in which the
school-house is situated is authorized to appoint; and the person so
appointed or chosen at a special district meeting holds office till the
next annual meeting, when a trustee may be elected for the unex-
pired term. A similar vacancy in the offices of clerk, collector, or
librarian is to be supplied by appointment of the trustees, or a ma-
jority of them. The supervisor, when sufficient cause is shown,
may also accept the resignation of any district officer; and the State
Superintendent of Public Instruction, for sufficient cause, may re-
move any subordinate school officer from his post.

The inhabitants of the school district may, at a regular meeting,
designate a site for a school-house, or for several school-houses, if
the School Commissioner shall give his consent, and vote an amount
which they may deem sufficient to purchase or lease such site or
sites. They may also vote an amount to build, purchase, or hire a
school-house or houses, to keep the same in good repair and furnish
the necessary fuel and appendages, and, at their discretion, lay a
tax not exceeding twenty dollars in any one year for the purchase
of maps, globes, black-boards, and other school apparatus. But a tax for building or purchasing a school-house must in no case exceed four hundred dollars, unless the School Commissioner shall certify that a larger amount, specified by him, ought to be raised for that purpose. Whenever a school-house has been built or purchased for a district, the site shall not be changed so long as the boundaries of the district remain unaltered, without the consent, in writing, of the supervisor of the town, stating that, in his opinion, the removal is necessary; nor even then, unless the majority of the taxable inhabitants of the district, to be ascertained by taking and recording the ayes and noes at a special meeting called for that purpose, shall be in favor of such new site. The inhabitants may then direct the sale of the former site or lot, together with the buildings or appurtenances upon it, at terms which they may deem most advantageous to the district; and the trustees, or a majority of them, are authorized to effect the sale and execute the necessary conveyance. The proceeds are to be employed for the purchase of a new site, and to the removal, erection, and purchase of new houses.

The general management of the affairs of the school districts devolves principally upon their respective boards of trustees. These officers have the custody of all the property belonging to the district; contract with, employ, and pay all the teachers; assess all the district taxes, following the valuations upon the last perfected town assessment roll, so far as the same is correct, and make out the necessary tax lists and warrants for their collection; cause district meetings to be called; purchase or lease sites for the school-houses which may have been designated by preceding district meetings; purchase, build, or hire such houses; keep them in repair; furnish necessary fuel and appendages out of the funds provided by the district or under the authority of law for such purposes; procure such school apparatus as the inhabitants of the district, at a regular meeting, may direct; take charge of the district libraries; procure suitable books for the same; and, on the first of January, in each year, make their report to the School Commissioner of the condition of the district and other particulars, as prescribed in the form prepared by the State Superintendent of Public Instruction. These reports are to be deposited with the town clerks, from whom the commissioners shall obtain them, and, after making their extracts from them, shall deposit them with the county clerks for safe keeping. No action not purely ministerial which it is the duty of the trustees to perform can be performed by any two of them, except they shall have first consulted with the third, or given him a fair opportunity for such consultation; but he will be considered as consenting to
such action if he shall neglect to take any regular measure to procure it to be set aside.

The further supervision of common schools, other than those in the several cities of the State which are organized and provided for by special acts, is now committed to the charge of school commissioners. These officers are of but recent origin. The town superintendency having power inefficient in most parts of the State, and the office of County Superintendent not having received the general approbation of the people, the attention of the writer was directed to a middle plan, in which the disbursement of the public moneys should be committed to the supervisors; and the other duties should be devolved upon school commissioners, of whom there should average one to each assembly district. The State Superintendent, after full deliberation, approved the main features; and under his auspices a bill was brought before the Legislature and passed with unexpected unanimity. The commissioners are very distinctly classed in the law, their duties prescribed, and their powers defined. Each county constituting an assembly district (and also the counties of Fulton and Hamilton) is entitled to one such officer, and to two in case of having more than one hundred and forty school districts, counting two parts of joint districts as one entire. The county of Kings, outside of the city of Brooklyn, has also a commissioner. New York being provided for by special act, and the several cities having superintendents or boards of education, are not embraced within the province of this portion of the statutes of public instruction. In the other counties there is a commissioner to each assembly district. The commissioners first holding the office are to be elected by the boards of supervisors of the respective counties, and continue till January, 1858; thenceforth their successors will be chosen at the general election next preceding the time of entering upon their office, and will hold three years. Each commissioner must visit and examine all the schools and districts in his charge as often as possible, inquire into their management, condition of the buildings, consult with the trustees upon the various minutiae connected with the schools, property, and studies, inspect the district libraries, examine and license teachers, annul their certificates of qualification for proper cause, and organize and conduct at least once in each year a teachers’ institute. He is also authorized to form, regulate, and alter the boundaries of school districts, associating with him the town clerk and supervisor of the town in which the school-house of the district shall be situated, whenever requested

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* He has no authority however to annul a State certificate, or diploma held by a graduate of the Normal School.
by the trustees of any district interested in any proposed alteration; and it is his duty to make reports annually to the Superintendent of Public Instruction, at such times as shall be appointed by him, containing such information as he shall require. He receives an annual salary of $500, to be paid by the State Treasurer, out of the income of the U. S. deposit fund, on the warrant of the Comptroller, at the order of the State Superintendent of Public Instruction, and is allowed $100 in addition for necessary expenses, to be assessed by the boards of supervisors upon the taxable property of the towns within his jurisdiction. It is at the option of the boards of supervisors to increase the salary, the supervisors of a city not included in a school commissioner's district not being entitled to vote upon the question; cities being exempted from contributing to any tax for that purpose. Vacancies may be filled by the judge of the county, till the first of January subsequent to the next general election.

The moneys annually expended from the State treasury for the support of common schools consist of $145,000 appropriated from the school fund, $165,000 from the income of the U. S. deposit fund, and the proceeds of a State tax of three fourths of a mill upon the dollar upon the valuation of all real and personal property throughout the State. The Superintendent of Public Instruction is charged with the dividing of the school moneys. His first duty is to apportion to each county in his annual apportionment of the income of the U. S. deposit fund appropriated for this specific purpose or for the support of schools, $500 for the salary of each school commissioner of the county; and to each city in the State having a superintendent of schools, or a board of education, the clerk of which is charged with the duty of supervision, the sum of $500 for each member of Assembly to which the city shall be entitled, according to the unit of representation adopted by the Legislature, which sum shall be paid into the city treasury to be expended for the support of schools. He next must, on or prior to the first day of January in each year, proceed to apportion and divide one third of the remainder of the income of the deposit fund appropriated for the support of schools, and one third of the other moneys thus appropriated among the duly reported school districts and separate neighborhoods in the State; apportioning and paying to each neighborhood belonging to a school district in an adjoining State, a sum equivalent to thirty-three cents for each child in the neighborhood between four and twenty-one years of age, but not exceeding $24 in any instance; and dividing the residue equally between all the school districts in the State as prescribed by statute. A district employing two teachers for six months is counted as two. He is accordingly em-
powered by regulations, which he shall himself prescribe, to pro-
vide for the payment of these amounts. The remaining two thirds
of the remainder, before mentioned, he is to apportion at the same
time to all the counties of the State, in the ratio of their population,
as it shall appear from the last State or U. S. census. In those
counties containing cities having special school acts, he must ap-
portion to the cities the portion to which they are entitled, and to
the remainder of the counties the parts to which they are entitled.
He must certify the apportionments to the clerk of each county to
which they shall be made, or to the school commissioners; and the
commissioners of each county are required immediately to set apart
to every school district and separate neighborhood in their jurisdic-
tion, the amount apportioned to each from the one third of the divided
school moneys. They must then proceed to divide and apportion
the remainder pertaining to the two-thirds apportionment, to the
separate neighborhoods, school districts, and parts of school districts
joint with parts in any city or in any town in an adjoining county.
The ratio of this apportionment is according to the number of chil-
dren between four and twenty-one years of age in each district, as
ascertained from the report of the trustees thereof of the last prece-
ding school year. In this apportionment the library money must be
distinguished from that to be applied for teachers' wages. But no
moneys shall be apportioned or set apart to any separate neighbor-
hood, school district, or part of a joint district as before specified,
unless it shall appear from a report of the trustees thereof for the
last preceding school year that a public school, taught by a legally
qualified teacher, was supported by the inhabitants for at least six
months during the year ending with the date of such report, except
by special permission of the State Superintendent of Public In-
struction. Indian children are and have been entitled to draw pub-
lic money the same as white children; but schools in Indian
settlements are placed by law under charge of superintendents
appointed by the State Superintendent. The commissioners of
each county are then required to make a certificate showing the
amount apportioned to each neighborhood, school district, and part
of joint district as before specified, situate within their jurisdiction,
and showing the towns in which they are respectively situated;
one copy of which, signed by the commissioners, shall be sent to
the County Treasurer, and one to the Superintendent of Public
Instruction.

It is also the duty of the commissioners to furnish the Supervisor
of each town with a certificate, stating the amount of moneys so ap-
portioned which he shall be entitled to receive from the County Trea-
surer, and the portions thereof of which he is to pay for library purposes and for teachers' wages, to each neighborhood, school district, and part of joint district as before specified. After making a copy for his own use, the Supervisor is required to deposit the certificate with the town clerk of the town. The share of school moneys so apportioned to the several towns, shall be paid over to their respective supervisors on and after the first Tuesday of February of each year.

Many of the towns are in possession of local funds applicable to this object, derived from the rent or sale of lands originally set apart in each township by the Legislature for that purpose. The estimated value of such property is $149,531.

The general charge of the public schools of the State is committed to a State superintendent of public instruction, who is elected on the first Tuesday of April, in every third year, reckoning from 1854, by joint ballot of the senate and assembly of the State, to hold office for three years. He has an office in the State hall, receives an annual salary of $2,500, and has power to appoint a deputy and three clerks. He is ex officio member of the board of regents of the university, and chairman of the executive committee of the State Normal School. In all questions arising in school districts, or with school officers, he is authorized, upon their presentation at his department, to adjudicate the same, and his decision is final. He must prepare all forms and regulations for making reports, conducting proceedings, etc., for the better government of common schools, and transmit the same to the proper officers. He grants State certificates to such teachers as he deems worthy; reports annually to the Legislature respecting the condition, prospects, and resources of the common schools, the management of the funds set apart for their support, together with suggestions for the improvement of the system which he may deem expedient, and watches over the whole operation of the common school policy of the State.

For the purpose of securing the highest practicable qualifications for common school teachers, the Legislature has provided for the instruction, at the State Normal School, in Albany, of two hundred and fifty-six pupils, of both sexes, to be selected from the several counties in the ratio of two to each assembly district. Graduates holding the diploma of this institution are licensed to teach in any public school of the State. Provision has also been made for the instruction of eighteen hundred pupils at academical institutions selected for that purpose by the regents of the university. In addition, it is made the duty of the school commissioners in each county or assembly district to hold teachers' institutes at least once in each
year, to communicate a general knowledge of the best modes of teaching, discipline, etc.

In comparison with sister states, and more especially with other nations, we feel warranted in admiring the educational policy of our State, as excelling most if not all others. There is an energy, an invincible spirit of accomplishment with our citizens which would impel them to successful action in this matter, even with the most complicated, unwieldy, and objectional statutes upon the subject; and to this element of character we have often been inclined to attribute much of what has already been achieved, rather than to any fostering of our legislatures. From year to year our schools have steadily improved, even when the laws seemed to be the most defective. More interest is taken in the subject than formerly; and educators are learning that the human mind is a living, spiritual organism to be nurtured and disciplined, rather than a storehouse to be filled and packed with sciences. In our methods of instruction we are pleased to remark that more regard is paid to the cultivation of health and personal integrity of character. We invoke general attention to this whole subject. Upon our educational policy depends the future welfare of our people and our country; and while conserving carefully all its elements of truth and power, we should seek carefully to remove every thing not in accordance with the welfare of the learners. There are many to declaim on the glory of our school system; let us labor to enhance that glory. Our young people should be educated into whole men and women, not fragments of a broken mass. A drop contains an ocean; a human soul, a world. But this is not the place to speak at length; we can ask only to be correctly understood. Sometimes we have dreams—brilliant dreams—of a far-off future, when all machinery which is found to be unnatural and unchristianlike shall be done away with; when our children may be nurtured in sacred homes, and grow up to a noble, healthful maturity; when the benignant sway of the patriarch shall supersede the barbarous appliances of government, and the inspiration of the prophet shall transcend and take the place of the dogmas of the schoolmaster. Perhaps this is Utopian; we acknowledge that the dawning of such a period is yet far distant, and that we must needs employ and make the most of things as they are; but still we regard them as temporary, and though our ideal seems vague and unsubstantial, nevertheless "the vision is certain, and its interpretation sure."
VII. THE PEABODY INSTITUTE.

THE RECEPTION OF GEORGE PEABODY, THE LONDON BANKER, IN HIS NATIVE TOWN.

Few Americans have done so much to honor their country abroad as Mr. Peabody; and among the most interesting of his acts of generosity, either at home or abroad, is the liberal provision he has made for the advancement of education in his native town, to which he has lately returned on a visit to his old friends, after an absence of many years. His reception was one of the most full-hearted and handsomely conducted affairs of the kind in the history of our country. It occurred on the 9th inst., at Danvers, Mass. To make the occasion of this reception sufficiently intelligible to our readers, it is not necessary to recount the history of Mr. Peabody's extraordinary success and prosperity as a merchant and financier, and his many acts of kindness to his countrymen abroad. His generous remembrance of his native town in New England has been sufficient to account for the spontaneous and unanimous disposition of its inhabitants, and their friends, to honor him by a marked expression of their grateful esteem. The progress of this feeling is illustrated in the following narrative, which we copy from the New York Herald, as given in connection with its report of the pageant at Danvers:

When the centennial anniversary of the incorporation of Danvers was celebrated, June 16, 1852, Mr. Peabody was invited to come from London and join in the festivities of the occasion; and failing in this, he was requested by the town committee to send a letter signifying his interest in the celebration. He did send a letter, on the envelope of which was the following indorsement:

"The seal of this is not to be broken till the toasts are being proposed by the chairman at the dinner, 16th of June, at Danvers, in commemoration of the one hundredth year since its severance from Salem. It contains a sentiment for the occasion from George Peabody, of London."

When, in the course of the centennial proceedings, the proper moment for opening the packet had arrived, the seal was broken, and the following letter was read, and received with loud acclamations:

By George Peabody, of London—Education—A debt due from present to future generations.

In acknowledgment of the payment of that debt by the generation which preceded me in my native town of Danvers, and to aid in its prompt future discharge, I give to the inhabitants of that town the sum of twenty thousand dollars, for the promotion of knowledge and morality among them.

I beg to remark, that the subject of making a gift to my native town has for some years occupied my mind, and I avail myself of your present interesting
festival to make the communication, in the hope that it will add to the pleasure of the day.

I annex to the gift such conditions only as I deem necessary for its preservation and the accomplishment of the purposes before named. The conditions are, that the legal voters of the town, at a meeting to be held at a convenient time after the 16th of June, shall accept the gift, and shall elect a committee, of not less than twelve persons, to receive and have charge of the same, for the purpose of establishing a Lyceum for the delivery of lectures, upon such subjects as may be designated by a committee of the town, free to all the inhabitants, under such rules as said committee may from time to time enact; and that a library shall be obtained, which shall also be free to the inhabitants, under the direction of the committee.

That a suitable building for the use of the Lyceum shall be erected, at a cost, including the land, fixtures, furniture, etc., not exceeding seven thousand dollars, and shall be located within one third of a mile of the Presbyterian meeting-house, occupying the spot of that formerly under the pastoral care of the Rev. Mr. Walker, in the south parish of Danvers.

That ten thousand dollars of this gift shall be invested by the town's committee in undoubted securities, as a permanent fund, the interest arising therefrom to be expended in support of the Lyceum.

In all other respects I leave the disposition of the affairs of the Lyceum to the inhabitants of Danvers—merely suggesting that it might be advisable for them, by their own act, to exclude sectarian theology and political discussions forever from the walls of the institution.

I will make one request of the committee, which is, if they see no objection, and my venerable friend Captain Sylvester Proctor should be living, that he be selected to lay the corner-stone of the Lyceum building. Respectfully yours,

GEORGE PEABODY.

Mr. Peabody subsequently added ten thousand dollars to his first donation; the whole to be so expended that seventeen thousand dollars should be appropriated for the land and building, three thousand to the purchase of books, as the foundation of a library, and ten thousand to remain as a permanent fund.

The corner-stone of the Peabody Institute was laid August 20, 1853, with appropriate ceremonies. Sylvester Proctor, who had been selected by Mr. Peabody to perform the leading part, was dead, and Abbott Lawrence, an intimate friend of Mr. P., officiated in his place. Rufus Choate delivered an eloquent address on the occasion. The structure was dedicated September 29, 1854. It is a beautiful building in its architectural design and proportions, built of brick, with ornaments of brown freestone from Portland, Connecticut. The upper part of the edifice, which is eighty-two by fifty feet, is occupied as a lecture-hall, capable of accommodating eight hundred persons. Over the rostrum is a magnificent full-length portrait of Mr. Peabody—one of the best productions of Healy's pencil. The picture was ordered by the citizens of Danvers, but when it was finished, Mr. Peabody, with his accustomed liberality, insisted on presenting it to the Institute.

In the lower story is the library, which consists of about 5,700 volumes, 2,500 of which were presented by the founder of the Institute. The books have been carefully selected, and form a rich fund of learning and literature. The act of the Legislature, May, 1855, which divided the town of Danvers, contains a provision that the privileges of the Institute shall continue to be enjoyed by all within the limits of the former town of Danvers.
In anticipation of Mr. Peabody's late visit to his native town, the citizens of Danvers, by their committee, addressed invitations to a large number of his personal friends and others, who had experienced his hospitality in England, to be present on the occasion. Ample and tasteful preparations were made, and a universal interest was awakened in the town and its vicinity. On the day of the reception large delegations appeared from Boston, Salem, and neighboring towns, and the distinguished visitor was escorted through the town, under a succession of beautifully decorated arches, by an immense procession, bearing banners, with appropriate inscriptions of welcome and congratulation, and the flags of different nations. The "Peabody Institute," to which the procession was conducted, was also decorated with the flags of all nations; and here the scene is represented as having been exceedingly brilliant. The young ladies of the High School were dressed to represent the different States of the Union, and three of their number represented England, Scotland, and Ireland, and the assemblage of citizens and visitors was probably not less than fifteen thousand. From an elevated platform occupied by the Governor of the State, the guest of the day, and a large number of distinguished citizens and strangers, the following address of welcome was given by A. A. Abbott, Esq., as Chairman of the Committee of Arrangements:

Friends and Fellow-Citizens—In behalf of the Committee of Arrangements of the two towns of Danvers and South Danvers, I greet you. This great multitude—old men and young men, matrons and maidsens, the children from our schools, the strangers that are within our gates—I greet you all. Pleasantly this October sun smiles down upon our festival, and every thing around seems hopeful and auspicious. May the end crown the work, and may this day's proceedings prove not only grateful to the heart of him whom we desire to honor, but promote the happiness and joy of all. A few weeks since information was received that Mr. George Peabody, of London, was about to re-visit his native country. Whatever emotions may have been excited elsewhere by this news, there was no place where the feeling was so ardent, so deep, so spontaneous, as here. In the first place we shared—equally at least with others—the general respect for his public character and public virtues. With at least equal admiration we looked upon a long career of patient, persevering, and successful effort, and over a whole life illuminated by the light of manly honor and Christian charity. With certainly as much of patriotic pride we regarded that constant endeavor to vindicate the honor of our country in foreign lands, to sustain the credit of the States, to make the American name respectable abroad; and those unceasing labors, successful above aught that diplomacy or arms could accomplish, to strengthen the bonds of fellowship and love between two great and kindred nations, whose true interests and dearest hopes are, and must forever be, identical and one. But there was something above and beyond all this, and peculiar, fellow-citizens, to us. Here was Mr. Peabody's home. Here numbered the honest dust of his fathers. Here, "native and to the manor born," he passed his youth and the pleasant days of his
early life. Here were many of those who had been his schoolfellows and playmates; and when young, ambition and devotion to those whom misfortune had made his dependents, and the first stirrings of that great energy already indicating the future triumph, led him forth to other and broader fields of labor; the eyes of his townsmen, like their prayers and best wishes, followed him, and from that day to this the events of his life and his whole career have been a part of the public and most treasured property of the town. And all along what return has there been, and how warmly has this regard been reciprocated? There has been no time when we have not been in George Peabody's debt. Separated from us by the wide ocean, living amid the whirl and roar of the world's metropolis, engrossed with the weightiest concerns, flattered and caressed by the titled and the great, that "heart untraveled" has yet clung steadfast to its early love, while, wherever his lot has been cast, every worthy object of charity and every beneficial enterprise has received his ready aid. In an especial manner has he remembered and endowed us. [The speaker here referred in appropriate terms to the munificent gifts which Mr. Peabody had from time to time bestowed upon his native town, as the reasons why the news of his return had been received with deep emotion, and why the people with one accord had come up to meet and greet him on this occasion.]

And now, sir—addressing Mr. P.—what shall I say to you, and how shall I declare the sentiments and express the feelings of those in whose behalf I speak? Look upon the scene before you—this great throng, ready to break into tumult with joy, yet calm with the stillness of deep emotion; these thousands of uplifted faces, every countenance radiant and beaming, as every heart is throbbing with gratitude and love. This and these are more expressive than any words of mine, and silence on my part would be more eloquent than speech. The most that I can do, sir, is to bid you welcome. And how feeble seems the utterance of the mere word in contrast with the living realization of its deep meaning. From the moment you came within our limits to this hour, in every street, at every corner, at almost every dwelling, in every face, you have witnessed its expression; and although, sir, we are unable to display the pomp of great cities or of royal pageantry, I doubt not the honest affection which has prompted our humble endeavors has touched the many, loving heart, which no rude conflicts with the world have been able to harden, and which beats alike and ever true within the courts of kings and in its humble village home. You can not, sir, as you have passed along, have failed to notice the changes which have taken place in our midst during the twenty years of your absence. Wonderful as has been the progress of the whole country in material prosperity, there are few places which have advanced so steadily and rapidly as your native town. In all that goes to make up a prosperous and thriving community, its growth has been constant, and its population and valuation have increased nearly threefold, and the wealth of which this valuation is but a modest estimate, is generally with substantial equality diffused. There is here no necessary poverty or want. Industry is sure to win success, and labor to receive a just reward. All enjoy in a good degree the comforts of life, and content and happiness dwell within our borders; and all this is because moral and intellectual progress have kept pace with material advancement. Religion and education have gone hand in hand, and our whole favored New England does not boast a more virtuous and intelligent people. [Mr. Abbott made some eloquent allusions to the early friends and acquaintances of Mr. Peabody who had gone from the stage of life, making especial mention of Abbott Lawrence, who assisted in laying the corner-stone of the Peabody Insti-
tate, and concluded as follows: As the hour hastens on, there are many thoughts of mingled joy and sadness which throng upon the mind; but for me to unfold which, neither the occasion would justify nor the time permit. I must close, sir, where I began, by bidding you, in the name and on behalf of those whom I represent, a hearty welcome. I welcome you to your native town—to the place of your birth—to the ground sacred as the repository of precious dust—to the spot hallowed by all the sacred ties and touching associations of family and home. I welcome you to the renewed fellowship of those of your early friends whom a kind Providence has spared to see this day—to the respect and gratitude of all your townspeople whom your name has distinguished and your bounty has blessed—to the tender and pious prayers of the children, among whose first lessons it has been to learn to lisp the name of their generous benefactor; lastly, I welcome you to this noble Institution, whose walls you have reared and whose portals you have opened for the promotion of knowledge and morality. Long may it flourish, and truly may it fulfill its glorious mission; and when you, too, shall have passed away, and all that now live have returned to the dust, down to latest time may it stand the cherished and imperishable monument to your memory and name. And now, sir—reverently I invoke it—may God's blessing be upon you.

Then there was a welcome-song by the school children, after which Mr. Peabody came forward amid great cheering and said:

Mr. Abbott and fellow-townsmen—I have listened to your eloquent words of welcome with the most intense emotions, and return you for them my warmest acknowledgments. (Applause.) My heart tells me that this is no common occasion. This vast gathering, comprising many old associates, their children, and their grandchildren, to welcome me to the home of my childhood, almost unmans me. Though Providence has granted me an unvaried and unusual success in the pursuit of fortune in another land, I am still in heart the humble boy who left yonder unpretending dwelling many, very many years ago. (Cheers.) I have felt it necessary to decline many proffered hospitalities, but I could not resist the impulse which prompted me to accept yours, and to revisit the scenes once so familiar—to take you once again by the hand, and to tell you how it rejoices my heart to see you. You can hardly imagine how the changes to which you have referred impress me. You have yourselves grown up with them, and have gradually become familiarized with all; but to me, who have been so long away, the effect is almost astounding. It is gratifying, however, that these transformations have gone hand in hand with your prosperity and improvement. The solitary fields which were the scene of my boyish sports now resound with the hum of busy labor, and the spirit of improvement, not content with triumphs over land, has even converted Foster's mill-pond into solid ground, and made it the scene of active enterprise. (Applause.) But time has also wrought changes of a painful nature. Of those I left, the old are all gone; a few of the middle-aged remain, but old and infirm; while the active population consists almost entirely of a new generation.

I now turn to a more pleasing theme, and call your attention to the brighter portion of the picture of the day. One of the most pleasing and touching incidents of this morning is the large number of scholars who have come forth to bid me welcome, and who now surround me. In addressing a few words to you, my dear young friends, I would bid you remember that but a few years will elapse before you will occupy the same position before your children which your parents now hold toward yourselves. The training you are now receiv-
ing is a precious talent, for the use or abuse of which each will on a future day be called upon to give a severe account. May you then be ready to render up the talent with usury. There is not a youth within the sound of my voice whose early opportunities and advantages are not much greater than were my own, and I have since achieved nothing that is impossible to the most humble boy among you. I hope many a great and good man may arise from the ranks of Danvers boys assembled here to-day. (Cheers.) Bear in mind, however, that to be truly great it is not necessary that you should gain wealth and importance. Every boy may become a great man in whatever sphere Providence may call him to move. Steadfast and undeviating truth, fearless and straightforward integrity, and an honor ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities constitute greatness; without them you will never enjoy the good opinion of others, or the approbation of a good conscience. (Loud applause.)

To my young friends I would say: Remember that there have been, and are, great women as well as great men—great in the domestic graces, as daughters, as wives, and as mothers; and I trust that future times may record many a name so distinguished, whose seeds of good were sown within this town; and allow me to hope that my eye now rests upon some of them. May the advice I have given you be impressed upon your young hearts. It is given with great sincerity, by one who has had much experience in the world; and although Providence has smiled upon his labors, he has never ceased to feel and lament the want of that early education which is now so freely offered to each one of you. This is the first time we have met—it may prove the last; but while I live I shall ever feel a warm interest in your welfare. God bless you all!

Mr. Peabody's remarks were received with loud cheers. The reception ceremonies were now completed. A new procession was formed of subscribers to the dinner, who marched to a great pavilion erected on Washington Street.

After these addresses nearly twelve hundred ladies and gentlemen sat down to a repast, from which all spirituous liquors were excluded. The banquet being ended, the Chairman, Robert S. Daniels, Esq., made some remarks upon the progress of the town, etc., and proposed as a toast—

"A cordial and hearty welcome to the successful merchant, the distinguished citizen, and the public benefactor."

To this toast Mr. Peabody replied briefly and in a felicitous manner. The following sentiment was then introduced and responded to by Hon. Edward Everett:

"England and America—Pulchra mater, pulcherior fillia—long may they flourish in the bonds of peace, rivals only in their efforts to civilize and Christianize the world."

We regret that we have not space for the remarks of Mr. Everett in response to this sentiment. Our readers may expect them in our next. Other patriotic and congratulatory sentiments were proposed and received with enthusiasm, and interesting addresses were made by Gov. Gardner, of Massachusetts, Bancroft Davis, Esq., of New
York, Rev. President Walker and Prof. Felton, of Harvard University, and others; and the whole affair was closed in good keeping with the occasion, and in a manner to show that, of the gifts of wealthy men to public objects, those judiciously devoted to the cause of education are second to no others in usefulness, or in the grateful remembrance of the people upon whom they are wisely bestowed.

VIII. NOTICES OF BOOKS.


We have examined this Atlas with unmixed pleasure. Its execution is in the best style of the art of map-making, and its geographical and philological accuracy might be inferred from the eminent qualifications and known faithfulness of its principal Editor. Mr. Long, while yet a young man, was invited by Mr. Jefferson to fill the chair of Ancient Languages in the University of Virginia, in relation to which and his subsequent career we find the following notice in "Duyckinck's Cyclopedia of American Literature."

"The first professor of Ancient Languages was Mr. George Long, of England, a Master of Arts and Fellow of Trinity College, Cambridge. A man of marked ability and attainments, thoroughly trained in the system of his college, having a mind far more than most men's, scrupulously demanding accuracy in the results of inquiry, and scotting mere pretension, he aimed and was fitted to introduce something better than what then passed current as classical learning. Although he had as yet little knowledge of comparative philology, and could hardly be said to have cultivated the science of language with the enlarged spirit of philosophy which pervades his writings, his uncompromising exactness, and his masterly knowledge of his subject, inspired his pupils with the highest conceptions of a true scholarship. After three years' service he resigned, in order to accept the professorship of Greek in the London University. His contributions to philology, Roman law, criticism, biography, etc., have been large and valuable, and have obtained for him a place among the most eminent scholars of his country."

The present work shows many marks of these admitted peculiarities of character and attainment. It is not a mere compilation, but is adapted, with much care and study, to express the results of modern observation and criticism on the geographical knowledge of preceding times. And the American Editor has much increased the practical value of the work by a careful revision of the whole, and by many judicious additions fitting it more perfectly to the use of the student, and to the improved classical requirements of the age.

Besides the maps of countries, there are many smaller maps and plans of cities and districts, giving their topography on an enlarged scale, as of Rome, the Bay of Naples, Syracuse, Brundisium, etc. The American publishers have
NOTICES OF BOOKS.

added several plans of ancient battle-fields, as of Thermopylae, Marathon, Mantinea, etc., and a collection of charts showing, at a glance, the gradual development of geographical knowledge from the earliest times; and the Atlas is preceded by a brief and satisfactory "Sketch of Ancient Geography," containing a sufficient explanation of the maps, and rendering them intelligible to the general reader. A complete index to the names found on the maps is also added, which is rendered especially valuable by giving the modern names of places, where they could be ascertained, and indicating those that are doubtful. On a somewhat careful review of this work, we do not hesitate to recommend it to students and classical teachers, as a reliable authority, and as furnishing much information and assistance not to be found in other works of the kind.


The plan of this work and a few of its sheets were submitted to us in manuscript, by the author, a year or two since. Our personal acquaintance with Mr. Sherwood and our knowledge of his long and successful career as a teacher, with the explanations then given, led us to expect from his pen a work of sterling merit; and our anticipations are more than realised in the perusal of the volume before us. It has been prepared with great care and good judgment. Having retired, with a ripe experience, from the business of teaching, our friend has given himself time to do justice to his own conceptions of the demands of his undertaking, and has produced a book which we regard as admirably adapted to its object. The publisher accompanies it with testimonials from Professors Anthon, of Columbia College, and Owen, of the Free Academy, Rev. Drs. Hawkes and J. Parker, William C. Bryant, the late Dr. Joseph McKeen, Mr. Crittenden, of the Packer Collegiate Institute, and others, who have examined it with care, and speak of it in terms of unqualified commendation. Prof. Anthon says: "It differs materially from every other work on these subjects which the undersigned has ever examined, and possesses over all of them the decided advantage of imparting information, not by means of dry, abstract rules, but by reading lessons and dialogues written in a very clear and pleasing style, and fraught with every thing which can expedite the progress of the student in those two very important but much neglected departments of education."

The expression of our own opinion can not add much to the strength of these respectable indorsements; but having ourselves also examined the work, we can not withhold our recommendation of this little volume, both as a class-book for teachers of elocution, and an excellent help to "Self-Culture in Reading and Speaking."


The fullness of this title is sufficiently explanatory of the object of the work. We have examined it with some care, and though we can not speak with the
assurance of those who have used it as a class-book, several of whom have expressed to us their warm approval of it, we do not hesitate to recommend it for this purpose. Prepared originally as a text-book in Battersea College, near London, it had worked itself into a reputation in England so decidedly preeminent, that its re-publication in this country was earnestly desired by several of our most eminent teachers. For this purpose the American Editor took it in hand, and has made such changes in the arrangement of the matter, and such additions as his own experience suggested as important to adapt it to use in this country; and the publishers have done well that they have issued it in the usual neat and substantial style of their school-books. While its history thus promises well for its usefulness, it strikes us as embracing all the essential requisites for success. The principles of the sciences are concisely stated, and their practical applications to the arts of life and the phenomena of nature are clearly illustrated, by experiments requiring but a small expenditure for apparatus. In addition to the subjects usually embraced in elementary courses of Natural Philosophy, there are given a chapter on Astronomy, with the use of globes, and one on Experimental Chemistry, with its practical application to Agriculture, which must much enhance the value of this work to those who have not the means of more extended instruction.

Elements of Physical and Political Geography.—Designed as a Text-book for Schools and Academies, and intended to convey just ideas of the form and structure of the Earth, the principal Phenomena affecting its outer crust, the distribution of Plants, Animals, and Man upon its surface; together with the present Political divisions. By Cornelius S. Cartée, A.M., Principal of Harvard School, Charlestown, Mass. Illustrated by Wood Engravings. Boston: Hickling, Swan & Brown. 1856. 12mo, pp. 442.

Since the publication of Professor Guyot's "Earth and Man," a few years ago, the idea of the importance of Physical Geography has entered more largely than formerly into our systems of school instruction. Geography is beginning to be treated as a science, and our teachers are taught, in Normal Schools and Teachers' Institutes, to abandon the old methods of teaching their pupils to commit to memory the names and facts of Geography, as comparatively useless. The natural divisions of the earth have come to be regarded as first in importance to be learned. Nor is it enough to know these simply as facts to be remembered. They should be considered in connection with their causes, and their adaptations to the uses of vegetable and animal life, and of human sustenance and improvement. And it is no longer doubted that the elements of this science may be made intelligible to boys and girls at school. Hence elementary treatises are beginning to be prepared more or less adapted to this purpose. The treatise here presented is on this plan. The author explains in its title what he intends to accomplish, and it is ours simply to express our approval of the plan, and our opinion of the ability and skill of its execution.

From a cursory examination of the work, it seems to us to be well arranged, and very simple and intelligible in its statements and principles, and we almost regret that our school-keeping days were not postponed to the present time, that we might avail ourselves of so excellent a help in teaching a knowledge of the earth as God made it. Two hundred and sixteen pages of the work are devoted to Physical Geography, the remaining pages to its political divisions and history, which strikes us as quite enough for an elementary treatise for schools on this subject. The whole is preceded by "Inductive Lessons," in-
tended as oral exercises by the teacher, and each subsequent lesson is accom-
panied with "questions for review," which render the instructions easy of
acquisition by the teacher as well as the pupil.

A School Atlas of Physical Geography, illustrating in a series of maps
compiled from the celebrated Atlases of A. Keith Johnston, and of Mima
and Petermann, the elementary facts of Geology, Hydrology, Meteorology,
and Natural History; and designed to accompany Cartée's "Elements of
Physical Geography." By Cornelius S. Cartée, A.M. Boston: Hickling,
Swan & Brown. 1856.

Here too, again, almost the whole story is told us in the title-page. We have
only to add, that the maps are tastefully executed, and both the engraving and
coloring are distinct. They are, the world in hemispheres, and twelve other
maps, exhibiting the mountains, table-lands, and plains of the earth's surface,
the currents of the winds, the distribution of rain and snow, the ocean currents
and river systems, the distribution of vegetable life over the globe, the dis-
btribution of animal life, and of the races of man. We have no doubt of the
comparative accuracy of these maps; and regard them as an essential com-
plement to the plan of the author in his "Elements of Physical and Political
Geography," noticed above.

Knowledge is Power: A View of the Productive Forces of Modern Society,
and the Results of Labor, Capital, and Skill. By Charles Knight. Revised
and Edited, with Additions, by David A. Wells, A.M., Editor of "Annual
Scientific Discovery," "Year-Book of Agriculture, etc. Boston: Gould
S. Blanchard. 1856. 12mo, pp. 508.

The topics of this work are of great national importance, and, as such, are
of interest to every American citizen. The general principles here discussed,
with their historical and prospective development, should be embraced in our
systems of practical education, and our young men who have not received in-
struction in these principles at school, should by all means, through some
reliable treatise, store their minds with the knowledge of their practical work-
ings. The matters to be considered as affecting the results of labor, capital,
and skill under a free government are numerous, and are often nicely balanced.
No man is prepared to act his part worthily and make the most of his influence,
whether of capital, labor, or skill, who does not possess clear conceptions of the
bearing of each upon the results desired. All, therefore, should read and un-
derstand for themselves. And we know of no available work so well adapted
to set the young reader right on these subjects, as the volume before us. It is
a fresh discussion, having been first published in England in 1855. The author,
Mr. Knight, and the American Editor, are both familiar with the subject of
political economy, and by their united labors have here produced a work of
sterling worth.

A History of Greece, from the earliest times to the Roman Conquest, with
supplementary Chapters on the History of Literature and Art. By William
Smith, LL.D., Editor of the Dictionaries of "Greek and Roman Anti-
quities," "Biography and Mythology," and "Geography." With
Notes, and a continuation to the present time. By C. C. Felton, LL.D.,
Eliot Professor of Greek Literature in Harvard University. Boston:
Hickling, Swan & Brown. 8vo, pp. 670.

We have no better authority in this country, on the subjects embraced in this
volume, than Professor Felton. It is therefore a sufficient guaranty of the
substantial excellence of the work before us, that he has pronounced it, in its
original form, as published by Dr. Smith in 1854, "beyond all question the
best summary in our language of the ancient history of Greece, for the use of
schools and colleges." In this American edition, however, he has carefully re-
vised the whole, has introduced a greater degree of uniformity in the spelling of
classical names, and has made other corrections and changes which enhance
the value of the work. Several illustrations have also been added by the
American Editor, for the accuracy of which he appeals to the accounts given
by the most recent travelers in Greece, and to his own personal observation
during a tour of some months in that country. The continuation of the history
to the present time, by Professor Felton, has been added under the best ad-
vantages, and the whole work as here presented may be regarded as more
complete and better adapted to the uses for which it is especially designed than
any history of Greece heretofore published. We are glad to notice, also, that
it is on sale in all our principal cities.

The Rural Poetry of the English Language, illustrating the Seasons
and Months of the Year, their Changes, Employments, Lessons, and Plea-
sures, Topically Paraphrased; with a Complete Index. By Joseph William
Jenks, M.A., lately Professor of Languages in the Urbana University,
Ohio. Boston: John P. Jewett & Co. Cleveland, Ohio: Jewett, Proctor &
pp. 544.

This beautiful volume is worthily dedicated to the Hon. Marshall P. Wilder,
President of the United States Agricultural Society. The idea of its publica-
tion seems to have been the result of reflection, long cherished, on the pecu-
liarities of American life and history. It was seen that our country lacks the
venerable ruins of time-honored antiquity which are presented in the Old
World for the cultivation of a taste which is generally regarded as essential
to a high degree of civilization. But to supply the lack of the moldering
ruins of art, we have the antiquities of nature, antedating the oldest of man's
monuments, and "coeval with that heavenly infancy of humanity" when the
works of God were praised more than the works of men. It was found, also,
that rural poetry, like rural pursuits, had in all ages and countries been pro-
motive of the virtues which make strong the foundations of society and of
government; and it was seen at a glance that the myriads of rural homes rising
in these broad States, amid the grandest monuments of nature, would be
rendered more attractive, and their home influences more powerful, by accustom-
ing their inmates to appreciate the beauty and magnificence of their sur-
roundings, varying with the changes of the seasons,

"———yet lovely still,
That e'en their horrors can with beauty fill."

"It was under the impulse of such thoughts that the compiler conceived the
design, a decade of years since, of bringing into one volume, in an attrac-
tive form, the chief rural poems of the language; that thus he might fulfill a part
of that obligation we are all under to leave society better than we found it." And
his work is well done in this volume, which presents us with the cream of
the most popular English and American poetry, and many choice productions
that were nearly out of print and are not elsewhere to be found. The compiler
has also greatly increased the value of the book by a copious topical index, and
by an arrangement laboriously adapted to the convenience of the reader.
IX. EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.

THE NEW YORK TEACHERS’ ASSOCIATION.—The annual meeting of this Association was convened in the city of Troy, August 5th, and remained in session three days. The attendance was numerous, and the papers and discussions were of an interesting and practical character. The annual address by the President, L. Hazeltine, Esq.; the address on Music, by Mr. Covert, of Amsterdam, and the papers read by Mrs. Coleman, of Rochester, on “Corporal Punishment” in schools; Prof. North, of Hamilton College, on “American Scholarship;” Miss Douglass, of Newburg, on “Physical Education;” Dr. Lambert, on the “Syntax of Science;” and Miss Susan B. Anthony, on the “Education of the Sexes together,” were received with lively interest, and elicited free and animated discussions. The paper by Miss Douglass was requested, by vote of the Association, for publication in our Journal and Review, and will appear in the number for November.

THE NEW YORK TEACHER.—A resolution was adopted disposing of the “New York Teacher” to Mr. J. Cruikshank, of Albany, for a term of years, on condition of his becoming responsible for its debts, but reserving to the Association its entire editorial control; and the following persons were chosen to constitute its Board of Editors for the year:

John W. Bulkley, Brooklyn; D. B. Scott, New York; C. H. Gildersleeve, Buffalo; A. M. Kellogg, Albany; John R. Vosburgh, Rochester; Henrietta B. Hewes, Albany; A. S. Palmer, Utica; Wm. N. Reid, Newburg; John C. Smith, Fairfield; Marcius Wilson, Allen’s Hill; Alexander Wilder, Albany; and Mary D. Tenney, Binghamton.

RESOLUTIONS.—The following resolutions, after due discussion, were adopted:

Resolved, That the physical education is the foundation of all lasting, permanent greatness; yet is there no provision made for the development and perfection of the material man in any of our schools or institutions of learning. Therefore it is the duty of this Association to send forth an appeal that shall arouse public sentiment on this point, and petition our State Legislature to provide for every school-house the means of thorough ventilation and a gymnasmium, that all our youth may enjoy the blessings of pure air, a firm muscle, and steady nerve.

Resolved, That the duties and responsibilities of woman, the happiness of man, and the advancement of society alike demand that females of the present age should be furnished with advantages for physical, moral, and intellectual education equal in amount to those with which males are so liberally furnished.

Resolved, That the Association gratefully acknowledge the services of the Hon. V. M. Rice, in the cause of education, as Superintendent of the Department of Public Instruction, and we hereby express our entire confidence in him as the head of the common school system of this State.

Resolved, That we claim for teaching a standing among the professions as second to none, and not only on the nature of the work, but also upon the incomparable good conferred upon all classes of community, whereby the ministry of reconciliation receive cultivated minds and impressible hearts, society cultivated manners, and business life practical knowledge.

Resolved, That the plan of the American Journal of Education and
College Review, edited by Messrs. Peters and Randall, is calculated to meet a want which has long been felt by the teachers of this State.

Resolved, That the execution of this plan thus far fully meets our expectations.

Resolved, That we therefore express our hearty approbation of this important educational enterprise, and next to the cordial support of our cherished organ, we will aid in the circulation of the Journal and Review.

Officers of the Association.—The officers for the current year are, President, T. W. Valentine, of Kings County; 1st Vice-President, E. C. Pomeroy, of Erie County; 2d Vice-President, W. H. Bannister, of Fulton County; 3d Vice-President, Henry Carver, of Broome County; 4th Vice-President, W. N. Reid, of Orange County; 1st Recording Secretary, N. P. Benson, of Rensselaer County; 2d Recording Secretary, Isaac Hobbs, of Monroe County; Corresponding Secretary, James Cruikshank, of Albany County; Treasurer, C. H. Anthony, of Albany County.

Convention of School Commissioners.—Simultaneously with the meeting of the State Teachers' Association at Troy, the School Commissioners held their annual convention in the same city. The Commissioners and Superintendents were called on in the order of their counties to report the condition of the schools in their several districts and cities.

The recital for each county was necessarily brief. It was sufficient, however, to evolve and establish one important fact, to wit: that the system of county supervision, while in existence, had elevated the schools, and gave promise of continued improvement.

It is believed, also, that all present were convinced that the plan of supervision now adopted would be efficient, and are long increase the prosperity and usefulness of our common schools. Full credit was given to those town superintendents who, at a sacrifice of time and money, had labored hopefully and earnestly to sustain the character and efficiency of the schools in their respective towns.

It was also made manifest that the business connected with the education of the future citizens of this State should be conducted with a regard to the fact, that parents generally attend most faithfully and almost entirely to those duties of life which minister to their present necessities, and hence neglect those duties which compass and determine the future happiness and usefulness of their offspring; in other words, that so fully are they devoted, by habit and necessity, to labors by which their children and themselves shall be clothed and fed, or by which they can have the power and position of wealth, that the proper culture of the children and youth to which they are entitled from the hands of a free people whose laws they are required to obey, and whose institutions they will be called upon to support, and to transmit, unimpaired, to succeeding generations, as to render it a duty binding alike upon all to see to it that persons fully qualified for so great a trust be constantly employed as teachers and school officers, who will make the proper education of the children and youth the business of their lives.

Mr. Randall, from the committee which had been previously appointed to prepare resolutions expressive of the opinions and sentiments of the convention, then reported the following:

Resolved, That we regard a thorough and efficient supervision as indispensable in the great work of popular education; and that we pledge an earnest and hearty co-operation in this work, with the State Superintendent.

He sustained the resolution in a happy speech, in the course of which he
gave a brief history of the school system of the State from its commencement, showing how much had been done where effectual supervision was the general rule throughout the State, and how little, comparatively, where it had been the exception. The resolution was then unanimously adopted, after which he proceeded to report the following:

Resolved, That none but well-qualified teachers should be employed in any of our schools—and that our best efforts shall be directed to impress this truth upon the trustees, boards of education, and the people generally.

Resolved, That, in our judgment, certificates of qualification granted by us should be so graduated as in all cases to express the standard of scholarship of the candidate; and that no certificate should be granted except upon the most satisfactory testimonials of good moral character, and of ability to teach all the elementary branches of learning, including reading, writing, English grammar, geography, arithmetic, the elements of natural history, and philosophy, and American and general history.

Resolved, That this convention request the Superintendent of Public Instruction to authorize commissioners to grant licenses to be valid only in certain school districts to be therein designated, and also, that commissioners be permitted to give general certificates which shall not be limited to one year.

Upon these resolutions a spirited and interesting debate sprung up, relating to the standard of qualifications to be required of teachers, to entitle them to certificates. Both resolutions were unanimously adopted. The four following were also adopted without debate:

Resolved. That the frequent visitation of the schools by the officers and inhabitants of the district is a most important element of advancement, and that we earnestly and cordially recommend to parents, trustees, and others interested in the schools, to visit and encourage them as often as may be in their power.

Resolved, That, in our judgment, teachers should, as far as practicable, be permanently employed and liberally compensated; that teachers' associations and institutes should be established and encouraged; that quarterly examinations should be had by the officers of the respective districts, and by the commissioners and superintendents, when practicable, and that annual celebrations by the teachers and pupils should be held, embracing as many adjoining schools as may be convenient.

Resolved, That in the selection of sites and the erection of school-houses, special attention should be given to beauty and convenience of location, ample play-grounds, surrounded by shrubbery, to spacious, well-ventilated rooms, suitably provided with furniture and apparatus, and in all respects adapted to the necessities and convenience of both pupils and teacher.

Resolved, That, in our judgment, well-qualified female teachers should, as a general rule, be employed in the instruction of the younger children of the district, in both winter and summer schools, wherever such an arrangement is practicable.

Resolved, That, without intending to express any opinion in relation to any party or sect, we are of opinion that, in the education of the rising generation, the Bible, without note or comment, should enter as an indispensable element, and that we recommend the opening of every school by the reading of a portion of the Scriptures, by the teacher.

The following resolution was then adopted:

Resolved, That we recommend the general introduction of vocal music into our schools as one of the most beneficial agencies and instrumentalities for the
preservation of good order and the cultivation of the moral and social affection of the pupils.

The resolutions following were presented by different members of the convention, and adopted in the order in which they are arranged.

Resolved, That the reports of the commissioners strongly impress us with the conviction that many of the small schools of our State ought to have two or more consolidated in one.

Resolved, That the formation of "Union Free Schools" in all our villages is advisable, and that wherever practicable we recommend the consolidation of rural school districts into "Union Free School Districts."

Resolved, That it is expedient for commissioners to hold teachers' meetings in the several towns of their respective districts, for the purpose of giving professional instruction to the teachers of the same.

Resolved, That an oral system of examination of candidates for teachers should be practiced by commissioners, and that the trustees and other friends of education should be invited and urged to attend such examinations.

Resolved, That, under a vote of their respective districts, trustees should have authority to select not exceeding one acre of land for a school-house site, in the same manner as land is now taken for highway purposes.

Resolved, That this convention earnestly recommends to the several school commissioners of this State that they take every means in their power to give the people correct information respecting the present school system—particularly in regard to its monitory operations.

Resolved, That we recommend, and will use our influence to have a copy of some weekly paper (neither political nor sectarian) placed in each of the several school-houses in this State in which a school is taught.

Resolved, That we recommend to the trustees, inhabitants, and teachers of the several districts to subscribe for, and introduce into their school districts, the New York Teacher and the American Journal of Education and College Review.

The Hon. S. S. Randall then offered the following resolutions, which were unanimously adopted:

Resolved, That the thanks of the convention be presented to the Hon. Victor M. Rice, State Superintendent of Public Instruction, for the able, dignified, and impartial manner in which he has presided over its deliberations, and to the several vice-presidents and secretaries for the efficient discharge of the duties devolved upon them respectively.

Resolved, That this convention, when it adjourns, will adjourn to the 2d Wednesday of September, 1857, at the village of Cortlandville, and that a committee of five be appointed by the president, to report rules and regulations for the transaction of business.

Hon. S. S. Randall, Geo. L. Farnham, Homer H. Woodward, J. W. Bulkley, and Peter I. Philips were appointed such committee.

Prof. D. H. Cochrane, of the State Normal School, was then introduced, and briefly and concisely addressed the convention upon the character and purposes of that school, and the propriety of appointing persons to become pupils thereof, who in all respects give promise of honoring the teacher's profession by an earnest and intelligent devotion to its high duties.

The Superintendent of Public Instruction made the concluding address, giving at length his views of the duties of the commissioners; and urging, with earnest words, the necessity of united and energetic action on the part of school officers; that the day be not distant when, to every child in the greatest
of the sister States, shall be offered, "without money and without price," the means by which he may secure for himself, and for the benefit of the whole people, the highest intellectual and moral culture of which he is susceptible.

The utmost good feeling and harmony of opinion and views prevailed, giving auspicious omen of success to the new plan of supervision, and promise of prosperity to our common schools.

The New Jersey State Teachers' Association held its annual meeting at Bridgeton, August 27th, and was attended with unusual interest. Addresses were made by J. Sandford Smith, President of the Association; Professor W. F. Phelps, Principal of the State Normal School; David Cole, of the Trenton Academy; Isaiah Peckham, of Newark High School, and others; and the resolutions and discussions were such as indicate a spirited and earnest onward progress among the teachers of the State. One of the most important papers presented at this meeting, was the

State Agent's Report, by Prof. J. B. Thompson, State Agent of the Association, from an abstract of which in the "New York Teacher," we select the following, as worthy of consideration in all the States:

Taught by the experience of his predecessor, to whom he makes grateful acknowledgments, the agent has, on the whole, met with unexpected success. He has devoted portions of the year, equal to five months' incessant labor, to the duties of his office; has received and replied to 500 letters; has mailed besides, 1500 circular letters; delivered 88 public addresses; conducted 18 institutes; given professional instruction to 500 teachers; conversed individually with 100 more; has talked to hundreds of children; has paid agents for traveling 400 miles where he had not time to go; has himself traveled 4,523 miles in all sorts of conveyances, over all sorts of roads, in all sorts of weather, met with all sorts of people and all sorts of receptions; but with an earnest heart and a hopeful confidence in his cause, never despairing, never doubting its ultimate and speedy success, he has gone forward. His remuneration from the various institutes, after the payment of all expenses, has amounted to $380. In accordance with the instructions of the committee, he has devoted primary attention to teachers' institutes, whose influence is found to be more enduring than that of single lectures; and particularly to their establishment in the six counties: Middlesex, Hudson, Burlington, Atlantic, Cape May, and Bergen, in which they had never before been held. Now every county in the State knows something of the objects and effects of a teachers' institute. In three of the six counties named, great discouragements were met with, but the "ice is now broken," and the probability is that another year will witness good institutes in each. Less labor was required in the counties where institutes had previously been held.

There are found to be three classes of teachers:

First, Those who know enough; don't wish to know any more, and don't wish anybody else to know as much as they do. Secondy, Those who, conscious that they are utterly incompetent to discharge the duties they have assumed, prefer ignorance to the risk of exposure. Between these is a class larger than both, and who are modest, teachable, and brotherly. These are the salt of the earth. The State is indebted to these missionaries in their respective localities, whose memory will be blessed. They may not be ranked among the noble and proud of earth, or buried beneath monumental columns, but their influence for good will be transmitted from generation to generation, "down to the last syllable of recorded time," and their complete reward will be received from the hands of the Great Teacher when the wrongs of earth shall be righted.
and the blessedness of a happy eternicy begun. Such as these have everywhere
given the agent the right hand of fellowship.

The exercises of the institutes usually commenced at 2 F. M., on Monday, and
ended on Friday night. Much of their success has depended on the able corps
of instructors whose service he was so fortunate as to secure. The most per-
fet harmony has everywhere prevailed among the instructors, and the agent
holds their services in grateful remembrance.

In accordance with a suggestion of the State Superintendent, who has earn-
estly co-operated with the agent, the exercises and lectures have been made
more popular in their character, in order to arrest the attention and secure the
interest of the mass of the people.

The meeting was called to order at the time appointed, remarks were made
respecting the design of assembling, the important nature of the business to be
entered upon, the necessity of proper preparations for that business, and the
still greater necessity that whoever undertakes to guide the workings of an im-
mortal mind, should have the assistance of Him who alone fully understands
its mysterious mechanism. A portion of Scripture was then read, a hymn
sung, and prayer offered. With such religious exercises the services of each
day began. After this, in order to accustom the members to the sound of their
own and each other's voices, and to dissipate all timidity and restraint, the mem-
bers usually read some interesting article designated for that purpose, with the
understanding that no criticism would be employed in this exercise. The neces-
sity of unanimity, of mutual acquaintance, of fraternal feeling, and other kind-
ed topics, were then enlarged upon, that the teachers might more speedily
learn to feel as members of one family. Each evening was occupied by a dis-
cussion and a lecture designed mainly for the benefit of the people. Among
the topics discussed were, "The Hindrances to the Success of our Schools;"
"The Relation of Teacher and Parent;" "The Extent of the Teacher's Author-
ity and Responsibility;" "The Defects of our School System," etc., etc. The
lectures were upon similar subjects. Occasionally, however, popular scientific
lectures were given. The daily sessions comprised six hours—three in the
morning and three in the afternoon. Three-fourths of each hour was devoted
to instruction, and the remaining fourth to a recess, spent in social intercourse,
vocal music, etc. The exercises consisted of two kinds: 1. The method of im-
parting instruction in the ordinary branches, embracing to some extent a re-
view of those branches. Little has been done with what are called the "higher
branches. 2. Familiar lectures on classifying schools; on the means of
securing order, regularity, punctuality, and diligence, etc., etc.

An inquiring spirit has always been carefully cherished. Neither the cate-
chetical or drawing out process, nor the lecturing or pouring in process, has
been exclusively adopted; on the contrary, the design has been so to com-
bine theory with practice, question with explanation, and exhortation with
illustration, that each should be a commentary upon the other.

The members, at the close, have been cautioned against blindly adopting any
new method, however good; and reminded that all methods must be modified
by each teacher and made his own.

The agent bears testimony to the exemplary conduct, the earnestness, and
teachableness of the members of the various institutes. It was natural that
old teachers, accustomed to monotonous methods, as well as young ones, fearful
of exposing their inexperience, should at first hesitate to join in the exercises,
but both have left the institutes pleased and profited.
BUILDING BROWN, IN WISCONSIN.—A writer in the "Wisconsin Journal of Education" gives the following terse and witty sayings respecting the late meeting of the Teachers' Association of that State:

None left empty-handed. Good was done. Fires were kindled. He who came care-worn and dispirited, returned brave, and kind, and hopeful. He had caught a glimpse of the broadness, and the deepness, and the unfathomable richness of this begrimed and injured thing, Humanity.

The Convention had excellent tough Building Brown. Friends of Education, if you encounter opposition to the erection of Common School temples, invite the Convention to hold an annual meeting at your place; if it don't strengthen the feeble knees of taxation, if it don't revolutionize public sentiment—crawl into the iron cage of Despair.

The Convention was a good Oculist. It skimmed a scale off the eye with surprising facility. It snapped out a beam or a mote as if it were boys' play. Certain eyes, affected with a squinting toward conceitness, lost much of their obliquity. Certain eyes, too, that couldn't, without discoloring goggles, see by any body else's lights, renewed their strength.

The Convention did good grindstone work. It pointed Effort. It whetted Ambition. It gave the good blade of Forensic Ability a hair-splitting nicety. It gave an edge and brilliancy to Purpose and generous Impulse. The weapons of school government, kindness, taste, industry, energy, ingenuity, were taken down, examined, polished, tempered.

Teachers of Wisconsin, say to your State Association: Live forever! In it is a fountain of Unction and Power free to all. Attend it. Better is it for Courage and Vig than to feed on gunpowder. Let it be your Thanksgiving-day, wherein the soul may delight itself in fatness.

What a Yalensian said to their Alumni meeting, may be said more abundantly of our annual gathering: "Who goes there gets greased, and will run smoother for a year."

D. J. H.

COLLEGE COMMENCEMENTS.

BROWN UNIVERSITY.—The eighty-seventh Commencement of this venerable University was celebrated September 2d and 3d, at Providence, R. I. The attendance was unusually large, and the performances are reported as specially able and interesting. The oration before the Phi Beta Kappa Society was by Rev. Prof. Huntington, of Harvard University, in which, in the spirit of the Society's motto, "Philosophy the Guide of Life," he considered the Relations of Scholarship to Human Welfare, of Thought to Society, of Literature to Life, and is said to have "added to a reputation to which it was not easy to add."

The Address before the Society for Missionary Inquiry was by Rev. E. G. Robinson, D.D., of the Rochester University.

The degree of Bachelor of Philosophy was conferred upon four members of the Graduating Class; that of A.B. upon five; that of A.M. upon nineteen; and in course, according to the "old system," upon six.

The honorary degree of Master of Arts was conferred on Prof. Edwards C. Boynton, of the University of Mississippi; Rev. Joseph B. Breed, of Woonsocket, and William Binney, Esq., of Providence. The honorary degree of Doctor of Divinity was conferred on Rev. Samuel W. S. Dutton, of New Haven; Prof. Alvah Hovey, of the Newton Theological Institution, and Rev. George M. Randall, of Boston. The honorary degree of Doctor of Laws was conferred on John Kingsbury, Esq., of Providence.

At the close of the Commencement Dinner, the new President, Dr. Sears, in
a very beautiful and appropriate speech, welcomed the sons of the University and the friends of learning to this annual festival. He referred, in terms of just eulogy, to his predecessor, who had done so much for the college, and who had been rewarded by witnessing its enlarged usefulness and its flourishing prosperity.

Dr. Wayland, in reply to the call, expressed his gratification with the performances of the graduating class, and commended the enlarged and liberal sentiments as well as the style of the speakers. He hoped that the young men who had just crossed the threshold of active life would bear with them the true Rhode Island principles which they had imbibed there, and would be always ready to battle for the right and against wrong, and tyranny, and injustice, in whatever form they might come. Alluding to the praises which Dr. Sears had bestowed upon his services to the University, he said, that the most valuable of them all was his handing it over to a man so admirably qualified to take charge of it.

Bishop Potter, of Pennsylvania, Bishop Burgess, of Maine, Prof. Mitchell, of the Cincinnati Observatory, Joseph L. Jernigan, Esq., of New York, Charles S. Bradley, Esq., of Providence, and Hon. Solomon Lincoln, of Boston, made excellent and appropriate speeches in response to sentiments from the President.

EDITORIAL CORRESPONDENCE.

Our associate, Dr. Wilder, writes us the following from Riverhead, L. L., Oct. 18th:

We have just concluded holding a Teachers' Institute at Riverhead, in "Old Suffolk." It commenced on the 7th and concluded on the 18th inst. I would like to send you a full report. Sixty different teachers were in attendance; and the interest continued to heighten till the last. Messrs. William Nicoll and D. B. Van Scy, the worthy School Commissioners, were present constantly during the entire session, and added zest to the proceedings.

N. A. Calkins, of New-York, and James Cruikshank, of Albany, were present two days each, and delivered addresses, which were very acceptable. I gave four evening lectures during the Institute. Mr. George B. Reeve was teacher in music. The citizens quite generally attended. They learned what they had not before apprehended, that Institutes were an invaluable agency for the discipline of Teachers, not a mere gathering for purposes of recreation. A mark was made.

Resolutions were adopted, among others, eulogizing the New York Teacher, Student and Schoolmate, and our own periodical—the latter in these words:

"Resolved, That the AMERICAN JOURNAL OF EDUCATION AND COLLEGE REVIEW is an able and invaluable educational periodical, and should be patronized by every first-class Teacher, and by the friends of education generally."

It need not be added that subscriptions with the "needful" were given in, to ratify the resolution; with a good promise of more anon. In short, the ball received a roll ahead, and I cannot believe that it will rebound.

THE LOMBARD UNIVERSITY.—Please correct a verbal blunder in my letter from Illinois, in the number for September. For "Lombard Institute," at Galesburg, I should have said Lombard University, that being the legal title of the Universalist's College at that place, a well-conducted and apparently flourishing Institution, with competent instructors. Yours, etc., A. W.
I. CHALMERS: HIS CHARACTER AND INFLUENCE.

BY EDWIN D. SANBORN, A.M.,
Professor of the Latin Language and Literature, Dartmouth College, Hanover, N. H.

The conditions and requisites of success in spiritual warfare are analogous to those in national warfare. The courage, firmness, and perseverance which secure victory over superior numbers and strength in battle, are equally necessary to the moral hero, who wars "not with flesh and blood, but with principalities and powers, and spiritual wickedness in high places." Paul would have been as fearless, in the conflict of arms, before his conversion, as he was afterward on Mars Hill, or before the profligate Felix, when he reasoned of high and holy themes. The indomitable will and restless energy which made Luther the champion of Christendom, would, under the training of worldly policy, have made him an invincible warrior.

The passions are the motive-power of mind. When rightly guided, they become the servants of reason and the executive agents of a well-regulated judgment. But if they gain the mastery, they become the tyrants of the soul; and, like evil demons, hurry it whithersoever they will. The most efficient defenders of truth have been men of strong passions, softened and subdued by divine grace. Such was Chalmers. As a scholar he gave evidence of a peerless intellect. He sought the severe discipline of the Mathematics and Natural Sciences. He delighted in grappling with difficulties and in overcoming them. His imagination was likewise lively and creative. His style, at the early age of sixteen, was vigorous, glowing, and brilliant. He was graduated at the Univer-

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city of St. Andrews, in Scotland. The requisitions for admission to that Institution were small; consequently, his early education was very limited. In college he was not even well versed in the orthography and the grammar of the English tongue. By hard study and much reading he overcame these defects. For one year after his graduation, he served as private tutor in a family, where he was treated with some indignity, as he thought. He resented it, came to an open rupture with his employer, and finally left him by mutual consent. He soon after received the appointment of Assistant Professor in Mathematics at St. Andrews. Here, again, he found his merits overlooked. He did not hesitate to face the whole corps of college officers, and set up private lectures of his own, under the eaves of the University. He knew his own strength. He used it vigorously and successfully. He delivered several courses of lectures on chemistry, besides teaching classes in mathematics and attending to the duties of a parish at the same time. After delivering his lectures repeatedly at St. Andrews to full houses, he gave them also in his own parish at Kilmany, and again at Cupar.

Devoted as he was to the severe mental labors of a student, teacher, lecturer, preacher, and author, he was also alive to all the great public movements of the age. The martial spirit of the man was exhibited in his own pulpit, when he said, in allusion to the expected invasion of England: "May that day, when Bonaparte ascends the throne of Britain, be the last day of my existence; may I be the first to ascend the scaffold he erects to extinguish the worth and spirit of my country; may my blood mingle with the blood of patriots; and may I die at the foot of that altar on which British independence is to be the victim." The preacher showed that he was in earnest by accepting the double commission of chaplain and lieutenant in a company of volunteers.

At this period of his life, Chalmers had not adopted the views which he afterward defended as evangelical. It is doubtful whether he had, at this time, experienced the power of divine grace on his heart. But a mind so earnest, so active, and so fond of truth as his, could not long remain in the dark, while studying the oracles of God. He became very thoughtful and anxious. He gave his mind without reserve to the investigation of divine truth; and after a long and painful struggle, found and rested upon the great central truths of the Gospel which first shed a holy light on the inquiring mind of Luther. The doctrine of Justification by Faith claimed his credence and won his heart. Resting on this, he reviewed the whole system of related truths, and was henceforth a new man; a more solemn, earnest, and successful advocate of evangelical truth.
CHALMERS: HIS CHARACTER AND INFLUENCE.

During the period of Chalmers' intense mental conflict, he recorded in his diary his feelings, his errors, and his prayers for deliverance. His journal shows that his easily besetting sins arose, chiefly, from his strong will, his stormy passions, and his untamed imagination. From his own account of himself we infer that he was easily excited, irascible, and impatient of opposition. He was equally ambitious, proud, and conscious of his intellectual superiority. When he spoke it was with dignity and fearlessness. It is well that the defects of this great man are recorded by his own pen. The biographies of great and good men are generally written by intimate friends, and, of course, the feelings and errors of the dead are all cloaked or extenuated. Such lives are little more than indiscriminate eulogies, and give us no just views of the temptations, conflicts, and victories of the subject of them. Chalmers has furnished materials for a just estimate of his character. From his occasional lapses from perfect propriety, we know that he is human, and subject to like moral infirmities with his friends and admirers. His journal shows that he was a man, in himself, erring, passionate, and restless, but, by the grace of God, a Bonargerae, a bold, zealous, and honest defender of the truth. He was a whole man, a man in his passions and his devotions, in the expression of his indignation at personal wrongs, real or imaginary, and in his bold denunciation of sin.

He knew his deficiencies as well as his strength. He was as conscious of his own frailties as he was of his genius. No highly gifted intellect ever mistook its own powers. Chalmers did not. He was a giant in debate, an invincible antagonist in argument. His vigorous thoughts wore the livery of a glowing imagination. His ponderous logical armor was forged in the fires of passion, and was gilded with the brilliant creations of fancy. When divine truth had mellowed the fiery impulses of youth, and he felt the power of a new principle in his heart, his eloquence became more fervid, more pathetic, and more effective. His house of worship was thronged by an immense concourse from neighboring towns. Though his intellect often soared above his audience, still there was enough of simplicity to attract and rivet their attention. The careless were arrested; infidels were convinced; criminals were reclaimed, and multitudes were converted. His earnestness and sincerity disarmed opposition, if it did not produce conviction. "In the pulpit his language was provincial and his manner unpolished, but there was a novelty and softness of thought, a sublimity of sentiment, a brilliancy of imagination, a strength and point of expression, a power of eloquence, which not merely arrested, but lifted up
and bore away, the attention whithersoever he would." Some men pronounced him mad. A gentleman and his wife, on going to church in Glasgow, one Sabbath, met a friend, who asked whither they were going. To hear Dr. Chalmers was the reply. "What!" said he, "that madman!" They invited their friend to go with them, assuring him that he should decide that point himself without any question on their part. He consented, and went. Dr. Chalmers happened on that day to announce for his text the words of Paul to Festus: "I am not mad, most noble Festus, but speak forth the words of truth and sobriety." The accuser from that day became a warm friend of Dr. Chalmers and of the Gospel he preached.

One of the most intensely interesting occasions on which Chalmers ever preached, was at the funeral of Rev. John Honey. This gentleman was supposed to have laid the foundation of the disease which caused his death, in rescuing a ship's crew from a watery grave. One fearful winter day, intelligence was circulated through St. Andrews that a vessel was stranded in the bay, east of the town. A crowd assembled upon the beach. The ship was but a few hundred yards from the shore. The sailors could be seen clinging to the ropes and spars as the sea rolled over them. No seaman dared to breast the waves to carry a rope over the surf. At last, a student of divinity volunteered. With the rope tied to his body, he slowly forced his way through the raging billows. He was so long in approaching the vessel that his friends on shore, thinking that he was overcome by the violence of the sea, began to draw him back. He at once cut the rope with a knife he carried in his mouth, and reached the ship. Here he took another rope and swam ashore. On his return again to the vessel, the men were too weak to cling to the rope. He took them one by one and brought them to land. Six men had already been received. The last was a boy, so helpless that he slipped twice from his hands, and he was twice obliged to dive into the deep to recover him. He finally landed the whole crew in safety, but had planted the seeds of death in his own system. He did not long survive this noble act of heroic benevolence. Dr. Chalmers was called to preach his funeral sermon. No house would contain the throng. The preacher occupied a platform at the window of the church where he could be heard by those within and without the building. An eye-witness says of him on this occasion: "Before he read the lines which were selected as the subject of his discourse, his large and apparently leaden eyes were turned toward the recent grave, with a look wildly pathetic, fraught with intense and indescribable passion. The psalm was read with no very promising elocution; and while the whole mass of the people were
singing it, he sunk into the chair, turned seemingly into a monumen-
tal statue of the coldest stone, so deadly pale was his large, 
broad face and forehead." The text was read: "Oh! that men were 
wise; that they understood this; that they would consider their 
letteer end." After stating and proving the doctrine which he wish-
ed to inculcate, "he bounded at once upon the structure which he 
had reared; and by that inborn and unteachable power of the spirit, 
which Nature has reserved for the chosen of her sons, and which 
shakes off all the disadvantages and encumbrances of figure, and 
voice, and language, as easily as the steed shakes the thistle down 
from his side, carried the hearts and passions of all who heard him 
with irresistible and even tremendous sway." The audience no 
longer saw the stiff, awkward figure of the orator; they only heard 
his stirring appeals, and felt the influence of his burning thoughts in 
their inmost souls. The whole crowd was moved, as by a single 
impulse. They bowed in sorrow, with the preacher, over the open 
grave. With him, they wept over the sainted form, lying cold in 
death before them. With him they soared to the upper temple and 
captured some of the seraphic strains of heaven, and in imagination 
heard their departed friend joining the chorus above in singing the 
song of Moses and the Lamb. Such was the hour and such the 
man.

Many such scenes of surpassing interest occurred in the ministry 
of Dr. Chalmers. Indeed, after his settlement in Glasgow, he never 
preached but to crowded audiences, who were often deeply affected 
by his eloquent appeals. He never spoke without effect. The 
solemnity of eternal scenes was ever present to his thoughts, which 
gave a weight and dignity to his words above those of most pulpit 
orators.

Dr. Chalmers was not reserved or austere in social life, as one 
might infer from his appearance in public. His society was sought 
by all classes, from the palace to the hovel, and he ever had a kind 
word for all. Sometimes when he left his study after the severe 
labors of composition for five or six hours, no less than three rooms 
in his house would be filled with callers, who wished to consult him 
on all kinds of business, from matters of state to the distribution of 
the humblest charities among the poor of the parish. He was never 
at a loss for appropriate words; for each and every visitor departed 
under the impression that he was greatly indebted to his counselor 
and friend.

With reference to the care of the poor, he entertained peculiar 
views. He regarded legal provision for their wants as demoraliz-
ing; and, of course, highly objectionable. His language was this:
"It is in the power of charity to corrupt its object; it may tempt him to indolence; it may lead him to renounce all dependence on himself; it may nourish the meanness and depravity of his character; it may lead him to hate exertion, and resign, without a sigh, the dignity of independence. It could easily be proved that if charity were carried to its utmost extent, it would unhinge the constitution of society. It would expel from the land the blessings of industry. Every man would repose on the benevolence of another; every incitement to diligence would be destroyed. The evils of poverty would multiply to such an extent as to be beyond the power of the most unbounded charity to redress them; and instead of an elysium of love and plenty, the country would present the nauseating spectacle of sloth, beggary, and corruption." His plan for the aid of the poor was to raise money by voluntary contributions, and have it distributed by officers of the churches. For this he labored in his own parish.

The custom of the age had laid great burdens upon the clergy, with respect to the oversight of the poor. In large parishes the duties of benevolence occupied a large portion of their time. The Tron Church parish, in Glasgow, where Dr. Chalmers was first settled, was supposed to contain a population of 12,000. He resolved to visit every family and learn their condition and wants. On his first appearance in the lanes and retired courts of the parish, he was thronged by crowds of mendicants who looked upon him as the almoner of the public charities. He soon disapproved himself from that department of labor, and gave the poor to understand that he imparted nothing but spiritual food. He was then received with equal cordiality. His own large heart and warm sympathies always secured a kind reception. He was deeply pained at the moral and social degradation of a large portion of his people. They were poor, profligate, and ignorant. He preached to his church upon the duty of active benevolence. He caused men to be appointed to labor with him in his parochial visits. He resolved to establish local Sabbath-schools for the education of the pauper children of his flock. He encouraged active members of his church to act as teachers, and, in a few years, 1,200 children were placed under regular religious instruction. Those schools have continued to this day, and have been regarded as eminently useful in elevating the people.

That he might extricate himself from the burden of secular labors, laid upon him by immemorial usage, he accepted a call to a new church in Glasgow, where he could adopt a system of benevolence more congenial to his feelings. Here was a population nearly as
large as in his former parish, and quite as ignorant and poor. He immediately applied himself to the work of their moral and social elevation. He raised funds for the establishment of day schools, heading the subscription himself with £100. Within two years after his settlement at St. John's, four efficient teachers were endowed with competent salaries, and 419 scholars were under constant instruction. The number was nearly doubled during the next two years of his ministry. Dr. Chalmers frequently visited the schools himself, and gave kind advice to teachers and pupils. He here had an opportunity to test the accuracy of his views respecting the support of paupers. The annual tax assessed for this object, in the parish of St. John's, was £1,400. By a rigid examination of applicants, by dispensing with the tax and confining all benefactions to contributions taken at the church-door, the annual expenditure was reduced to £255, leaving nearly one half of the voluntary contributions of the people unexpended. Such was the triumph of energy and perseverance. Perhaps no other living man could have achieved these results with means so limited. It shows what a single mind can do when sustained by principle and animated with Christian charity. Such a mind was competent to plan campaigns and lead armies on to victory, always providing that the war was just. Without the conviction of the rectitude of his cause, Chalmers would have been as weak as was the strong man of old when shorn of his locks. But, zealously affected in a good cause, he could do all things possible for man to do. His strong faith and unwavering integrity sustained him.

While pastor of the Tron Church, he always held a Thursday afternoon lecture. During the year 1816 he delivered a course of lectures on the relations of Astronomy to Divine Revelation. On the day of each lecture the places of business in the vicinity were deserted. The reading-rooms, coffee-houses, printing-offices and counting-rooms poured out their hundreds, and sometimes thousands, to listen to the stately and majestic oratory of the Christian philosopher. These sermons were published in 1817; and, in ten weeks, 6,000 copies were sold. Nine editions were published within a year, and more than 20,000 copies were in circulation. The sale of these sermons was nearly equal to that of one of the most popular of Walter Scott's novels, issued at the same time. Such an unprecedented call for a work exclusively theological in its aim, was seldom known in the annals of the press. The work has never disappeared from the market. It is still read and admired by the lovers of masculine sense in union with Biblical theology. The critic Hazlitt says of these sermons: "They ran like wild-fire through..."
the country; were the darlings of watering-places; were laid in the windows of inns, and were to be met with in all places of public resort. We remember finding the volume in the orchard of an inn, and passing a whole morning very delightfully in reading it, without quitting the shade of an apple-tree."

Though Dr. Chalmers was almost crushed to the earth by the multiplied and incessant labors of his parish, yet he lent efficient aid to every benevolent enterprise, and wrote as largely for the press as most men of literary leisure. The Infant Missionary and Bible societies received his cordial support. He defended them when wantonly assailed, and advocated their claims where they were treated with indifference. His influence was felt in every social circle and in every public meeting in Glasgow. The tone of manners, morals, and opinions was decidedly changed in the city by his precepts and example. All classes of society bowed in homage to his matchless talents and commanding eloquence. The citizens of Glasgow, from highest to lowest, vied with each other in tokens of respect to the great champion of virtue and religion. When he left that city to accept the Professorship of Moral Philosophy, in the University of St. Andrews, he was honored with a public dinner by the citizens, after the delivery of his farewell discourse. Men of all professions and parties met, to the number of 340, to honor the faithful preacher. Dr. Chalmers, before leaving the table, addressed his assembled friends on the relations of the Christian minister to his people. "I can now," said he, "without indelicacy, speak of all the honor and privileges which attach to a profession which I have now relinquished. The place which a minister of the Gospel has in the scale of distinction appears to me the most skillfully assigned that ever was given out from the coats of heraldry. He is a man of no rank, because he belongs to all ranks. It is impossible to assign his place in the scale, because from the highest to the lowest he is received on the ground of affectionate equality by them all; because one day he may be a distinguished and welcome guest in the proudest palaces in the land, and at another be the willing and familiar inmate in the very humblest of its cottages."

The statements here made were literally true of the man who uttered these thoughts. The warm heart of the earnest divine was the connecting link between the extremes of city life. Every pulsation of his active life was felt in the palace and the cottage. Both the children of affluence and of poverty sat in the sunshine of his broad and benevolent face, and drank in consolation from his eloquent lips. He left the scene of his ministerial labors, followed by the tears, regrets, and sad adieus of his attached congregation.
Dr. Chalmers was greeted with joy in his new vocation. He had won his present position in the University of his youthful choice by patient and unremitting toil. He has left on record his testimony to the value of severe and long-continued labor in the acquisition of literary eminence. To his students he said: "I can not pretend to summon, as if by the wand of a magician, a finished system of moral philosophy into being in one or two years. There is a certain showy and superficial something which can be done in a very short time. One may act the part of a harlequin with his mind as well as with his body; and there is a sort of mental agility which always gives me the impression of a harlequin. It is by the dint of steady labor—it is by giving enough of application to the work, and having enough of time for the doing of it—it is by regular painstaking, and the plying of constant assiduities—it is by these, and not by any process of legerdemain, that we secure the strength and the staple of real excellence. It was thus that Newton pioneered his way, by the steps of an ascending geometry, to the mechanism of the heavens; after which he left this testimony behind him, that he was conscious of nothing else but a habit of patient thinking, which could at all distinguish him from other men. He felt that it was no inaccessible superiority on which he stood, and he thus proclaimed it. It is felt to be a vulgarizing of genius that it should be lighted up in any other way than by a direct inspiration from Heaven; and hence men have overlooked the steadfastness of purpose, the devotion to some single but great object, the unweariedness of labor that is given, not in convulsive and preternatural throes, but by little and little, as the strength of the mind may bear it, the accumulation of many small efforts, instead of a few grand and gigantic, but perhaps irregular movements, on the part of energies that are marvelous. Men have overlooked these, as not being the elements to which genius owes the best and proudest of her achievements. They can not think that aught so utterly prosaic as patience, and painstaking, and resolute industry have any share in upholding a distinction so illustrious. These are held to be ignoble attributes, never to be found among the demi-gods, but only among the drudges of literature; and it is certainly true that in scholarship there are higher and lower walks. But still the very highest of all is a walk of labor."

Dr. Chalmers never discussed a subject without making a deep impression on his audience. He seldom advocated a measure which was not, ultimately, successful. From the smallest beginnings he secured the mightiest results. When he first began to plead for missions, a private room would contain all the friends of
the cause who would listen. In a few years, the largest edifice in Scotland could not admit the crowds that thronged its doors, to hear this invincible champion of the truth. When he first became Professor in the University of St. Andrews, religion was the theme of scorn and contempt with all the students. They were a graceless and godless company. "At the United College" there was only one who was reputed to be pious, and who dared to face the derision and scorn of being so reputed. He was the butt and joke of every one, under the familiar nickname of "the Bishop." In five years, instead of defiance and contumely, every student pressed in to hear the lectures of Dr. Chalmers, on all occasions. Every word of recognition from him was, to the most thoughtless, a token of honor. The parents of some of the students requested him to give their sons religious instruction in private. He received five or six, in a familiar way, in his own parlor every Sabbath evening. He was soon beset with petitions from others, till his house would not contain the young men who sought his instruction. He likewise selected a district in the city, in which he collected the poor children of the place, for religious conversation on the Sabbath. Soon the place of meeting became too strait for them, and the most devoted of his students set up other schools, till every destitute portion of the town was provided with schools. "It was interesting," says one of these happy laborers, "to see the Principal of a College and the Professor of Oriental Languages stumbling up a dark close on a Sabbath evening, to countenance young students with their new Sabbath classes." Dr. Chalmers made no ostentatious display of his influence or labors. His power was felt, however, in every vein and artery of the breathing public around him. The moral atmosphere was changed and tempered by his presence. His majestic form, his gigantic intellect and peerless eloquence, everywhere commanded respect. "He carried about with him a better than talismanic virtue, by which all who came in contact with him were almost unconsciously influenced, molded, and impelled to imitate."

Dr. Chalmers was a general scholar. He did not allow his mind to be cramped and narrowed by an exclusive devotion to a single department of study. Incessant mental toil, in one direction, with the attention fixed constantly on one subject, always leads to monstrosity, frequently to insanity. So was the brilliant mind of Irving wrecked by an exclusive study of prophecy. Clouds soon gathered over his clear vision, and his noble intellect suffered a total eclipse. Chalmers kept his sympathies and his thoughts in a healthy play, by mingling in society and taking an interest in every improvement in church and state.
In early life he coveted the chair of mathematics, vacated by the death of the illustrious Playfair, in the University of Edinburgh. No man who knew him doubted his competency; but many clergymen objected to any plurality of offices in the church. At that time Dr. Chalmers undervalued the duties of the ministry, and wrote a pamphlet, in which some sentiments were contained which he afterward regretted. Though he wrote in defense of his profession, there was a seeming disregard of its duties. Among other things, this remark was used: “After the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure, for the prosecution of any science in which his tastes may dispose him to engage.” Twenty years after this publication, when his own views had changed respecting pluralities in the church, before the General Assembly of Scotland an opponent quoted this flippant remark of his youth, in reply to Dr. Chalmers. He at once plead guilty to the charge. “I was at that time,” said he, “more devoted to mathematics than to the literature of my profession; and feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet, to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas, sir! so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that in the utterance of it I penned what was most outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But then, sir, I had forgotten two magnitudes. I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!” This was one of the sublimest moments in the history of his life. Here a noble magnanimity in the confession of an error was robed in the very highest style of manly eloquence.

A similar exhibition of sublime and lofty utterance occurred in his remarks in favor of Catholic emancipation. He first quoted a memorable passage of Sheridan respecting the liberty of the press. “Give,” said the orator, “give them a pliant and servile House of Lords; give them the keys of the treasury and the patronage of the crown; and give me the liberty of the press; and, with this mighty engine, I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people.” “In like manner, give the Catholics of Ireland their emancipation; give them a seat in the parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the right
ear of majesty, and a voice in his counsels; and give me the circulation of the Bible; and, with this mighty engine, I will overthrow the tyranny of Antichrist, and establish a fair and original form of Christianity upon its ruins." At the delivery of this splendid passage, a spontaneous burst of deafening applause, thrice repeated, rent the air and arrested the speaker in his discourse. The audience could not be blamed for the interruption. Nothing but the paralysis of death could have prevented it. Sometimes the whole audience on such occasions rose, as one man, and tumultuously expressed their delight at his overpowering bursts of oratory. It mattered not what theme occupied his thoughts, he never failed to interest, instruct, and often convince his hearers.

When he treated of secular topics, he always held them strictly subordinate to those of a spiritual nature. Religion held the highest place in his affections, and he never overlooked its claims, even when he spoke at a public dinner or at a scientific association; and he always commanded attention and respect. He never courted applause, or sought notoriety. He exhibited, in all his deportment, the unaffected modesty of true science. His admiration for genuine talent was cordial and profound. He reverenced the name of Bishop Butler so much, that he declared himself unworthy to write an original sentiment in a Testament which once belonged to the author of the "Analogy." After much importunity from the owner of the book, he wrote as follows: "Butler is, in theology, what Bacon is in science. The reigning principle of the latter is, that it is not for man to theorize on the works of God; and of the former that it is not for man to theorize on the ways of God. Both deferred alike to the certainty of experience, as being paramount to all the plausibilities of hypothesis, and he who attentively studies the writings of these great men will find a marvelous concurrence of principle between a sound philosophy and a sound faith."

With all his sternness in defense of truth, Dr. Chalmers possessed an unbounded charity. What was truly good and virtuous he could appreciate and love, under whatever name or garb it might appear. He was himself guileless and artless as a child, yet as sensitive to neglect or insult as a courtier. He expected from others the courtesy which he, uniformly, exhibited to them. He was hopeful in his views of life. Though living in a period of terrible political convulsions and disastrous wars, he always believed and affirmed that God would bring good out of these evils, and that truth and piety would ultimately be promoted by them.

Probably no man has lived, during the present century, who has exerted a more commanding influence in the church than Dr. Chal-
mers. His published works, which are very numerous and very various, are destined to perpetuate that influence for centuries to come. And the means he employed to secure such important and lasting results, are such as lie within the reach of every young man who desires to do good. It can not be denied that he possessed strong native endowments. But these might have lain in everlasting obscurity, had not the homely virtues of perseverance, application, and industry developed and matured them.

Dr. Chalmers never allowed any power of body or of mind to be idle, when the proper time for labor came. When he traveled, he visited every thing remarkable in nature or art. He took the accurate gauge and dimensions of many a structure which others would have passed without notice. He sought the society of cultivated minds, and strove to become acquainted with their opinions, whether they pertained to science, art, politics, or religion. In a word, he allowed no time, place, or thing to escape his observation when he hoped for personal improvement. He was earnest, truthful, energetic, and active. "He was diligent in business, and fervent in spirit." He abounded in labors and in charities.

Considering the multiplied demands upon his time, it is matter of astonishment that he wrote so much; that he wrote so profoundly, so scientifically, so eloquently. His imagination was as brilliant as his intellect was comprehensive. His vigorous and original conceptions were at times robed in the most gorgeous drapery of illustration and metaphor. His crowning excellence was his deep, pervading, and ardent piety. He lived long and labored much; and yet it would be difficult for any one who reads his life after his acknowledged conversion, to say where he could have performed his part better, or done more for the good of his fellow-men. He undoubtedly committed errors; but it requires a mind as comprehensive as his to detect them; hence, with ordinary readers of his life, the tongue of criticism and censure is silent. He was a great and good man; but his goodness ennobles him more than his greatness. For this, he will be held in remembrance by multitudes who have never seen his face or heard his voice.

Compare this eminent soldier of the Cross with that eminent soldier of Fortune, who was his cotemporary. The conquests of Bonaparte appertain to time, and are, therefore, transient, losing their glory with increase of years: those of Chalmers had reference to eternity, and increase in beauty and splendor, as the moral conqueror disappears amid the glories of heaven. The results of the labors of these great men were as different as planting and plucking up; building and destroying; healing and bruising. The imperial
conqueror waded through blood to a throne, and bathed the very earth upon which he trod with the tears of suffering millions. The moral hero preached peace to the heavy-laden; dried up the tears of the mourner, and poured the oil of joy into the crushed and bleeding heart. When the warrior died, the world breathed more freely, as if a portion of the primitive curse were lifted from human life; and multitudes who had suffered from his iron away, loaded his memory with execrations. When the soldier of the Cross died, old and full of years, the Christian world bowed in sorrow over his grave, and the children rose up and called him blessed. The fame of the Emperor is waning; the halo of glory that encircled his crowned head is fading from the vision of his short-lived worshipers; and beyond the gulf which bounds the shores of time, nothing as yet can be discerned. But the day of triumph, to him who continued faithful until death, has just dawned, and will grow brighter as endless years roll on, for "they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Lord Cockburn says of Chalmers' speech on the removal of Catholic disabilities: "No more powerful emotion was ever produced by words than at the close of Chalmers' address. Brilliant and glowing as his written pages are, they are cold and dull compared with his spoken intensity. The rough, broken voice—the ungainly form—the awkward gesture—the broad, dingy face, gave little indication of what was beneath. But the capacious brow! and the soul! mens agitat molem." Jeffrey, writing to a friend, says: "A great man has fallen in Israel! Poor Chalmers was found dead in his bed yesterday morning. He had preached the day before, and sat up rather late, preparing to make an important statement, in Free Church General Assembly, that very day. He was, I think, a great and a good man, and the most simple, natural, and unassuming religionist I have ever known. I am very sorry that I shall hear his voice no more."—June 1, 1847.*

* Jeffrey's Life.
II. ADVANTAGES OF A CRITICAL STUDY OF THE ENGLISH LANGUAGE.

BY J. CRAECK BARTON, A.M.

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INTRODUCTORY NOTE. BY THE EDITOR.

The following is the Address of Rev. Mr. Barton at his inauguration as Professor in the "Free Academy" in the city of New York. It has never been published, excepting as it was reported for the city press at the time; and we have solicited a copy of it for our pages. It is time that professorships of the English Language and Literature were established in all our colleges. Aside from the advantages of an accurate and critical study of the Anglo-Saxon elements of the language, its relations to the classical languages are such that even they cannot be studied with the best advantage, either for mental discipline or for other practical benefits, without tracing these relations to their results in the construction and adornment of our mother-tongue, and in its vast and varied richness.

It is true, indeed, that the study of Latin and Greek is an indispensable preparative for the accurate knowledge of English; and it is precisely for this reason that they should be studied in connection, as mutually dependent parts of the same system of education and of intellectual discipline. How comparatively dull and uninteresting, often, is the study of the classical languages to young men, for the want of a perception of these relations! Let them be early taught to trace them out, and a new interest will be imparted to both the classics and the English. Thus taught, they can not pursue the study of the one without a wakefulness of mind to its interesting and instructive relations to the other. Surely an advantage so manifestly available, and so important to all who speak the English tongue, ought by no means to be lost sight of, or lightly esteemed, in a system of liberal education; and we would earnestly invite the attention of College Faculties and Boards of Trustees to the suggestions in this address.

LADIES AND GENTLEMEN: Upon an occasion like the present, when a pleasing opportunity is afforded those who have received the honor of appointments to professorships in this Free Academy, to state, generally and popularly, the nature of the work which has
been assigned them, it affords me the highest gratification to allude to some of the reasons that may have induced the honorable Board of Education to institute the department of English Language and Literature. Under the circumstances of this evening's meeting, brevity is particularly requisite, and I will, therefore, present to your notice only a partial enumeration of the advantages that inhere, in an exact and critical study of our mother-tongue. These may, for present convenience, be arranged under three heads—we may first regard the language as a means of wholesome mental discipline; secondly, as an almost inexhaustible source of the richest literary treasures; and lastly, as the most generous and safest exponent of civil and religious freedom throughout the wide world.

As a means of wholesome intellectual discipline, the English language, from its mixed and varied derivation, possesses specific advantages. It is not a self-evolvement from one only germ or source, but a system, gradually educed from almost opposite elements. The vigorous, but barbaric northmen of Europe—the chivalrous tribes of Germania—the triumphant legions of Rome—severally contributed the riches of their tongues to the Celtic basis of the original people of England. Through various stages of progress—through divers revolutions and gradual changes—as the inhabitants of England, year by year, and century after century, were assuming the consistency and oneness of a distinct nation, their language also blended the various early elements, and, by the energy, intellect, and moral force of our remote forefathers, developed into that present stupendous vehicle of expression, which we may all rejoice to call our native tongue—the noble English language.

I have, in the preceding remarks, indicated only three fountains of its derivation. I may, in passing, observe, that there scarcely exists a cultivated language in the world from which ours has not borrowed, and thus multiplied and enlarged its powers. It is the commendation of a celebrated ancient historian, that whatsoever in the manners, rites, and laws of other peoples was found useful and worthy of adoption by the early Romans, they hesitated not to embrace, and incorporate into their own system.

In like commendable manner, they, who in past ages had the control and formation of our language, failed not to adopt and use every word and phrase from other tongues that could augment the force of their own speech. Hence it is that our language is cosmopolitan. Hence it is that they who from the continent of Europe seek the shores of England—and they who in vast multitudes throng to our own, discover in due time that their minds had ever been, in more or less degree, at home, in many of the elements of our lan-
guage—and that as their familiarity with it ripened into fuller knowledge, so they daily discovered a more extended cognizance. Now, it is precisely this multiplicity of derivation that renders the English language a fit and fertile source of mental training. Simply in its grammatical structure, it does not afford nearly the same opportunities for severe intellectual culture that are found in the ancient Greek and Roman tongues—and hence it is, apart from other reasons, that the study of these languages has ever been esteemed replete with benefit. But if the young mind be rendered acute, and capable of the nicest discrimination, by a minute and critical study of the exactest shades of difference in the import of the terms of language—if the cause of truth, of every description, in all the departments of life and duty, be upheld and enforced by a knowledge of the precisest accuracy of significance of words and expressions, so that the subject-matter of investigation, be it what it may, can be set forth in purest form; if the moral tone of our character be purged and nerved by clear discernment of specific differences in the terms whereby we must express our thoughts—then, truly, does the English language present an extended field for most exact and most important mental training. It is admitted, that the scientific and normal distinctions between related moral truths or intellectual ideas consist mainly in abstruse metaphysical qualities. These, from their delicate subtilty, can be apprehended and revealed only by the exactest, nicest terms. As in profound solutions, in purest mathematics, so in these, the very least extraneous matter must be eliminated, else the very truth itself—the absolute verity, can not be reached. And although, in the practical affairs of life, and in the very practical age in which we live, it would seem as though mankind were really, in their most important interest, governed by outward and objective conditions, yet, in actual truth, it is not so. A secret principle and an unseen idea underlies all that they do, or say, or think. And if confusion pervade these elementary principles, or error warp or discolor them, the whole character of the individual (and should the disturbing influences extend widely), the condition of a whole nation, is thereby proportionately affected. This insensible or conscious reference to abstract ideas is, in one form, a remarkable characteristic of the people of these United States. The freedom of their government is based on their natural abstract rights as men—and hence a recurrence to our normal position marks the discussion of nearly every agitated question. Hence it is a subject of most momentous practical value, that all our citizens should, if possible—certainly educated ones—surely, all who will be called upon, in manhood-life, to direct the action of our in-
stitutions, and lead the energies of our people, be taught those properties and powers of their native language by which the greatest clearness is imparted to the truth, and the safest bulwark is reared for their security. It is of the highest moment that their minds be disciplined to sure discernment of right and knowledge, by nicest discriminations of language, without which right and knowledge can not exist.

As we have remarked, it is a peculiar privilege of the English language to afford abundant opportunity—nay, to institute a necessity—for such discipline. It has, in addition to its original stock, ingathered from all sources superadded means of expression; but it has not inertly introduced them, as dead weight. It has modified their import, assimilated their significance, and assigned them their well-defined and noted limits. Hence it is that our language is replete with terms, seemingly synonymous, yet properly distinct in their meaning. Would we express various degrees of dislike—we abhor, or detest, or abominate, or loathe; would we denote different degrees or states of quickness—we hasten, accelerate, speed, expeditate, or dispatch. For our external life, we have behavior, demeanor, conduct, carriage, or deportment; for kindness of heart, benevolence, tenderness, benignity, humanity, kindness. Thus it is that thousands of words express different shades, degrees, and characteristics of one and the same object; yet, nevertheless, it is indispensably necessary to the healthfulness of mind and security of right and truth, that these several differences be habitually observed.

In the department of English Language and Literature in this institution of learning, a careful study of the nice precision of our native tongue has been systematically pursued, and will, by the appointment of the proper authorities, be made yet more prominent; for such training of the thinking faculty to conduct its thoughts in precisest terms, must directly and indirectly cultivate the nicest discernment of truth and error—of right and wrong. For this reason, then, has the Board of Education made more distinct provision for instruction in our language. But furthermore, a second reason for their action in this respect is, that our language is almost unlimited in its resources of precious literature. The extravagant abundance of the material here obstructs my efforts. There is no department of literary labor and excellence that is not brilliantly illuminated by the radiance of our language. Intellects of the most stupendous natural power, and cultivated in all the severities and graces of the exactest and most refined discipline, both in England, the early home, and in our own country, the wide domain of the English language, have in large multitude and regular succession
through ages, presented constellations in the literary firmament, than which the world has known none brighter. In poetry and history, in philosophy and politics, in theology, in romance and the drama, in biography, memoirs, law, and philology, every conceivable subdivision of these respective subjects has been irradiated by English and American writers. So numerous are these authors, so almost countless the works which they have conferred upon the world, that time would fail me, all night long, simply to enumerate them, without the briefest remark on their peculiar characters and merits.

In the course of studies here, those works of these distinguished writers that seem best adapted to the abilities and requirements of the young men who will receive their education in this place, will be selected, and made the subject of very special examination. To the recitation-room, then, must we refer all criticism on particular authors; for the very nature of this occasion excludes it from the limits of this evening's exercises.

The third and last reason which we will assign for the action of the Board of Education, in giving greater prominence to the study of our own language, may be this, that it stands forth pre-eminently throughout the world, as a generous, and, perhaps, the safest, exponent of truth and of civil and religious freedom. The main current of its history is the history of liberty and of right. It was, in its earliest origin, the language of those people who maintained a barbaric and insular independence in the vales and among the fastnesses of England. The wild, yet free and manly hordes that poured into that island from Germany, planted the vigor of their speech on the plains and hills, and gave decided character to the language which, from them, we still denominate the Anglo-Saxon; and as, successively, the Roman, Dane, and Norman invaded, occupied, and possessed or relinquished the land, so did each bring with him the manly impulses or subdued feelings of freemen. It matters not in respect of our subject that the invaders were successful. They all contributed (the Roman and Norman abundantly) to the enlargement and force of the growing language, and engrafted upon it, and infused into it, the spirit of their own free hearts. From the day of Magna Charta, on the plain of Runnymede, down to this moment, almost uninterruptedly has the voice of law-governed liberty and plain truth proclaimed itself aloud in the English language. It has pervaded the globe, and bosoms that have heaved in their aspirations after the right in civil government, and the truth in matters of conscience, have had their pulses quickened with emotions of joy, to know and feel that the cravings of the freeman's heart—
the yearnings of the heart that recognizes its accountability to God, and its fraternity with man, could still be heard in every clime, in the tones of our mother-tongue. It has covered North America; it has taken possession of Southern Asia; it has planted itself in Australia; it is scattered over the isles of the Pacific; it has its stations in the Mediterranean Sea; it lodges in the west and south of Africa; its homestead is Great Britain; its wide realm is the United States; its future dominion is the world.

The tendencies of nations at the present moment, and the career of commerce, indicate a widely spread predominance of the English language over all the abodes of mankind. The vast efforts of colonization that are made by Great Britain, and the vast commercial enterprises that are achieved by the United States in all quarters of our globe, are not simply diffusing a knowledge of our language and institutions, but are actually planting germs and establishing nuclei for their permanent rallying and growth. By the concurrence and action of accidental, as well as natural causes, the English language has now the vantage-ground in the world. The wisdom and energy of Great Britain and ourselves combined will, under all probable forecast, scarcely lose that vantage, and, therefore, a great duty devolves on the people of this country. For, as our mother-tongue has hitherto been the recognized voice and conservator of the most valuable and cherished interests of our race, it would be a grievous, it might be an irretrievable wrong to mankind if it were suffered to degenerate into enervation and corruptness. And, moreover, as the people of these United States are actively instrumental in spreading our language through the world—as it can not be introduced among them without working out certain fixed results—and as those results will be for good or evil, in the same measure in which we diffuse a pure and healthy, or a vitiated and diseased language, then, as a duty to the future generations of our own land, as well as to the multitudes of millions who will people foreign shores, are we bound to promote the best culture of our language.

The same argument that has demonstrated the necessity of educating our citizens at all, will apply, in all its force, to a special study of the language in which their intellects live, and by which their hearts and consciences are molded.

Impressed with these sentiments of benefit and duty, the Board of Education has resolved that they will do all that lies within their power to promote the study of our native tongue. In their favor, they have assigned the work to me; and as I have their countenance to cheer me, am not insensible to the importance of the duty, and am, moreover, assured of the efforts of those who will be brought
under my care to perform their parts faithfully, I have cause to cherish the hope that the design of the institution, in this department, may be fully realized, and great good thereby be accomplished.

THE TRANSITION OF THE ANGLO-SAXON INTO THE ENGLISH LANGUAGE.

"Nothing can be more difficult," says Hallam, "except by an arbitrary line, than to determine the commencement of the English language; not so much, as in those on the Continent, because we are in want of materials, but rather from an opposite reason, the possibility of showing a very gradual succession of verbal changes that ended in a change of denomination. We should probably experience a similar difficulty if we knew equally well the current idiom of France or Italy in the seventh or eight centuries; for when we compare the earliest English of the thirteenth century with the Anglo-Saxon of the twelfth, it seems hard to pronounce why it should pass for a separate language rather than a modification of the former. We must conform, however, to usage, and say that the Anglo-Saxon was converted into English: 1. By contracting or otherwise modifying the pronunciation and orthography of words. 2. By omitting many inflections; especially of the noun, and consequently making more use of articles and auxiliaries. 3. By the introduction of French derivations. 4. By using less inversion and ellipsis, especially in poetry. Of these, the second alone, I think, can be considered as sufficient to describe a new form of language; and this was brought about so gradually, that we are not relieved of much of our difficulty as to whether some compositions shall pass for the latest offspring of the mother, or the earlier fruits of the daughter's fertility. It is a proof of this difficulty, that the best masters of our ancient language have lately introduced the word Semi-Saxon, which is to cover every thing from A.D. 1150 to A.D. 1250."—Hallam's Introduction to the Literature of Europe, p. 47.
III. PHYSICAL EDUCATION.

BY JENNETTE L. DOUGLASS,
Newburgh, N. Y.

Physical, a term applied to nature, or to natural philosophy; or to the material part or structure of an organized being, particularly man; as physical strength.

Educate, to bring up, as a child; to instruct, to rear, to train, to discipline, to indoctrinate.

Physical Education, then, comprises that instruction and discipline which shall fit the youth for usefulness in future stations of life, by the enlightenment of the understanding, and more particularly the formation of those habits which shall secure vigor and soundness to the body. When and where should it commence? We answer, in early childhood, if we are to make sure the foundation of health for the future man or woman. It should receive our first attention with the child. He should not be sent to school, or required to apply himself to books, until, at least, seven years of age; and then the instructor should be a person who will educate physically as well as mentally.

The pupil should by no means be required to remain in the schoolroom more than four hours a day, until his nerves, limbs, and muscles shall have become strong enough to endure the partial confinement in-doors. His health, cheerfulness, vivacity, and strength of body are on no account to be neglected. His school hours should, therefore, be pleasantly interspersed with active sports and healthful amusements. He should be free to exercise himself in the open air, and to perform those feats of strength and agility which children must do in order to enjoy health, and to obtain well-developed muscles.

The parent should ascertain that, as regards location, cleanliness, and ventilation, the school-room and gymnasium where he sends his child to school are of the most approved models. There is no excuse for the neglect of school-buildings in this free, wealthy, and enlightened country of ours.

In past ages, in the days when the schools of ancient Athens were in all their glory, gymnastics, calisthenics, and games were common for the students, and were, in short, a part of their education. The

* The substance of this article was read, as a Report, by Miss Douglass before the State Teachers' Association in Troy, August, 1866, and a copy was requested, by vote of the Association, for publication in this JOURNAL AND REVIEW.
men of those times had stalwart frames and robust constitutions; the women, too, had fully-developed forms and enjoyed perfect health, while, at the same time, they possessed a comparatively high intellectual cultivation. Let us learn a lesson from the ancients, and let our people be no longer denominated, "weak in body, though strong in intellect;" but may they be physically and mentally strong, employing life in that cheerful and useful manner which adds "length of days" and diffuses peace and joy to all around, and possessing a constitution which the person invalid from youth seldom if ever has or transmits. Again we say, that health is not prized by us as it was by the ancients; else to our schools for boys and girls would be attached spacious yards, with gymnasia, for the exercise of both sexes.

Herodicus, the instructor of the great physician Hippocrates, said that from experience and observation he found gymnastics and calisthenics as essential to females as to males, in order to the enjoyment of health and a cheerful flow of spirits. He was master of a Grecian palestra or gymnasia, and frequently remarked that the females under his instruction attained the enviable possession of uninterrupted health and cheerfulness of disposition. The ancients, fully awake to this whole subject, made it a prominent idea in respect to the education of both sexes, that they should be thoroughly disciplined in all exercises calculated to give tone to the functions of the body, knowing well that the strength of the mind is increased or diminished accordingly as the physical system is enervated or invigorated. This was the grand secret of all the feats of strength and courage, the perfect development and beauty of form, which characterized the Greeks. They seem also to have lived most of their time in the open air. Their houses were so constructed that they enjoyed pure air at all times and seasons. Their climate, though more genial than ours, did not do all for their perfect development, as many have supposed. They drank constantly that pure elixir of health, that refreshing draught essential to life, furnishing the body with animation and energy—pure air. Their physical exercises were almost as regular as their meals. Of so essential benefit are gymnastics and calisthenics to the development of the muscular system, and to a beautiful and perfect symmetry of form, as well as to the health and strength of mind and body. Connected with them should be also the healthful and necessary practice of walking. Daily walks are truly beneficial to pupils; brisk, lively walking, that induces more rapid breathing and calls into action all the muscles; not a slow march, as though they had lost all energy and could hardly drag their weary limbs along. Such walks are of little
real advantage; but, on the contrary, induce indolent habits, which are prone to result in ill-health and depressed spirits.

How essential is it, then, that teachers should participate with pupils in this important exercise, and enliven their walks with pleasant conversations on the various objects of interest which they may meet with in their rambles; perchance some lofty mountain-peak or lowly glen, a majestic river or meandering stream, a dense forest or delightful grove, fields of waving grain or verdant meadows, beautiful gardens or modest flowers by the wayside, elegant mansions or humble vine-clad cottages, the wealthy with gay equipages or the noble sons of toil as they walk to their daily avocations, living pictures of health, innocence, and happiness. What an arena of thought is thus extended before the teacher! Happy, thrice happy, that instructor must be who is able to explain, in a clear and felicitous manner, that which will tend to make the pupil wiser, better, and happier than before. If he is a mineralogist, a naturalist, a botanist, a meteorologist, a lover of science—or if he is versed in the laws of health, and the methods of its preservation by the proper employment of air and water combined with exercise—think ye, may he not in such walks, when discoursing from nature's exhaustless volume, anon pointing the pupils to the better clime, teach more practically than he would if conducting the daily routine of "class recitation" in the school-room? We think he is. We need practical as well as theoretical education—the education of the mind and body simultaneously—to form a perfect man or woman. Let teachers remember that health and vigor would be long retained by thus pursuing this bracing exercise of walking.

Another healthful exercise for pupils is afforded by dumb-bells, used judiciously; always taking care that they are not too heavy, and that pupils do not, until they become accustomed to their use, exert themselves too long at a time. Great care should be taken that they do not raise them too violently at first, as they are likely to be injured instead of benefited. The weight should vary as the strength of the pupil may require. In a short time, with these precautions, the most frail and delicate member of the school will become sensible of the invigorating influence.

We recommend teachers to share and direct the sports and exercises of their pupils; and if they would promote physical culture, to go with them at their recesses, engage in their amusements, and remain with them until the ringing of the bell, returning to the school-room with a glow on their countenances, as much refreshed and benefited by the sports as the pupils themselves. We desire all teachers to consider themselves as much responsible for the
health of their scholars as for their intellectual progress; and ask them to take as much care in the matter as they would to instruct them in arithmetic, algebra, and the other sciences, informing them as to the laws of health; for they will be very likely to trample on them until they understand them. The teacher is bound by duty to teach them these laws as well as those of gravitation or mathematics.

Beautifully sung Dryden long ago:

"The wise for cure on exercise depend."

But when may we expect this powerful remedial agent to be established in our land? When it shall become an element in popular instruction, but not before.

The professors in the schools, the colleges, and universities of Europe have long regarded the physical education of the students under their care as of the highest importance. What has been the result? A robust race of men, and women, too, living to a good old age in the enjoyment of health. Galen himself declared him the best physician who best taught calisthenic exercises. Bacon considered the subject worthy the attention of teachers and physicians when he said that "there was no disease among children which gymnastics and calisthenics could not cure." Ling, the celebrated Swedish author, made it a pastime to disport with pupils in the schools of Sweden, Great Britain, and the Continent, where he employed these exercises with great success. He was not only a benefactor to his own country, but to the world. He left but two pupils whom he deemed fully competent to carry out his science: Professor Georgie, who has established himself in London, and Professor Branting, now at the head of the Central Institute, founded by Ling at Stockholm.

Why have not our physiologists written on this important subject? Why, we ask again, have not Comstock, Cutter, Hooker, Loomis, Lambert, and others, included gymnastics and calisthenics in their highly valuable and popular works? Why has not Mrs. Emma Willard, who has done more for female education than any other lady in America, aye, in the world; who has twice left her native shores for foreign lands, to procure what was valuable and useful for that end for the thousands that have been, and are to be, educated in popular seminaries; why, in her work on "The Circulation of the Blood," has she not given a lecture upon these important exercises? Miss Catharine Beecher, it is true, has added a chapter on calisthenics to her truly practical "Physiology," for which we are thankful. We understand that Professor Dewey, of Rochester has a work in press devoted wholly to this matter. We wish him success, and a rapid sale of his book. He is the first American
who has undertaken and carried out the task; while in the Old World the physical education of students has been written upon and discussed by the ablest and wisest authors, and considered as of vital importance.

The celebrated Sydenham declared himself content to die, for he left behind him three great physicians, namely, **AIR, WATER, and EXERCISE**. How well we patronize these agents of health, our constitutions will amply testify. Is it not true that thousands every year go to the grave in the prime of life, by reason of diseases which impure air and a want of proper exercise to the system, strength, and vitality, have engendered? Only such exercise and the breathing of pure air can brace and invigorate it, and energize the blood by healthful circulation. Gymnastics or calisthenics, practiced wholly within doors, would fail to meet the purpose for which they are intended. We would resort to them, therefore, in cold and wet weather only; but in the balmy days of summer we should exercise in "Nature's temple," under the sky's broad canopy, where is sufficient room for all her children.

But to return. We have many valuable improvements in school architecture. Much taste is displayed in and around our school-buildings. Our professors and teachers are able and highly qualified; and here let me remind the American that a celebrated writer on the other continent has said: "Genius has made her chosen throne on the brow of an American youth." If this is true (and who doubts it?), let that youth have a healthful brow for the amaranthine wreath; that it may bloom and shed its balmy influence perpetually there. Let the pale and sickly complexion of our highly cultivated students be changed to a rosy hue. Let us have a long-lived race, worthy in every respect to carry out the great principles of truth and science in this mighty republic, which has not, and never has had, an equal in the history of nations.

We deem ventilation a subject demanding special consideration in the erection of school-buildings, and an all-important means of health; the neglect of it soon rendering pupil and teacher fit subjects for peevishness and consumption. We know that the subject has been agitated and discussed. But who will show us a single college, academy, seminary, or school-house properly and thoroughly ventilated, having a current of pure air in every apartment, or in a single apartment, day and night, summer and winter, and with ventilators so constructed as to give pure and unconfined air at all hours? We have yet to see a thoroughly ventilated school-room; yet we have visited schools in every city of our State but two, and have the drawings of plans of their best buildings. We fully believe
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that the individual who would invent a plan for thorough ventilation, would be a benefactor to the millions of children and youth who are compelled to breathe a poisonous and deleterious atmosphere over and over again in our school-rooms, thus imbibing disease and hastening to premature death. In our great hurry to become intelligent, we forget the bodily and think only of mental culture. That is the cause of this great neglect in our country.

We will now propose a plan for ventilation, which, we think, would operate better than any that we have seen. We have suffered much from impure air, on account of imperfect ventilation, and, therefore, have tried to think of some simple method that would be available, no matter in what direction the wind might be. We think that if there were ventilators on the four sides of the walls that form the foundation, say one on a side, made of iron without blinds; then let the same be arranged on the first floor, as registers are for furnaces, subject to be opened or closed as the necessity of the case demands; then have the same number on the sides both next the floor and in the upper part of the rooms. To the lower are to be attached blinds, but to the upper, not even glass; for when you place glass over, it ceases to be a ventilator, but is a window, and would be liable to be generally closed. Then have the same number, etc., in one, two, or three stories, as the case may be; and through the roof, for heated air rises. We hope that we have made ourselves understood. We think that a house constructed according to this plan could hardly fail to give pure air at all times to its inmates. A drawing of our plan is herewith presented.

We imagine that we hear some person say that the ventilators so constructed would injure the looks of the building. Trust that to an American architect. We certainly can see how beautiful and useful they would be in preserving the health of pupils and teachers.

Will not some American gentlemen travel over Great Britain, Sweden, Germany, Prussia, and other countries on the Continent, to find the best plans and systems for gymnastics and calisthenics, and a thorough method of ventilation, that we may be furnished with facilities for the security and preservation of good health, equal to those possessed by our transatlantic teachers and students? If not, we are acquainted with a lady who has fully resolved, when her funds are sufficient, to travel one year in Europe. She will go with the earnest desire to find information which will assist her in those particular departments of education; not by visiting merely a few popular schools, but the many; then to compare them with ours, and make known at once the best methods of adopting them.

Teachers! we would impress it upon you, that we consider the
ILLUSTRATIONS OF MISS DOUGLASS' PLAN OF VENTILATION.

Figure 1 represents the wall, or basement—A A, ventilators in front; F F, ventilators in the side view, with inside blinds, to close at pleasure; all of iron bars. Ventilators, three feet long and two wide.

Figure 2, the first floor. B B B B, fanciful iron ventilators, to open or close, like a register, directly over the ventilators in the basement, and of the same size.
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Figure 3, one side on the first floor. C, ventilator in the middle of the lower side, with glass window, to above in the wall. D D, ventilators in each corner of the side of the room (without glass), with inside blinds, to close when necessary. Let E E E represent the blinds inside the ventilators, two feet long, fourteen inches wide, the same in every side and room, in two, three, or four stories high, as the case may be.

Figure 4, the building finished, with front and side view of ventilators in every story, and two ventilators on each side of the ridge on the roof, one in each end—all made of iron, with close blinds, to close from the inside, to keep out snow and rain.
pupils in the schools of this country in a deteriorating condition, so far as health is concerned. We admit cheerfully that they are intellectually strong; but physically they are weak. Have we not the great work to perform, to discover a remedy for this evil? Then let us be earnest in the matter, and show our patrons and educational committees that the pupils committed to our care shall have pure air and healthful exercise while we have the charge of them. Soon will we see them ready and willing to adopt and carry out any system which we may suggest. "Who is so dull a scholar that he has not learned that the straight road to a mother's heart is love to her child?"

We appeal earnestly to this association to propose some method for the accomplishment of this important work of "physical education" for all the schools in the land, from the humblest school-house by the wayside to the highest temple of learning in our country. This association, if its members so will it, can strike a blow at ill-ventilated school-houses, and the almost entire absence of gymnasiums, which will reverberate throughout the educational world. It is for this enlightened body to say whether the children in our schools shall, or shall not, enjoy the boon, or rather the right, of pure air and healthful exercise. We trust that those persons will not be idle, whose influence will aid most effectively in the accomplishment of this much-needed reform; and that the time is not distant when proper ventilation and invigorating physical training shall be regarded as indispensable. We will patiently wait for this glorious event. Shall we wait in vain? We think we hear every member of the association, and every teacher in the State, give the hearty response, an emphatic no!
IV. LETTERS ON COLLEGE GOVERNMENT.

BY F. A. P. BARNARD, LL.D.,
Professor of Mathematics and Astronomy in the University of Mississippi.

(Continued from page 359.)

LETTER IV.

DIFFICULTY OF THE POSITION OF COLLEGE OFFICERS AS GOVERNORS.—PERSONAL QUALITIES ESSENTIAL TO THEIR SUCCESS.—PRINCIPLES OF ACTION BY WHICH THEY SHOULD BE GUIDED.

To what I have already said as to the necessity for the existence of a substantial guaranty for the preservation of good order in institutions organized as are, for the most part, the colleges of this country at present, I have nothing further to add. But having more than once alluded to the evidence of an evil or defect inherent in the system itself—evidence which can not be evaded or impugned—it might be expected that I should point out this defect and endeavor to suggest a remedy. That is a part of my purpose, but I am not yet quite prepared to come to the point. I have discussed but a portion of the evidence by which the existence of the evil is manifested. There remains still more behind.

Before giving further thought to that matter, however, permit me to call the attention of the reflecting public to the difficulty and delicacy of the position in which all college officers, under the existing system, are placed; and the great need which they have, when they faithfully discharge their duty, of being sustained by the approbation of the wise and thinking; since it is vain for them to look, when it is most to be desired, for that of the masses, who are too apt to judge without consideration, and are predisposed to condemn (as I have already shown) the only basis on which a stable college government can be erected. While matters proceed smoothly and the penal law slumbers, it is possible that those who happen to be at the head of affairs may receive higher commendation than they really deserve; and that without possessing uncommon qualities as governors of youth, they may yet be reputed to possess them. But let disorders arise, and let it become necessary to resort to measures of extremity to suppress them, and it will presently be manifest that no prudence, no forbearance, no wisdom, can save the best men from the much evil-speaking which the popular dislike of the system they administer is sure to draw down upon them.

While this faulty system continues, then, will it ever be possible so to conduct the government of any college, as to avoid altogether
the recurrence of scenes like that through which the University of
Alabama has recently passed, and which never fail to give a shock
to the prosperity of the institution in which they occur, from which
it requires a sensible time to recover? So long as human nature
remains what it is, the answer to this question must, I fear, be
negative. For in order that the possibility may exist, it is necessary
that a government should be so wise and so prudent, and so benig-
nant, as by its moral power alone to accomplish all the ends which
laws are enacted to secure. And such a government, by the terms
of our supposition, must not be merely temporary—as may well
happen under now and then a pre-eminently gifted head—but per-
manent, under a succession of rulers. This is more than can be
reasonably expected. Yet the fact that the strong arm of the law
is not oftener invoked, is evidence that college officers, as a class,
do in fact possess a large share of those qualities which render law
unnecessary, and to the presumed possession of which they owe, in
a considerable measure, their selection for the posts which they fill.
Persons unaccustomed to reflect upon this subject, may imagine that
it is a very simple thing to discharge at once faithfully and accept-
ably the delicate responsibilities resting upon a member of the gov-
ernment of a college. There is no difficulty in showing how great
is the mistake committed by such.

It is not enough that a man be a good man in order that he may
succeed as a governor of youth. The very best of men may make
the worst possible of governors. Good men act from convictions of
duty; and when once their course is chosen, the mens concilia recti
not only sustains them in it, but forces them to cling to it, whatever
may be the consequences. How important, then, that a man should
be wise as well as good—that his judgment should be as sound as
his purposes are upright and his principles pure! But wisdom and
goodness combined are still insufficient to guaranty the success of a
college governor. Rectitude of intention and soundness of judgment
may lead to a correct decision as to what the exigencies of a par-
ticular case demand; but absolutely the same measure in the hands
of two different men may be put into force with results very un-
equally successful. In college, as in family government, it is man-
nner, no less than substance, which secures subordination, and deter-
mines compliance with the requirements of authority. This con-
sideration is of the very highest importance. I propose to inquire,
therefore, more positively, what are the qualities which a member
of the government of a college ought to possess?

Before descending to particulars, I may say in general terms, that
these qualities ought to be such as, in their combination, to impress
all whom his authority reaches, with the full conviction that toward them personally he has but one feeling, which is a feeling of kindness; and that in whatever he does affecting them, he has but one motive, which is to do them good. It unfortunately too often happens that an impression the very opposite of this springs up and becomes permanently established among a body of students. I have known this to occur in reference to men who certainly lacked none of the qualities which might have enabled them to command a more desirable reputation; but who failed to appreciate the great importance of establishing their rule on the basis of the affections. I am aware that it is hardly with reason to be supposed that any college officer can entertain toward the students whom he instructs any feelings but those of the utmost kindness and good-will. The question is not, however, a question of fact on the one side, so much as one of conviction on the other; it is not whether the officer is, but whether he is believed to be, the student's friend. A conviction of this kind once established in his favor throughout the little community to which he belongs, arms such a man with a power to control, which all the terrors of the law could not otherwise give him.

But it may be asked, How can one who from the necessities of his situation must sometimes admonish, sometimes censure, sometimes perhaps even subject to punishment, some of those who are placed under his guardianship, how can he under such circumstances secure that universal and eminently desirable confidence, which I have represented to be so important an element of his success? In reply, I must refer to that distinction which I have made above, in regard to manner in carrying out measures of government. College officers may censure and punish without destroying the confidence of those who incur their displeasure in the sincerity of their desire to promote in the highest degree the welfare of all subject to their government, or without shaking the belief of the culprit himself that they entertain toward him personally no feelings but those of friendship and kindness, even while they censure. An assertion of this kind may be best established by illustration. The venerable Dr. Day, of New Haven, still lives, beloved of hundreds whose youthful indiscretions he censured, whose youthful follies he rebuked, and whose youthful passions he restrained and controlled. For half a century he was an officer of the largest college in the United States, and for thirty years of that period he occupied the presidency. During his connection with the college, more than four thousand students were graduated, and there were not less than two thousand more who did not complete the collegiate course. Out of all the great number who thus came in contact with this admirable man and
faultless college officer, I never heard of one who did not always regard him with feelings of confidence and affection; nor even now do I meet an alumnus of that institution, however long graduated, whose heart does not turn back, like my own, with a glow of grateful remembrance, to the guide and friend of his early years. The thing, therefore, is practicable. What, then, are the personal qualities, and what are the principles of action which may enable any officer to realize it in his own case?

To speak of the second point first. Confidence is a feeling which can not exist all upon one side, any more than love; nor can a college officer command the confidence of students without, reposeing, or at least seeming to repose, a corresponding confidence in them. A principle of action, therefore, from which no wise college officer will depart, is invariably to treat the student as if he believed him to intend rightly. In nine cases out of ten, he will be able to do this from conviction; for, manifestly, as a general rule, the student must and will intend rightly; and if in the tenth case circumstances arise to create a doubt of this, he will at once frankly state these circumstances, and afford the opportunity for an explanation. He will, in short, upon this point have no concealments, nor allow his manner to betray any thing dubious. By adopting this as a principle, he will, in ninety-nine cases out of a hundred, be met in a spirit of equal frankness, and will remove the strongest of the temptations by which youth are led to engage in violations of the rules of order. To attempt deliberately to deceive him, or to impose upon his confidence, will be regarded as an act partaking of the nature of treachery—the most odious of all species of moral delinquency in the eyes of generous young men.

It will be another principle of action which a wise governor of youth will observe, to resort to no means of seeking to learn in what manner the hours of young men are employed, during which his personal observation can not reach them, except such as are fair, above-board, and distinctly avowed. This principle would be but a necessary consequence of the former, provided that were adopted in full sincerity of purpose, and not merely in outward show. But there is an element of suspicion innate in some natures which will not let them fully confide in those around them, and least of all, perhaps, in those who are subject to their authority. Such persons, though from convictions of policy they may endeavor to wear an unsuspecting front, find it sometimes impossible to resist the temptation to listen to information coming to them through devious channels, or occasionally even from putting in train devices of vigilance which differ little in principle from deliberate and systematic espionage.
It is to be doubted whether any thing so learned is ever productive of any substantial benefit to either party; but it is quite certain that if the means employed become known or even suspected, the moral power of the governor who uses them is broken forever. Between equals, nothing is more true than that none confide in those who refuse to render confidence in turn; between subordinate and superior, this is, if possible, still more emphatically the case. It would be a curious, and at the same time an instructive inquiry, were it practicable, to ascertain how many of the difficulties, great and small, which have arisen to mar the peace of colleges, have sprung from the irritation which a sensitive disposition never fails to experience at the impression conceived, whether justly or unjustly, by its possessor, that his footsteps have been dogged, his private acts scrutinized, and his careless and unguarded expressions noted down to be used to his disadvantage. Conceive, I say, whether justly or unjustly; but in the shape which the impression too often takes, and which, not to mince matters, I purposely clothe in the language which the exasperated student is wont to employ, there can be no question that it is always unjust. Yet this circumstance renders it none the less prolific of evil. Upon him who entertains it, it exercises all the power of an odious reality to incense and inflame; and even when full conviction does not attend it, it is so far from being the less irritating, that the angry youth is often only the more angry at the suggestion of a possible doubt. It is the part of wisdom, therefore, to avoid any thing that can furnish a basis, however shadowy, to impressions like these. Nor do I believe that college officers often err in this way. I believe that, with most, there is a frankness of real confidence manifested toward the students whom they meet, which engenders an equally unreserved reciprocation of the same feeling; and that the instances are rare indeed, in which the foundation of this desirable state of things is broken up by such measures of vigilance on the part of superiors, as are calculated to destroy that mutual kindness and good-will, which are the firmest security for the stability of any government.

University of Alabama, July 81, 1864.

LETTER V.


I have spoken of certain principles of action, the observance of which on the part of those who are charged with the government of
young men, I consider to be essential to the permanent success of their rule. I am about to speak of certain positive qualities of disposition and temperament, which, in their very highest manifestations, are perhaps the gift of few, but of which the possession, in a degree greater than belongs to the generality of mankind, is apparently no less essential to the certain attainment of the ends of good government. Nor in doing this am I deviating from the main purpose I have in view in this series of articles, which is to demonstrate the existence of an imperfection in our college system as at present organized, in order that I may proceed to suggest what seems to me a simple and easy remedy.

I do not wish to anticipate, nor to take up things out of their natural order; yet since I have distinctly announced my ultimate design, it may not be amiss to say here, for the sake of preventing misconceptions, that what I have to propose is no great and sweeping change, no suspicious or startling innovation. Neither the evil nor its remedy has any necessary connection whatever with the system of instruction now generally practiced in American colleges. The removal of that evil involves no derangement of that system, nor any injury to a single one of its important features. But of this, those who have patience to follow me to the end, will be able to judge in due time.

Meanwhile, if I show it to be a fact, that the successful operation of the existing system of government depends almost wholly upon the character of the men who administer it; and further, that the peculiar endowments which especially fit men for this difficult task, are in their fullest development rare, I shall have established a priori, what experience corroborates, that such a system is always insecure; and that, if this element of hazard admits of removal, the remedy ought to be applied.

The first trait of character which I regard as essential to the success of a college officer under our present system of government, is one in which few are found to fail; but which rather from its occasional predominance over the milder traits, gives sometimes something like a tone of harshness to the manner, which it were better to vail; and that is firmness. No government can succeed which fails to command respect, and no respect can be felt for a vacillating, timorous, or irresolute superiorn. The hand must be at once strong and steady which holds the rein over the giddy impulses of heedless or undisciplined youth; nor will any be found more ready to admit this necessity than those, or at least the majority of them (for most young men are ingenuous), who themselves need the restraint. But upon this point it is unnecessary to multiply words, since the
absence of the quality under consideration is rarely one of the faults of an American college officer.

It may be occasionally otherwise in regard to the quality of which I am next to speak, and of which the importance is always most felt in connection with the last. I mean a *mildness of manner*, which divests the firmest government of every appearance of sternness, and clothes the severest decrees of justice with the exterior of kindness. The popular appreciation of the value of such a union of qualities is manifested in the frequent application of the maxim, which, with aphoristic brevity, associates them, as the "suaviter in modo, fortiter in re." Napoleon observed of the French, that they needed for their control "a hand of iron in a glove of velvet." One of his subjects, who probably knew by experience the feeling of the hand, remarked, that the great monarch never failed of the iron grasp, but often forgot to put on the glove. The observation of the French emperor is not inapplicable to the impulsive youth of our American colleges; and while I yield to no one in my conviction of the indispensable necessity of firmness and decision in college government. I sincerely believe that an exterior of unvarying mildness on the part of those who administer such a government, is a means of preventing evil, more efficacious than all the penalties of the law put together. If youthful passions, prompt to effervescence, are easily excited, so are they quite as easily soothed; and the fable of the sun and the wind, though it symbolizes a truth as universal as human nature, is nowhere more strikingly illustrative than within the walls of a college.

Much, also, of the success of college government depends upon the exercise of a *wise discretion* by the officer, in regard to the use he may make of his own powers. Because he may punish, it does not follow that he always should punish, whenever occasion arises. It does not even follow that he should always betray his knowledge of the offense, farther than to the offender himself. By privately admonishing the individual of the impropriety of his conduct, and pointing out to him the danger to which he has exposed himself, much more good may often be accomplished, in the way of prevention and reformation, than by all the disgrace attendant on public reproof and censure. When such a course is possible, it is obviously the wisest, as it is the kindest and most forbearing. But such a mode of proceeding may not always answer the purpose; and on this account it is, that no quality of mind is of higher value in the officer, than a clear and discreet judgment. Censures, penalties, punishments of all kinds, are unavoidable necessities, arising out of the imperfection of human nature; but as their main design, in
human institutions, is the prevention of offenses, so the less they are resorted to, consistently with the attainment of this end, the better.

It is not an unfrequent occurrence, that a young man in college feels himself aggrieved by something which has occurred between him and his instructor. He may imagine that a fair hearing has not been given him in the recitation-room; or he may interpret, in an injurious sense, words addressed to him in the hearing of his class; or he may believe that he has not been rated as high, on the record, as his performances merit; or some other cause of dissatisfaction may arise, to induce him to remonstrate or complain. Nor should the instructor turn from such representations contemptuously away. Patience should be one of his marked characteristics; and he will probably never find it more thoroughly tried than on occasions of this kind. For if he possesses the qualities I have already enumerated, especially the last two named, he will have been steadily laboring against the very errors which he sees thus imputed to him, and he must feel that his intention is certainly wronged, whatever impression his words or acts may have conveyed. But this must not provoke him to listen any the less patiently, or to explain any the less circumstantially, the occurrences out of which the dissatisfaction has grown; nor if he pursues such a course will he usually fail to dispel the momentary chagrin, and re-establish the feeling of confidence and kindness which it had temporarily disturbed.

I need not say how important it is that the college officer, whether in dispensing censure or praise, should be actuated by no feeling of favor on the one hand, or of prejudice on the other. There exists no higher necessity in the civil courts, that justice should be meted out with severe impartiality, than that the same principle should preside over all the awards of college authority. No more frequent charge is advanced against the officers of our literary institutions, than that they are partial. The partiality alleged to exist is more commonly one of favor than the contrary; but we hear it sometimes asserted, nevertheless, that the prejudices of officers blind them to the merits of certain individuals, or lead them to exercise toward such an undue severity. As a general rule, it may be said that these imputations are unfounded. The disregard with which, often as they are made, they are treated by the public, shows that they are considered to be, as on the slightest estimate of probabilities they must appear, entirely baseless. They point out, nevertheless, a quality which it is absolutely indispensable that a college officer should possess; while they admonish us that it is not the possession alone, but the reputa-
tion of possessing (I refer to the reputation within the college itself), which the judicious officer will aim to secure.

It may be observed that the most cautious wisdom will not always preserve to the most judicious college officer the invariable and unfailing good-will of those whom it is his duty to control. Sudden ebullitions of temper on the part of excitable young men may prompt them to hasty words or acts, well suited to subvert the equanimity of any one, however by nature imperturbable. Yet the imperturbability of the college officer should be superior to all such provocations. He should tranquilly suffer the moment of excitement to pass by; and allow the offender, under the influence of the self-rebuke usually consequent upon reflection, to make the reparation which the case demands. To allow himself to become excited, is but to widen the breach and render it irreparable; when but a single consequence can possibly follow. He who has set at defiance the authorities of the college, or treated its representative with gross disrespect, can no longer remain a member of the institution. The necessity, therefore, of great power of self-command on the part of a college officer is obvious; for, though the occasions which may severely try it can never be frequent, yet the want of it, whenever they occur, is a misfortune for which nothing can adequately compensate.

I have but one thing more to add. To a wise college governor, the word inexorable will be unknown. The faults of youth are usually faults of impulse rather than of deliberate purpose. They evince not so much settled wickedness as thoughtless folly or giddy recklessness of disposition. Few so immature in years as are the majority of college youth, are already entirely abandoned; while it is a fact almost without exception, that those among every body of students who have passed the climacteric which separates them from boyhood, have ceased any longer to require the restraining influence of college governments. The culprits, then, who are brought to the bar of college justice, are almost invariably boys, whom vice has not had time utterly to subjugate, and whose consciences are not yet callous to every appeal. From such, when they repent, a considerate governor will be slow to turn unfeelingly away; nor while their remains room for pardon will he hesitate to extend it to them. He will remember, that on his decision perhaps hangs the entire destiny of the offender, for this world-if not for another; and no considerations but such as involve the highest interests of the entire community over which he is placed as a guardian, will prevent his accepting the evidence of sincere repentance as an expiation of the most serious fault.
But were all college officers gifted in the highest degree with the qualities which I have enumerated, I do not know that it would follow that troubles would be impossible. I only know that the non-existence of these endowments, to at least a pretty large extent, leaves open a wide door for their entrance. It is true, therefore, that the existing college system is dependent for its successful operation, in a very eminent degree, upon the kind of men to whom its administration is intrusted; and this fact, if it inheres in the system only in consequence of the existence in the same system of features which are unessential to the great purposes of education, and which admit of easy removal, is an evil the more to be deplored, because it is unnecessary.

*University of Alabama, Aug. 5, 1854.*

**LETTER VI.**

**OBJECTIONS OF THE "REGISTER" TO THE DAILY VISITATION OF ROOMS, CONSIDERED.—DESIGN OF THIS VISITATION.—REASONS FOR MAINTAINING THE USAGE.—SOCIAL INTERCOURSE BETWEEN OFFICERS AND STUDENTS OUGHT TO BE CULTIVATED.**

I am now prepared to return to the consideration of a college usage to which you have raised serious objections, but which I dismissed, in the commencement of this discussion, with no other remark than that its prevalence is co-extensive with that of the system itself—I allude to the practice made obligatory on the officers of colleges to visit, from time to time, the rooms of the students, during the hours set apart for study.

You object to visitation mainly upon two grounds: First, that it is an invasion of the natural right of the student to privacy; and, secondly, that its object is to obtain, by sly and stealthy approaches, a knowledge of such unlawful practices as would not probably be reached by fair and honorable means. I do not say that you charge, in so many words, premeditated and systematic meanness on all college officers, but this charge is certainly contained, by implication, in your objections to the practice under consideration.

Now, in what sense, I ask, is any natural right of the student invaded by subjecting him to this liability to visitation? The college receives him as a student, only on the condition that he consents to yield up a material portion of his time to the direction of the authorities. These authorities, in order that there may be no possible mistake as to how far this condition extends, and as to what they claim as their own, have specified, in printed rules, a copy of which is furnished to each individual affected by them, precisely what hours of the twenty-four shall not be private to the stu-
dent; but may be, if they so require it (and they occasionally do), passed uninterrupted in their immediate presence. The officer who is to meet a class at a certain hour, for recitation or lecture, may require their attendance upon him, if he pleases, during all the preceding hours of preparation. I have often done this. On special occasions, I have been repeatedly requested to do it by the classes themselves. But in case this right is waived, as it usually is, and study is prosecuted in the student's own apartment, the law recognizes no privacy whatever during the period allotted to study; and it provides for the visitation of the rooms, as a practical standing assertion of the fact that his time is in no sense whatever the property of himself, but that it belongs to the authorities to dispose of, absolutely as they please. Beyond these hours, thus set apart for university purposes, the system of visitation does not extend; and, in modern colleges, never has extended. Out of this time, so long as no disorder occurs to require interposition, the privacy of the dormitories is as much respected by the authorities as that of the Grand Turk's seraglio by all good Mussulmans.

Now, here you have the whole system in a nutshell—its original design and its basis of right and reason. Considered from this point of view, what can you find in it exceptionable? Nevertheless, I am sure that the officers of colleges—those of this college at least—are not tenacious of this practice. They would be willing to abolish it to-morrow, if they were not convinced that the student's would never be permanently contented under such a change. This doubtless will surprise you, and you will beg leave to record your emphatic dissent; but we know what we say, because we have tried the experiment. For a year or two—I am unable to say how long—while our numbers were fewer than they have since been, we practiced no visitation. We resumed the practice at the request of the students themselves. Those who desired to study, and these are always a majority, found their privacy so encroached upon by those who did not, as seriously to annoy them, and obstruct the prosecution of their regular pursuits. The nuisance continued to grow, with growing numbers, until it became intolerable; and the result was what I have stated. And so I do not doubt that it would be again, were we to discontinue the practice once more. I do not suppose that the evil would instantaneously reappear. Habits of lounging from room to room and wasting time in profligate trivialities do not grow up in a day; but that they will grow up, where there is no check to prevent their development, in the midst of any community embracing a hundred or two of young men brought together at random, I believe to be as certain as that human nature always
remains the same. The check afforded by the system of visitation is slight. It creates only a liability on the part of individuals to be found, more or less frequently, inattentive to their own proper business, and interrupting their neighbors in the prosecution of theirs; but while it is inadequate to the complete prevention of such irregularities, as every plan short of constant supervision must be, it is efficient enough to prevent their becoming excessive. Still, I repeat, the Faculty of this institution regard the system of visitation so much more in the light of a favor shown to the students than in that of an oppressive molestation, that I have no question at all they would abolish it without hesitation, were the majority of the fathers who have sons here, or even of the sons themselves after carefully considering the subject on all sides, to desire it.

Your second objection, I am disposed to believe, you will, upon reflection, retract. I know that it is not very uncommon for young men, when under the influence of excitement caused by some act of college discipline, to say things very disparaging to those whose only fault is, that, often with pain to themselves, they have faithfully discharged their duty; but surely, a gentleman who knows the world so well as the editor of the "Register," can not for a moment believe that an individual fit to occupy the distinguished post of a professor of elegant letters or of the liberal arts, would be capable of practices which would make him unworthy to share the society of honorable men. Upon this objection I shall therefore dwell no longer than to express my regret, that imputations which may easily be pardoned to hasty and inconsiderate youth, prompted by excited feeling, should have found a place in a journal so widely circulated and so influential as the "Register."

In dismissing this topic, I would remark, that the duty of official visitation, necessary as under the existing college system it seems to be, is one which peculiarly tests some of those qualities of the college officer of which I made mention in my last communication, and especially those which relate to manner. Consideration for the student's necessary occupation will not ordinarily admit of more than a moment's delay during the visit to each room; and the extent of the round to be made admonishes the visitor that he must economize his own time. The brevity of the call, therefore, adds something to that tendency to stiffness which the consciousness of its official character is apt to impart to it. He who can discharge this duty so as invariably to give and receive pleasure at every repetition of it, must be considered to possess a temperament peculiarly adapted to the position he occupies. Yet the thing is not impossible. I have known it to be true of men who have been subjected to the
test for years; and this I regard as an additional evidence that the system, however unlovely may be the colors in which you have painted it, is not in itself necessarily odious.

One additional remark in conclusion. While speaking of official visitation, I would express my belief that, if there were more unofficial visiting between officers and students than usually takes place in our colleges, the effect would be eminently beneficial. Let there be moments when the artificial relations of instructor and pupil shall be forgotten, or at least by common consent kept out of sight; and there can not fail to grow up a feeling of kindly personal interest between the parties, of wonderful efficacy in promoting the harmony and happiness of the entire community. On the part of officers, it is often difficult, or even impossible, to do in this way so much as they would; both because of the pressure of burdens public and private on their hands, and because of the large number of the young men between whom their attention must be divided; but they ought to invite and encourage the visits of students to themselves, so far as their engagements will allow; and I have no hesitation in saying, that they should reciprocate such visits whenever it may be in their power. It is my candid opinion that all the laws which were ever enacted for the good government of colleges are weak and nugatory compared with that boundless moral influence which it is possible for the individual officer to acquire, by winning the affections, instead of operating on the fears, of those whom he instructs. Perhaps there is no single means more effectual toward the accomplishment of this desirable end than that he should manifest a prompt willingness to meet and reciprocate with them all the ordinary courtesies of life, in a spirit and with a manner which shall show that they are something more than empty forms.

*University of Alabama, Aug. 8, 1854.*

**LETTER VII.**

NO VINDICATION OF THE EXISTING SYSTEM OF COLLEGE GOVERNMENT CAN BE UNIVERSALLY SATISFACTORY; BECAUSE, FIRST, NO SYSTEM CAN BE EQUALLY SUITED TO STUDENTS OF EVERY AGE; AND, SECONDLY, THE POPULAR IDEA OF THE COLLEGE STUDENT IS DRAWN FROM THE CLASS WHO NEED LEAST TO BE GOVERNED.

I have examined those features of the system of government common to the colleges of this country which have been made especially the subjects of your strictures. If I have not removed your objections to them, I have at least shown that they may be plausibly defended. I think I have shown that, so long as colleges
are organized on the existing general plan, these features present nothing unreasonable; perhaps I may say, nothing unnecessary.

Now, were I to examine every other regulation connected with the government and discipline of colleges to which exception has been taken in any quarter, and were I to detail with like minuteness the reasons which have led to the introduction of each into the code of college law, I have no doubt that I should be able to make as good a case in every instance, as I have done in the one or two I have considered. I ought to be able to do so, for these regulations have not been the creation of a day, of a year, or even of a century. They rest upon no foundation of mere opinion or judgment—not even upon the opinions or judgments, uncorrected by experience, of the wisest men; but they are results wrought out by actual experiment, and by the comparison of different methods during the course of several centuries.

Yet after all, it can not be denied that the most unanswerable vindication of the existing system of college government leaves upon the minds of many an unsatisfied impression, and that the reply will continually recur—"But you offend the self-esteem, you mortify the pride of character, you wound the innate feeling of personal dignity, in a sensitive young man, by subjecting him to a code of regulations fit only for the government of boys." True, we do this; if a young man, whose maturity of years and fixedness of principle enable him to be a law to himself, chooses, on joining our community, to regard our system of law as having been established expressly for him. But it is not for such that we legislate; nor is it just to denounce our rules as oppressive because there are some individuals for whom they are unnecessary. The difficulty is to induce the public—even the most sensible part of the public—to reflect, that all laws must be made to meet the cases of those who most need restraint, and not of those who need it least.

I have already, in a former letter, mentioned the fact, that the individual students who become subjects of college discipline are almost invariably boys. Our rules allow us to receive candidates for admission at the early age of fourteen; and very many enter below sixteen. On the other hand, not a few have attained, or nearly attained, their majority, before becoming members of college; and the consequence is, that we have a community very heterogeneous in character, very unequal in power of self-command, very widely different in degree of manliness, very unfit to be all subjected to the same uniform regimen. In the younger classes we find usually a majority who have come directly from the schools, where their conduct has been subjected to the restraint of immediate and
constant supervision. Such, even if they possess the power, have not yet acquired the habit of self-control; and the almost irresistible propensity of juvenile nature to avail itself without consideration of every accidental opportunity to give way to frolic mirthfulness, on the slightest relaxation of the severe vigilance of school supervision, is carried into the college, and is not laid aside until familiarity with freedom neutralizes the temptation to extravagance. Life in college, indeed, very rapidly transforms the boy into the man. In such communities, especially where the numbers are large, the members of the several classes are almost as clearly distinguished from each other by outward signs of manner and deportment, as by reference to the official register; and acts of thoughtless frivolity, which in the earlier years are by no means rare, become almost unknown to the latter.

It is a very great disadvantage of college government that it can provide but one system of discipline for all variety of subjects; and that consequently the stringent system which the more volatile—those in whom the boy-spirit still predominates—require, is felt to be unreasonably oppressive and galling by the graver class who disdain even the suspicion of puerility. The popular idea of the college student is drawn much more from the latter class than from the former; and, hence, such strictures as those of the "Register" upon the visitation of rooms, carry with them an appearance of weight and reason which they would hardly possess were it remembered that this system does not exist for the supervision and restraint of those who need no restraint, but on account of those others who do need it, yet can not possibly be separately reached. And the same might be said of nine out of ten of the rules existing in colleges for the regulation of the student's conduct.

It is a curious fact that, while the popular idea of the college student at the present day invests him very much with the character of a man—though many individual students are in fact but boys—in the early history of colleges, both in this country and abroad, the case was completely the reverse, and the college or university student was looked upon and treated as a mere school-boy. It was this fact, indeed, which, if it did not determine the erection of colleges and halls in the universities, at least suggested the form of their organization. The Universities of England taught only, and assumed no responsibility for the deportment or morals of the students. The lecturers—ultimately styled professors—did nothing, and do nothing to this day, but lecture; they heard no recapitulations of the subjects by the students—that is, no recitations. But boy learners require both moral control and mental drilling. The
colleges and halls were erected to subserve both these purposes. In these establishments the students were boarded, lodged, and kept under close supervision. They were each governed by a master, assisted by one or more tutors as necessity might require. It was the business of the tutor to see that the youths duly attended the lectures, and to interrogate them upon what they heard—that is, to hear them recite. It was also his business to give them religious instruction, and to “do all that in him lay to render them conformable to the Church of England.” In addition to this, he had the further rather troublesome charge of “containing his pupils within statutory regulations in matters of external appearance, such as their clothes, boots, and hair,” with the somewhat unpleasant liability, in case his unmanageable urchins evaded his vigilance, expressed in the following clause—“Which if the pupils are found to transgress, the tutor, for the first, second, and third offense, shall forfeit six-and-eightpence, and for the fourth, shall be interdicted from his tutorial functions.” Corporal punishment was inflicted, says Sir Charles Lyell, in the English Universities, so late as the time of Milton. The same appears to have been true in the early years of Harvard and Yale, in this country. Down to the commencement of the present century, the flogging system survived in both those colleges—a system which rendered the student, during his freshman year, the drudge of his fellow-students above him; and to quite as late a period the whole body of the students were compelled to observances toward the college officers which would now be held to be degrading, and could only then consist with the idea that the student is a mere school-boy. In those primitive days, nice questions of casuistry, as to how far a student may or may not, by his testimony, rightfully or honorably criminate his fellow, were unknown; but the youth who refused to testify—if that phenomenon ever occurred—was neither remonstrated with nor dismissed, but simply, I suppose, “licked!” However, we have changed all that, and very properly; but so far has the change gone, at the present day, that nearly all attempts on the part of College Faculties to use coercion of any kind, if not resisted in limine, are at least met with remonstrance and complaint.

From the foregoing statements, it is apparent that the American colleges have assumed to themselves the double duty, which, some centuries ago in England, was divided between college and University—the duty of instruction and that of government. It is true that the English colleges have done the same at Oxford and Cambridge, by that gradual and systematic usurpation by which the tutor

* Sir William Hamilton's Discussions on Philosophy.
has supplanted the professor in his functions, and by which the college has substantially superseded the University. But in undertaking this two-fold responsibility in this country, we have failed, as I have heretofore shown, to copy from our models the devices by which they secure the ability to discharge it. Our college officers neither live in the same building nor eat at the same table with the students, nor are the premises shut in by walls, or secured by locks and bolts. In the absence of these material safeguards, we have spun around our colleges a cobweb of words; instead of immediate and constant supervision, we have substituted law; instead of bolts and bars, we have invoked penalties; instead of substantial stone and mortar, we have built our reliance upon a barricade of paper. What wonder that the merest breath sometimes bears down the barrier before it!

University of Alabama, Aug. 10, 1854.

LETTER VIII.

AMERICAN COLLEGES ASSUME TOO GREAT A RESPONSIBILITY.—THE COLLEGE SYSTEM OF THE COUNTRY, CONSIDERED AS A SYSTEM OF MORAL TRAINING, IS A FAILURE.—IS THERE ANY REMEDY?

Though as yet I have not explicitly stated what I believe to be the defect of our present college system, out of which, in spite of all the prudence, caution, and foresight of the wisest officers, we may fairly expect trouble more or less frequently to arise, my last letter, I presume, can have left little doubt as to my impressions upon that point. But, as I wish to be distinctly understood, I shall not leave my opinion to be a mere matter of inference. The simple truth is here—American colleges assume a responsibility which they have not the power adequately to discharge. They undertake not merely to train the mind and inform the understanding, but also to regulate the conduct and protect the morals. This great weight of responsibility was without doubt originally incurred in full view of its magnitude, and of deliberate purpose; but it was not incurred without a careful provision of the means which might render its fulfillment a possibility. In its origin, the college was strictly a family, and its government was a parental despotism. Constant and immediate supervision, locks, bolts, and bars, and obligatory observances which would now be called degrading, stood, as I have shown, in place of our cobweb laws; and for penalties, there were personal restraint, privation of enjoyments, cumulation of tasks, and even that terror of childhood, the rod itself. The system, in its inception, was evidently designed for boys, and none else; though it must be confessed that, at that primitive period, not only did boy-
hood cover a much larger space in human life than it does at present, but all ages submitted without murmuring to restraints which would not now be tolerated for a moment. Holmes, in three lines, gives us a happy idea of the state of things existing in those days:

"The people were not democrats then,
They did not talk of the rights of men,
And all that sort of thing."

Sir William Hamilton tells us that colleges and halls for lay students were created "in imitation of the Hospita which the religious orders established in the university towns, for those of their members who were attracted, as teachers or learners, to those places of literary resort." It does not appear that, in the original design of the universities of Europe, whether British or continental, any control of the conduct or regulation of the morals of the students was contemplated at all. The researches of the writer just cited, make it evident that the exposures were very peculiar, which rendered the institution of some moral safeguards necessary. When we consider what precisely were these exposures, as they are described in an extract from the Cardinal de Vitry, which Sir William quotes but does not venture to translate, we can not without a smile endeavor to imagine the holy horror with which those respectable ecclesiastics who founded the colleges of Paris, must have regarded a proposition to give to them such a constitution as that of Yale, or Harvard, or Princeton, or the University of Alabama. In the view of those men, this constitution could not but have rendered these exposures tenfold more dangerous. In professing to throw up moral defenses around the youth committed to their charge, they aimed at realities and not at shadows; in place of empty prohibitions, they erected physical barriers; and they provided against transgression by the simple expedient of rendering it impossible. It is no part of my business to prove that they did not err in one direction as widely as we do in the other; it is enough that I show, that, having a definite object in view, they adopted means to accomplish it; while we, with the same object, adopt next to none at all. We have abandoned supervision—we have discarded the family arrangement—we have given up the college cloisters to the almost exclusive control of their juvenile occupants. No Cerberus in the form of a janitor guards the college gates—no blank, uncomprising wall shuts in the academic court—no "fat professor or lean and ghostly tutor" (I think I quote you correctly) glides along the passages—no shooting-bolt, as tolls the college curfew, obstructs all further commerce with the external world. In place of all these securities we have introduced a single substitute: it is law; and it has failed. I do
not find especially the evidence of this failure in acts of insubordination, of which—of such at least as are serious—the occurrence is after all but rare; but I find, in my own personal experience as a student, and in my observation both as a student and as an officer, conclusive proof that the system of government existing in American colleges, considered as a system of moral restraint, is all but worthless. My own convictions would justify me in using even stronger language than this. To me it has all the character of an ascertained fact, a matter of immediate knowledge and not of inference or information, that initiation into the charmed collegial circle is, morally, rather a release from old restraints, than an imposition of new ones. The public eye no longer rests upon the neophyte; public opinion no longer encourages, intimidates, or guides him; he is, except for flagrant crime, substantially absolved from allegiance to the laws of the land; and between him and the only authority which he does acknowledge is interposed that unwritten "higher law" of colleges, the law of the Burschenschaft, which enables him to defy investigation and baffle inquiry.

Is it reasonable to expect good to grow out of a system like this? And if young men emerge spotless from the ordeal of a college life, is it not plain that they do so, not in consequence of the system, but in spite of it? Vice and crime would be unknown but for temptation; temptation would usually be powerless but for opportunity. Youthful passions rarely fail to find the first; the American college system furnishes the second in its amplest form.

This system, also, is such as to open to evil example a field for the most powerfully pernicious influence. If Satan, in his fall, drew after him a third part of the host of heaven, much more is it to be expected that one of his ministers on earth may lead astray no small proportion of a community of inconsiderate and impulsive young men. Social sympathy—the feeling of companionship—will often carry a youth along, where his conscience forbids him to go. If he betrays his scruples, he soon learns to blush with mortification at the ridicule they excite. What should naturally follow, but that he should presently cease to have a conscience at all? Truly it seems to me, that, had it been the original design of the college system, instead of guarding the morals of young men, to expose them to danger, and instead of watching over them, to abandon them to the protection of chance, a scheme more happily devised to effect this object could not have been sketched out. It has maintained its ground to this day through an unquestioning veneration of antiquity, though every feature that recommended it to the men of olden time, by whose wisdom it was planned, has long since been abandoned.
Could now all recollection of the past be effaced, and could the question be brought up before the present generation as one entirely new, what ought to be the organization of an institution designed for the education of youth and the guardianship of their morals, I have not the least idea that the system now so all but universally prevalent would obtain the vote of a single man of sense in the entire civilized world.

Is there any remedy? Certainly there is. It would be a remedy—not one, perhaps, accordant with the spirit of the age, nor likely to prove economical, but a remedy, nevertheless—to return to the system of the English schools of learning, as it existed down to the eighteenth century, to revive the distinction between university and college, to separate the business of mental culture from that of moral training, and to re-establish the wide difference between the functions of professor and tutor. Under this system, government, besides being rendered effectual by all the expedients I have specified, might be divided with us, as it was (and is yet) at Oxford and Cambridge, between many colleges and halls, and instruction could be given for the whole by a single corps of professors, constituting the University Faculties. By this subdivision of the student body, the difficulty of controlling the whole would be much reduced. At Oxford, early in the fourteenth century, as Sir William Hamilton informs us, the number of halls and colleges was about three hundred; and at the present time, it is twenty-four. A recent visitor at that celebrated seat of learning informs us that no Oxford college has more than about one hundred and forty students, while some have as few as ten. Since the total number of students in the University is about fifteen hundred, it is evident that any difficulties which may arise in the government of a particular college, even though they should be aggravated to the point of rebellion, could produce no sensible effect upon the general tranquility of the University.

In this country and in this age, however, a variety of causes render a resort to a remedy like this entirely impracticable. Every thing in our political principles and our federal organization opposes concentration. All religious denominations stand here upon the same footing, and all of them will, whether it be well or ill for the cause of education in the end, have schools and colleges for the education of their own children, in the hands of teachers of their own persuasion. Such a thing as a privileged university, like those of England and France, could not exist here. And, moreover, the spirit of the age, impatient as it is of restraints even the most salutary, would not sanction the restoration of the prison-like quadrangle.
and the compulsory regularity of hours. The college would probably be deserted, and the experiment would fail. It is hardly necessary, therefore, to superadd the objection, that the remedy suggested would require a total reconstruction of all the college buildings in the country.

Is there no other remedy? There is one to which, little favor as it may find at present, especially with colleges which have invested large sums in costly buildings, I sincerely believe that the whole country will come at last: it is to abandon the cloister system entirely, and with it the attempt to do, what is now certainly done only in pretense, to watch over the conduct and protect the morals of the student. I am aware that this is high ground to take. Deeply satisfied as I have been, from the day I became a freshman in college to the present hour, of the vast evil and the little good inherent in the prevalent system of government in American colleges, I, perhaps, should not even yet have felt emboldened to speak out so publicly my convictions, in the face of the quiet contentment with which my comppeers and the public everywhere apparently regard the existing state of things, had not one of the most eminent of our American educators long since condemned the system as publicly and as decidedly as I have done, and upon the same grounds. But Dr. Wayland, though he exhibits the evils which necessarily attend this system, in a manner irresistibly conclusive, hesitates to pronounce them sufficient to call for or to justify the abandonment of buildings already erected to serve as residences for college students. He confines himself to depreciating the erection of any more. I am disposed to take one step further. I say that Dr. Wayland himself has proved the system to be so pernicious, as to require that the axe should be laid directly at the root of it, no matter what the expense may be. But this subject requires a letter to itself.

*University of Alabama, Aug. 12, 1854.*

*[To be continued.]*
V. AMERICAN COLLEGES.

BROWN UNIVERSITY, PROVIDENCE, R.I.

BY THE EDITOR.

Of the American Colleges, now counted by hundreds, six only were in existence one hundred years ago: viz., Harvard College, founded 1636; William and Mary College, 1692; Yale College, 1700; the College of New Jersey, 1747; Columbia College, 1754; and the University of Pennsylvania, 1755. These were severally under the control, in fact, if not by charter, of different denominations of Christians—Congregationalists, Presbyterians, and Episcopalians—but there was no Baptist College in the American colonies until "the College or University in the English Colony of Rhode Island and Providence Plantations"—called in common parlance "Rhode Island College"—was incorporated, in 1764.

In preparing our sketch of the history of this venerable institution—for an institution of ninety-two, like a man of the same age, is venerable, if found in the ways of wisdom—we have before us several documents kindly furnished us by the Librarian, Professor Guild, with some suggestions of his own, which we freely make use of as authority.* The following is from Mr. Pitman's account of the founding and early history of this College:

In July, 1763, there landed at Newport, Rhode Island, a young gentleman whose appearance, deportment, and address were peculiarly fitted to gain respect, esteem, and affection. He was a native of New Jersey, recently a graduate at Princeton. He came on an errand of science and religion. A preacher of the Gospel, of the denomination called Baptists, he had found from happy experience that learning and piety were not incompatible with each other, and he was desirous, with others of his denomination, that his brethren might be blessed with a learned ministry. He came hither, says the Rev. Morgan Edwards, in his history of the College, "because the Legislature was chiefly in the hands of the Baptists, and, therefore, the likeliest place to have a Baptist College established by law." This young gentleman was the Rev. James Manning. He wrote a narrative of his mission and success, from which the following extract may not be uninteresting:

"In the month of July, 1763, we arrived at Newport, and made a motion to several gentlemen of the Baptist denomination, whereof Col. Gardner, the Deputy Governor, was one, relative to a seminary of polite literature, subject to the government of the Baptists. The motion was properly attended to, which brought together about fifteen gentlemen, of the same denomination, at the Deputy's house, who requested that I would draw a sketch of the design, against the day following. That day came, and the same gentlemen, with other Baptists, met in the same place, when a rough draught was produced and read; the tenor of which was, that the institution was to be a Baptist one, but that as many of other denominations should be taken in as was consistent with the said design."

The narrative of Mr. Manning gives a further account of the steps which were taken to accomplish his design, the result of which was, that after a sufficient display of legislative and extra-legislative tactics, by friends and opponents, the Charter, which is now the Constitution of Brown University, was carried by a great majority, at the session of the Legislature in February, 1764.

This Charter secured to the Baptists the government of the College; but that they sought this for their own security, and with the view of holding out greater inducements to their own denomination to educate their candidates for the ministry, and not with any view of imposing their creed upon others, is evident from the provisions of the Charter. Thus the Charter declares, "That into this liberal and catholic institution shall never be admitted any religious tests: But on the contrary, all the members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience: And that the places of Professors, Tutors, and all other officers, the President alone excepted, shall be free and open for all denominations of Protestants: And that youth of all religious denominations shall, and may, be freely admitted to the equal advantages, emoluments, and honors of the College or University; and shall receive a like fair, generous, and equal treatment during their residence therein, they conducting themselves peaceably, and conforming to the laws and statutes thereof. And that the public teaching shall, in general, respect the sciences; and that the sectarian differences of opinion shall not make any part of the public and classical instruction. Although all religious controversies may be studied freely, examined, and explained, by the President, Professors, and Tutors, in a personal, separate, and distinct manner, to the youth of any or each denomination. And above all, a constant regard be paid to, and effectual care taken of, the morals of the College."

In conformity with this, the laws of the University, which regu-
late the attendance on devotional exercises, thus provide: “The right of Christians of every denomination, to enjoy without molestation their religious sentiments, is fully allowed; nevertheless, as the public observance of the Sabbath is a moral duty, at the beginning of each term, every student shall designate to the President, or other officer named by him, some place of public worship which he chooses to attend, and he shall attend such place of worship on the forenoon and afternoon of every first day of the week.”

TRUSTEES AND FELLOWS.

By the Charter, the Corporation for the regulation and government of the University consists of two branches: “that of the Trustees and that of the Fellowship.” There are thirty-six Trustees, and twelve of the Fellowship, including the President. Of the Trustees twenty-two, by the Charter, are to be Baptists, five of the denomination called Friends, or Quakers, four Congregationalists, and five Episcopalians. Of the Fellows eight are to be Baptists, “and the rest indifferently of any or all denominations.” The President must be a Baptist. “The instruction and immediate government of the College,” says the Charter, “shall forever be and rest in, the President and Fellows, or Fellowship.” The laws made by the Fellowship, and repeals thereof, are to be laid before the Trustees, and with their approbation shall be of force and validity, but not otherwise. The Fellowship is constituted “a learned Faculty, with power to confer the learned degrees, or such other degrees of literary honor as they shall devise, upon such candidates and persons as the President and Fellows shall judge worthy of the academical honors.”

By a wise and fortunate provision in the Charter, no particular name was given to the College, but the persons therein named, who should accept of the trust, and qualify themselves as therein provided, within twelve months from the date of the Charter, and their successors, were created, in the words of the Charter, “one body corporate and politic, in fact and name, to be known in law by the name of TRUSTEES AND FELLOWS OF THE COLLEGE OR UNIVERSITY IN THE ENGLISH COLONY OF RHODE ISLAND AND PROVIDENCE PLANTATIONS IN NEW ENGLAND, IN AMERICA; the Trustees and Fellows, at any time hereafter, giving such more particular name to the College, in honor of the greatest and most distinguished benefactor, or otherwise, as they shall think proper.”

Mr. Edwards, who was one of the Fellowship from 1764 to 1789, says: “This Charter lay dormant for about two years, except that some, nominated in it, did qualify themselves in order to become a
Corporation, and did open a subscription among themselves, and choose Rev. James Manning to be President. But in September, 1768, the tuition part of it was begun at Warren, by said President, who soon had eight or twelve scholars, which brought on the first Commencement, September 7th, 1769. Before this, in 1767, the Rev. Morgan Edwards, of Philadelphia, set out for Europe to solicit money toward the paying the salary of the President and Assistant, for hitherto we had no fund, and succeeded pretty well, considering how angry the mother country was with the colonies for opposing the Stamp Act. Afterward, the Rev. Hezekiah Smith and others gathered small sums, in America, for the same purpose, but, after all, the endowment is so scanty that the College is in arrears to the President to this day, who has suffered considerably by it.”

Mr. Edwards continues: “To the year 1769, this seminary was for the most part friendless and moneyless, and therefore forlorn, inasmuch that a College edifice was hardly thought of. But Mr. Edwards, making frequent remittances from England, some began to hope, and many to fear, that the institution would come to something and stand. Then a building and the place of it were talked of, which opened a new scene of troubles and contentions that had well-nigh ruined all.”

Dr. Manning, in the close of the year 1763, became pastor of the Baptist Church in Warren. The vote of the Corporation, appointing him President of the College, in September, 1765, as the College had as yet no location, was so drawn that he was empowered to act “at Warren or elsewhere.”

Professor Goddard, in his excellent memoir of Dr. Manning, says, that “soon after his ordination over the church in Warren, he opened a Latin school in that town.” He therefore had already prepared the way for the College before its Charter was granted, and some of those whom he instructed were probably fitted to enter the College when he was elected President, in 1765. From this time to September, 1769, when the first Commencement was held at Warren, was four years, the time required to complete the collegiate course. So that the first graduating class most probably commenced their collegiate course in September, 1765, instead of September, 1766, as stated by Mr. Edwards. And this is confirmed by the fact that the late Hon. David Howell, a graduate of Princeton, was appointed the first tutor in the College in 1766. In the first year of the College, with only the freshman class, President Manning had no need of an assistant, but in the second year an assistant became necessary, and he could not have procured a more able one from the Alumni of his own Alma Mater.
The first Commencement (says Mr. Edwards) was celebrated at Warren, September 7th, 1769, whereat was a great concourse of people, who openly professed their admiration of the performances of the young gentlemen, and the regularity and decorum of the whole business of the day." The number of graduates was seven.

An important question remained to be settled. The College had as yet no local habitation. It was deemed of so much importance to that part of the State where it might be located, that the counties of Providence, Newport, and Kent contended with Bristol for the benefit and the honor. This created the contention to which Mr. Edwards referred. "Warren, he says, was at first agreed on as a proper situation, where a small wing was to be erected in the spring of 1770, and about £800 raised toward effecting it. But soon afterward, some who were unwilling it should be there, and some who were unwilling it should be anywhere, did so far agree as to lay aside the said location, and propose that the county which should raise the most money should have the College."

In this contest, Providence obtained the prize. After a full hearing given to the competitors, the Corporation, on the 7th of February, 1770, decided, by a vote of twenty-one to fourteen, "that the edifice be built in the town of Providence, and there be continued for ever." This decision, the friends of the College have had no reason to regret.

Dr. Manning was much attached to his people, and proposed to resign the Presidency rather than leave them. His most influential friends succeeded in persuading him that this was not the path of duty, and, in May, 1770, he removed with the undergraduates to Providence.

Mr. Edwards says: "By the adventurous and resolute spirit of the Browns, and some other men of Providence, the edifice was begun in May, 1770, and roofed by the fall of that year. The next summer it was so far finished as to be fit for the reception of scholars."

In the "Annals of Providence," recently published by Judge Staples, it is said: The Corporation "broke ground for the building, now known as University Hall, on the 26th day of March, 1770, and the corner-stone of that building was laid by John Brown, on the 14th day of May following."

After minutely describing, with much satisfaction, this building, Mr. Edwards remarks: "The situation of the College is remarkably airy, healthful, and pleasant, being the summit of a hill pretty

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* Staples' Annals of Providence, page 688.
easy of ascent, and commanding a prospect of the town of Providence below, of the Narragansett Bay, and the islands, and of an extensive country, variegated with hills and dales, woods and plains, etc. Surely, this spot was made for a seat of the Muses.

The College no longer looks down upon the town, which is pressing it on every side; but though some of the prospect may have been thus obstructed, yet much of it remains, and the increase of beautiful buildings, and the taste which has been displayed in laying out and ornamenting the grounds, will, it is to be hoped, retain the Muses in this their chosen seat.

The first Commencement at Providence was held in 1770.

In December, 1776, the British took possession of the island of Rhode Island, and the students of the College were immediately dismissed. The seat of the Muses became the habitation of Mars. The militia, summoned to defend the State, occupied the College edifice, which was afterward used by the French army as a hospital.

In 1777, degrees were conferred upon the senior class, but there was no Commencement. No studies were pursued in College from the close of '76 until September, 1782. Many of the young men who belonged to the College when the students were dismissed, in '76, entered the army; some went to other Colleges, and those who received degrees here did so at irregular periods, after an interval of several years.

The catalogue of the Alumni exhibits a hiatus from 1777 to 1782, and another from 1783, to 1786, which is thus explained: In September, 1782, a freshman class entered, the old stock of students became exhausted in 1783, and it was not until 1786 that the class which entered in 1782 were qualified to graduate. From 1786, there has been a regular uninterrupted succession of graduates, among whom have been some of the most eminent men of the country.

After emerging from the difficulties and interruptions occasioned by the Revolutionary War, "Rhode Island College" gradually but slowly increased in strength, and became "Brown University" in 1804. This new name was conferred upon it, by vote of the Corporation, on the reception of $5,000 from the Hon. Nicholas Brown, toward the founding of a Professorship. Mr. Brown had previously presented to the College a Law Library of considerable value, and his subsequent donations were largely munificent, well deserving this tribute of perpetual honor to his name. During the first quarter of the present century, however, these donations, and others received, were principally absorbed in the necessary buildings, and the financial condition of the College was low.
BROWN UNIVERSITY.

FUNDS.

In the year 1827, the property of Brown University consisted of the college premises; two college buildings, used as lecture rooms, and dormitories for students; and funds to the amount of $34,300.∗

Since that date, two commodious edifices, one for the library and chapel, and the other for lecture rooms and the museum, and a new house for the president, have been erected by the liberality of the late Hon. Nicholas Brown, and other friends of the institution. The library has been endowed, and, in addition to the very valuable lands, buildings, and apparatus belonging to the institution, its invested funds are now stated at $192,000.

LIBRARY.

In the year 1831, the library contained somewhat less than six thousand volumes. These volumes had been contributed at various times since the foundation of the College, and though frequently valuable, were miscellaneous in their character, and furnished no suitable apparatus for the prosecution of study in any department of learning. An appeal was made to the public on behalf of this department of the university, and the sum of $19,437 50 was realized from a subscription. The fund thus raised was suffered to accumulate until the year 1839, when it had reached the sum of $25,000. Since June of that year, the income of this foundation has been devoted to the increase of the library and the philosophical apparatus.

The result of this effort has been the present library of the university, containing 30,000 bound volumes, carefully selected, and rich in the treasures of the most important departments of science and literature, and 15,000 pamphlets. Competent judges, says Dr. Wayland, have declared it to be, as a working library, second to none in New England.

MANNING HALL.

Manning Hall, the library building, was dedicated in 1835, and is thus described by Dr. Wayland, in his discourse on that occasion:

"This College edifice, the third which has been erected, is built of stone. Including the portico, it is about ninety feet in length, by forty-two in width. Its height, from the top of the basement, is forty feet. The library occupies the whole of the first floor, and is a beautiful room. In the center it is ornamented with a double row of fluted columns. The library is sixty-four feet by thirty-eight, and is thirteen feet high. The chapel is on the second floor. It ex-

∗ See Wayland's Report, 1850.
BROWN UNIVERSITY.

...huits the most graceful proportions. Its length and breadth are the same as those of the library. Its height, however, is not less than twenty-five feet. The front of the edifice is ornamented with four fluted columns, resting on a platform projecting thirteen feet from the walls. Manning Hall is situated between University Hall and Hope College, equidistant from each. It is of the Doric order, and is said to be one of the finest specimens to be found in the country.

OTHER BUILDINGS.

The other buildings are, University Hall, four stories high, 150 feet long and 46 wide, containing 50 rooms for officers and students, with a chapel and other rooms for special purposes; Hope College, built in 1822, four stories high, 120 feet long and 40 feet wide, with 48 rooms for officers and students; and the President’s House.

LIST OF PRESIDENTS.

“ Barnas Sears, D.D ...................... “ 1855.

FACULTY IN 1855-6.

Rev. Barnas Sears, D.D., President and Professor of Moral and Intellectual Philosophy.
Rev. Alexan Caswell, D.D., Professor of Natural Philosophy and Astronomy.
George J. Chase, LL.D., Professor of Chemistry and Physiology, and of Chemistry applied to the Arts.
William Gemmell, A.M., Professor of History and Political Economy.
John L. Lincoln, A.M., Professor of the Latin Language and Literature.
Rev. Robinson P. Dunn, A.M., Professor of Rhetoric and English Literature.
James B. Angel, A.M., Professor of Modern Languages.
Samuel S. Greene, A.M., Professor of Mathematics and Civil Engineering.
Albert Harkness, P.D., Professor of the Greek Language and Literature.
Nathan P. Hill, Assistant to the Professor of Chemistry.

———, Professor of the Theory and Practice of Agriculture.
Reuben A. Guild, A.M., Librarian.

COURSES OF STUDY.

On the suggestion of President Wayland, and on the recommendation of a Committee of the Corporation, the laws of this University were so modified in 1851, as, without abandoning the usual course of the four college classes, to encourage special courses adapted to the circumstances or preferences of such students as might not choose to pursue the usual course. The laws now are, that the courses of study shall be so arranged as to accomplish, as far as possible, the following objects:
1. To enable a student to pursue, to the best advantage, any single course which he may choose.

2. To enable a student to pursue for a single term, a single year, or any other portion of time, such studies as he may believe to be for his advantage.

3. To allow students who are candidates for degrees to pursue the studies necessary for a degree in a longer or a shorter time, as their age, ability, or pecuniary circumstances may render convenient for themselves; the Faculty, however, having the right to direct the studies of such students in such manner as may prevent idleness on the one hand, or superficial haste on the other."

The various classes are organized in conformity with the above enactments. Hence, students may be admitted either as candidates, or not as candidates, for a degree. Those who are not candidates for a degree, are at liberty to pursue the studies of such classes as they may select; unless, however, special permission be granted to the contrary, they are subjected to the same examinations, and are, equally with other students, amenable to the laws of the University.

DEGREES.

The regular degrees conferred in this University are the degrees of Master of Arts, Bachelor of Arts, and Bachelor of Philosophy.

The Degree of Master of Arts is intended for those students who desire to pursue a full course of liberal education. In order to become a candidate for this degree, the student must obtain certificates of proficiency in the following courses of instruction: Each of the Ancient Languages for one year and a half; Mathematics for one year and a half; one Modern Language for one year; Natural Philosophy for one year; Rhetoric and English Literature for one year; Chemistry and Physiology for one year; History for one year; Intellectual and Moral Philosophy for one year. The remaining courses required for this degree must be selected from the courses in Political Economy, Geology, a second Modern Language, advanced Latin, advanced Greek, or from advanced courses in any of the other departments.

The degree of Bachelor of Arts is designed especially for those who desire to prepare themselves for the different professions, and yet, from unavoidable circumstances, are unable to pursue a complete course of liberal education. In order to render it accessible to such students, the number of studies is limited, and some liberty of choice is granted, that they may be enabled to select such studies as will the better enable them to prepare themselves for a particular profession.
In order to become a candidate for the degree of Bachelor of Arts, the student having been regularly examined for entrance, must be proficient in nine courses of one year each. These must be two courses in an Ancient Language, one in a Modern Language, one in Mathematics, one in Rhetoric, one in History, and one in Intellectual and Moral Philosophy. The two remaining courses must be selected from the courses in Natural Philosophy, Chemistry, and Physiology, Political Economy and Geology, or from advanced courses in any of the other departments.

The degree of Bachelor of Philosophy is designed for those students who are intended for the pursuits of active life. It is the wish of the Corporation to make the requirements for obtaining it such as will confer a high degree of intellectual culture, without the necessity of studying the Ancient Languages.

For the degree of Bachelor of Philosophy, the candidate having entered by regular examination, must be proficient in nine courses of one year each. These must be one in Mathematics, one in a Modern Language, one in Rhetoric, one in Chemistry and Physiology, one in Natural Philosophy, one in History, and one in Intellectual and Moral Philosophy. The two remaining courses must be selected from Political Economy, Geology, a second Modern Language, or from advanced courses in any of the other departments.

A student who attends for two years the course of Mathematics, and the full course of Civil Engineering, may be admitted a candidate for the degree of Bachelor of Philosophy, by obtaining testimonials of proficiency in such other courses as shall in the judgment of the Faculty make his whole amount of study equal to nine courses of one year each. The same principle shall also be applied to students who pursue either of the other special courses.

It is the design of the Corporation to require for the degrees of Bachelor of Arts and of Philosophy an amount of study which may be accomplished in three years, but which may, if he pleases, occupy the student profitably for four years; and to require for the degree of Master of Arts an amount of study which may be accomplished in four years, but which, if generously pursued, may occupy the student with advantage a considerably longer time. And the Faculty have the power to direct in all cases the discontinuance of a third study, or the addition of a third to two already pursued, if such diminution or addition of labor will, in their opinion, be for the advantage of the student. Whenever a study is postponed, the ticket which the student has purchased shall be available for the same course at any subsequent time without additional charge.
The degree of Bachelor of Arts or that of Bachelor of Philosophy
does not entitle the graduate to the degree of Master of Arts in
course. The latter degree is conferred on those only who have
pursued the full course of instruction prescribed by the statutes of
the University.

SUMMARY OF STUDENTS.

In conformity to the foregoing arrangement of studies, the nomen-
clature of the classes is peculiar, exhibiting, in the Annual Cata-
logue for 1855–6, the following summary: Resident graduates, 2;
Undergraduates of four years' standing, 31; Undergraduates of three
years' standing, 54; Undergraduates of two years' standing, 64;
Undergraduates of one year's standing, 74: 225. Candidates for
the degree of A.M., 118; candidates for the degree of A.B., 32;
candidates for the degree of B.P., 21; students pursuing a Select
Course, 53: 225.

The results of the experiment, under this peculiar arrangement
of studies and degrees, are not yet fully developed. Whether it
will prove itself, by its success, an example worthy to be followed
by other colleges, or whether it will work a permanent change in
the courses of study in this University itself, are questions for time
and experience to decide.

SUMMARY OF ALUMNI.

The Triennial Catalogue of 1856 shows the following: Whole
number of graduates, honorary and ordinary, 2,324: deceased, 991;
 surviving, 1,333. Whole number of Alumni in course, 1,909: de-
ceased, 697; surviving, 1,212. Whole number of Ministers of the
Gospel, 742: deceased, 338; surviving, 404. Whole number of
Ministers who were Alumni in course, 506: deceased, 172; sur-
viving, 334. Doctors of Medicine, besides those of the Alumni, 68:
deceased, 24; surviving, 44. Honorary graduates, 356: deceased,
267; surviving, 89.

PREMIUMS.

The sum of four hundred and twenty dollars is annually offered
in premiums to undergraduates who have attained to distinguished
excellence in the various departments of study.

EXPENSES.

If a student be matriculated as a candidate for a degree, he is charged a fee
of $6 00.

The fee for each course, exclusive of the special courses, is per term $6 00.
The special courses are the class in Analytical Chemistry and in Chemistry
applied to the Arts; and the class in Civil Engineering.

For the full course in these classes, the fee is $30 00 per term, but students
may attend either of these classes in connection with those of the other departments, in which case they pay a fee in proportion to the time they occupy.

Rooms are furnished in the college buildings, if two students occupy the same room, at $4.50 per term, or $9.00 per year.

If a student occupy a room alone, his rent and servants’ hire are doubled.

Board is not furnished in college. The Register keeps a list of the names of families in the city by whom Board, and Board and Lodging are furnished to students at the following rates:

Board at from $2.25 to $3.00 per week. Board and Lodging, with furnished rooms, in some cases washing or fuel included, from $3.50 to $4.50 per week. The other expenses are, per term: Use of Library, $1.50; Register’s salary, $2.00; Servants’ hire for those rooming in College, $3.50; for those who room in town, $1.50; Repairs and Public Fuel, from $1.60 to $1.90 each.

CALENDAR FOR 1855-56.

First Term begins Friday ........................................... September 7, 1855.
First Exhibition, Saturday preceding Thanksgiving.
First Recess, the week of the annual Thanksgiving.
First Term ends Thursday ........................................... January 24, 1856.

WINTER VACATION, THREE WEEKS.

Second Term begins Friday .......................................... February 15, "
Second Exhibition, Saturday ........................................ May 3, "
Second Recess, the week succeeding Exhibition.
Second Term ends Thursday ........................................... July 10, "

SUMMER VACATION, EIGHT WEEKS.

Commencement, Wednesday .......................................... September 3, "
First Term begins Friday ........................................... September 5, "

VI. A THEOREM AND ITS DEVELOPMENT.

BY REV. J. CONSTANTINE ADAMSON,

New York.

Having been much interested in some remarks regarding the study of Mathematics, which appeared in the September number of the JOURNAL OF EDUCATION AND COLLEGE REVIEW, it has occurred to me that the following notice may be deemed suitable as a sequel to those remarks. I add, also, what I consider the best mode of exhibiting a theorem.

WHAT IS A THEOREM?

In making mathematics to be the subject-matter of tuition, we have two objects in view. These objects are both of importance, though not exactly of the same value in regard to the ultimate ends of education. The first is, that the mind be made familiar with the
relations of quantity and of variation, in all their forms, so that one may have expertness and power in dealing with them, in whatever branch of inquiry or of practice they may present themselves. Such expertness and power, in regard to theoretic or practical science, can not exist without a rigid and logical classification in the mind, under which the truths learned are thrown into groups, connected by natural relations, so that the whole group of facts relating to a given subject may, when needed, be recalled before the understanding at once. As the act of learning is, or ought always to be, in the mind of the pupil, a process of discovery, it is obvious that a rigid and logical classification of truths will be of eminent advantage in his progress. This arrangement should be of the same character, or be dependent on the same natural relations, as that which helps the analyst onward in his inquiries, or the mechanician in his combinations. It will be of advantage, therefore, that a perfect classification be presented to the pupil from the very outset of his progress.

This implies that truths relating to one kind of subject do not intrude as constituents of groups relating to another kind of subject, and that the mere form of proof does not constitute the principle of classification. Propositions, therefore, of an algebraic order, or relating to quantity purely, ought not to enter as constituents of a series of purely geometrical truths; as when theorems relating to proportion find a place in a geometrical system. Nor ought we to find that closely analogous facts are relegated to distant sections in a system, whereby such truths—as, that the squares on the sides of triangles have a certain relation, and, that the semicircles on those sides have the same relation—go to form constituents of different groups of theorems, solely for the reason that proportions enter into the demonstration of the one and not of the other.

It will be manifest, also, that a pupil's progress in acquiring knowledge, as well as expertness and power in using it, will be greatly facilitated by his being taught the different forms of demonstration by which, in given instances, the conclusion may be reached, and also the relation which the truth demonstrated has to all others of the same kind. In fact, the truths of mathematics require at the hands of the instructor the same kind of treatment which is given to a substance in chemistry, or to a genus or species in any of the historical sciences of nature.

The second object contemplated in mathematical instruction is the more generally important. It consists in intellectual and logical training, without contemplating that a pupil is to be professionally an astronomer, an actuary, or an engineer. Whatever is taught, however, ought to be well taught, both as to character and extent.
In so much, also, as facility in inductive classification is of great benefit to the intellect, the examples of it which may be offered in classifying mathematical truths, and the experience of its value in seizing and retaining them, will have great influence in leading to the attainment of this mental faculty.

Assuming, then, the principle, that classification ought to be rigid and exclusive, or that the systematized truths of any science ought to include only the subject-matter of that science, a clear course will be before us for manifesting how mathematics may be made, to a higher degree than heretofore, the example and the source of perfect and efficient dialectics. For this purpose, a good deal of looseness in the use of terms must be dismissed or remedied. We have a sufficient number of distinct appellations for the objects we deal with. What we have to do is, to restrict each one to its proper object, and to adhere rigidly to that restriction.

On the principle, as to classification, already stated, it is obvious that arguments depend for their foundation on definition alone, or that definitions must constitute the elementary data, or hypotheses, on which conclusions rest. The propositions employed in syllogisms can be of two orders only. One of these orders will assert identity, or express equivalence. In this case the converse statement of the proposition is of equal truth and value. Of this kind of proposition must a definition be. But a logical definition, or such a definition as may be employed in argument, must be more than this. It must have connective relations to other things. Such relations can be found only through means of terms more general than those designating the objects defined. Definition is, therefore, essentially a process of classification; and the reason why certain objects are incapable of definition is, that there are no terms more general, under which their names may be classed. Such terms may be explained, but not defined, and their explanation is by illustration or example. For this reason, angle does not admit of definition; though, by means of the term angle, the subordinate genera of angles may be defined. Hence, also, line may be defined, because we have more general terms, such as length, or dimension. It is from relations thus established that the definition becomes of use; as when we conclude that the intersections of lines are points. A definition must include only one property of the thing defined, etc. It would require argument to show that two properties belong to the same object, which is inconsistent with the character and use of a definition, as being ultimate and distinctive. The unity of the property is an element in the convertibility of the proposition.

Propositions of the other order, employed in syllogisms, imply
comprehension; or they express the relation between groups more and less general. They come prominently before us, in the consideration of a distinction possessing considerable practical importance. We have the terms corollary and theorem, between which it is advisable that we fix a definite distinction. Since definitions afford hypotheses, it may happen that one such is sufficient to produce an important conclusion. In this instance we shall have, in reality before us, two properties of the same object, in regard to which we are logically entitled and required to choose, as the characteristic or element of our definition, that one which best suits the end or purpose of a definition. It is, therefore, very futile to say, that a definition ought not to express a property which can be proved, inasmuch as the only distinctions among objects are their properties; and when there are more than one characterizing any object, and capable of being announced independently, it must happen that either can be deduced from the other, and assumed as a hypothesis. To such an argument we may give the title of corollary. It may happen, also, that a proposition, which is true of quantity in general, and is therefore expressible algebraically, becomes of importance when applied to a subordinate class of magnitudes; such as that which affirms that the perimeters of polygons, whose sides are proportionals, have the same ratio as any two homologous sides. There are also cases of interest where properties, belonging to figures generically, are modified in subordinate species of these figures, such as when, from a general property of triangles, we show that the acute angles of a right-angled triangle are complementary to each other. The last-mentioned instances belong to syllogistic propositions of the second order. It will be seen, also, that they correspond in character to the kind of argument already mentioned, and may come, therefore, under the same appellation of Corollary; or we may comprise all such under the definition.

A Corollary is an argument of which the hypothesis is a single truth.

We hence reach the proper definition of a Theorem, viz.: A Theorem is an argument of which the hypothesis comprises more than one truth. It will rarely happen that the hypothesis of a theorem contains more than two truths. Elementary theorems may, therefore, be considered as being binary combinations of definitions. The demonstration of such theorems necessarily consists in combining two propositions or truths into one.

We can hence easily decide what the steps of such a demonstration must be. No propositions or assertions can enter into combination, except they affirm regarding the same species of object.
In regard to the given data, therefore, we may find that one, or both, may require modification before they are capable of being combined. Again, when the combination has taken place, the resulting proposition may not affirm respecting the species of object mentioned in the given conclusion. It may, therefore, require modification. The proceedings, therefore, which may be requisite in a demonstration, are—1st. Modifications of the data; 2. Combination of them, so modified, into one proposition; 3. Modification of this resulting proposition, so that it become the conclusion announced. It is not meant that all these particulars are always necessary, nor that the clearest demonstrations will always offer these particulars in the order now given; but that this is the logical form of all that can be necessary in any case. It will be found, in practice, that a pupil fully conversant with this, as a fact, and rendered familiar with the relations which these proceedings separately have to the result, will seldom fail in catching readily any train of reasoning for which his previous knowledge has prepared him. He will learn to demonstrate without a guide.

The directions to be given for carrying out these efforts practically will be of this kind: 1st. Write down the truths of the hypothesis, or represent them to the mind as simple propositions, in a form as nearly equational as is possible; 2. Consider the species of things implied in the truths themselves, or in others derived from them, separately, in order to find and mark all known truths relating to the same species of things; 3. Study all combinations of these truths which are possible; 4. Bring the conclusion into comparison with these combinations, separately, to see what one can be modified into it, as the result.

We may take, as an example, the theorem: Parallel straight lines crossing a circumference intercept equal arcs. Here we have the ideas circularity and parallelism as the constituents of the hypothesis. The definitions do not affirm respecting the same species of object. Modification is needed, therefore, and it must occur in regard to both, for no property of either affirms any thing regarding the species of the other. Both do not offer elementary properties regarding length of line. But both offer elementary properties regarding angle. We conclude, therefore, that it is through means of properties relating to angle that the combination takes place; and thus it is worked out by any suitable order of statements, through equality of angles.

A corollary admits of only one converse form. A normal theorem must always have two converse forms. There are in it three truths so related, that any two being assumed as hypotheses, the other
A THEOREM AND ITS DEVELOPMENT.

becomes conclusion. It must, therefore, be obvious that, provided the truths are stated with logical correctness, converse forms of theorems are always true. In the above case it is evident that if we have given the circularity and the equality of arcs, we may deduce the parallelism. This is not the only converse. We should have also given the equality of arcs and the parallelism, to deduce the circularity. We must take care, however, that the hypothesis be equally comprehensive in all cases, and say: "A curve, giving equal arcs, between any two, or every two, parallel straight lines intersecting it, will be a circumference." All apparent exceptions to this rule, as to converses, arise from illogical statements.

Having found thus the answer to the inquiry—What is a theorem? it ought not, we infer, to be asserted or assumed that the conclusion is comprehended in the premises. It is contained neither in the one datum nor the other, but is due to their combination alone, and can not exist independent of this process. Such logic also serves not only to prove, but also to discover truth, inasmuch as it evolves the results of new combinations.

It will also be obvious, that there are no other modes of reaching abstract truth than those that have been now noticed. Either the basis of argument must be single, and the result must come out as a corollary, in which the conclusion can not logically be any thing else than the same truth differently enunciated; or there must be combination of ideas, so as to constitute the argument a theorem, whether formally so stated or not.

Nothing has hitherto been said about axioms. It will be evident, however, that the truths considered as being of this character can have no place as the basis-foundation or hypotheses in arguments. We see easily that, as to their use in reasoning, they fall at once into the class of truths that do not need to be proved at the time they are quoted. This class includes every thing which has been previously demonstrated. The common office of all such truths, so quoted, is to contract and help on the argument. Nothing ought to be granted to the reasoner on any subject, except his definitions. Any thing else can only be, or be equivalent to, an additional property of something defined; which it is a failure in logic to assume, without proof. Nothing geometric, therefore, can legitimately be an axiom in geometry.

To define an axiom, as being a self-evident truth, is futile and useless for any logical purpose. If we examine the nature and the use of those truths which in geometry receive this title, we shall find that they belong to an extensive class, easily characterized. Those announced under the fluctuating character of being "self-evident,"
A THEOREM AND ITS DEVELOPMENT.

are conclusions, or corollaries, from the definitions of such terms as equal, sum, difference, part, etc., and, as truths, do not differ in character from others of a more complex kind, relating to products, ratios, etc. The universal characteristic distinguishing them all is, that they are algebraic. They may be classed as axiomatic corollaries and axiomatic theories. If they need demonstration, this should be provided for elsewhere, as introductory to a series of geometrical arguments. Their use is, that they may be quoted as known, in order to avoid intricacy and prolixity in reasoning.

Generalizing the idea now presented in regard to axioms, we may say that an axiom is a proposition more general than the propositions of the science in which it is used as an axiom, as it is true of more subjects than the subject of the science in which it is quoted as axiomatic.

THE DEVELOPMENT OF A THEOREM.

A normal geometrical theorem is a proposition comprising two truths as its hypothesis, the logical incorporation of which leads to a third truth, as its conclusion. It is a matter of interest in several respects, to determine what is the most precise, intelligible, and instructive mode of exhibiting the argument which leads to the result. The three truths must be so related to each other that, provided the modes of stating them are logically correct, any two being assumed as hypotheses, the other will necessarily follow as the conclusion. Logical correctness as to statement in this instance means, that neither more nor less than that which is actually used as hypothesis in the argument, and neither more nor less than that which is actually proved by it, are expressed in the enunciation of any one of the three propositions thus possible.

Any truth ought, as the constituent of a system, to be treated as the chemist or zoologist treats any substance, phenomena, or species, the character of which he may have to discuss. Its whole relations ought to be as explicitly exhibited, its different forms analyzed, and the reasons for its occurrence, where in the system it is placed, distinctly set forth. Its relations to preceding truths will be, that it completes something, which was somewhere prepared for, among them. Its relations to succeeding propositions will be, that it is inter alia preparatory for something to be completed among them. Its own varieties of form may be of two sorts: 1st. There may be restrictions capable of introduction into the hypothesis, so as to afford subordinate forms of the truth demonstrated, which sometimes are of more practical value than the more general form expressed in the theorem? 2d. There may be propositions equally
general with that expressed in the theorem, which, though nothing more than the same truth expressed in different terms, it is often of great importance to have distinctly noted for subsequent use. Forms of a demonstrated truth, which stand related to it in these modes, are the corollaries of a theorem, according to the correct definition of that appellation. Among them also may be reckoned the converse forms of a theorem. The effect of a converse to a proposition is often peculiar, and is well worthy of note. All properties are deduced from definitions; for the aim of the reasoning is, to show that things characterized in certain modes possess necessarily other characteristics or properties.

The theorem, then, is of this order: Things or the conditions of their existence being given, we prove certain properties. The converse, then, will be of this order: Given—the property demonstrated, we deduce the presence or existence of the things, or the conditions from which it was inferred; or we show that the property can belong to nothing else than that to which the demonstration of the theorem has assigned it. Converse have, therefore, the character of excluding agencies, or they serve as tests of the existence of things or conditions. Thus, for example, if we assume one of these four elementary properties as the characterizing or defining one, in regard to parallel straight lines, we may, from that, deduce either of the other three under such a form as this: "Parallel straight lines crossed by another are equally inclined toward one of its extremities." The converse of this will be: "When two straight lines are equally inclined toward one extremity of a straight line crossing them, these lines are parallel." This last position evidently becomes a test of the existence of parallelism, so that wherever such equality of angles is found, there parallelism is known to be present, with all its other properties.

Converses may logically be presented as corollaries from the theorems; but in regard to certain series of truths it is convenient to present them consecutively as independent groups of propositions. Such is the case, for instance, in regard to the tests of parallelism, as contradistinguished from the properties of parallels. In regard to the series of four theorems determining the equality of the constituents of triangles, the relation now noted as to converses need not, on account of the nature of the logical conclusion, come into consideration as an element in their arrangement. They afford, however, an instance in which it is of importance that subordinate or restricted cases should stand as an independent group of theorems separate from the more general. In respect to their restricted or subordinate character, they are only corollaries to the more general theorems.
in which the data and conclusions comprise ratios of any value. But no conclusions, respecting general ratios, can be reached, except through the previous determination of ratios of equality. These cases, therefore, require previous and independent demonstration, as a series by themselves.

Throughout these remarks it has been assumed that rigidly logical classification is aimed at in the distribution of truths in a system, or that properties of dissimilar objects are no longer jumbled together, either from inattention to the detrimental effects of such confusion, or perhaps from unsuitable ideas of the nature of demonstration, and an imaginary facility in producing it. As an example of the mode in which such an argument may best be exhibited, a theorem will be taken of such a nature as to show how easily such a logical distribution may be made, and how easily, also, extensive and useful analogies, as to modes of proof, may be established.

The theorem to be adopted as a model is the well-known and, as to science, almost omnipresent truth, that "Equiangular triangles have their corresponding sides proportionals."

The object under consideration here is rectilineal extension. Now, presuming that geometrical truths are submitted under a natural arrangement, we should have to consider first, those truths which respect angle alone; second, we should take under consideration those which respect rectilineal extension, or straight lines, as the boundaries of figures. In neither case have we anything to do with plane-extension, or the areas of figures. The theorem announced would, therefore, of necessity belong to the second section or book, and, in demonstrating it, we reject the resource generally employed for the purpose when the relations of two triangles having equal areas are made to enter into the argument. This is beyond our category. It is presumed that under section first, relating to angle, we have discussed: 1st, Angles at one point; 2d, Angles at two points, or parallelism; 3d, Angles at more than two points, which are necessarily the angles of figures; and we can quote, therefore, that, "when triangles have two angles, in each respectively equal, the others are also equal." In the section to which the assumed theorem belongs, we should have, 1st, Theorems relating to the sides of one triangle; 2d, Theorems relating to the sides of two triangles—and so on. In that second subdivision our theorem is comprised; and, inasmuch as relations of equality must precede others, and be preparatory for the consideration of them, we must previously have settled the four cases relating to the equality of the constituents of triangles. It is an easy deduction, from any one of this series, that a straight line cutting off equimultiples of two sides of a triangle is
parallel to the third side; and, conversely, a parallel to one side cuts off equimultiples of the other two sides.

We need now to have a test of proportionality, such as will be readily applicable to geometrical magnitudes. The best undeniably is that proposed by Euclid, as the definition of a proposition. There has been a great deal of illogical reasoning about this proposition, and that by authors of eminence. Everywhere, throughout their discussions, do we find, somewhere, an oversight of the fact, that every position asserted in the argument must be true of incommensurable quantities. The discussion of the matter rigidly, does not involve any great difficulty, whether we deduce Euclid's definition, as a conclusion from the hypothesis, that two fractions are equal, or take into consideration the converse, the latter being the point in which, from the inadvertence above noticed, failure has so often occurred. The recurrence of this truth in the Grecian geometry is perhaps the most remarkable incident in the history of ancient science; it makes use so elegantly of the law of cotemporaneous increase, and deduces so rigidly the relation of two quotients from a comparison as to simple difference or excess. It may be presumed, however, that the idea of quotient did not enter into the Greek mind in the case. Their arithmetic did not lead readily to this idea, and probably to the Greek reasoner no idea ever occurred, in the use or discussion of proportions, except conformity to the law of cotemporaneous increase. The proposition as given in Euclid includes more than enough. There is a part of the enunciation which applies to commensurable magnitudes only, as well as another part applicable to all magnitudes whatever. The former part being excluded, we find the test of proportionality to stand thus: "If there be a group of four magnitudes such that, when equimultiples are taken of alternate terms, it is always found that the multiple of the first exceeds that of the second when the multiple of the third exceeds that of the fourth, and conversely, then this group of magnitudes constitutes a proportion." The test is applied by Euclid to the case of parallelograms and arcs, expanding when their constituents extend, as exemplifying the law of cotemporaneous increase. It is just as easily applied to the cotemporaneous increase of diverging straight lines forming the sides of equiangular triangles.

There will be, in the course of every demonstration, a necessity for quoting truths previously determined. The simplest and most satisfactory mode of doing this appears to be by means of numbers alone. Let all positions intended to be quoted be marked by numbers, from one onward successively. Then the number is all that needs to be noted. Thus, the above-mentioned test of proportion,
standing amid preliminary algebraic truths, may have the place of
the twelfth, and wherever referred to may be indicated by these
numbers. Immediately subsequent to the enunciation of the
theorem there should follow, in a line by itself, a distinct notice of
the truths to be quoted in the course of the argument, in order that
the pupil may make himself master of these particulars before en-
gaging with the train of reasoning. Next in order should come a
description of the figure intended to be referred to, comprising the
portions needed to be introduced by construction. The greatest
precision and clearness ought to be found in our immediately
subsequent step, which is the exhibition of the data or hypothesis.
This, when necessary, may be distinguished into two portions,
viz.: 1st, Those facts which are given in the enunciation; 2d,
Those which are added by the construction. Then should follow a
distinct announcement of the conclusion, in an equational form, if
possible.

All this is preliminary to commencing the argument. It will be
found, in general, that if a correct idea has been imparted, in regard
to the nature of this kind of argumentation, pupils may, as to the
reasoning, be left to find their own way. It will be useful to im-
press upon them the caution, that if any one fail in completing the
argument, this will generally originate from the neglect of some part
of the hypothesis.

To the theorem should succeed a discussion of its corollaries;
and then an announcement of the other modes by which the con-
clusion may be reached.

These particulars may be exhibited in their order, as follows:

BOOK II.
THEOREM XVI.

(99.) Equiangular triangles have their corresponding sides pro-
portional.

Propositions quoted.—(12), (26), and so forth.
Description of figure.—Let $A B C A$ and $Q R S Q$ be equiangu-
lar, etc.

Hypothesis given.—$A B C = Q R S$, etc.
Do. by construction.—$F D$ parallel to $L N$, etc., (or as it may be).
Conclusion.—$A B : Q R : A C : Q S$, etc.
Demonstration.—Since $A B C = Q R S$, etc.

Cor. 1st. Triangles which have their sides respectively parallel
(each to each), have their parallel sides proportionals, etc., etc.

Varieties in Demonstration.—Instead of drawing parallels so as
to produce equimultiples, we may construct equimultiples of the
sides, and prove the parallelism of the two connecting straight lines, etc.

N. B.—From the above example it will be seen that it is advantageous to name figures by the letters at their angles terminating by the repetition of the commencing letter; thus a triangle is indicated by A B C A, an angle by A B C.

VII. ENGLAND AND AMERICA: ADDRESS AT THE PEABODY RECEIPTION.

BY HON. EDWARD EVERETT, LL.D.

In giving the remarks of Mr. Everett at the late “Reception of George Peabody, the London banker, in his native town,” we redeem the pledge given in our number for October, page 371.

“England and America—Pulchra mater, pulchrior filia—long may they flourish in the bonds of peace, rivals only in their efforts to civilize and Christianize the world.”

Mr. Everett in response to this toast spoke substantially as follows:

Mr. President—I suppose you have called upon me to respond to this interesting toast chiefly because I filled, a few years ago, a place abroad, which made me, in some degree, the associate of your distinguished guest in the kindly office of promoting good-will between the two great branches of the Anglo-Saxon or Anglo-Norman race (for I do not think it matters much by which name you call it), “the fair mother and the fairer daughter,” to which the toast alludes. At all events, I had much opportunity, during my residence in England, to witness the honorable position of Mr. Peabody in the commercial and social circles of London, his efforts to make the citizens of the two countries favorably known to each other, and generally that course of life and conduct which has contributed to procure him the well-deserved honors of this day, and which shows that he fully enters into the spirit of the sentiment just propounded from the chair. To the prayer of that sentiment, sir, I fully respond, desiring nothing more ardently in the foreign relations of the country, than that these two great nations may be rivals only in their efforts to promote the welfare and improvement of mankind. They have already done, they are now doing, much at home and abroad to promote that end by the arts of peace. Whenever they co-operate they can sweep everything before them—when they are at variance, when they pull
opposite ways, it is the annihilation of much of the moral power of
both. Whenever England and America combine their influences in
promoting a worthy object, it moves forward like a vessel propelled
by the united force of wind and steam; but when they are in con-
fusion with each other, it is like the struggle of the toiling engine
against the opposing tempest. It is well if the laboring vessel holds
her own—there is danger that she may be crowded under the moun-
tain waves, or drift upon the rocks.

It is quite obvious to remark, on this occasion and on this subject,
while you are offering a tribute of respect to a distinguished man of
business, that these two great nations, which are doing so much for
the advancement of civilization, are the two leading commercial na-
tions of the world, that they have carried navigation and commerce
to a height unknown before. And this consideration, sir, will serve
to justify you and your fellow-citizens, if they need justification, for
the honors you are bestowing upon the guest of the day, as it will
the other communities in different parts of the country, which have
been desirous of joining in similar public demonstrations of respect.
Without wishing to disparage the services which command your re-
spect and gratitude, in the walks of political, military, or literary life,
it is natural that in a country like the United States, where com-
merce is so important an interest, you should be prompt to recognize
distinguished merit in the commercial career; a career of which,
when pursued with diligence, sagacity, enterprise, integrity, and
honor, I deem it not too much to say that it stands behind no other
in its titles to respect and consideration; as I deem it not too much
to say of commerce, in its largest comprehension, that it has done as
much in all time, and is now doing as much to promote the general
cause of civilization, as any of the other great pursuits of life. Trace
its history for a moment, from the earliest period. In the infancy
of the world its caravans, like gigantic silkworms, went creeping
through the arid wastes of Asia and Africa, with their infinitesimal
legs, and bound the human family together in those vast regions, as
they bind it together now. Its colonial establishments scattered the
Greek culture all round the shores of the Mediterranean, and car-
rried the adventurers of Tyre and Carthage to the north of Europe
and the south of Africa. The walled cities of the middle ages pre-
vented the arts and refinements of life from being trampled out of
existence under the iron heel of the feudal powers. The Hanse
Towns were the bulwark of liberty and property in the north and
west of Europe for ages. The germ of the representative system
sprang from the municipal franchises of the boroughs. At the revi-
volution of letters, the merchant-princes of Florence received the fugitive
arts of Greece into their stately palaces. The spirit of commercial adventure produced that movement in the fifteenth century which carried Columbus to America, and Vasco di Gama around the Cape of Good Hope. The deep foundations of the modern system of international law were laid in the interests and rights of commerce, and the necessity of protecting them. Commerce sprinkled the treasures of the newly found Indies throughout the Western nations; it sved the arm of civil and religious liberty in the Protestant world—it gradually carried the colonial system of Europe to the ends of the earth, and with it the elements of future independent, civilized, republican governments.

But why should we dwell on the past? What is it that gives vigor to the civilization of the present day but the world-wide extension of commercial intercourse, by which all the products of the earth and of the ocean, of the soil, the mine, of the loom, of the forge, of bounteous nature, creative art and untiring industry, are brought by the agencies of commerce, into the universal market of demand and supply? No matter in what region the desirable product is bestowed on man by a liberal Providence, or fabricated by human skill, it may clothe the hills of China with its fragrant foliage—it may glitter in the golden sands of California—it may wallow in the depths of the Arctic seas—it may ripen and whiten in the fertile plains of the sunny South—it may spring forth from the flying shuttles of Manchester in England, or Manchester in America—the great world-magnet of commerce attracts it all alike, and gathers it all up for the service of man. I do not speak of English commerce, or American commerce. Such distinctions belittle our conceptions. I speak of commerce in the aggregate—the great ebbing and flowing tides of the commercial world—the great gulf-streams of traffic which flow round from hemisphere to hemisphere, the mighty trade-winds of commerce which sweep from the old world to the new—that vast aggregate system which embraces the whole family of man, and brings the overflowing treasures of nature and art into kindly relation with human want, convenience, and taste.

In carrying on this system, think for a moment of the stupendous agencies that are put in motion. Think for a moment of all the ships that navigate the sea. An old Latin poet, who knew no waters beyond those of the Mediterranean and Levant, says that the man must have had a triple casing of oak and brass about his bosom who first trusted his frail bark on the raging sea. How many thousands of vessels laden by commerce, are at this moment navigating, not the narrow seas frequented by the nations, but these world-encompassing oceans! Think next of the mountains of brick, and
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stone, and iron, built up into the great commercial cities of the world; and of all the mighty works of ancient and modern contrivance and structure—the mole, the lighthouses, the bridges, the canals, the roads, the railways, the depth of mines, the Titanic force of enginery, the delving plows, the scythes, the reapers, the looms, the electric telegraphs, the vehicles of all descriptions, which directly or indirectly are employed or put in motion by commerce—and last, and most important, the millions of human beings that conduct, and regulate, and combine these inanimate, organic, and mechanical forces. And now, sir, is it anything less than a liberal profession, which carries a quick intelligence, a prophetic forecast, an industry that never tires, and more than all, and above all, a stainless probity beyond reproach and beyond suspicion into this vast and complicated system, and, by the blessing of Providence, works out a prosperous result? Such is the vocation of the merchant—the man of business—pursued in many departments of foreign and domestic trade—of finance, of exchange—but all comprehended under the general name of commerce—all concerned in weaving the mighty network of mutually beneficial exchanges which enwraps the world.

I know there is a shade to this bright picture—where among the works or the fortunes of men shall we find one that is all sunlight? Napoleon the First thought he had said enough to disparage England when he had pronounced her a nation of shopkeepers; and we Americans are said by some of our own writers to be slaves of the almighty dollar. But these are sallies of national hostility, or the rebukes which a stern moral sense rightly administers to the besetting sins of individuals or communities. Every pursuit in life, however, has its bright and its dark phase; every pursuit may be followed with a generous spirit for honorable ends, or with a mean, selfish, corrupt spirit, beginning and ending in personal gratification. But this is no more the case with the commercial than any other career. What more different than the profession of the law, as pursued by the upright counselor, who spreads the shield of eternal justice over your life and fortune, and the wicked pettifogger who drags you through the thorns and brambles of vexatious litigation? What more different than the beloved physician, the sound of whose soft footstep, as he ascends your staircase, carries hope and comfort to the couch of weariness and suffering, and the solemn, palavering, impudent quack, who fattens on the fears and frailties of his victims? What more different than the press, which, like the morning sun, sheds light and truth through the land, and the press which daily distills the concentrated venom of personal malice and party detraction from its dripping wings? I believe that the commercial profes-
sion is as capable of being pursued with intelligence, honor, and public spirit as any other; and when so pursued, is as compatible with purity and elevation of character as any other—as well entitled to the honors which a community bestows on those who adorn and serve it—the honors which you this day delight to pay to your friend and guest.

I was not the witness of the commencement of his career abroad; but we all know that it soon fell upon that disastrous period when all American credit stood low—when the default of some of the States, and the temporary inability of others to meet their obligations, and the failure of several of our moneyed institutions, threw doubt and distrust on all American securities. That great sympathetic nerve of the commercial world—credit—as far as the United States were concerned, was for the time paralyzed. At that moment, and it was a trying one, our friend not only stood firm himself, but he was the cause of firmness in others. His judgment commanded respect—his integrity won back the reliance which men had been accustomed to place on American securities. The approach in which they were all indiscriminately involved was gradually wiped away, from those of a substantial character; and if on this solid basis of unsuspected good faith he reared his own prosperity, let it be remembered that, at the same time, he retrieved the credit of the State of which he was the agent, performing the miracle, if I may so venture to express myself, by which the word of an honest man turns paper into gold. A course like this, however commendable, might proceed from calculation. If it led to prosperity and opulence, it might be pursued for motives exclusively selfish. But Mr. Peabody took a different view of the matter, and immediately began to act upon an old-fashioned New England maxim, which, I dare say, he learned in childhood, and carried with him from Danvers, that influence and property have their duties as well as their privileges, and set himself to work to promote the convenience and enhance the enjoyments of his traveling fellow-countrymen—a numerous and important class. The traveler—often the friendless traveler—stands greatly in need of good offices in a foreign land. Several of you, my friends, know this. I am sure, by experience; some of you can say how perseveringly, how liberally, these good offices were extended by our friend, through a long course of years, to his traveling countrymen. How many days, otherwise weary, have been winged with cheerful enjoyments through his agency; how many otherwise dull hours, in health and in sickness, enlivened by his attentions!

It occurred to our friend especially to do that on a large scale
which had hitherto been done to a very limited extent by our diplomatic representatives abroad. The small salaries and still smaller private means (with a single exception) of our Ministers at St. James' had prevented them from extending the rites of hospitality as liberally as they could wish to their fellow-citizens abroad. Our friend happily, with ample means, determined to supply the defect, and brought together at the social board from year to year, at a succession of entertainments equally magnificent and tasteful, hundreds of his own countrymen and of his English friends. How much was done in this way to promote kind feeling and mutual good-will—to soften prejudice, to establish a good understanding—in a word, to nurture that generous rivalry inculcated in the sentiment to which you have bid me respond, I need not say. I have been particularly requested by my friend Sir Henry Holland, a gentleman of the highest social and professional standing, to state, while expressing his deep regret that he can not participate in this day's festivities, that he has attended several of Mr. Peabody's international entertainments in London, and felt them to be of the happiest tendency in promoting kind feeling between the two countries.

We are bound as Americans, on this occasion particularly, to remember the very important services rendered by your guest to his countrymen who went to England in 1851, with specimens of the products and arts of this country to be exhibited at the Crystal Palace. In most, perhaps in all other countries, this exhibition had been made a government affair. Commissioners were appointed by authority to protect the interests of the exhibitors; and, what was more important, appropriations of money were made to defray their expenses. No appropriations were made by Congress. Our exhibitors arrived friendless—some of them penniless—in the great commercial Babel of the world. They found the portion of the Crystal Palace assigned to our country unprepared for the specimens of art and industry which they had brought with them—naked and unadorned, by the side of the neighboring arcades and galleries fitted up with elegance and splendor by the richest governments in Europe. The English press began to launch its too ready sarcasms at the sorry appearance which Brother Jonathan seemed likely to make, and all the exhibitors from this country, and all who felt an interest in their success, were disheartened. At this critical moment our friend stepped forward. He did what Congress should have done. By liberal advances on his part, the American department was fitted up; and day after day, as some new product of American ingenuity and taste was added to the list—McCormick's reaper, Colt's revolver, Powers' Greek Slave, Hubbs' unpickable
lock, Hoe's wonderful printing presses, and Bond's more wonderful spring governor—it began to be suspected that Brother Jonathan was not quite so much of a simpleton as had been thought. He had contributed his full share, if not to the splendor, at least to the utilities of the Exhibition. In fact, the leading journal at London admitted that England had derived more real benefit from the contributions of the United States than from those of any other country. Our friend, on that occasion, much as he had done in the way mentioned to promote the interest and success of the American exhibitors, and to enable them to sustain that generous rivalry to which the toast alludes, thought he had not done quite enough for their gratification. Accordingly, in a most generous international banquet, he brought together on the one hand the most prominent of his countrymen, drawn by the occasion to London, and on the other hand, the Chairman of the Royal Commission, with other persons of consideration in England and his British friends generally, and in a loving cup of old Danvers oak, pledged them, on both sides, to warmer feelings of mutual good-will than they had had before entertained.

In these ways, Mr. President, our friend has certainly done his share to carry into effect the principle of the toast to which you called upon me to reply. But it is not wholly nor chiefly for these kindly offices and comprehensive courtesies, nor for the success with which he has pursued the paths of business life, nor for the moral courage with which, at an alarming crisis and the peril of his own fortunes, he sustained the credit of the State he represented. It is not these services that have called forth these demonstrations of respect. Your quiet village, my friends, has not gone forth in eager throngs to meet the successful financier; those youthful voices have not been attuned to sing the praises of the successful banker. No; it is the fellow-citizen who, from the arcades of the London Exchange, laid up treasure in the hearts of his countrymen; the true patriot, who, amid the splendors of the Old World's capital, said in his heart: "If I forget thee, oh! Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." It is the dutiful and grateful child and benefactor of Old Danvers whom you welcome back to his home. Yes, sir, and the property you have invested in yonder simple edifice, and in providing the means of innocent occupation for hours of leisure—of instructing the minds and forming the intellectual character not merely of the generation now rising, but of that which shall take their places, when the heads of these dear children who now grace the table shall be as gray as mine, and of
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others still more distant, who shall plant kind flowers on our graves—it is the property you have laid up in this investment which will embalm your name in the blessings of posterity, when granite and marble shall crumble to dust. Moth and rust shall not corrupt it; they might as easily corrupt the pure white portals of the heavenly city, where “every several gate is one of pearl.” Thieves shall not break through and steal it; they might as easily break through the vaulted sky and steal the brightest star in the firmament. The great sententious poet has eulogized the “Man of Ross”—the man of practical, unostentatious benevolence—above all the heroes and statesmen of the Augustan age of England. Who, he asks—

Who hung with woods the mountain’s sultry brow?
From the dry rock who bade the waters flow?
Not to the skies in useless columns toss,
Or in proud falls magnificently lost,
But clear and artless, pouring through the plain,
Health to the sick, and solace to the swain.

But your Man of Ross, my friends, has taught a nobler stream to flow through his native village—that bubbling, sparkling, mind-refreshing, soul-cheering stream, which renews while it satisfies the generous thirst for knowledge—that noble, unquenchable thirst which from the soul doth spring—which gains new eagerness from the draught which allays it, for ever returning, though for ever slaked, to the cool, deep fountain of eternal truth. You will recollect, my Danvers friends, the 16th of June, 1852, when you assembled to celebrate the centennial anniversary of the separation of Danvers from the parent stock. Your pleasant village arrayed herself that day in her holiday robes. Her resident citizens with one accord took part in the festivities. Her children, dispersed through the Union, returned that day to the homestead. One long absent was wanting, whom you would gladly have seen among you. But you had not forgotten him, nor he you. He was beyond the sea, absent in body, but present in spirit and in kindly remembrance. In reply to your invitation he returned, as the custom is, a letter of acknowledgment, inclosing a sealed paper, with an indorsement setting forth that it contained Mr. Peabody’s sentiment, and was not to be opened till the toasts were proposed at the public dinner. That time arrived—the paper was opened, and it contained the following sound and sensible sentiment:

Education—A debt due from the present to future generations.

Now we all know that, on an occasion of this kind, a loose slip of paper, such as a sentiment is apt to be written on, is in danger of being lost—a puff of air is enough to blow it away. Accordingly,
just by way of paper weight—just to keep the sentiment safe on the table, and also to illustrate his view of this new way of paying old debts—Mr. Peabody laid down twenty thousand dollars on the top of his sentiment; and for the sake of still greater security, has since added about as much more. Hence it has come to pass that this excellent sentiment has sunk deep into the minds of our Danvers friends, and has, I suspect, mainly contributed to the honors and pleasures of this day. But I have occupied, Mr. President, much more than my share of your time; and I will only, on taking my seat, congratulate you on this joyous occasion, as I congratulate our friend and guest at having had it in his power to surround himself with so many smiling faces and warm hearts.

VIII. NOTICES OF BOOKS.

WORCESTER’S ACADEMIC DICTIONARY.—A Pronouncing, Explanatory, and Synonymous Dictionary of the English Language, with, I. Pronunciation of Greek and Latin Proper Names; II. Pronunciation of Scripture Proper Names; III. Common Christian Names, with their signification; IV. Pronunciation of Modern Geographical Names; V. Abbreviations used in Writing and Printing; VI. Phrases and Quotations in Latin, French, Italian, and Spanish; VII. The Principal Deities and Heroes in Greek and Roman Fabulous History. By Joseph E. Worcester, LL.D. Boston: Hickling, Swan and Brown, 1856. 8vo., pp. 566.

In noticing a book designed to supply a necessity in education, so essential and universal as that of a dictionary of the spoken language of all our schools, we can not but regard the expression of our own opinion as of much less importance than a faithful description of the book itself; and, as our use of Worcester’s Dictionary has been only occasional, we refrain from entering into the controversy respecting the points in which many claim for it a superiority over that of Webster. They are both works of great value, and have done honor to our American literature. One or the other of them should be in every District School in the land, and in the hands of every pupil in our higher schools and colleges; and often essential advantage may be derived from consulting both. But for ordinary school purposes either of them alone is sufficient; and, as to the points in which they differ, with the voluminous advertisements and commendations of both, which are before the public, teachers have the means of an intelligent choice.

Having thus guarded ourselves against misapprehension, we have no hesitation in expressing our admiration of the copiousness and great completeness of the work before us. It is substantially an enlargement of the “Comprehensive Pronouncing and Explanatory Dictionary,” by the same author, first published in 1830, and subsequently much enlarged. The author claims to have added nearly three thousand words to the Dictionary proper, and fuller definitions have been given to many of the words. The characteristic of this Dictionary on
which the name, "synonymous," is assumed, is that, while most of its definitions are necessarily brief, copious lists of synonyms are added to many important words, exhibiting the shades of difference in the meanings of words of similar significations. Thus axiom—a self-evident truth—has the following synonyms and explanations, viz., "maxim, aphorism, apopthegm, adage, proverb, saying, by-word, saw, truism." These several words all denote phrases which affirm some general proposition. Axioms are in science what maxims are in morals. An intuitive truth, which it is proper to specify, is an axiom, but if needless to detail, it is a truism. Silly saws and quaint sayings often become by-words among the vulgar. The axioms of science; the maxims of prudence; the aphorisms of Hippocrates or Lavater; the apothegms of Plutarch; the adages of the ancients; the sayings of the wise; the saws of the vulgar." The aid furnished to the pupil, by these explanations, in respect to the right choice of words in speaking and writing, is invaluable. Large additions have also been made to the several vocabularies named on the title-page, and no pains have been spared to make the work complete in all its parts.—The Dictionary proper is preceded,

1. By a carefully prepared essay of fourteen pages, on the "Principles of Pronunciation," including a key to the sounds of letters, vowels, consonants, diphthongs, etc., accent, orthoepy and orthoepists.

2. Remarks on Orthography, with a "Vocabulary of words of doubtful or various orthography," covering also fourteen pages. This vocabulary comprises nearly all the English words with regard to which a diversity of orthography is often met with, excepting such as are designated by classes, in the "Remark."

3. A brief account of the formation of the English language, containing a notice of its various elements, and thus illustrating many of its peculiarities.

Besides these very valuable matters, introductory to the intelligent and profitable use of the Dictionary, there is added an appendix, of 110 pages, embracing vocabularies carefully prepared, and arranged in order, under the seven heads named in the title-page. These tables are copious and accurate, and, as may be seen at a glance, are exceedingly valuable, as a manual, to all who would readily correct their errors in the pronunciation of classical and scriptural names, and especially to those who would acquire the correct use of foreign words and phrases—often occurring in our language—without the opportunity of studying the languages from which they are derived.

We have only to add, that this Dictionary is of convenient size, is neatly printed with clean and clear type, and is substantially bound.


This history, being the work of a practical teacher in Germany, was originally constructed with a view to aid the young in acquiring a correct knowledge of the Outlines of Universal History. It was first translated into English and published in Great Britain, where its plan and execution were so decidedly approved that it soon attracted the attention of teachers in this country, and the result was this American Edition, first published in 1858. The addition
of the History of the United States, and the careful revision of the whole work by the American Editor, have greatly increased its value and its adaptation to universal use, as a class-book, in our schools and colleges. It probably has no superior among the numerous compends of history extant. It is not simply a compend of the facts of history, dry and uninteresting, but such a philosophical grouping of events and their relations as is suited to awaken inquiry and prepare the mind for the intelligent prosecution of more extended historical reading and study. As preparatory to a systematic course of historical reading, both in the school and the family, we know of no book so worthy of consideration.

A First-Class Reader; consisting of extracts, in Prose and Verse, with Biographical and Critical Notices of the Authors. For the use of advanced Classes in Public and Private Schools. By G. S. Hilliard. Boston: Hickling, Swan and Brown. [Published also in all the principal cities.] 1856. 12mo, pp. 504.

The design of this compilation is indicated in its title; and the author has the praise of having exercised good judgment and taste in his selections. It has already become a popular reading-book in our schools. Unexceptionable in morals, and improving to the literary taste of the reader, it presents all the variety of style which are adapted to exercise the powers of the learner in those changes of utterance which are required in good reading.


The previous works of this author, named in the title, have been deservedly popular among the religious readers of different nations. They have been translated into the English, French, Dutch, Swedish, and one of them into the Danish language, and have met with large sales. They have been extensively read in this country; and those who have been familiar with them will not be surprised to find, in the volume here named, the same Christian simplicity and spiritual earnestness which pervade his other works.


The author of this work was the grandson of an exiled Polish nobleman. His own portrait is understood to be drawn in one of the characters of the Tale, and indeed the whole work has a substantial foundation in fact. In Germany it has passed through several editions, and is there regarded as the chef-d'œuvre of the author. As a revelation of an entire new phase of human society, it will strongly remind the reader of Miss Bremer's tales. In originality and brilliancy of imagination it is not inferior to those; its aim is far higher. The translation by Mrs. Marsh—who is no other than the wife of the Hon. Geo. P. Marsh, late American charge d'affaires at the Turkish court—is done in good taste; and the work will be found not only entertaining, but
highly instructive in regard to the religion and habits of the people and the physical geography of a part of Europe which lies quite beyond the reach of ordinary observation.


The author of this volume has for many years entertained the opinion that it is practicable to naturalize the Camel in this country, and that its services might be rendered of economical interest to the government as well as to individuals; and during his late residence, as American Minister, at the Court of Turkey, he called the attention of our government to the subject. The result was that an appropriation of $30,000 was made by the Thirty-third Congress, "for importing Camels for army transportation and other military purposes," the object being to test their adaptation to our climate, and their capability of bearing burdens in the military service of the country. Measures were promptly taken by the present Secretary of War, and the first importation of Camels, under this appropriation—thirty-three in number—were landed in Texas early in May last. They are said to have endured the voyage unexpectedly well, and by the last accounts the experiment is regarded as successful. This undertaking gives special interest to the discussions of the history, habits, and uses of the Camel, in the little volume by Mr. Marsh. The learned author appears to have taken special pains to collect and embody in this work correct information. To a careful and accurate historical research he has added the results of his own observation, during several months of travel in Egypt, Nubia, Arabia Petraea, and Syria, in which he directed special attention to this subject. His statements, therefore, may be received as authority, and his book is well worthy of the perusal of the naturalist and of the political economist.


The leading merit of this work is its beautiful simplicity. It leads the student from first principles to the more advanced departments of the science by easy steps, preserving and intensifying his interest till the last. The author has taken great pains to prune the lessons of every thing having a possible tendency to obscure his language, and, in our opinion, has succeeded. The experiments are numerous, and have been adapted to a simple apparatus, thus greatly reducing the difficulties encountered by many students. This will render the popularity of the work among teachers a matter of moral certainty.

The book is appropriately divided into four parts, namely: Physics, Chemical Philosophy, Inorganic Chemistry, Organic Chemistry; a division favorable to an inductive method of instruction. We could suggest some improvements in the work; but would not be able to disparage its merit if so disposed.

The publishers have executed their part admirably, by presenting the work in a clear type, and the illustrations in a manner calculated to render them easy to be understood. The example is one that many of our publishers of chemical works would do well to imitate. We observe appended to this work a
novel feature: a list of chemicals and apparatus required for the experiments described. Such a catalogue will relieve the student of much embarrassment. A strong effort is now in progress to give Prof. Porter's work a wide notoriety, and a general introduction into schools.

A. W.

IX. EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.

NATHAN BISHOP.—The Boston papers announce with regret the resignation, by this gentleman, of the office of Superintendent of Schools in that city, which he has ably discharged the last six years. The following resolution, offered by Rev. Dr. Lothrop, was unanimously adopted:

Ordered, That the thanks of this Board be presented to Nathan Bishop, Esq., for the faithful and efficient manner in which he has discharged the duties of Superintendent of the Public Schools of the city of Boston.

GALLAUDET ASSOCIATION.—A novel association, composed of teachers of deaf mutes, has been formed under this title, which recently met at Concord, N. H. There were about 160 delegates present, Laurent Clerc, Esq., of Hartford, being president. The proceedings were conducted in the sign language, and interpreted to the outside hearing world by Mr. Gallaudet. Mr. Clerc, Mr. Turner, and others made able addresses. The citizens took great interest in the occasion, making them every way comfortable. The Journal says the exercises were truly marvelous. "That a body of men without the faculty of speech or sense of hearing can transact business with all the dispatch and accuracy ever witnessed in any deliberate assembly; and that dumb orators can discourse most eloquently and effectually to a deaf auditory, would not have been believed as possible in the days of our fathers. It showed the triumph of genius over obstacles to the education of this unfortunate class of the human family, which till within the last half century were considered insurmountable."

EDUCATIONAL STATISTICS.—The following statistics of Education have been recently given in several papers. They are evidently taken from data furnished in the American Almanac, and are necessarily only an approximation to the true statement. We give them as such, for the present, intending in our own corrected tables of Colleges and other Institutions, at our earliest convenience, to furnish the means of more accurate estimates:

"The provisions for high education in the United States are continually growing. The total number of colleges is one hundred and twenty-two. The students exceed twelve thousand. This is exclusive of the high schools, many of which take rank with the best colleges. These, and one hundred and twenty-two colleges, employ more than a thousand professors; and possess extensive laboratories. Nearly three thousand students are honorably dismissed from these colleges annually. Of medical schools there are about forty. The students exceed five thousand. The professors are not less than two hundred and fifty. The theological schools of the United States number forty-four. The professors number one hundred and twenty-seven. The students vary from thirteen hundred to fourteen hundred. The libraries belonging to these schools contain about two hundred thousand volumes. The law schools of the United
States are but sixteen, and the pupils about six hundred. But this gives no fair estimate of the number of young men engaged in the study of the law. It is supposed that between thirty and forty thousand young men are engaged in such studies."

Free Public Libraries.—The foundation of public libraries has marked an era in the history of the United States. It is a distinguishing feature of our literature, suggesting the thought that the mind of the nation is eminently practical in its literary tendencies, that there is a belief in the utility of popularizing knowledge. Our eye fell yesterday upon a report of the action of the citizens of Portland in reference to the establishment of a free public library in that city. Some time in April last, a meeting was called at the City Hall in Portland, to take this subject into consideration. A Committee was appointed, consisting of prominent citizens, to consider the propriety of adopting further measures. The Committee concluded their labors in the latter part of May, and have rendered a report, which, we regret to notice, declares the establishment of such an institution impracticable at the present time, solely for the want of funds.

The Committee state that the plan proposed appeared at first sight very feasible, but the amount which the city of Portland is by law authorized to devote to such a purpose is only five thousand dollars, and although additional sums could probably be secured by the subscriptions of citizens, the Committee did not consider it advisable to attempt to found a free library on a basis so limited. The population of Portland is thirty thousand, and the demands of this large number of persons could hardly be met by any institution founded upon a small scale. In this view it is deemed expedient to relinquish, for the present at least, the idea of establishing a free public library, and the project falls through, because the laws of Maine do not permit the expenditure of money in this direction. The gentlemen composing the Committee, headed by John W. Chickering, as Chairman, do not, however, despair of ultimate success, but have appointed a sub-Committee, who are charged with the duty of conferring with parties who may be inclined to co-operate with the movement to an extent which will insure the proper fulfillment of the original design.

The State of New York is more favored than its sister States, in the matter of free libraries. From the Hudson to the Lake there is not a school district that is destitute of a set of books to which all may have access. This is one distinguishing peculiarity of our glorious common school system. A separate item in the literature fund provides for the disbursement of $55,000 by the State, for the purchase of books for the use of district libraries; and it is also provided by statute than whenever the number of volumes shall exceed a given ratio, the voters in each district may appropriate all or any portion of the library money belonging to the district for the current year to the purchase of maps, globes, black-boards, or other scientific apparatus, for the use of the school. These are simply the school libraries, intended mainly for the young, and designed and selected for their use.

Of the great public libraries in this city, only one is ostensibly a free institution, but all are so accessible at a small rate of yearly payment, as to merit the name of free libraries. The growth of these establishments continues unchecked. Others of similar character are springing up around us.—New York Publishers' Circular.

We add to the foregoing the following sensible remarks from the last Annual Report of the Commissioner of Public Schools in Rhode Island:

We add to the foregoing the following sensible remarks from the last Annual Report of the Commissioner of Public Schools in Rhode Island:
DISTRICT SCHOOL LIBRARIES.—If it is the duty and interest of a State to instruct in science, in truth, and in morals, its rising population, and labor for its own self-preservation and improvement, it is also its duty to go somewhat further, and prevent as much as may be the vice and crime that grow out of the unemployed activity of mind which the common school has awakened. The school is a most potent quickener of the intellectual energies, and where these are awakened they will employ themselves usefully or mischievously. If youth who have been partially educated at the public expense, when they leave school, or are not confined within its walls, can, out of the private fortunes of their parents or guardians, be furnished with suitable mental employment such as is at once pleasing and profitable, most of the dangers that beset them will be avoided. The children of the rich are in circumstances to be provided with such food for mental activity in the shape of good and interesting books, just as they could have been provided with excellent schools without taxing the public purse for this end. But the children of the poor can be so accommodated with this mental food only at the public expense; and for all the middle classes, who are seeking to rise in the social scale by the accumulation of wealth, the expense, combined with the sacrifice of time and trouble which educating children requires, is too great to be endured cheerfully, even for the well-being of their offspring. But combination—as in the case of the public schools—is far cheaper for all classes—the rich, the poor, the middle—and far more beneficial for all concerned. It is far better for all the youth to drink knowledge, morality, and virtue, as well as general intelligence, and special impulses to energetic activity, from the same common fountain. Let our schools then be patronized by all, and let them be made capable of teaching, and furnishing mental employment to more than those who are in them. Let them not only educate the children who are especially taught at the desks, but let them be repositories of thought for those who have gone beyond them.

This looks to the establishment of District School Libraries. For if a community educates its poorer children to read, it ought not to turn them off at the age of fifteen with appetites for knowledge whetted by study, and prepared by discipline to digest all other knowledge, only to be tantalized with the sight of books filled with scientific and moral information, or to satiate those appetites on the garbage which floats along the stream that a polluted press rolls over the land. This ought to be cared for, and the means provided to carry our youth farther along in their studies than they can go in the school.

It should be the State's duty, then, to provide reading for such purposes, in order that it may profit by all the talent it has discovered in the common school. It is believed that considerations like these have prompted our neighbors to engage in this very useful and very promising field. Massachusetts many years ago gave to each of her three thousand districts a school library worth thirty dollars. New York distributed more than a million of volumes among her inhabitants; Ohio pays a tax of one mill on a dollar, raising thereby some fifty thousand dollars annually—to give her children good books to read; Indiana has expended two hundred thousand dollars for the same great object; and Canada West annually gives to each of its districts a sum equal to that which it will raise by tax on itself, for the great purpose of continuing the education of the children which the common school begins. Other States, both East and West, are moving to elevate themselves by the same liberally devised and far-seeing philanthropy. And shall we be less enterprising in our behalf? Shall we give our children less advantages than they? Because we have been so fortunate as to be blest with sons and daughters, shall they find that they have
been deprived of privileges because born in our midst? Ought it not to be our boast and pride that those whom God has thus committed to our care, possess larger means for improvement, higher advantages for the formation of noble and manly characters, than can be found in any other spot? We ought to make it our boast that every child sent to us—an angel from heaven—is provided, at the cheapest rate it may be, but at all events in the best manner, with every means and with every appliance to keep him in an angel’s pathway, from his advent on earth, to his final return to the skies—that he is taught knowledge and virtue at the public expense, that he is provided with books, and that he is thus furnished with all the opportunities of growing in goodness and greatness that a human being ought to enjoy or could improve.

The plan of providing such District School Libraries, adopted by the Parliament of Canada West, is undoubtedly the wisest that has yet been acted upon. It is in short this. The Parliament by vote appropriated a specific sum to purchase a suitable number of books, charts, and articles of apparatus for Schools and School Libraries. This sum was expended under the direction of the Superintendent of Public Education, and a large depository of excellent and select books for the reading of youth and older persons was made at the Office of Education. Whenever any school district or municipality wishes to form a library, it may send to the office of the General Superintendent a sum not less than five dollars, and the Superintendent adds one hundred per cent. to the sum, and returns, at cost prices, such books to the district as it may, by a committee or otherwise, have selected from the printed catalogue of the depository. Thus the books that go into libraries, are books that have been well examined, and contain nothing that is frivolous, or that could poison the morals of those who read them; the libraries purchase them at the wholesale price, and of course can obtain a much larger amount of reading-matter for their money than though they had each made the purchases direct from the booksellers for themselves, and at the same time they are stimulated to do something for themselves, as well as to ask that something may be done for them. It is believed that some such plan might be carried into effect in our own State, greatly to the profit of the whole community.

But other arguments besides the mere duty of encouraging virtue and repressing vice, might be urged in behalf of a measure so fraught with promises of advantage to a commonwealth. It is the custom of municipalities, corporations, societies, and even of states, to provide, at certain times and seasons, at the public expense, festivals and shows, as fireworks, celebrations, orations, and long and magnificent processions. The leading thought and purpose of these things is to give to the whole people some common source of relaxation, amusement, and enjoyment; and in any age there have been only a few, and those men of strong prejudices, to doubt the practical utility and worth of such solemnities. They do serve to bind us all to the great past, the fruitful mother of all our comforts, and of all our improvements. They tend to bind all men together in the bonds of a common fellowship, and to make us know more of the sentiments of right, truth, and duty, that glow in the hearts of the high and noble, and burn also in the souls of the lower and the more unfortunate. They remind us of our common and mutual dependence one on the other, and all on God and righteousness, and prepare us for the great heaven of everlasting equality and nobleness, which we were made that we might hasten forward to.

Good books! written in the olden times of man’s untrammelled thinking—and read, studied, admired, and almost adored by a hundred generations before us!  

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Good books! redolent of the virtues and graces of all earth's previous goodness and loveliness, filled with the histories of those great and noble men whose deeds built nations, and whose words instructed them, crowded with the events of empires whose power and glory covered the earth as with a mantle of light, and teeming with the beautiful but sorrowful stories of the toilsome progress and the eventful fortunes of science, liberty, and religion! Good books! bursting full of the wisdom, the wit, and the philosophy of those in honor of whom realms take their names, and to whose characters the world is proud to do homage, like the sapphire sky with its spangles of gold, thick set with the radiant glories of Virtue, Holiness, and Truth, and instinct with a living power to enkindle in the heart of their lowliest readers a fire as pure, as diffusive, and as transforming as divinity! What a treasure are they to this world of ours! And what a source of all goodness, honor, and nobleness! The neighborhood that has a little library of them, has a living power in its heart to draw around it the affections of its sons and daughters, and drawing them to it, how loftily and how rapidly can it instruct them in all duty and in obedience! In no way can a State do more for its children with such a trifling expense, than by providing and securing for its citizens the sweet and refining pastimes which good books afford to all who can read. The vice and idleness of a single year, caused by the want of something useful to read, will cost such a community far more than ten times the worth or expense of books sufficient to supply the whole people with reading for five years to come.

Books of Reference in Schools.—If this is not thought advisable, there ought at least to be some good reference books put into every one of our school rooms. Every one knows how meager, for instance, are our common school geographies. They contain the elements of that very useful science to be sure, but nothing more than the barest elements. And when scholars have gone through with them they can be expected to know very little of the surface of the earth and its productions, its towns, and its inhabitants. To remedy these deficiencies, every school-room ought to have a large and correct Atlas, or a set of well prepared maps and charts—such as are in use among men of business, and a well digested and arranged Gazetteer. No money could be better used than a small sum expended to procure for every district school an Encyclopedia, and a Dictionary of Arts and Sciences. For these would show something of the extent of the world of knowledge to which the school is designed to introduce the pupil, as well as the mode of consulting original sources of information; and would form his mind to habits of diligent investigation, and to habits of independent and self-reliant thought. And the grand object of all education, both in the school-room and out of it, is to elevate and confirm in strong, intelligent, and enterprising truth and goodness the soul of every person in the community. These would not be used for the ordinary purposes of recitation, but for reference in the reading lessons, in the arithmetical problems, and in the general exercises of the school. The scholar would then learn how to use these things to verify the assertions and statements of his school books, and to correct and supply their deficiencies, and thus would be doing exactly what he will be called to do almost every day in his future life.

Besides these books, there should be in every school-room a full and authentic dictionary of the English Language, and the scholars and teachers should make daily and hourly use of it. This as necessary as a black-board and chalk. It should be used to explain the meanings of words, to settle disputed questions of orthography and pronunciation, and to stimulate inquiry, and to secure and encourage accuracy in all things. The Commissioner feels
no hesitation in saying that no Dictionary yet published can sustain a thorough comparison with that of Noah Webster, revised by Professor Goodrich, of N. Haven. There should also be in the school-room, and easy of access to all, a good Biographical Dictionary, and this would be found especially useful as a teacher of a noble practical morality by examples—that method of nature so pleasing to all, so profitable especially to the young. These Maps, Charts, Atlases, and Books of Reference ought to be indispensable appendages to every school-room. And it is believed that it is as much the duty of the State to aid its rural schools and its city schools in procuring them, as it is to aid in giving to these same schools good schoolmasters.

**Kindness in the School-room.**—To hope in the Rod is Savage. To exchange the Rod for Ridicule, is to take king Sork for king Log. To reserve the Rod only to be used as an act of genuine philanthropy is wise—that makes the Rod, like Aaron's, to blossom.

Kindness is seldom a matter of unmitigated sweetness. Genuine kindness is genuine philanthropy, and genuine philanthropy, like genuine therapeutics, must, occasionally, try actual cautery. There is a Pill kindness and a Plum Pudding kindness; neither is just the thing to fill a school-room with beehive pleasantness—both have much wax, little bee-bread, and less honey.

There is a kindness in genuine deeds, and a kindness in glowing words—one is the kindness of love, the other the kindness of eloquence the latter often abuses, the former is often abused.

My subject is on the wing, it skips from scene to scene. Sympathy kindness I take to be different from Pill kindness, or Plum Pudding kindness; different from Love kindness, or Eloquence kindness—it never wastes its fragrance on the desert air. Somebody about something is always by to snuff it greedily and cheerily. But, look out, the kindness of sympathy has a bad neighbor, Puling Sentimentality.

D. G. H.

**Colleges in Wisconsin.**—We understand, says the "Wisconsin Journal of Education," that a petition is in circulation to be presented to the next Legislature of that State, praying for the passage of a law, by which the funds of the State University shall be equitably distributed among the several chartered Colleges and Universities of the State, making them branches of the State Institution, so far that according to the number of students in each of them having a certain grade of attainments, they may share equally in that noble endowment provided for the education of the youth of Wisconsin.

**American Telegraph Inventor in Europe.**—On the 9th ult. a grand banquet was given to Prof. Morse in London by the English telegraph companies, which have their head-quarters in that city. Cyrus W. Field, of this city, who is the active agent of the New York and Atlantic Telegraph Co., and who is now in London on business relating to the laying of the great cable, was one of the guests. Many compliments were paid to Prof. M., as the inventor of the electro-magnetic telegraph—the most simple of all. Quite a number of distinguished guests were present, and Prof. M. stated he had telegraphed over the united wires which from London crossed the Irish Channel, and were 2,000 miles long, and had produced 210 signals per minute. He was of opinion that this proved the perfect practicability of working the proposed telegraph across the Atlantic Ocean.

**The U. S. Astronomer.**—The Boston Traveller states that George P. Bond, first assistant at the Astronomical Observatory of Harvard University, has declined the appointment recently tendered him by the President of the United
States, of Chief Astronomer, under the act of Congress of August 11th, 1856, to carry into effect the first article of the treaty of June 10th, 1846, between the United States and Great Britain, by running the boundary line between the United States and British Oregon. The appointment was made without any previous consultation with Mr. Bond.

Etching on Ivory.—The ivory to be etched is first covered with a thin coat of wax, and the designs traced on it with a style. Nitrate of silver—composed of 6 grains of silver dissolved in 30 grains of nitric acid, and then diluted with 150 grains of water—is then poured upon the ivory, which bites lightly into the lines traced by the style, and when exposed to the light, dyes it a deep black color. The wax is then removed by washing in hot soft water, leaving the design in dark lines on the ivory.

Waterproof Emery Paper.—Common emery paper is made by dusting fine emery on paper which has been covered with a coat of glue. When dry it is fit for use. This paper can not be used to polish articles in water, because the glue is soluble. To prepare emery paper that can be used in water, the paper should be coated with copal varnish which has been dissolved in hot linseed oil, and to which has been added (when cold) some turpentine containing a little India-rubber dissolved in it. The paper is first coated with this composition, then the emery dusted on, in the same manner as on glue, then it is dipped in a solution of the sulphate of lead, and afterward dried in a warm place. The reason for dipping this paper in a solution of the sulphate of lead before drying is to remove stickiness from the varnish. This kind of emery paper, of course, is more expensive to manufacture than the glue paper.

A Valuable Suggestion.—A gentleman, named W. D. Porter, writes to the New York Herald, that the following will, in many cases, detect the perpetrators of a murder—"It is well known that all objects are actually painted or impressed on the retina of the eye. Should a person die by a violent death, the objects before the eye at the time remain impressed on the retina. If the covering of the eye is scraped down thin, and a powerful magnifying glass applied, this image will be distinctly seen. This was the first discovery of the daguerreotype. Any scientific physician can do this."

The Northmen—New Discoveries.—The Springfield Republican states that some curious ancient figures exist upon the Island of Monhegan, on the coast of Maine, supposed to be Runic characters. Dr. A. C. Haelin, of Bangor, has lately taken casts of these inscriptions in plaster, which will be forwarded to Copenhagen, whose archeological society alone has the means to translate the Runic characters. It is supposed that these inscriptions were made by Northmen, hundreds of years before the discovery of Columbus, who visited what is now known as Newfoundland and Nova Scotia, and who, it is supposed, sailed along a great extent of the eastern coast of North America. The deciphering of these Runics will be awaited with great interest.

Everybody will be glad to learn that a new cent is to be coined. The old copper head, which has so long represented the smallest fractional division of our decimal money in use, is too cumbersome and large for the little value it represents, and the substitution for it of a new coin, readily distinguishable from all others in circulation, will be considered by all a great improvement. It is therefore proposed by the Director of the Mint, that the new cent shall be eighty-eight parts copper and twelve parts nickel. This will make a coin of a
dark reddish color. It is to weigh seventy-two grains, less than half the present cent, which is one hundred and sixty-eight grains.

Effects of Coffee.—The effects of coffee upon the human system are said, by a writer in Blackwood's Magazine, to consist in making the brain more active, soothing the body generally, making the change and waste of matter much slower than usual, and the demand for food, in consequence, much less. These results are produced by the combined effects of volatile oil, a species of tannin, and a substance called theine or caffeine, common to both tea and coffee. It is also thought that the loosening of the general bodily waste which would follow the consumption of a daily allowance of coffee, would cause a saving of starch and gluten equal to the cost of the coffee.

The oldest oak in England is the Parliament Oak, in Climpstone Park, and is supposed to have stood the storms of fifteen hundred years. The largest oak is called Calthorpe Oak, Yorkshire; it measures seventy-eight feet in circumference where the trunk meets the ground. The most productive oak was that of Gelenos, in Monmouthshire, felled in 1810. Its bark brought $1,000, and its timber $3,350. In the mansion of Tredgar Park, Monmouthshire, there is said to be a room 42 feet broad and 227 feet long, the floor and wainscots of which were the productions of a single oak-tree grown on the estate.

College Commencements.

The following came to hand too late to be inserted in our long lists of Commencements in the numbers for August, September, and October:

Ohio University at Athens.—The Commencement exercises of Ohio University closed Wednesday, July 30th. Tuesday evening there was a very interesting contest between the representatives of the two literary societies connected with the University. The exercises of Wednesday were—the speeches of senior class, and “Master’s Oration” by C. M. Walker, Indianapolis, In. The President, S. Howard, D.D., delivered the annual Baccalaureate. W. McClintick, Esq., Chillicothe, O., addressed the literary societies. The exercises throughout were highly interesting, and fully maintained the reputation of this time-honored institution.

Pennsylvania College.—The Commencement of Pennsylvania College, at Gettysburg, took place on Monday and Tuesday, September the 22d and 23d. The address to the Alumni was given by Edward McPherson, Esq., and the addresses before the literary societies were delivered by Col. S. W. Black and Chief-Justice Black. The usual orations of the graduating class are well spoken of.

Wabash College.—Prof. J. D. Butler, of this college, has declined the appointment to a professorship in the Indiana State University. The new building will be completed at the commencement of the term.

Liberia College.—The Hon. Joseph J. Roberts, late President of Liberia, who has recently been on a visit to this country on business connected with the promotion of education in that republic, has been elected, by the Trustees of Donations for Education in Liberia, President of Liberia College. Mr. Roberts has accepted the appointment, and is expected soon to commence the construction of the necessary buildings for the college. This appointment has the approbation of the Trustees of the College in Liberia, and of the friends and patrons of the enterprise in this country.

New York State Agricultural College.—The Trustees of this insti-
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tation met at Ovid, Seneca County, N. Y., September 4th, for the purpose of determining the site of the new Agricultural College, organized by the State. Several hundred intelligent gentlemen, mostly practical farmers, were in attendance from the counties of Seneca, Cayuga, Tompkins, Schuyler, Yates, Ontario, etc. The main questions discussed were in relation to that at Cayuga Lake, near Sheldrake Point, and another at or near the village of Ovid, on the borders of Seneca Lake. After a full and free inquiry into the advantages as well as the objections to the proposed locations, the Board decided in favor of the shore of the Seneca Lake, where a farm was selected, containing about 670 acres, extending from the line of the village to the banks of the lake at the steamboat landing, and bounded on one side by the public road from the landing to the village. The price for this farm in the aggregate was about $43,500; averaging about $65 per acre. There are upon it five dwelling-houses, three of them erected within a few years. The barns are quite extensive, a portion of them new or erected the last season. There is a mill privilege with the farm, on which a saw-mill is erected, and a run of stones also for grinding feed and coarse grain. The farm is admirably watered, and beautifully situated; includes upward of 100 acres of valuable timber, mostly large and stately oaks, and an excellent limestone quarry, and comprises a great variety of soils. After this decision, the Board proceeded to an election of officers, which resulted in the unanimous choice of Hon. Samuel Cheever (Ex-President of the N. Y. S. Agricultural Society), of Saratoga, as President of the College. Executive and Finance Committees were also chosen. The subscriptions in the vicinity of Ovid amount to $47,000. We congratulate the Institution on its selection of Judge Cheever as presiding officer. He is a farmer of much experience, and possesses many of those qualities which can but promote the success of the College, and make it of practical benefit to the farmers of the State. We trust it will be enabled to commence operations at an early day, and wish it all the success which so bright a beginning fairly promises.

EDITORIAL CORRESPONDENCE.

FROM OUR ASSOCIATE, DR. WILDER.—Here we are now in Western New York. But a little while ago and we were among the Illinoisans, discoursing eloquently upon schools, school-teaching, sciences common and higher, astronomy, chemistry, and physiology. Anon, and we were conducted by the iron horse, hither and thither, through the Prairie State. One day we exchanged courtesies with grave and dignified professors in College and University; again we conversed with village and country pedagogues and worthy schoolmistresses; then we were hand-in-hand with our worthy friend Prof. Hovey, of the Illinois Teacher at Peoria.

Another change, and we are holding a Teachers' Institute in Long Island. So we pass on from grave to gay, from low to high; discoursing now on reading and spelling, then on arithmetic, algebra, political and physical geography, civil science, and social law, grammar and its constituents, history and higher sciences, physiology as the science of health, and astronomy as the noblest of knowledges. Little lettered they say these Suffolk teachers are; we are not, however, willingly to believe it. They are the sons and daughters of the agricultural; but warm human hearts pulsate. Brush off—we will not say rusticity—and you have them, a glorious company of pedagoji and pedagoje. We are proud of them. Commissioner N. need not blush for his fair constituency for whom he so manfully acts; and even grave old V. S. displays a band not everywhere to be beat.
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Long Island is a sort of charmed spot. A salubrious atmosphere, an equable climate, an intelligent yeomanry, and beautiful hamlets, are among its attractions. No wonder, then, that New Yorkers love to escape the bedlam scenes of the city, to ruralize and steal health on the lovely plains of Queens and Suffolk counties. Perhaps a more salubrious climate can be found nowhere in this country. A greater variety can hardly be found in so brief a compass. For rustickating, Long Island is the best direction one may take; and for country residences, its merits are not easily to be equaled. A short ride on the railroad will take one to or from the city; and thus the conveniences of town and the advantages of a rural home can be enjoyed together. The wonder is not that so many, but that no more of the Gothamites avail themselves of these facilities.

LONG ISLAND SEEMS TO HAVE NO MINES. Indeed, the constitution of its soil would appear to preclude it. It is an oceanic deposit; and even now, while the western shore is increasing by deposit and drift, the eastern extremity is yielding to the waves. Many farms, the deeds of which are on record in the office of the Suffolk County clerk, are cut several miles from the present shore, deep buried under the Atlantic Ocean. Very few rocks can be found, and these are evidently broken off from those on the Connecticut shore, and floated over. The bays are delightful for bathing or fishing. Whales occasionally come down here on a visit, but seldom are permitted to leave without some notice from the inhabitants.

A SETTLEMENT OF INDIANS, said to be descendants of the old Montauks, are located on Shinnecock Bay. Unlike other aborigines of America, many of them are woolly-haired; a circumstance attributable to the adoption of numbers of the African race into the tribe. They have a Congregational Church, though many of them have embraced the Second Advent doctrines. A school is also maintained among them by legislative bounty. They are quite intelligent and religious; but, as a general thing, not forehanded. Many of them eke out their winter's subsistence by begging from the inhabitants in the neighboring village of Southampton. There is some hope, however, that this odious custom will become obsolete. Very few of them drink, especially of the older inhabitants. This is attributable to the exertions of their late pastor. Rev. Mr. Cuffy. The younger ones, who have obtained employment abroad as whalers, do not emulate this temperance. If there was more energy extant among them, they would become wealthy. But they are too dependent. So far from decreasing, their numbers are actually on the increase; a circumstance which we have noticed among other nations of Indians that embraced civilization.

ALBANY, Nov. 3, 1850. —I went on Tuesday to Schenectady, and visited first the Union School, located near the railroad, in a building formerly belonging to Union College. Here all the children of the city attend who are instructed in public schools. Mr. George B. Cook is the Superintendent or Principal, and appears to be generally popular. Associated with him are one gentleman assistant, and a cohort of ladies not often to be excelled. Mr. C. takes much pride in his staff, and justly. I was favored with a survey of the classes, from primary to the classical department, and much pleased with the general order, system, and arrangement. The grounds connected with the building are superb, shaded by tall trees, and admirably adapted for their purpose. Everybody looked neat and happy.
Next we made a pilgrimage to "Old Union." Here the chief attraction is the venerable Dr. Nott, now "well stricken in years," being eighty-five years of age. He is indeed the patriarch of our collegiate presidents. I also saw Professors Hickok, Lewis, Jackson, and Newman. But it is not in my power to give a description of this classic ground; and I have strong hope that an able pen will yet undertake to supply the Journal and Review with a sketch of this place.

Next we visited Amsterdam, a pretty rural village in Montgomery County. The academy here is now under charge of Michael P. Cavert, assisted by a preceptress, which latter post is now filled by a Miss Allen. Mr. Cavert is one of the first educational men in the State; is a superior instructor, a conscientious and excellent man.

Teachers' Institute.—Our next place of destination was Fultonville, where the Teachers' Institute was in session. About sixty teachers were in attendance. The exercises were conducted by the members, under the direction of the School Commissioners, A. W. Cox and John J. Brookman. Here I remained two days, assisting in the lessons. I learned to my surprise, for I was very ignorant of matters in the Mohawk Valley, that the teachers of Montgomery County are generally highly intelligent, able, and influential, owing perhaps to the fact that they are better paid than elsewhere.

Both the School Commissioners are practical teachers, and devote their whole time to school matters. In their appointment political considerations were overlooked; and their conduct demonstrates the wisdom of the selection. The recent act of the Legislature creating the office, is deservedly very popular in this county. Both the Commissioners "magnify their office"; I observed that "women's rights" were to some extent acknowledged by them and their constituents. Circulars have been issued to every board of school district teachers advising the employment of female teachers where practicable, for the winter terms; and the county association have passed a resolution acknowledging the justice of equal salary, where the services rendered by the lady were equal to those of male teachers. Of course Utopia is yet undiscovered; and many years will pass before this policy will be adopted. Public school teachers must first become such professionally; not abandoning the business for other callings, or immediately after marriage. In respect to qualifications as disciplinarians as well as teachers, I incline to the opinion that in many respects the ladies very generally surpassed the men. Their ideas are more genial, more gospel-like, more interiorly philosophical, more harmonizing. Women are more naturally teachers than men.

Addresses were delivered every evening by gentlemen of the county. It was my good fortune to hear some of them; which I hope to see in our Journal and Review. I would instance the best efforts, in my humble judgment, but fear to appear invidious. All evinced a high order of intellect.

In no county of the State, I opine, does the school teacher occupy a more lofty social position than in this county. They are respected; and generally their wishes are consulted in school arrangements, and all matters connected with education. Under the town superintendency, most of the officers were teachers; and the present Commissioners were taken from the school-room. The people of Mohawk Valley are by no means stolid, nor unappreciative of the merits of good teachers. All that is wanted is for the teachers to lay aside whatever school-child habits they may have fostered, and steadily and unitedly press forward.
THE American Journal of Education

AND

COLLEGE REVIEW.

No. XII.—DECEMBER, 1856.

I. SCIENCE AND RELIGION.

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The genera and species of science are permanent. The genus Apis, and the species mellifera, are the same to-day as when they were described by Virgil eighteen hundred years ago. So, too, there are permanent manifestations of human character. We learn from the text* that the genus babbler existed eighteen hundred years ago as it does now, and that then, as now, it was divided into two species. First, there was the simply vain, or empty babbler. Without depth, frivolous, conceited, with no apprehension of the grand and solemn aspects of this universe, with no comprehension of its great problems and interests, he is always and everywhere an annoyance and a hindrance. The second species of babbler is the profane. In this species conceit is intensified, and there are added to the characteristics of the other, recklessness and malignity. Both were opposed to Christianity, and then, as now, closely associated.

* In explanation of this reference to a text, it is proper to state that this article was written by President Hopkins, as a sermon on 1 Timothy vi. 20, 21: “Avoiding profane and vain babblings and oppositions of science falsely so called: which, some professing, have erred concerning the faith.” It was prepared by invitation of the Local Committee of the “American Association for the Advancement of Science”—a report of whose sessions at Albany, in August last, was given in our Journal for the same month, page 175—and was delivered in the Second Presbyterian Church in that city, Sabbath, August 24th. Rev. Dr. Hitchcock, of Amherst College, and Right Rev. Bishop Hopkins, of Vermont, preached discourses on the same day, by invitation of the same Committee, copies of which, with the one here presented, were requested for publication; and it is a curious coincidence, that Bishop Hopkins and he of Williams College without preconcert preached from the same text. The discourses of the other gentlemen will be noticed in due time; but that of President Hopkins is so admirably adapted to the design of our work, that we have solicited it for publication, and gladly present it, text and all, to our readers.—EDITOR.

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with these, often identical, were some who professed science of some kind, and opposed Christianity on that ground. They so professed it as to err from the faith. Of this genus some are earnest inquirers, and some mere babblers. Certainly there never have been more perfect specimens of babbling, whether of the simply vain, or of the profane, than have been put forth in the name of science. Before the circulation of the blood was known, what perfect babble were the theories of animal spirits pervading the arteries? How much scientific babble was there, both vain and profane, about the zodiac of Dendera? Of what a retreating ocean of it are we now hearing the last ripples respecting the "vestiges of creation" and the Acarus Crossi?

But the doctrine implied in the text is, that whenever any thing claiming to be science is in opposition to Christianity, it is science falsely so called; and hence, that between true Christianity and true science there is perfect harmony. It is also implied in this passage, that there is a sphere of faith distinct from that of science. These are the points to be illustrated; and that we may do so, let us inquire,

1st, What science is?
2d, Whether all science is related to religion?
3d, What science is thus related, and how? And,
4th, Consider the sphere of faith distinct from that of science, but not opposed to it.

First, then, what is science? This is a species under the genus knowledge. All knowledge is not science; nor is the most important part of it. Those primitive intuitions which underlie all other knowledge, which are the same in all, and give unity to the race, are not science. A knowledge of isolated facts by the senses, knowledge from testimony, the common knowledge by which life is regulated, is not science. If it were, scientific men would not be distinguished from others. The term is used somewhat loosely, but we shall not depart from the general usage if we say that science is certain knowledge organised into a system. If the knowledge be conjectural, or doubtful, it is not science; if it be of single facts or principles unlinked into a system, it is not science; but wherever there is certain knowledge combined into a system, we call it science. This, however, will include fields of great diversity, as the grounds of certainty; and the associating tie, or bond of unity, differs in different sciences.

In mathematical science, certainty, such as it is, grows out of pure conceptions of the mind, and of relations among them, which no will established, and which no will can change. With the equal-
ity of the three angles of a triangle to two right angles, even the will of the Omnipotent has nothing to do. The same is true of all hypothetical sciences—of logic as it is sometimes understood—as it must be understood to be an exact science. Assuming certain premises, the conclusion, as contained in them, must follow irrespective of any will. Here, neither the certainty nor the science has any thing to do with any fact; but they come from the necessary relations of thought.

But the certainty of physical science depends wholly on the uniformities of nature, as, indeed, does the science itself; and these may be the result of will, and so contingent. They doubtless are. These uniformities are either of construction and arrangement among things that co-exist; or of succession among those that follow each other; and only as there is uniformity or resemblance can there be physical science.

And not only do sciences differ in the ground of their certainty, but also in the tie that binds their parts together.

Some sciences, as Mineralogy, are simply those of arrangement according to resemblances, without collocation. Others, as Anatomy, are merely a knowledge of uniform arrangement, depending doubtless on a law, though that is unknown. Others, again, as Astronomy, find unity and certainty in what is called a law, or a force acting according to a fixed rule. The conception of a force acting directly as the quantity of matter, and inversely as the square of the distance, belongs to the mind alone; but when we find, from observation, that it is realized in nature, and that every movement of every body in the system is regulated by it, we reach what is properly called a law. By physical law is most generally meant the uniformity itself; but here we have not merely that, but the rule by which that uniformity is produced. When we reach this, if the law be strictly universal, the science is no longer inductive. It becomes deductive. It gives and of calculation, not only with respect respecting those not yet observed, and reason, and, as Le Verrier did, draw certain conclusions. This is the highest form of physical science.

We speak here of law; but what we know of physical science is simply uniformities, not causes. Science knows nothing, it can know nothing of law as the cause of any uniformity, but only as the rule by which the cause acts. When it understands itself, it claims to know only this. Our conception of the law is purely subjective. No man can show that any thing corresponding to it is necessary, or that other laws may not obtain in other portions of immensity.
Resemblances, uniformities, and the rule by which these last are produced, implying the power of classification and prediction—these are the whole of physical science.

We next inquire whether all science has relation to religion?

And here I observe that mathematics has, in itself, no such relation, nor has any hypothetical science. Pure mathematics is concerned with nothing that can not be demonstrated. But nothing can be demonstrated that depends, or can by any possibility depend, upon will—no fact can be demonstrated—and as the operation and power of will are excluded from the science, it can have no necessary reference to any personal being, beyond the mathematician himself. How can a science that has no dependence on will or power, and that has nothing to do with facts, have any relation to religion, which is wholly practical, and deals only with persons and with facts?

It is true, as was said by Plato, that God geometrizes. He has made every thing by weight and measure, has "weighed the mountains in scales and the hills in a balance." It is true that the forces of nature, and the figures of her crystals, and the forms of her orbits correspond with the definitions and the calculations of mathematics. If they did not, there could be no science concerning them. But it is one thing to demonstrate a proposition respecting an ellipse as a hypothetical figure, and quite another to ascertain the fact that the earth moves in an ellipse, and so moves in it as to be brought round to the same star year by year, at the same time, without the variation of the fraction of a second. The first is pure mathematics, and has no relation to religion; the second is a fact, and is a bright and wondrous illustration of the wisdom and the power of God.

So it should appear to all; but, strange to say, it is the very perfection of this coincidence between demonstration and fact that has blinded the eyes of some to the moral force of the facts, and has made mathematics the occasion of infidelity. So was it with Laplace—so with other mere mathematicians. But how? How has it been that adepts in the grandest of all sciences—in the knowledge of those heavens which "declare the glory of God," have been atheistic? It is thus: The mathematician can tell by figures the position of the heavenly bodies a hundred years ago, as he doubts not, a hundred years hence. Even the perturbations and irregularities of the system he finds to be but as a vast pendulum swinging always in an arc that can be measured by his formulas. But the relations of the figures by which these results are obtained are necessary; and what more natural than to transfer this necessity over to the facts so wonderfully corresponding with the demonstra-
tion, thus excluding God, and all will, and bringing all things under the sway of a necessity that is absolute? It is this transference, perhaps often unconscious, of the necessity of the mathematical relations over to the physical facts coincident with them, that has utterly vitiated the logic of such men as La Place. Could La Place demonstrate that there would be an eclipse at a given moment? Can you, my mathematical friend, demonstrate that there will be one at a given moment next year? No. The opposite of a demonstration is an absurdity, and it certainly is not absurd to suppose that an eclipse will not take place. You can demonstrate it if—if the laws of nature should not be arrested, and if, under them, no new body should come in; but demonstration knows of no possible if intervening between its data and its conclusions. The laws of nature may be arrested; it would not be absurd. Even under them there may come in a new comet of six thousand years, with a tail as long as its circuit, and leave your demonstration merely idle figures on paper.

But the forces of nature may depend upon will. Working, as they all do, regularly, and for beneficial ends, it would seem most natural to think they do. But if we admit this, then the very coincidence between demonstration and fact, thus used as a premise to exclude God, may be the very highest evidence, nay, the only possible evidence of the infinite energy of a will perfectly regulated. The duration of the system is necessary to show that there is no weariness in the energy; its vastness and inconceivable velocities are necessary to show that that energy has no limit; and the mathematical precision is necessary to show that it is perfectly regulated. Could God, in any other way, have given such an example of punctuality and order? or have so combined the ideas of infinite energy and of perfect control?

Thus, while pure mathematics has no direct relation to religion, the relation to it of nature, appearing under mathematical forms, is most intimate. Within its own sphere this science is worthy of all regard, but inferences from it which are not mathematical, but which men seek to clothe with the same certainty, to dignify with the name of science, and professing which they err from the faith, we are at liberty to designate as "science falsely so called." If it can be shown at all, certainly mathematics can not show, that the highest lesson taught by nature under mathematical forms is not that she is the exponent of a will perfectly regulated, and yet free. Thus seen, she becomes the most perfect possible type and herald of a moral government in which "judgment shall be laid to the line, and righteousness to the plummet."
We next inquire what sciences are related to religion, and how? And here we say that all sciences of fact and law, of organization and succession, are related to religion, but they are so related only as there may be indicated, through them, intelligence and will. Intelligence and will are the elements which we must find in those materials which are the basis of science, if we would bring it into relation to religion.

But that intelligence must lie among the materials of science, as thought in a book, would seem to me self-evident if it had not so often been overlooked or denied. Is it possible, let me ask, to study and understand any thing which does not contain thought, and so is its product? Can we thus study a book, or an orrery? If not, how can we study and understand that which the orrery represents? Can intelligence commune except with intelligence manifesting itself either directly, or through signs that may be called a language? Can there be an objective law that does not correspond to a subjective idea, and that did not originate in it? It is the dignity of science that in it we reach and share the thoughts of God. We may receive them, as from a letter unauthenticated, and so have no conscious communion with him; but we can not understand them and have a science, a knowing, unless they are thoughts, and so, proofs of an intelligent being who thus expresses them. Thus does it seem to me, that the very existence, the possibility even, of that science through which men are sometimes led to deny God as intelligent, constantly gives the lie to that denial—that the denial by science of intelligence manifested through those things which it studies, is suicidal.

But while there is this proof, through science, of intelligence in God, do not those uniformities in nature, without which science could not be, preclude the idea of free will? It is, as has been said, the knowledge of uniformities in succession and in arrangement that is science; and as science knows nature only as uniform, whether through law or otherwise, the question is, whether her inference would not be to a uniform cause, possessing possibly a degree of intelligence, but devoid of a proper personality and will. This is the inference which the mere naturalist has drawn. He has passed from the uniformity of his data to the uniformity of their cause, precisely as the mathematician has passed from the necessity of his data to the necessity of their cause. The premises are different, but the result is essentially the same. Now, if, as Comté and his followers simply assume, there is properly no such thing as will, if it be only our ignorance that prevents the reduction of all things to calculable uniformities, and so to what they call positive science,
then the inference would be legitimate. But against this we say that both primitive belief and fair deduction are conclusive. To this I ask your attention.

We say, then, that the uniformities of nature are not only no proof of the want of personality and will in their author, but that they prove it.

And we say that they do this, first, by certain uniform exceptions to the uniformities. Of this we take a case under caloric. It is a uniform fact in the science of that, that it expands all bodies, and of course that its abstraction contracts them. But to this last there is put in the uniform exception of water when it has reached the freezing-point, because our oceans and lakes would otherwise become solidified. Now we say that the putting in of a uniform exception like this, for an obvious end, shows that the uniformity itself was the result of choice.

We say, secondly, that the uniformities of nature prove the presence of personality, will, and choice; from their congruity with the constitution of the mind, and their adaptation to its education and wants. Our mental constitution and the instincts of all animals are pre-conformed to these uniformities, so that we naturally expect them. For a logical belief in the uniformity of the processes of nature, a wide induction would be required, but we find this so impressed on the mind of the infant, that its very constitution is adapted to the state into which it is to come, as that of the eye is to the light to which it is to come. There is in us all a natural expectation of the constancy of nature. But thus viewed, this expectation is of the nature of a promise; and a promise can be made only by a personal being; and that constancy of nature, of which research only deepens the conviction, is simply the fulfillment of the promise. Who doubts the personality of a man because he is punctual to a moment, and exact in the fulfillment of his promises? And so every instance of that constancy in the processes of nature upon which science is based, instead of being an evidence of a want of personality in God, is but the utterance of nature responding to that of revelation, and saying, "He is faithful that promised." If we admit that simple uniformity may originate in an instinctive force, yet how could a congruity between the constitution of mind and of matter have sprung from any thing but the choice of an all-comprehensive and a divine wisdom?

But not only is the constancy of nature congruous to the constitution of mind, and an evidence of the faithfulness of God; it might well have been chosen with reference to the wants of mind. Who does not see that this constancy and the consequent certainty is an
essential element—perhaps not more so than uncertainty—but still an essential element in the education of mind and its acquisition of practical power? Who does not see that a want of constancy in structure and arrangement would have necessitated the study of each individual object, and so life had been consumed before we had learned how to live? Who does not see that a want of constancy in succession would have rendered experience nugatory, and rational calculations and plans for the future impossible? Is, then, a feature in the constitution of nature, so adapted to the education and wants of mind that we can not see how a wise being should have failed to choose it, to be set down as evidence of a want of choice?

But, once more, that the uniformities of nature indicate no want of personality and will in their author is evident, because science itself shows that science has not always been possible, and that when it has, its uniformities have not been permanent, but have changed and been progressive through different epochs. Science carries us back to a beginning. We thank geology for that. She says, "In the beginning," not less emphatically than does revelation. To the miracle of that beginning she goes back and lays her hand upon her mouth. She says: "It is too wonderful for me, it is high, I cannot attain unto it." She has reached the limit of her element, the point where her conditions cease. Science also shows that, after this beginning, there have been periods when science was impossible; that when it has been, it was not the same as now, and that it may not always be. What science could there have been in those geological epochs, those formative periods, when the electrical agencies were unbalanced, and the fire-storms were abroad, and the waters were playing hide-and-seek over the tops of these hills and along these valleys, and when the demon of the earthquake had his back under our mountains lifting them up? What science would there be now if the crust of the earth should again be riven, and the broad Pacific should be let down upon that ocean of fire of which geologists tell us? In utter chaos science is impossible. How different, too, must science have been in her forms and orders of succession, when the earth was covered with a species of vegetation now extinct and consolidated into coal, and when the Iguanodon and Megalosaurus and huge Saurians were the "monarchs of all they surveyed!" And not only does science say that there was a time when the present species were not, but also, that, when they came, they came, not by development, but that the magnates walked in the van. She has no whisper to favor the theory of the confusion of species—of the transition of a sea-plant into a land-plant
—of a mite into a mammoth, or a man. She sweeps away all notion of any permanent chain of being. She says that species have not been permanent, that in the march of creative energy they have been constantly dropped and never repeated, that the progress has been always upward, that science is no fixed thing, no perpetual circle; but that with new epochs, new constructions and new uniformities have been added, and that every new movement not only connects itself with what preceded, but looks forward to some higher system for which it prepares, and which it dimly foreshadows. So has it been in the long past—so is it now. In the present system, mental and physical, there are symptoms of unrest. He knows little who does not know that the elements are sleeping beneath and around him which may, as in a moment, bring it to an end; and the voice of geology, from the past, no less than that of revelation, is, that all these things are to be dissolved, and that we are to look for a new heavens and a new earth.

For the conception and carrying forward of this progressive and ever-brightening plan, reason demands the presence of a personal God. Here are no circling uniformities. Its step is onward and upward toward some consummation worthy of Him. Of this mighty plan the uniformities of science are a part. Seen thus, not as the merely scientific man sees them, from within, where only uniformities can be seen, but from without and from above; seen in their place, as permanent only for a time, as changing with the epoch, and flexible to the wants of mind, these very uniformities proclaim with trumpet-tongue the presence of intelligence and of will.

Thus does the babble of necessity, and of independent laws, and unconscious agencies, and pantheistic instincts die away, and science takes its place with its censer in its hand, and worships before the throne of the Almighty.

This point I dwell upon, because science has been infidel to such an extent. It ought not to be. It can be only through a false logic, taking its departure, as I have endeavored to show, from the certainties of mathematics, and the uniformities of physical science. Let science keep its own place. In its own right it can not go beyond itself, and in that right it has strictly nothing to do but to arrange and label phenomena; and to leave the inferences to be drawn from them, respecting the great interests of man and the profounder problems of the universe, to a higher wisdom. If the inference from the science to irreligion were a part of the science, we would respect it as such; but the moment a scientific man attempts to draw such inferences, for which, perhaps, the very pursuit of his science may have specially disqualified him, he lays
aside his own character, and puts himself on ground where others
have a right at least quite as good as he; for, of the problems of
religion and human destiny, science, as such, can know nothing.
They have nothing to do with any circular and recurring movement.
As has been said, all knowledge is not scientific, or rather science
is not all knowledge, nor can scientific knowledge in any case reach
the essence of things. The inference from any particular science
that there is, or is not, a God, is not a part of the science; and as
to the mode of his existence, science has never "so much as heard
whether there be any Holy Ghost." She may reach general truths
and laws, but of the ground out of which her phenomena spring she
is utterly ignorant. Her sphere, if not narrow, is limited. Even
in Astronomy, where she has been called "star-eyed," she knows
only recurring movements, but is mole-eyed with reference to that
great movement which is sweeping us all—sun and stars together—
we know not whither. She knows nothing of phenomena except
as they recur; nothing of love, and worship, and of a comprehen-
sive wisdom, though she may minister to them. These, the great
leaders in science, its discoverers and pioneers, have retained.
They have been in sympathy with God. They have known that
man, as man, is greater than man as scientific. But men of the
second rank have often cultivated science at the expense of their
humanity. It is not that they have been too scientific, but exclu-
sively or falsely so. The stream has deepened only by growing
narrow. They have become incapable of reasoning from data not
involved in their particular science, and on subjects aside from their
own specialty, mere babblers.

In thus showing the relations of science and religion, we have
only considered fundamental, and not particular revealed truths.
This the time would not admit. With respect to these we neither
fear nor shun science. We welcome it. We welcome all truth.
The Bible stands on its own evidence, which we see and feel to
be conclusive; and we have no fear that any thing that can be
shown to be science can be brought into contradiction with any
thing that can be shown to be in the Bible.

We now pass to consider, as was proposed, in the fourth place,
the sphere of faith as distinct from that of science, but not opposed
to it. "Which some professing," says the text, "have erred from
the faith"—that is, from the Christian doctrine that is received, not
on the ground of the evidence of science, but of testimony, and by
faith; thus implying that faith is a ground of belief and of action
distinct from science.

And who does not believe this? Come with me, my scientific
friend. Leave your retorts and dried specimens. Here is an infant. See it look up with confiding love into the eye of its mother. Is there science in that? No. There is confidence in a person, and that is faith. This can never become either science or its basis. Is this now a less natural, or necessary, or rational principle of belief and of action, than that first faith of this same infant in the constancy of nature, which is the basis of science? for in the last analysis even science will be found to rest upon faith of a certain kind. Are not, indeed, the functions of the first evidently higher and more vital than those of the last? Certainly they are as much higher and more vital, as the sphere of life, of society, of moral government is higher than that of matter and mere physical laws. Faith is the essential bond between man and man. It is the bond of the family, of the State; on it every commercial and social interest depends. It unites every loving seraph to the throne of God, it unites the society of heaven. And is science to ignore this, and mock at it, while yet she is grinding in the prison-house of her own low uniformities? Nature might perish, and spiritual well-being remain, but if this confidence be lost, our highest good is inconceivable.

Science knows necessary relations and uniformities, but can it know any thing of love or worship, or ultimate ends? Is science life? The fact of life lies back of science. Is science freedom? The fact of freedom is above science. Is it love? Love springs up by no rule of science. Is science wisdom? Wisdom uses science in the pursuit of ultimate ends, but of these science knows nothing. Is there science in a smile, a tear, a repartee? Can science make a home, or ever preside there? Science may cook the dinner; it always should; but "better is a dinner of herbs where love is," though it be poorly cooked, "than a stalled ox," scientifically cooked, "and hatred therewith." But freedom, love, wisdom, involve faith; and give this to human beings, give them faith in each other and in God, and the ministrations of science are secondary. This is what is needed on earth; this will underlie the joys of heaven.

This difference between persons and things, and between the principles by which we are fitted to act with reference to each, has not been sufficiently signalized. Persons and things form distinct spheres, and when I trust property in the hands of a person, simply on his word, the ground of my reliance is not the same as when I trust, or expect, that the sun will rise to-morrow. One is an instinctive confidence in the constancy of nature confirmed by experience, and may underlie science; the other implies an apprehen-
sion of freedom, responsibility, goodness, and a voluntary confidence in the person possessing these. This is faith, and can never be the basis of science. What is natural, fixed, recurrent, is the sphere of science; what is personal and free is the sphere of faith.

Now, between these two spheres of persons and of things, of faith and of science, and the two kinds of movement in nature already referred to, there is a beautiful correspondence. As there are in Astronomy circular and recurrent movements among the bodies of the system, which science can calculate, and also an absolute movement in space, of which science can only say that it is, so is it everywhere in the works of God. Everywhere these two movements are wonderfully mingled; everywhere science knows something of the one, and nothing of the other, which is yet the great movement. Of all that pertains to human life that is fixed and recurrent, science may speak; but that flow of thought and feeling and moral life which is once for all, and turns not back, is not within its sphere. It knows not whence it cometh, nor whither it goeth.

So that onward movement in the march of creation, of which I have spoken, how grand it is!—how mysterious in its origin! How inscrutable in its issues! Only after the dethronement of chaos, and during the first epoch in which there were orderly arrangements and recurrent movements, was science possible. Then she might have pitched her tent, and polished her glasses, and built her laboratory, and have begun her observations and her records. She might have counted every scale on the placoids, and every spot on the lichens, and every ring on the graptolites, and have analyzed the fog from every standing pool; and so have gone on thousands of years, feeling all the time that her tent was a house with stable foundations, and her recurring movements an inheritance forever. Do you suppose—she might have said—that this fixed order will be broken up? Do you not see that "since the fathers fell asleep, all things continue as they were!" But that epoch came to its close. The placoids, and lichens, and graptolites, and all the science connected with them, were whelmed beneath the surface, to be known no more, except as they might leave their record there. Then again, in the second period, science might have gone the same round, and fallen into the same infidelity. And, indeed, from her own stand-point alone, how could she do otherwise? The circular movement can not speak of that which is to end it. And so it has been through the epochs.

According to its own records, the coming up of the creation out of the past eternity has been as the march of an army that should
move on by separate stages with recruits of new races and orders at the opening of each encampment. During those long days of God there was scope for science, and for a new one in each. In each, science could pitch the tent, and forage, and perfect the arrangement for the encampment; but she could not tell when the tents were to be struck, or where the army would march next. And so the movement has been onward till our epoch has come, and we have been called in as recruits. And now again science is busy with her fixed arrangements and recurring movements; but knows just as little as before of the rectilinear movement—of the direction and termination of this mighty march. It is within this movement, and not in the sphere of science, that our great interest lies. Belonging to arrangements and movements in this world, science can do much for us in this world, but she can not regenerate the world, she can not secure the interests which lie only in the rectilinear line of movement, and which are "the one thing needful." Of that movement we can know nothing except through faith. Through that we may know. We believe there is one who has marshaled the hosts of this moving army, and who has the ordering of them, and that he has told us so much of this onward movement as we need to know; and here it is that we find that sphere of faith which we say is distinct from science, but not opposed to it.

Into this sphere, if you have not done so, we invite you, my honored hearers, to enter. We say it is the higher sphere, and we invite you to come up into it. You admit and illustrate a unity in all fixed arrangements; why not admit and study a grander one in consecutive movements? You know one thing, we ask you not to be ignorant of another, without which all other knowledge will, in the end, seem folly. We ask you to join to the attainments of science the humility of the Christian, his benevolence and his high aims. We ask you not only to learn the teachings of nature, but also to learn of Him who has said, "Come unto me;" who is "meek and lowly of heart." Thus, and thus only, shall you "find rest unto your souls." Here is rest; here we bring you to knowledge that is permanent. The recurring movements of science shall cease. The heavens and the earth "shall wax old as a garment, as a vesture shall God fold them up, and they shall be changed," but his moral government shall endure, and in the onward march of that, what scenes of awe and terror, what bright scenes of joy and wonder may arise, no tongue can tell.

We know but in part, but what we do know not only meets the wants of our moral nature, but also corresponds with the teachings of physical science. The termination of this present epoch, foretold
by Peter and Paul, who knew nothing of Geology or Chemistry, is precisely such as Geology shows has taken place heretofore, as Chemistry shows may readily take place again. And then the simplicity, and worthiness, and moral grandeur of the epoch foretold as lying beyond, fully correspond, and more than correspond with the magnificence of past movements as revealed by Geology, and with the terrific termination of the present scenes which the Scriptures reveal.

In these coming scenes, not only, as heretofore, will the fountains of the great deep be broken up, and the surgings of the internal ocean of fire rend the earth, and matter be unchained from its present affinities, and the electrical agencies flash and thunder from pole to pole; but above the crash and roar of the earthquake, louder than the thunder, shall be heard “the voice of the archangel and the trump of God, and the dead shall arise.” “Then shall the Son of Man come in his glory, and all his holy angels with him, and he shall sit on the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” “Then shall the wicked go away—into everlasting punishment, but the righteous into life eternal.” Then, according to his promise, do we “look for new heavens and a new earth wherein dwelleth righteousness.”

II. THE TEACHER'S PROFESSION.

EXTRACT FROM AN ADDRESS DELIVERED BEFORE THE N. Y. STATE TEACHERS' ASSOCIATION, AT ITS LATE ANNUAL MEETING.

BY S. S. RANDALL,

Associate Editor.

I propose, on this occasion, to say a few words to you on the Teacher's Profession—its duties and responsibilities—its pleasures and pains—its varied sources of enjoyment, and the unavoidable difficulties which beset its course. I am aware the theme is somewhat hackneyed; that it has been dwelt upon long and loud by those far more competent than myself to do it ample justice; that it has formed the burden of many an eloquent discourse, and the nucleus of many a comprehensive dissertation; and that little of freshness or originality can reasonably be hoped for or expected in its treatment at this late period of its discussion. But the broad and deep

ut of Time and Change is ever rolling its mighty waves on-
ward and still onward toward the fathomless ocean of eternity, bearing on its mighty stream the collective wisdom and experience of the ages—and its waters, “unhasting, unresting,” stay not in their course, remaining never the same, at any given point—perpetually changing—ever renewing—ever fresh—ever young—ever impressive. The generations of mankind—the great events of successive ages—the stormy tides of human passion—intellectual eminence—moral power—God-like benevolence and beneficence—all that give dignity and worth to this fleeting life of ours—all that stamp our ephemeral existence in time and space with the seal of immortality—flow ever onward with a resistless impulse, and give way to endless new accessions to the ever-rolling stream of humanity. The words of wisdom and of power spoken in the earliest ages must continually be repeated, with more or less distinctness, and go “sounding on their perilous way,” gathering increased strength and volume as they pass on from age to age and from generation to generation; and the lesson so painfully and thoroughly inculcated to-day must be renewed to-morrow, and addressed to other auditors, other faculties, other circumstances, other elements of apprehension. While the venerable gray-haired man of learning and of eloquence—“rich with the spoils of time”—dispenses from his well-replenished treasury the carefully hoarded results of long experience and deep study and mature reflection, he feels and knows that, often as he has soared to the “height of his great argument,” he has not failed to strike some new chord of our common nature—to arrest some new ear hitherto, it may be, unopened to the “still, sad music of humanity”—to present some great truth more clearly and distinctly to the apprehension of his auditors—to remove some obstacle hitherto found insuperable to its reception, or to enforce more powerful and successfully its claims to individual as well as general recognition. So, too, the humblest and most obscure laborer in the great field of human improvement—he who is content only to glean in the luminous track of those great reapers of the harvest of immortality, whose names are “household words” in our midst—may hope to contribute something to the advancement and improvement of his race, though he may neither aspire to originality, eloquence, talent, or genius—though he may have nothing to impart which has not already been far better said than he can hope to say it—and though his highest ambition may be, with “Old Mortality,” to deepen and render more clearly legible the inscriptions upon the moldering tombstones of by-gone ages.

The Teacher’s profession—I need not tell you that it is a noble and an honorable one—that profession which has numbered among
its illustrious votaries an Aristotle, a Plato, a Socrates, an Abelard, a Milton, a Johnson, and an Arnold—needs no patent of nobility to commend it to the esteem and regard of the good and wise. From its ranks have emerged, especially in our own land, legislators, statesmen, and patriots, whose names and services have reflected imperishable honor upon their country and the world. In its ranks are to be found ripe and profound scholars, devoted and exemplary Christians, earnest and comprehensive philanthropists—men and women competent to guide the reins of empire—to build up the literature of a nation—to carry forward the civilization of the world—to transmit their honored names to the latest posterity, as the benefactors of their race.

Its claims to usefulness none can doubt. Were we to assert its pre-eminence, in this respect, over any and all other professions, we apprehend we should be fully justified by the facts of the case. The standard of utility is the capability of producing the greatest amount of good—of diffusing the greatest amount of happiness—of conducing to, and securing, the permanent welfare and well-being of the greatest number of our fellow-voyagers in this troubled ocean of life. The teacher who receives the child just entering the threshold of an immortal existence—who forms its habits, molds and directs its expanding energies of thought and action, disciplines its will, develops its faculties, and builds up, step by step, its whole character, sending it forth into the world prepared at all points for performing its part on the great theater of human events, in accordance with the requisitions of sound reason and true Christianity—the teacher who devotes himself, and all the energies of his being, to such an education and such a discipline of successive generations, as they pass under his guiding hand and mind, is surely entitled to the highest meed of gratitude, respect, veneration, and esteem. We reverence and love the minister of the Gospel; and wherever Christianity has found an abode, men have, with almost entire unanimity, exalted the profession of its oracles and expounders above every other. But the clergyman deals chiefly with the mind in its maturity—with the character as it has been formed—with the affections and dispositions as they have been molded by pre-existing influences—with habits and principles, rooted and established for good or for evil. Seldom is it within his province to watch over the elemental springs of action—to cleanse and purify the stream of existence at its fountain—and gently and imperceptibly to lead the new-born spirit into the verdant paths of pleasantness and peace. How often is he compelled to address his solemn mission to intellects clouded and darkened by ignorance, prejudice, misconception,
and error—incapable, by the very structure of their perverted understandings, of comprehending the sublime truths of Christianity; how often to appeal to affections and passions wholly alienated from the simplicity and purity of the Gospel, by lives of sensuality and habits of selfishness, confirmed and strengthened and hardened into adamant by long-cherished associations with evil and guilt and crime! How limited, then, must be his capacities for usefulness, great as they unquestionably are, when compared with those of the teacher!

The duties and responsibilities of the teacher! Who may adequately do justice to this great theme? The education of an immortal spirit—the training of a deathless intellect—the formation of a character, which, developed and matured amid the "chances and changes of this mortal life," shall constitute the happiness or the misery of an eternity of bliss or woe—the development and direction of faculties and capacities competent in their appropriate field of action to "soar to the highest heaven of invention," to exhaust the wonders of nature and of art, to chain down the elements to the service of humanity, to make the wilderness and solitary places of the earth to bud and blossom as the rose, to diffuse knowledge and happiness throughout the waste places of ignorance, wretchedness and sorrow—and in their perversion to sound the lowest depths of degradation and insanity,—the cultivation of dispositions and affections which, in their expansion and diffusion over the broad surface of character and conduct, shall reflect the purest rays of heavenly beneficence and benevolence, or absorb the deepest gloom of envy, hatred, malice, and all uncharitableness—here, indeed, are responsibilities—not to be shuffled off or evaded—not to be delegated or compromised by the teacher—which, whoever deliberately assumes, may well enter upon with fear and trembling—may well exclaim, "Who is sufficient for these things?" And yet these are the responsibilities which daily and hourly press, more or less heavily, upon the minds and hearts of us all—present to our consciousness whenever we pause for a moment to reflect upon the work we are doing—insensibly mingling with the springs of our thoughts and actions, when least conscious of their presence and influence. Doubtless there are and have been those among us who "care for none of these things"—who have entered upon the teacher's life as they would have chosen any other trade or calling, with a view to self-advancement, pecuniary gain, or other ulterior and personal motive. Here, as in the ministry of sacred things, too often, "fools rush in where angels fear to tread." But there is something in the teacher's profession which soon repels the unhallowed advances of the profligate, the reckless,
and the selfish, and permanently attracts only those whose highest aspiration it is to live for the benefit of others—to devote all their talents and energies, every faculty and power of their being—to the happiness and well-being of their brethren of the human family.

The true teacher, of all men in the world, has least temptation, least inducement, to selfishness or personal ambition. Those manifold attractions which the busy, bustling world is ever holding out to her infatuated devotees—wealth, fame, power, influence, pleasure, and the unrestrained indulgence of vicious propensities—find no entrance to the quiet and secluded sanctuary of the school-room. The honors and distinctions for which ambition is prompt to barter all that life has of true worth and value, have no existence here. Innocent childhood and ingenuous youth, with their freshness, artless simplicity, and freedom from guile, interpose their claims to guidance, instruction, and counsel; and the teacher, forgetful of self, regardless of fame, ambitious only of success, laboriously and patiently imparts his knowledge and experience, his acquisitions and attainments, his wisdom and strength, his virtues and graces—all that he has to bestow. If he looks forward to honor and distinction, it is as the crowning result of a life spent in the service of his kind—the grateful and graceful acknowledgment of duty faithfully performed, of inestimable benefits conferred, of long days and months and years of ill requited toil, patient endurance, and uncomplaining sacrifices. If he dreams of fame, it is that "last infirmity of the noble mind" which, conscious of the purity of its motives, the elevation of its aims, and the fidelity of its executions for the advancement of human happiness, fondly cherishes the illusion, if illusion it be, that "future ages will not willingly let his name die," while they are so anxious to perpetuate the memory of blood-stained heroes and conquerors, "who wade through slaughter to a throne." If he looks forward to wealth, or even to a competency, it is at the termination of a long career when the lengthening shadows shall have cast their deepening gloom upon the twilight of existence—when his exhausted energies shall imperatively demand that repose which he sought not, nor would accept, during the heat and burden of the day. If he anticipates enjoyment and pleasure, it is in that retrospect of the past to which he looks forward, as the rich reward of all his labors—in the gratitude of those whose minds he has trained to greatness and whose hearts and lives he has formed to virtue—in the kindly remembrance of those to whose hearths and homes he has brought gladness and joy—and in that peace of mind which is the sure and unfailing accompaniment of moral worth and true goodness.

The obligations and duties of the teacher are implied in the re-
sponsibilities which he has thus voluntarily assumed. He is bound
to bring to the discharge of the important functions he has taken
upon himself, intellectual faculties, clear, cultivated, comprehensive,
and open at every pore to the admission of fresh accessions of
knowledge from every attainable source. He must not only be
thoroughly familiar with the history and the principles of the va-
rious sciences which he undertakes to teach, but competent to their
complete elucidation and illustration to the varying minds of his
pupils. He must be capable of translating his own conceptions
into the almost endlessly diversified vernaculars of those for whose
benefit they are designed. He must perpetually change the stand-
point of his own views, in order that he may place himself in the
most effective relations to the true position of his auditors.

No mistake is more common, or more fatal, than the imagina-
tion that what is rendered clear and conclusive to our own minds,
by a particular process of reasoning or induction, may be made
equally apparent to every other well-constituted mind, through a
repetition of the same process. If, indeed, all the circumstances
of each of these minds could be brought into similarity—if their
original faculties and powers had been similarly combined and pro-
portioned—and their subsequent history and antecedents been sub-
stantially the same, we might, perhaps, rationally expect the same
results from the operation of similar causes. But diversified as we
know the human mind to be—diversified in its constitution—infinit-
ely diversified in the combinations of its faculties and powers—
perpetually surrounded by ever-varying circumstances and conditions
—incessantly subjected to the powerful operation of passion in its
thousand-fold forms, and prejudice in its Protean shapes—liable at
every moment to be fatally warped by error, by sophistry, by interest,
or by inclination—to be contracted and led astray by ignorance,
superstition, bigotry, obstinacy, and stupidity—and to be distorted
and perverted by the gross medium and potent influences of the ex-
ternal world—no undertaking is more arduous or difficult than the
translation of thought into language perfectly intelligible to, and
readily apprehensible by, others. The best and most successful
teacher is he to whom the various avenues by which the human
heart and the human understanding can most certainly and effectu-
ally be reached, are most accurately and completely known; who
is capable of analyzing all his conceptions, of reducing all his know-
edge to elementary principles, dependent upon no formula of ex-
pression or elucidation, and of so dispensing these fundamental
ideas—so adapting them to the peculiar aptitude and comprehen-
son of each of his pupils—so adjusting them to the varying mental con-
formation—the special intellectual powers of apprehension—the known idiosyncrasies of each—as to insure an intelligent reception and a clear comprehension of the entire subject-matter under discussion. One class of minds seize intuitively upon a mathematical proposition, however complicated and abstruse, while utterly unable to perceive the relations which subsist between one member of a sentence and another, and with difficulty made to comprehend the principles of the natural sciences. Another requires no aid in penetrating to the sources of the beautiful in language, and in giving full and accurate expression to his conceptions, but needs the constant aid of the teacher to enable him to pass from one step to another of the simplest problem involving the relation of cause and effect, the mysteries of figures, the lines and angles of geometry, or the literal abbreviations, exponents, and co-efficients of algebra. Conviction reaches one individual most effectually through the medium of analogy and comparison; another by close, direct, and consecutive reasoning; another through frequent repetition and by the aid of memory; and still another by the slow and toilsome process of successive accumulation of isolated facts. Each class—each individual must be reached, and can be reached only by obtaining access to the peculiar construction of mind which each possesses to the intellectual avenue which, alone, conducts to the inner portals of knowledge. If the teacher has not this master-key—if he is either ignorant of its virtues or unskillful in its use—if he attempts to group his pupils into classes and sections by any arbitrary standard of his own, irrespective of, or unconnected with, the distinctive peculiarities of their powers of intellectual apprehension—he will inevitably fail. His success will be in exact proportion to the accuracy with which he has gauged, and the skill with which he has availed himself of the mental constitution of each one of his pupils. Hence the great superiority of oral instruction wherever it can be resorted to—the combination of the analytic and synthetic methods—the inductive or Socratic process—frequent, full, and varied explanation and illustrations of principles and of their applications.

There is an increasing tendency, especially in our cities and large towns, to an arbitrary standard of classification, founded rather upon the various branches of study pursued, than upon the capacities and attainments of the pupils. The necessity for this may, in its turn, be traced to the equally prevalent, and somewhat questionable, policy of crowding the greatest possible number of pupils in those large and spacious buildings which the enlightened taste of modern days has substituted for the nearly exploded barbarism of ancient times. Too much regard can not, indeed, be paid to a proper and judicious
classification. Without this, progress and improvement are as impossible as the prevalence of order and discipline in the absence of systematic government. But no classification can adequately accomplish its object which is not based upon individual qualifications and attainments; which does not keep steadily in view the natural or acquired peculiarities of mental character; which does not regard the specific intellectual grade and requirements of each pupil; and which does not make for each the best possible provision of which the circumstances of the school will admit. The distinctive individuality of the learner should never be permitted to be sacrificed upon the empty shrine of mechanical system or arbitrary convenience.

But the obligations of the teacher to his pupils are not confined to the cultivation and development merely of their intellectual powers. It extends to the discipline of their whole nature—to the growth and formation of their entire character, to the establishment of those principles and habits, the expansion of those sentiments and affections, the direction of those energies and impulses, which are to give tone and expression to the entire moral being—to constitute the essential elements of its existence—to shape its destinies for time and eternity. The popular idea of education in this respect has, of late years, undergone an important and remarkable change, and public sentiment, with great unanimity, seems to have swung back to those original moorings from whence it had rapidly and fearfully drifted. Our ancestors—the Pilgrim Fathers of New England, who more than two centuries since laid the foundations of our magnificent system of Universal Education—were Christians—men who were not ashamed of their high profession—who had no compromises or concessions to make in this regard—who planted themselves firmly and conscientiously on the Bible, as the rock of their salvation, the anchor of their hopes, the guide of their lives, the standard of their faith. These principles they incorporated into their earliest constitutions and laws; these principles they engrafted upon all their institutions, civil and religious; these principles they carried into the family, the church, the school, the halls of legislation, the seats of justice, the marts of trade, the intercourse of society, and all the relations which subsisted between man and man. They had no conceptions of a separate education for the head and the heart—for the intellect and the affections—for the understanding and the will. They regarded man as the inheritor of an immortal nature—the recipient of faculties and powers budding and blossoming in time, only to unfold, and expand, and to bear fruit throughout the limitless ages of eternity. Hence they looked upon education as
the means only to this great end—the careful training of the child in the pleasant paths of virtue and religion, in accordance with the precepts of the Deity—the cultivation of his intellect that he might know, and of his affections that he might do, the will of his heavenly Father—and the assiduous training of his whole nature, that he might so discharge all the varied duties of his position in life, as to promote the welfare of his fellow-men, secure the approbation of his own conscience, and advance the paramount objects of his being in all its greatness and grandeur. They had not drunk at the polluted waters of that modern philosophy, which regards humanity as a vast theater of mechanical skill and contrivance—a comprehensive arena for the display of intellectual strength and physical prowess—a magnificent gallery of art and genius, of mechanism and ingenuity—where the deep and fathomless mysteries of the Universe are reduced to the simple laws of cause and effect—where the "stars in their courses," the sublime and impenetrable abysses of space, the infinity of worlds, the endless profusion of nature, the stately goings on of Providence in the majestic circuits of creative power, and all the wonders and beauties of human existence are resolved into electricity, magnetism, and attraction, and where knowledge, accompanied by the capacity to use it for the promotion of personal and selfish ends, constitutes the only legitimate source of power. They therefore laid the strong and durable foundations of popular education upon the adamantine rock of Christianity, and the glorious and noble superstructure, which they reared, stands to this day, and ever shall stand, the proudest monument of New England civilization. They feared not that the reverential reading of the Christian Scriptures might give offense to the tender consciences of the infidel, the atheist, the Mussulman, or the worldling; they apprehended no danger from such an understanding of the sacred oracles as seemed most in consonance with the various sentiments of different religious denominations, acknowledging the same common Creator and Redeemer, and recognizing the same common faith; nor did they deem it necessary to disarm the opposition or conciliate the regards of any sect of professing Christians, however numerous or powerful, by the banishment from the teacher's desk of that holy volume, which constituted the sheet anchor of their hopes for time and eternity. Such scruples, such time-serving, such base compliances, were reserved for a later day, and for other men; for an age of materialism, of doubt, of denial, of self-complicity, of mammon-worship, political profligacy, and individual corruption; for men whose vital atmosphere was popular applause, whose highest ambition, popular distinction; whose dominant principle, expedi-
ency; whose sole reality, appearances, and whose profound wisdom, duplicity and cunning.

Fortunately for the best interests of education, the religious element has practically regained its ascendancy, and the sublime principles and great truths of Christianity are again inculcated from the pure and living fountain of the Bible, "without note or comment." From ten thousand schools, scattered over the length and breadth of our great Commonwealth, the inspired words of the "Great Teacher" are daily and reverently listened to, and that beautiful prayer dictated by himself, and comprehending in its brief compass every earthly and every heavenly blessing, offered up by the guileless lips of innocent childhood, followed by songs of praise and thanksgiving to the Great Author of their being—the guardian guide and protector of their young lives. No spectacle can be more deeply interesting—no exercise more appropriate or important. Who that knows and rightly appreciates the powerful influence of early associations upon the mind and heart, in all its subsequent stages of earthly experience—who that, in the strength and maturity of his being, or the "sere and yellow leaf" of existence, when "the sun and the light" of life are darkened, and "the clouds return after the rain," looks back upon its early morning dawn, and recalls each cherished incident which made a deep and lasting impression upon his imagination, and thenceforward became an era in his history—who that, from the dim repositories of the past can trace a mother's kindly smile, a father's affectionate accents, a brother or a sister's look of love, or the mild and gentle voice of a pastor or a teacher, the earliest germs of goodness, virtue, truth, integrity, and nobility of character, can doubt the importance, or question the vital utility of this early and systematic discipline of the affections and the heart!

Education is the development and proper direction of all the faculties and capacities of our mysterious being. If a part only are cultivated—if the powers of the understanding are brought prominently forward, to the exclusion of the impulses and suggestions of the will—if the temper, the dispositions, the habits, the affections, the strong propensities of the individual being are overlooked and neglected, while the intellect is assiduously trained and stimulated to incessant action, the inevitable result is a distorted fragment of humanity—furnished with a tremendous power for good or for evil—unfurnished with the only safeguard against its fearful perversion to the most fatal ends. The moral and religious nature, as it is the highest and noblest attribute of humanity, demands the earliest and most assiduous care, and no education is worthy of the name in which this cul-
nature of the immortal soul, with its priceless affections, its heavenly hopes, and soaring aspirations does not predominate.

It is here that the teacher must take his earliest stand—on this foundation rear up, by slow degrees, the superstructure of knowledge, of character, of future wide, extended usefulness. In no other way can he hope for success. The monitory annals of the past—the long experience of centuries and ages of recorded time—the solemn voice of revelation—all history, all philosophy, all reason, teach the utter inefficacy of the highest knowledge, the most brilliant talents, the most resplendent genius, unaccompanied and unguided by that wisdom of the heart, which, like Siloa’s stream, “flows fast by the oracles of God.” Knowledge—what is it in its highest estate—in its amallest development—in its loftiest range—in its mountain peaks—in its Newtonian altitudes, but “a few scattered pebbles gathered from the limitless shores of the vast ocean of eternity?” “Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy? or who shut up the sea with doors when it brake forth, when I made the cloud the garment thereof, and said, Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days, and caused the day-spring to know his place? Hast thou entered into the springs of the sea, or hast thou walked in the search of the depth? Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death? Where is the way where light dwelleth? and darkness, where is the place thereof? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?”

Painfully and laboriously we toil in the heat and burden of life’s brief summer day, to accumulate the treasures of intellect—to master the secrets of the Universe—to penetrate the mysteries of matter—to know ourselves, our fellow-men, and the innumerable relations which exist between man and nature, life and death, matter and spirit—and when we have exhausted our utmost energies in the vain pursuit, the dark shadows of the grave close around us, the “night cometh when no man can work,” and the solemn curtain of eternity is interposed between our restless aspirations and its ample revelations. Talents and genius—how often have they “shone to bewilder, and dazzled to blind”—how often proved the source of
deepest misery and unhappiness to their possessor—how often, in
their unregulated power and perverted action, have they blasted and
withered the most fragrant flowers of humanity, scourged the na-
tions, desolated the earth, and carried terror and dismay wherever
the Sirocco blast of their baleful influence extended its deadly breath!

Only those flowers of the intellect which are watered by the per-
ennial streams of goodness and virtue can blossom and expand in the
bright light of eternity, can shed forth their beautiful fragrance over
the broad surface of humanity—"stealing and giving odor"—carry-
ing the sweet perfume of their presence wherever the depressing in-
fluences of worldliness, sin, sorrow, and affliction have clouded the
brow and borne down the heart—blooming in decaying strength
and vigor, when the storms and tempests of the world beat around
them with loudest clamor, and yielding up their purest incense,
when crushed to earth by violence and wrong. Only those fruits
of the spreading tree of knowledge are of intrinsic value which min-
ister to the "healing of the nations" and nourish and cherish pure
affections, high and noble thoughts and acts, and lives of usefulness
and honor; only that science is true wisdom which teaches us to
"know ourselves," to "do justly, love mercy, and walk humbly with
God," in all the manifold relations of "this present evil world"—in
the hour of prosperity and the day of adversity—amid temptation and
trials, sufferings and bereavement, in life and in death. Only that
is true education which enables us, with the blessing of the Almighty,
to accomplish these great results and to attain these high ends; and
they are the only true teachers who, looking above and beyond the
perishable garniture of time and its fleeting interests, so inform, in-
struct, discipline, and guide the intellectual, moral, and spiritual na-
ture of those confided to their charge, that when they emerge into
the scenes of active life, and assume its varied cares and responsi-
bilities, they may be prepared at all points for the world's stern con-
tact—fearless alike of its allurements and its frowns—impregnable
to its assaults—impenetrable by its keenest and sharpest darts, and
victorious over its hosts of error, evil, and guilt!

Of the pleasures and pains of the teacher's life, its enjoyments,
embarrassments, and obstacles, I need not speak at great length to
you who have experienced them all, and are intimately familiar with
their influences and effects.* Suffice it to say, that mingled as they
are with the bitter ingredients of suffering and sorrow and disap-
pointment and pain, there are within the compass of human felicity
no pleasures comparable, either in quality or intensity, with those
which abound in the path of the faithful and successful teacher—no
enjoyments superior to those which flow from the approbation of his
own conscience; and the consciousness of duty meritoriously and honorably discharged. The relations which spring up between teacher and pupil are, with rare exceptions, those of paternal tenderness, regard, and affection on the one part, and respect, gratitude, esteem, and attachment on the other; and as these relations are cemented by time, by mutual intercourse, by numerous traits of personal excellence from time to time, developing themselves in the character and demeanor of each, the deepest interest is felt and manifested for the progress and advancement on the one hand of the pupil, and on the other for the welfare and happiness of the teacher. Nor does the attachment thus formed within the precincts of the school-room cease with the close of the term of instruction. It remains to cast the bright light of its hallowed radiance over the whole of future life—to gild the horizon of memory with its reflected tints—to smooth the rugged path of existence—to surround the couch of sickness and the bed of death with welcome images and cherished remembrances of the past, pleading, "trumpet-tongued," for acceptance before the eternal throne. For we, too, each in his appointed time, must pass through the "dark valley of the shadow of death" and, "life's fitful fever" over, exchange this our mortal for immortality. Then the clouds and darkness which have so long vailed the eternal beauty from our earthly sight shall be dispersed—then the deep mysteries of existence and the inscrutable ways of Providence be triumphantly vindicated and solved—then the solemn harmonies of eternity banish the remembrance of earth's jarring discords. Then, too, shall we reap as we have sown; and each in his own chambers of imagery surround himself with those lasting treasures which, painfully gathered and appropriated here, shall then be transfigured into glorious and permanent shapes of happiness and beauty, and love and joy.
III. LETTERS ON COLLEGE GOVERNMENT.

BY F. A. P. BARNARD, LL.D.,
Professor of Mathematics and Astronomy in the University of Mississippi.
(Continued from page 486.)

LETTER IX.

EVILS OF RESIDENCE IN DORMITORIES.—SYNOPSIS OF DR. WAYLAND'S VIEWS ON THIS SUBJECT.

If I have dwelt upon the moral and material securities with which the founders of the colleges at the English Universities sought to surround those institutions, I have done so only that I might render more striking by contrast our entire deficiency in those most important respects. But I am by no means unaware that all those stringent provisions have, by the entire disregard of their original design, which has grown out of modern abuses at Oxford and Cambridge, become, in those renowned seats of learning, entirely nugatory. I am aware that, to an outside observer at the present day, an English University would present rather the appearance of an abode of luxury, a precinct consecrated to physical enjoyment, than that of a chosen retreat of science, or a habitation of the Muses. I draw my illustration, not from the Oxford of the nineteenth, but from the Oxford of the thirteenth, century; I speak of the usages, not of the twenty-four stately palaces of ease and dissipation which still exist, but of the three hundred halls, now nearly all extinct, where, in the time of the first Edward, thirty thousand youth bowed their necks to the austere yoke of monastic rule. In those days, a wine-bibbing, dinner-giving, "tandem-driving, hunting, steeple-chasing, and horse-racing" Oxford student was unknown; but it was no uncommon spectacle, according to Sir James Nore, to see "the poor scholars of Oxford a-begging, with bags and wallets, and singing Salve Regina, at rich men's doors." These were the days when moral restraints in the Universities of England were a reality: now they can scarcely be said any longer to exist.

I stated in my last letter that Dr. Wayland had thrown the weight of his high authority in opposition to the plan of providing buildings for the residence of students in an isolated community, during their college life. What he has so well said I would not venture to repeat, nor to what he has said would I add a single word, were it possible

or probable that the persons whom these letters will reach would find access to his able examination of the same subject. The improbability of that, justifies me in repeating some of his arguments. In addition to the views which I have already presented, Dr. Wayland urges against the arrangements of the prevailing system, that they are unnatural. They remove the young from the enjoyment and benefit of family sympathies and society, at a time of life when these are of the highest value. They deprive them of that watchful attention, in time of sickness, and of that heedful care, in time of health, which are so important at this early age, and which in their new position there will be none to bestow. Moreover, in passing from the family circle into the artificial society of a college, there is at present a rude and harsh transition from a position in which they are sustained and guided by the counsel and solicitude of those on whom they are accustomed to rely, to one in which, as it must be in the great world at last, they have but themselves to consult and depend on, in every emergency. The transition is too abrupt to be courted, or to be probably beneficial.

Dr. Wayland further finds, in the unequal ages of the students who make up the college community, a reason for objecting to the cloister system. Small as is the amount of supervision, which the most anxious and vigilant Faculties can exercise over young men so situated, it is more than those of their pupils who are most advanced in years require. To prescribe to such their times for going and coming, or for study and relaxation; and to subject them to the necessity, little less than mortifying, of applying for special permission to do even so simple an act as to call upon a friend, or to that of rendering an excuse for receiving one at an hour not privileged by the rules, when by the laws of the land and the usages of society they are recognized as capable of self-government, seems as unnecessary as it is apparently odious. And yet, in a society where there can be but one rule for all, such regulations can not be dispensed with; while the greater difficulty is, on the other hand, to make them stringent enough to meet the case of those who have no habits of self-government as yet established at all. This latter class, in truth, can never be adequately provided for under our present college system; and the sooner we distinctly and candidly admit the fact, the better. If there be a student who requires the direct influence and prompting of a superior, whether to stimulate him to exertion, or (a rarer case, certainly, but one not very uncommon) to restrain him from too severe and injurious application, whether to aid him in the prosecution of his studies, or to guide him in the selection of his miscellaneous reading, or to advise him in the choice of his amusements, or to warn him against
the approaches of temptation, or to arrest him in his first downward steps, should he unhappily incline toward vice, such a student is not conveniently or favorably or even safely situated in the heart of an American college, where no superior, however zealously devoted to his welfare, can know his habits, his wants, or his dangers.

The influence of our arrangements upon health is furthermore regarded by Dr. Wayland to be more or less injurious. The compactness of the community, and the confinement of all the necessary duties within a very narrow precinct, if they do not directly discourage and prevent the bodily exercise so important to the full vigor of the animal system, hold out at least no inducement to its practice. No trivial number of the cases in which students withdraw from colleges with impaired health or broken constitutions, are cases in which disease has been either engendered, or at least aggravated, by neglect of suitable exercise. The arrangements of college buildings afford few conveniences or comforts, in cases of sickness; and should an infectious disease make its appearance, it is difficult, if not impossible, to prevent its spreading through the entire community.

In looking at this question in its moral aspects, Dr. Wayland takes altogether the view which I have already presented. He enforces his opinion by one or two considerations which seem to me to have a peculiar importance. In regard to the dangerous influence of evil example, he observes that the votaries of vice are much more zealous in making proselytes than the devotees of virtue. No remark could be more emphatically or more sadly true. There is apparently a malignant pleasure felt by the vile in marking the gradual steps by which the pure in heart become wicked like themselves; and it is with a sort of fiendish ingenuity that they invent allurements and ply seductive arts, to the end that they may ruin where they profess to befriend. The unsuspicious, unreflecting natures of ingenuous youth make them especially prone to yield to those whose greater familiarity with what is called life—but is in fact too often only the road to death—gives them a seeming superiority, and lends to their opinions and their example a most mischievous fascination. Such, we may say with too unfortunate a certainty, will usually be found wherever one or two hundred young men are assembled together as members of the same community. Some such, indeed, have been almost unavoidably attracted to our colleges, by the peculiar social features which they present; and by the undeniable fact, which I have heretofore illustrated, that the college is a place of freedom rather than of restraint. Is there not here an exposure dangerous to every unsophisticated youth, and liable too often to become absolutely ruinous?
It is further observed by Dr. Wayland, that where a number of persons are collected together, and by the circumstances of their association are disconnected almost wholly from the surrounding world, there will inevitably come to be recognized among them certain peculiar principles of action, there will come to be received certain peculiar convictions of duty, which are not elsewhere recognized, but derive their character from that of the community among whom they originate. So striking an illustration of this truth has been presented in the discussion which occupied the earlier letters of the present series, that I consider any further explanation of the meaning of the foregoing proposition unnecessary. It is sufficient to say that, in the college code, the highest honor is not bestowed upon that which is good and right; nor the sternest disapprobation awarded to that which is bad and wrong. To be gentlemanly, is better than to be moral; to be generous, is better than to be just. It is much to be doubted whether a protracted residence in a moral atmosphere, characterized by the prevalence of doctrines like these, can exert a healthy influence upon the character; or whether the usages to which it familiarizes the youth are such as to render the man either better or happier.

Dr. Wayland does not forget to glance at the prejudicial effect which the long-continued intercourse of young men, exclusively or nearly so, with each other, can not fail to exert upon their manners; to which I might add the tendency, so constantly noticed that I suppose it must be esteemed inevitable, of the language of their conversation, under similar circumstances, to degenerate into rudeness, or something even worse. That men will be rude, that they will be vulgar, occasionally, without having these propensities developed and nourished in them by any species of hot-house culture, and in spite of all the purifying influences of the best society, I am well aware; but that is no reason why, without any manifest necessity, we should expose all our young men who aspire to a high order of education, to an influence which can hardly fail to blunt, to some extent at least, their native delicacy, or vitiate their sense of what constitutes true politeness.

While thus every argument derived from the fitness of things, and from considerations of health, of morals, and of manners, seems directly to condemn the college cloister system prevalent in this country, hardly, I think, on the other hand, will a single substantial advantage be found to recommend it. That it is cheaper to the student, Dr. Wayland has, in my opinion, satisfactorily disproved. That it is immensely more expensive to the public at large, where colleges are created and sustained by their munificence, he has made
equally evident. Indeed, where money to the amount of one hundred thousand dollars or more, has, in a single institution, been invested in dormitories alone, and where, as in the University of Alabama, not one single dollar of revenue is derived from this investment, in the way of rent or otherwise, it requires no argument to show that, if the dormitories are unnecessary, all this is a dead loss. In our own particular case it is worse than a dead loss; for not only do these buildings return no income to the treasury, but they keep up a continued drain upon it, to the extent of several hundred dollars per annum, to preserve them in decent repair and in tolerably habitable condition. Is there a single plausible reason to be urged in favor of the perpetuation of such a system, but the unfortunate fact that it can not now be abandoned here without a heavy pecuniary loss!

University of Alabama, Aug. 16, 1864.

LETTER X.

EVILS OF THE DORMITORY SYSTEM FURTHER EXAMINED.—ITS TENDENCY TO MAKE THE INTELLECTUAL QUALIFICATIONS OF INSTRUCTORS A SECONDARY CONSIDERATION.—IS IT POSSIBLE TO ABOLISH THE SYSTEM?

The evils which I have thus far considered as resulting from the system of residence common in American colleges, are such as proceed from the direct influences exerted by the system on the student himself. In former letters of this series I have, however, pointed out to what extent the successful administration of college government is dependent upon the personal character and disposition of the officers who conduct it; yet this dependency, it is now evident, is almost entirely a consequence of that peculiar organization of our academic society out of which so many other evils grow. It is certainly at present an urgent necessity, in the selection of persons to fill the responsible posts of instructors in colleges, to give anxious attention to considerations very different from those which qualify a man to impart knowledge, or render him likely, by his reputation, to give character to the institution of which he becomes a member. Yet these latter considerations are undeniably, in intrinsic importance, paramount to all others. It is a simple truism to say that to be a good teacher, one must first of all things know how to teach; but it by no means follows that to be a successful college teacher, the same qualification will stand in the foremost rank of importance. Profundity of learning, fluency of language, fertility of invention, and felicity of illustration are hopelessly buried, so far as college usefulness is concerned, in one who possesses not the art to conciliate, or the power to control, or the faculty to stimulate, or the wisdom to
advise those with whom he is constantly in contact in the relation of a moral governor or guide. These qualities are no doubt of great value under any circumstances; but it is a peculiarity arising out of the nature and magnitude of the responsibility we are compelled to assume, which places them, in colleges organized as ours are, so far above those intellectual endowments and acquisitions which we naturally associate with the character of an able teacher.

It is very certain that much of the success of a collegiate institution, in the popular sense of the word, depends upon the consideration in which its officers are held, as men of letters and science, in the community from which it draws its patronage. There is no virtue in vested funds, or costly buildings, or legislative grants, or even in libraries and cabinets and apparatus of science, however magnificent, to attract to a particular spot such multitudes of interested and willing learners as throng some of the favorite colleges of the United States. No allurements which wealth can spread out have power to draw disciples around the academic chairs of teachers who are themselves deficient in that moral magnetism which nature only can bestow. Nor will this or that form of internal organization, or a more or less severe adhesion to any particular routine of instruction, to any important degree determine how far any given set of men, in any given school of learning, may be successful in securing that evidence of popular approbation which numbers are commonly supposed to afford.

It is certainly, then, in the very highest degree desirable that in the selection of men to fill the very responsible positions of officers of instruction in colleges, there should be nothing in the nature of the duties they are to be required to discharge, which shall prevent the very first consideration from being given to their mental qualities and acquisitions, their learning and their power of luminous utterance—qualities which, while they make them able and successful and often fascinating in the lecture-room, render their names also household words in the dwellings of the people. Suppose a board of governors to be untrammeled by any considerations such as these, in the choice of individuals to fill the chairs which may become successfully vacant in a college under their control, or the new chairs which they may create; suppose, further, that they have it in their power to offer a remuneration sufficient to command the services of the most eminent talent the country can furnish; suppose that they make known, as they naturally will on every such occasion as widely as possible, the existence of the vacancy, and invite competition from men of ability, everywhere, to fill it; they can hardly, under these circumstances, fail to secure not only able men, but men whom the
people know to be able. Such men will never be deserted, unless for men of greater presumed ability; and thus there will be maintained, between all institutions governed by these principles, an honorable and advantageous emulation, which will secure to each a gratifying popularity, and a fair and encouraging amount of patronage.

So long, however, as the first quality to be looked after in a college officer is not in his ability, nor his learning, nor his well-earned reputation as a man of letters or science, but his capacity for governing youth, and for managing all the complications which arise out of the administration of the internal police and penal laws of our artificial form of society, there is no absolute security that the men selected will be eminently able, or that they will have that hold on the confidence of the surrounding community which springs from an already established acquaintance with their names and characters. They may even be, and they often are, entirely unknown; and thus, in cases of difficulty, they have to contend against that indifference in the public mind which is usually felt toward such as have only the stranger's claim to sympathy. I do not forget that reputation is a growth of time; and that, when a valuable college officer is secured, it is all the better that he is secured young. But I must question whether an individual can have had time to manifest that moral fitness to grapple with the difficult responsibilities which a college officer has to encounter, and which is under our system so indispensable, at an age earlier than that at which his intellectual superiority, if he possesses it, begins to lift him above the level of common men.

Our system of obligatory residence, therefore, in buildings specially erected for college purposes, involves the great evil of much restricting the freedom of choice, on the part of electing boards, in providing suitable officers for the institutions under their care. And since that system seems really to be recommended by no positive advantages, but to be open, on the other hand, to the very grave objections which I have endeavored in my foregoing letters to exhibit, we find in this last consideration a forcible argument in favor of its total abolition.

But suppose this system of compulsory residence abolished, what is the alternative? Let the students find their own residences, as all other persons do, young or old, wherever they can, among the citizens of the surrounding community. They are now in the community, but not of it. The college walls present an impenetrable barrier to all scrutiny of their conduct and actions. They are not subject to the restraining influences of public opinion. One of the strongest moral safeguards known to mankind has no existence for
them. We have seen that the presumed surveillance of college
government is nothing but a nullity. By closing our dormitories and
sending back our students into the world, we abrogate for them the
freedom of the microcosm, and re-subject them to the common re-
straints of society. This expression, the freedom of the microcosm,
which drops accidentally from my pen, suggests, by similarity of
sound, another phrase which we sometimes hear in our metropolitan
towns—the freedom of the city. What this freedom is, precisely,
at the present day, I do not know; but it is now and then presented,
sometimes with pomp and ceremony, to the favored guests of the
municipal authorities. Now, if any thing could be wanted to dem-
strate the truth of what I have asserted—that admission into college
is rather an introduction to freedom than a subjection to restraints,
—it may be found in the fact that young men who are not students
are sometimes, by their friends among the initiated, invested with
this freedom also—not with ceremony, nor by any explicit form of
words, but by being introduced within the privileged limits, and
made temporary denizens of the charmed circle. Here, secure from
the reach of any prying eye from without, and unmoved by shadows
which possible coming "exculpations" sometimes cast before them
upon the spirits of legitimate residents, they are ready to lend their
efficient aid in promoting any disorders which may incidentally
spring up, and they join with especial unction, as occasion arises,
in those vocal and tintinnabulary performances with which youth, in
seasons of excitement, seem to delight to "make night hideous." I
do not know to what extent the officers of colleges elsewhere may
have remarked this evil; and I do know that in some places there
is little congeniality or intercourse between "town and gown;" but
I have no idea that any college constructed on the plan popular in
this country is entirely exempt from the nuisance, and I am per-
suaded that the University of Alabama has occasionally suffered from
it deeply.

But when I propose that our dormitories shall be closed, and our
students shall be left to provide residences for themselves among the
citizens of the neighborhood, I anticipate the reply that my remedy,
however plausible in theory, will in many cases, and notably in that
of the University of Alabama, be impracticable. Not only is this
institution situated an entire mile beyond the corporate limits of the
city of Tuscaloosa, but, by an intentional precaution of the Board of
Trustees, it holds the title to nearly every square foot of land for at
least a quarter of a mile in every direction around it; and thus re-
pels the approach of those who might be disposed to build in its
vicinity. The default of a social neighborhood might of course be
repaired, by removing this restriction, provided there were any disposition to build; but as none such has been manifested hitherto, and none such is likely to be awakened by any immediately existing causes, my proposed remedy is, I admit, only applicable to the case of this University, on the condition that the center of its operations be transferred to the heart of the town. The sacrifice of the buildings now used as dormitories, and their abandonment, if necessary, to ruin, would be well repaid by the much higher benefits which would attend the change. It would, in point of fact, be no sacrifice at all, since, as I have heretofore stated, these dormitories return no income for the large investment wrapped up in them, but require, on the other hand, a considerable annual expenditure to keep them in repair. But the proposed removal would involve a more serious sacrifice than this. The buildings erected to subserve the purposes of instruction, and which embrace the library, the laboratory, the cabinets of minerals, rocks and fossils, the lecture-rooms, and all the rooms for recitations, to say nothing of the dwellings of the officers, would not only have to be abandoned here, but replaced in the new locality. The question how far this consideration must be regarded as tending to make the proposed reform hopeless, I reserve for examination hereafter.

University of Alabama, Aug. 16, 1854.

LETTER XI.

EXPERIMENT PROPOSED FOR THE CASE OF THE UNIVERSITY OF ALABAMA.—
CONSIDERATION WHICH SEEMS TO HAVE DETERMINED THE CHOICE OF LOCATION FOR MOST OF THE COLLEGES OF THE UNITED STATES.—ITS FALLACY.—THE DORMITORY SYSTEM WILL BE ABANDONED; BUT ONLY VERY GRADUALLY.

In my last communication I maintained that the proper remedy for most of the evils which attend the administration of college government, and which tend to affect injuriously the morals of the youth who are subject to it, as well as indirectly to detract, perhaps, somewhat from the consideration which their officers are likely to command from the public, is an entire abandonment of the cloister or dormitory plan of residence. I admitted the difficulty of doing this in cases where the college is, like the University of Alabama, separated by a considerable space from any community capable of furnishing the accommodations which the college itself ceases to supply. I had the question under inquiry, how far the consideration of the great sacrifice of property which must usually attend the removal of such an institution, though the removal should be but for a mile or two, is likely to render the proposed remedy impracticable. I do not purpose to hazard any general decision of this question, further
than to remark, that so great are the advantages which the presence of a school of large resort usually brings to the town in which it is situated, that when the trustees of a popular college manifest a serious disposition to remove it, the expenses attendant on the erection of new buildings are not likely to fall upon themselves. Be this as it may, the University of Alabama possesses a special advantage for the trial of an experiment of the kind I have proposed. It is not necessary, in order to make such a trial, to abandon even the dormitories at once. By the liberality of the Legislature of the State, the large and substantial building formerly occupied as the State capitol, has been made the property of the University. Now, for several years, it has been true, that the number of students here has been too great to find convenient accommodations in the dormitories; and, in consequence of this fact, the Board of Trustees, one year ago, resolved on the erection of an additional building. An appropriation was made which was presumed to be adequate, plans were drawn, specifications prepared, and proposals invited, by public advertisement, for the execution of the work. None of the proposals fell within the limit of the appropriation, and consequently no contract was made. At their session in July last, the Board were unable, for want of a quorum, to reconsider the subject; but the necessity for some additional accommodations to meet the wants of the students is no less urgent than it has been heretofore.

Now, instead of burying an additional fifteen thousand dollars by the side of the one hundred and fifty thousand dollars which they have already buried here in brick and mortar, let the Board devote five thousand, if that sum be necessary, to the restoration of the State-house (an infinitely better building than the very best that stands upon the University campus) to a condition fit to serve for college purposes; and let them then provide that the senior class, to begin with, shall attend all their exercises there. This senior class will of necessity be obliged to find lodgings in town. They will relieve the pressure on the dormitories, which occasionally now makes those buildings absolutely unpleasant residences; and an experiment, on a limited scale, of the advantages arising from subjecting young men to that direct influence of public opinion which serves as a more wholesome restraint than any that a college faculty can exercise over the occupants of college cloisters, will be made without disadvantage to any one. There will be saved, too, at least ten thousand dollars, which is now in a fair way to be sunk in that gulf of unprofitable investment, where so many kindred thousands have already been swallowed up forever.

Should the result of this experiment prove satisfactory—and that
it would, I entertain no doubt whatever—the junior class might next
be transferred to the city in like manner.

It seems to be by the accident that we possess the abandoned
State capitol, that a mode of ultimate relief from the trammels of
our present organization is easily opened to us. But many others,
situated precisely like ourselves, have not a similar advantage. It
is worth while inquiring how came we, how came they, originally
to be in such a situation? How came so many of us to occupy
situations chosen evidently in each case upon some uniform prin-
iple of selection (since the peculiarities are everywhere the same),
and what is this principle? We find, first, that a large number of
the colleges of our country are planted in retired and quiet portions
of the interior; and secondly, that instead of being placed in the
midst of any community, even that of a small country village, they
are situated at some moderate distance from such a spot, sufficient
to be measured by a walk of perhaps half an hour. There has
evidently been a common design in all this, and it is clearly trace-
able to a fear of the dangerous temptations which are presumed to
lie in wait for youth, wherever human beings are gathered together
in society. These temptations are greater in large towns; there-
fore large towns are, first of all, sedulously avoided. They are
not absent even from small towns and villages; therefore small
towns and villages are in like manner tabooed. Yet as neither
young men nor their instructors can conveniently live cut off from
all communication with their fellow-beings, the neighborhood of
the lesser town is tolerated; but it is held at such a convenient
distance that, if it possesses any allurements to lead young men
astray, such yielding youths can find them out without any trouble
at all, and enjoy them with that satisfaction of conscious security
which arises out of the knowledge that their instructors and
guardians are quietly housed a mile and a half off. The fact is,
that all this reasoning, from beginning to end, is founded in the most
mistaken impressions in the world. The temptations of great cities
do not corrupt the youth of great cities, any more than the differing,
but no less real, ones of the country, as a general rule, corrupt the
youth of the country. The grand melo-drama which is placarded
all over Royal Street, in Mobile, arrests no eager glance from the
Mobile lad as he passes along his way to his schoolboy tasks.
Familiarity breeds contempt, indifference, unconsciousness. And
so it is with all other presumed fascinations of the same nature. In
like manner, young men from abroad, sent to commercial towns to
become initiated into the ways of trade, though entirely free to dis-
pose of their evenings as they please, do not more frequently con-
tract bad habits in such places, than students in our most secluded colleges. Facts further demonstrate that there is actually less complaint of irregularity and dissipation in those colleges in cities which have no dormitories, than is often heard in those country institutions where compulsory residence in college buildings is a feature of the system. This is true of Columbia College and the City University, in New York; and also, according to Dr. Wayland, of the Universities of Glasgow and Edinburgh, in Scotland.

To this false notion, therefore, of what the moral safety of young men in college requires, we evidently owe the location of so many of these institutions in situations where the provision of dormitories for the accommodation of students is an absolute necessity, and where a change of system without a change of site is quite impossible. The evil in many cases is done; and the money that has thus been, as it seems to me, lamentably wasted, can not now be restored. But it is to be hoped that a similar perversion of means which might be so much more wisely employed, will not continue hereafter to be made—or not at least to so great an extent. It is doubtless too much to expect that in all, or even in many, of the institutions so unfortunately situated, there will be any very early change of plan. The conviction that a change is desirable is far from being yet universal; and if it were so, the means for effecting the change could not be immediately forthcoming, nor perhaps could they be obtained at all. The needed work of reformation must evidently be a work of time; and not only that, but of a great deal of time. It may be expected to be accomplished somewhat in the following manner. Those institutions which shall do away with the cloister system, and those new ones which shall be erected without ever adopting it, will become, with the progress of information, so much more the favorites of the people than the rest, that these latter will, one after another, be compelled to reform themselves, in order that they may maintain any thing like an equal competition for the public patronage. By degrees, therefore, change will make its way into all those institutions in which it is a possibility; while for those in which it is not, no alternative will remain but to dwindle away and perish. It may take a century to accomplish all this; but that it will be accomplished, I entertain not the slightest doubt.

Twelve years have now passed since Dr. Wayland published his judicious views on this subject to the world. That his little volume has been effectual in preventing much financial folly of which the country would otherwise have been guilty, in connection with college buildings, there can be no doubt; but the frequent evidences
which appear that there is still work of this kind to be done, sufficiently prove that the perusal of this valuable book has not yet been quite universal. If through the medium of these letters I accomplish no other good than to draw attention to an authority so much more competent to pronounce upon subjects of this kind than I am, I shall be satisfied that my labor has been well spent.

University of Alabama, Aug. 17, 1854.

LETTER XII.

POSITIVE ADVANTAGES OF LARGE TOWNS AS SITES FOR SEMINARIES OF LEARNING.—CONCLUSION.

Having expressed the opinion that the consideration which appears to have determined the location of so many of our colleges in situations remote from large towns, is without any substantial foundation, I should leave the discussion of the subject incomplete, should I fail to point out some of the advantages which such towns possess as sites of seminaries of learning, and which appear to have been almost entirely overlooked. The simple advantage already adverted to that they afford convenient accommodations to students, in regard to board and lodging, though the first to arise in the course of my argument, is far from being the first in point of importance. There are others so obvious that it would seem impossible they should be disregarded, had we not the fact before us that they are so, in probably a majority of cases. Some of these, in their influence upon the prosperity and usefulness of an institution for the education of young men, are so far above the imaginary security to morals which is believed to be found in the retirement of the country, as to demand from the founders of such institutions the very earliest attention, and to yield to no consideration whatever save the single one of healthfulness. That the spot selected as the site of a University should be free from liability to frequent visits of epidemic or pestilential diseases, is of course a condition paramount to every other. But next to this should obviously come a regard for the convenience of the people whom the institution is designed to benefit, and a consideration of the manner in which the circumstances of location may facilitate or embarrass the operations of the institution itself.

No one will deny that those parents whose residences are so immediately in the vicinity of a college, that their sons may be educated without being withdrawn from the genial influences of the family circle, enjoy a great advantage over those who are compelled to send them to a distance from home; more particularly if, in so doing, they have no choice but to consign them to the artificial
society whose unpropitious influence I have endeavored to point out, in speaking of the inadequacy of college government to supply the place of those restraints which it supersedes. In proportion as a college is retired, in the same proportion is the number of those diminished to whom this great advantage is available. Retirement is therefore purchased at a large sacrifice, even if we look at the question as one which concerns only the morals of the youth it affects. For were college government capable of accomplishing all it undertakes—and we have seen how far at present this is from being the case—it would ill supply the loss of that watchful and anxious solicitude which surrounds every young man in the bosom of his own home. I might, to this consideration, add that of the greatly increased expense which attends the education of a son at a distance from home; a consideration of so great importance with many, as quite to determine the question whether he shall enjoy the benefit of a college education or not; but this is too obvious to require more than an incidental mention.

It is evident that, in a large town, there will usually be a considerable number of students residing with their parents. It is also as generally true that, owing to the denser population of the country in the vicinity of such towns, many more will be within such easy distance of their homes, that they will be more or less under the control of domestic influences. These are not only themselves benefited by this cause, but they serve in some degree to infuse a better leaven into the whole mass, than can reasonably be looked for where almost every one is beyond even the occasional observation of those who are most deeply interested in his welfare, and likely earliest to detect, when occasion arises, any incipient habits of idleness or vice. This consideration strongly recommends populous towns as sites for seminaries of learning; and detracts much from the force of the argument, were it not otherwise illusory, urged in favor of rural retreats as being more favorable to the preservation of good morals among young men under education.

I should do wrong to ignore, as I may seem to do, the presumption (continually put forward) in favor of the country, that its calm tranquillity predisposes to thought, and soothes the mind into a fitting frame for study. Without being in the least disposed to deny that quiet is necessary to concentration of thought, I repudiate the assumption that such quiet, to the full extent to which it is needed, is not to be found in large cities. If study were a pursuit to be prosecuted in the open streets, the argument might have a weight, which, in the question of fact before us, it lacks. The academic halls of Yale College, New Haven, and of Columbia College, New
York, possess every recommendation of noiseless tranquility which is to be found in those of the University of Alabama; nor have all the thunders of the great Babel of London power to penetrate the recesses of the British Museum, or to disturb the researches and the meditations of the patient bookworms who plod among the treasures of its vast library.

Nor need it be said that the uproar which assails the ears of the student, as he emerges from his retirement into the streets of a great city, creates an unfavorable, or even an undesirable, distraction of his thoughts from the subjects of his studies. It is good that the bow should be unbent; and the more complete the recoil, the better. The student studies to little purpose who is studying always. The muscle becomes capable of but a languid effort which is ever on the strain. Let the hours of relaxation be hours of relaxation in earnest, that in those of study the mind may bring to the task all the energies of an unexhausted vigor.

But large towns are preferable, also, to small ones, as situations for seminaries of learning, because they place these institutions more conspicuously in the view of the whole people. At one time or another, almost every citizen of a State visits its principal city. While there, the father of a family will look with especial interest upon the University in which he designs to educate his son; and every one, whether he be drawn toward it by such a motive or not, will naturally rank it among those objects which earliest deserve the attention of the stranger. Intelligent men from every part of the country become thus acquainted with the institution itself, and with the officers who conduct it. It occupies a larger place in their thoughts than it otherwise would do. They learn to view it with a pride proportioned to its celebrity, and it grows itself in repute by the operation of the very causes which acquaint them with it. Its public exhibitions are also attended by larger and more intelligent audiences than can usually be gathered in the country; the young men who come forward as performers are made conscious that they have a more discriminating audience to please, and a more honorable name to gain by their successful efforts; ambition is thus stimulated, and higher excellence is the natural result.

But there are still other important advantages to be gained by the location of colleges in populous towns. If such an institution would be celebrated, its professors must have a personal reputation as men of letters and science; and this is what can not be gained by any ability or any success in the routine of elementary instruction. But if they would themselves prosecute study, they must have access to the collected results of past intellectual labor, in the valuable
libraries which can only be looked for at present in our large towns. In saying this, I do not overlook two facts: first, that we have really very few public libraries yet in this country of which we have any great reason to be proud; and, secondly, that all colleges have, or intend to have, libraries of their own. But, in regard to the first point, it is certain that our best libraries are, and are always likely to be, found in our largest cities; and as to the second, whatever value the libraries of particular colleges may have now or hereafter, it is manifestly absurd to suppose that one in twenty of the whole number will, in any length of time, become adequate to the wants of a profound scholar or philosopher. No amount of talent or industry can ever elevate to the rank of authorities men who are deprived of the necessary facilities for research. If, therefore, we would give our college officers the opportunity (I do not say that all would improve it), but if we could give them the opportunity to become honorably eminent, we should place them where they may have within their reach such means to become so as the country affords.

To these considerations we may add, that, in illustrating the laws of nature, it is necessary to employ much delicate and costly apparatus. Instruments of great value are liable to occasional derangements, the correction of which it is not wise or safe to intrust to rude or inexperienced hands. It is rare, indeed, to find, in an obscure country town, artisans competent to undertake the repair of articles which, even for their ordinary use, require special training and peculiar skill. To send them to a distance involves both expense and delay; to say nothing of the hazard of conveyance, often over ordinary roads, which is so great as not seldom to involve a more serious damage than that which it was sought to correct. In the large towns are to be found the manufacturers of this species of apparatus; or at least persons whose occupations are so far analogous as to insure in them the possession of a skill which may be trusted with comparative safety. This is a consideration of great practical importance. In consequence of trifling accident, I have, in more instances than one, known instruments to be set aside and to remain unused for long periods of time; and in others I have known them to be irreparably injured in unskillful hands, or rapidly to deteriorate in consequence of attempts to employ them when they were not in proper condition to be used.

After what I have said, it may seem trivial to mention so apparently insignificant a disadvantage of a situation remote from the great marts of trade, as the occasional failure of text-books for ordinary use in college classes, which, in spite of every precaution,
appears to be occasionally inevitable. Nor would I allude to this, if I had not, in many instances, both seen and felt the extreme inconvenience resulting from such a failure. And it is with reason that I say that no ordinary precaution seems to be entirely adequate to prevent the occasional occurrence of so untoward a state of things, since I have seen the whole business of providing text-books taken out of the hands of booksellers, and entirely assumed by the college itself, without securing any very sensible improvement in this respect. In a situation such as are all those to be found in the interior of Alabama, the distances from which supplies of this kind are to be brought, the dangers of the seas, the uncertainty of the rivers, and the irregularities of land conveyance, conspire in no unfrequent instances to defeat all the arrangements of the wisest human foresight, and thus to leave a college for months in a state of great embarrassment, from a cause which, at first view, might seem the least likely of all to be an occasion of annoyance.

For these reasons combined, it is my well-settled belief that, in the selection of a site for a college, the most populous town should be preferred before any location in the country, however apparently tempting; and that no consideration should be allowed to disturb this preference, except that of healthfulness only. And when we consider that, in the course of human events, it is possible, and in this country not very improbable, that a small town may become a large one, especially when stimulated in its growth by the presence of a great seminary of learning; and that suburbs are likely to be swallowed up and lost in the expansion of the towns to which they belong, it will be obvious that the most careful preference originally given to seclusion and retirement can at best but secure a very temporary enjoyment of the advantages which such situations have been idly imagined to possess.

The design with which I have ventured to undertake this series of letters is now answered. I had not in view, in writing them, so much to vindicate any existing state of things in the University of Alabama, or to urge, with any strong anticipation of success, any change of such of its features as I suppose to be capable of improvement, as to correct certain of what seem to me to be errors of public impression or opinion in regard to colleges, some of them of long standing and of evidently extensive prevalence. In this, if I have not succeeded, I trust I have done enough to induce reflection, and perhaps to elicit from abler minds a more thorough examination of the whole subject.

*University of Alabama, Aug. 18, 1854.*
IV. EDUCATION AT THE WEST.

Among the organizations and agencies whose influence has been exerted in advancing the cause of education and establishing its institutions in our Western States, none is more worthy of consideration than

THE WESTERN COLLEGE SOCIETY.

This Society had its origin in the felt necessities of several Western Colleges and one Theological Seminary, which had been commenced by religious men, in the confidence that they would be sustained by the Christian public, but whose continued usefulness, and even their existence, were brought into peril by the pecuniary revulsion which, in 1837 and onward, reduced so many individuals and institutions to insolvency. The institutions referred to manfully struggled against the embarrassments thus incurred, until it was seen by practical men interested in their prosperity, that their only hope of relief would be in the organization of a Society, through which their united appeal might be made to the Eastern churches. The Society was accordingly formed at the East, "for the promotion of Collegiate and Theological Education at the West;" and has granted essential aid to fourteen Western institutions, three of which have already ceased to need its assistance.

ANNIVERSARY.

This Society held its Thirteenth Anniversary at Bridgeport, Ct., Nov. 12th. The Board of Directors met on the 11th, and were two days in session. Appropriations were voted to the following institutions for the coming year: Marietta College, Wittenberg College, and Heidelberg College, in Ohio; Wabash College, Indiana; Illinois College, Illinois; Beloit College, Wisconsin; Iowa College, Iowa; German Evangelical College, Missouri; the College of St. Paul, Minnesota; the College of California, Cal.; Pacific University, Oregon. The business and prospects of the Society were found to be progressive and encouraging.

The public exercises were attended with interest. The annual sermon was preached by Rev. Edwin N. Kirk, D.D., of Boston, and addresses were made by Rev. Professor Tyler, of Amherst College, Mass., and Rev. President Chapin, of Beloit College, Wis., with some of which we hope in due time to enrich the pages of our JOURNAL AND REVIEW. But we are especially concerned in
this notice, as introductory to the very able report of the Secretary, Rev. Theron Baldwin, which, being approved by the Directors, was presented at this anniversary, a large portion of which, through the courtesy of the Society, we are permitted to give to our readers in the following extracts:

THIRTEENTH ANNUAL REPORT.

In the discourse delivered before the Society at the last anniversary, it was shown, that "God, in advancing his kingdom on earth, has never dispensed with the use of fit powers"—that "He has originated such powers; has availed himself of them, and made them subordinate to his designs; so that from the first his people have been accustomed to the use of them, and, while trusting, first of all, in his Providence and Spirit, have been careful to erect, to confirm, and maintain these appropriate instruments; to rebuild them when decayed, to keep them strong and equipped with resources, and to use them, whenever occasion has demanded, to advance his dominion."* The college was then shown to be such a power.

ORIGIN AND GROWTH OF AMERICAN COLLEGES.

Scarce any feature in the history of this nation is more remarkable than the extent to which God has here employed the power above named for the advancement of his kingdom—and the present occasion is eminently appropriate for a consideration of its origin and growth, together with the agency of this Society, in resuscitating, creating, and applying it to American civilization.

The men who planted the first colonies in New England were, in larger proportion, liberally educated men than was ever before known in the history of nations. It is supposed that when Harvard College was founded, there was a graduate of Cambridge University in England to every two hundred or two hundred and fifty of the inhabitants then living in the few villages of Massachusetts and Connecticut, while the sons of Oxford were not few.

A recent author says: "It was nearly ten years after the landing of the Pilgrims at Plymouth before another colony was established in New England; but ere another ten years had passed, seventy-seven ministers, who had been clergymen of the Church of England, were established as pastors and teachers of the Puritan churches in the rising villages of New England. Many of them had been second to none in old England. Perhaps the history of the whole world may be searched in vain to find seventy-seven other names

of cotemporary ministers of contiguous churches equal to these in learning, in piety, in cool, sound judgment, in firmness, in enterprise, and in every thing that can adorn the character of a man and a minister of Christ. Nearly the whole list is made up of distinguished names. England 'was sifted, and the choicest of her ministers transplanted to the New World.' Individuals might be named, such as Thomas Hooker, of Hartford; John Cotton, of Boston; John Norton, of Ipswich; John Davenport, of New Haven; Thomas Thatcher, of Weymouth; Charles Chauncey, President of Harvard College; Elliot, the apostle of the Indians; Thomas Sheperd, of Cambridge; and many others, who were signal examples of scholarship and genius.

Among the magistrates, too, were found many liberally educated men, who always co-operated zealously with the ministry for the promotion of learning. They are mentioned as especially active in the founding of Harvard College. And the same was true in the colony of New Haven. While the design of founding a college had its origin with the ministry, the records of the colony show how earnestly the magistrates entered into the work; and as late as 1718, when that "splendid Commencement" (as President Styles called it) was held in New Haven, and at which the Trustees determined to call their college house "Yale College," in honor of its "munificent patron," it is said that "the Hon. Gurdon Salstonstall, Esq., Governor of the Colony of Connecticut, was pleased to grace and crown the whole with an elegant Latin oration." That college, too, was founded to fit men for service "in church and civil state."

Impressiveness will be given to this view, if we go one step farther back in history, and see where such men had their training. In the "Chronicles of Massachusetts" it is said: "Emmanuel College, Cambridge, was the Puritan college at which more of our first ministers and magistrates were educated than at any other." This college was founded, in 1585, by Sir Walter Mildmay. Coming to the Court after he had founded his college, Queen Elizabeth said to him: "Sir Walter, I hear you have erected a Puritan foundation." "No, madam," saith he, "far be it from me to countenance any thing contrary to your established laws; but I have set an acorn, which, when it becomes an oak, God alone knows what will be the fruit thereof."

That acorn was planted in faith—in the full belief that it would become an oak, and, evidently, with something like a prophetic vision of fruit multiplied beyond all human computation. But God had computed this fruit. Scarcely had it begun to ripen before storms arose which, under his guidance, shook precious portions of
it off, and winds and waves, which he prepared, bore it to the New World. Here it found a congenial soil, and at once took root.

Man, in his short-sightedness, might then have well inquired: "What do such learned men here in the wilderness, in the midst of wild beasts and roving savages?" But from the stand-point which we now occupy, the question is easily answered. An eminent statesman of Massachusetts once said: "This Commonwealth was founded by college-bred men, and before their feet had well laid hold of the pathless wilderness, they took order for founding an institution like those in which they had themselves been trained." In what portion of our history, it may well be inquired, is the hand of God more visible? Here is power of a peculiar character, generated just at the right time in the Old World—power by a mysterious process transferred to the New—and power applied in the infancy of the nation, where it should reach the very elements of its being, and give symmetry and strength and vastness to its future growth.

The colleges in this country down to 1850 were founded in the following order, viz.:

<table>
<thead>
<tr>
<th>Year</th>
<th>College</th>
</tr>
</thead>
<tbody>
<tr>
<td>1636</td>
<td>1</td>
</tr>
<tr>
<td>1692</td>
<td>1</td>
</tr>
<tr>
<td>1700</td>
<td>1</td>
</tr>
<tr>
<td>1746</td>
<td>1</td>
</tr>
<tr>
<td>1764</td>
<td>1</td>
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<td>1755</td>
<td>1</td>
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<tr>
<td>1764</td>
<td>1</td>
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<tr>
<td>1769</td>
<td>1</td>
</tr>
<tr>
<td>1770</td>
<td>1</td>
</tr>
<tr>
<td>1781</td>
<td>1</td>
</tr>
<tr>
<td>1788</td>
<td>2</td>
</tr>
<tr>
<td>1784</td>
<td>1</td>
</tr>
<tr>
<td>1786</td>
<td>3</td>
</tr>
</tbody>
</table>

Total: 114

Since 1850 the number is supposed to have increased to 135. After making all reasonable allowance for the infancy of a large portion of these institutions, and for the fact that some of them scarcely deserve the name of colleges, these figures will yet suffice to show the prodigious growth of this power in our country. All this, it is true, can not be regarded as the direct result of what Sir Walter Mildmay did. Still, if all in the history of collegiate education in this country which could be traced either directly or indirectly to Puritan sources were abstracted, no very large portion would be left. If, therefore, Sir Walter could now re-appear on earth and look at the results which have accumulated, in this country alone, in 271 years from the time when he "set" his acorn at Cambridge, he would say with increased emphasis, "God alone knows what will be the fruit thereof."
COMPARISON OF AMERICAN AND BRITISH COLLEGES.

We can not trace this fruit as it was scattered in Great Britain, and show how far it now appears in the numerous institutions that adorn that land outside of Oxford and Cambridge, nor is it our object to run a parallel between the whole educational force of the two countries. But it will help our conceptions of the growing importance of American colleges, if we institute a brief comparison simply between them and those two great Universities in which so many of our first ministers and magistrates were trained.

1. Numbers.—There are 40 colleges and halls connected with Oxford and Cambridge, or considerably less than one third of the number in this country.

2. Location.—These 40 English colleges are concentrated at two points; the American colleges are scattered over more than thirty States and Territories. Each arrangement doubtless has advantages peculiar to itself. The University—with its cluster of colleges, its massive piles of buildings, and its great assemblage of Heads, Professors, Tutors, Students, and resident Fellows—is more imposing than any single institution could be. It is also more national in its character, not only from its connection with the government, but from the fact, that every portion of the land has representatives in some one of the group of colleges, and these are so linked that the cluster has a unity that awakens something like a national interest. Moreover, such a community of students and learned men creates an atmosphere peculiarly literary, and competition naturally takes a higher and a wider range; as it is active, not only among members of a given college, but between the colleges themselves.

There are, however, important advantages in that diffusion which distinguishes our American colleges, especially as regards their action upon society at large. This is already reached at one hundred and thirty-five different points, in more than thirty States and Territories. They are thus out among the people, and in sympathy with them—each one entwining itself with local interests—and are eminently republican; by their presence giving visibility and consequent power to the great educational argument, and, through their Alumni and annual gatherings, awakening a desire for their advantages in the minds of multitudes of young men, and by their accessibility and cheapness multiplying the number who resort to them for instruction.

3. Number of Alumni.—The total number of Alumni of American colleges now falls but little short of seventy thousand. The number of undergraduates, at the present time, at a moderate estimate, is twelve thousand, and after allowing for all losses, probably ten
thousand of them will receive degrees. This would be at the rate of two thousand five hundred each year.

Now, according to the Report of the Oxford University Commission, presented to Parliament in 1850, the average number of students annually matriculated there, for the ten years ending in 1850, was rather more than 400. The whole number of students actually resident in Oxford, in 1850, was estimated at about 1,300. This was more than had been there at any time for two centuries; although the time was, when almost "fabulous multitudes" resorted there for an education, not only from all parts of England, but from foreign countries.

Those who receive degrees ordinarily constitute about three fourths of the number matriculated. The number of students who passed the final examination in Oxford for the degree of B.A., averaged 287 annually, for the ten years ending in 1850, and the number who received the same degree at Cambridge, averaged 355 for the four years ending in 1848. The number of graduates, therefore, sent forth annually by these two universities is only a little more than one fourth; and if we add an equal number for all the other colleges of Great Britain—which is probably a liberal allowance—the whole is but about one half of the number graduated at American colleges. Whatever may be the present standard of education at the latter, as compared with the former, the disparity will rapidly disappear. Every scholar knows the constant progress made at our leading colleges, and as their standard rises, and the country advances, all other institutions will feel the impulse, and conform as far and as fast as possible.

4. It is one of the glories of our American colleges, that their doors are alike open to all classes in society, and that the only nobility known within their walls has its basis in intellectual power, high attainment, and moral worth. Oxford University is now struggling to break off the trammels imposed by rank and wealth. Young noblemen wear a distinctive academical dress, take precedence of their academical superiors, are permitted to take degrees at an earlier period than other students, and in general are treated in a way that indicates a deference to mere rank. The sons of baronets and knights are also permitted to graduate at an earlier period. The distinction between "Commoners" and "Gentlemen Commoners" rests on no other ground than that of wealth.

Within the walls of an American college, on the contrary, all factitious distinctions vanish. There the rich and the poor not only meet together, but they commence their intellectual struggle under a full knowledge of the fact, that no hereditary dignity nor inherited
wealth, on the one hand, can entitle to special privileges and honors; nor, on the other, like inexorable fate, can they repress the aspirations of genius.

5. This power in our country has been consecrated, in a pre-eminent degree, to the service of religion. The very first institution founded was dedicated to "Christ and his Church." An early New England writer says that, in order "to make the whole world understand that spiritual learning was the thing desired to sanctify the other, and make the whole lump holy; and that learning, being set upon its right object, might not content for error instead of truth, they chose this place [Cambridge], being then under the orthodox and soul-fibrishing ministry of Mr. Thomas Shepard." Then followed Yale, which originated in a "sincere regard to and zeal for upholding the Protestant religion;" and Dartmouth, "established in the most elevated principles of piety;" and Princeton, "founded for the purpose of supplying the Church with learned and able preachers of the Word." In the same way we might go through the whole list of American colleges, and show that, with here and there an exception, they were founded by religious men, and mainly with an eye to the interests of the Church. A recent author, who has given special attention to the subject, says that of the first one hundred and nineteen colleges established, "one hundred and four are under decided evangelical and orthodox influence." Those established by worldly men for mere worldly objects, have not prospered. Some that were founded by infidelity it has been found necessary to transfer to the hands of religious guardians and teachers, to save them from utter extinction.

But the distinguishing characteristic of American colleges is the extent to which they have been blest with revivals of religion. This subject has been so fully exhibited in previous Reports and other documents of the Society, and especially in Tyler's "Essay on Prayer for Colleges," as to render any enlargement upon it here unnecessary. It may be stated, however, that of the graduates of ten New England colleges, from their foundation to 1845, thirty-four per cent. were ministers of the Gospel. In respect to revivals of religion, American colleges stand in singular contrast with the Universities of Oxford and Cambridge, and perhaps all others in England. An American who has recently visited them says: "There is little that is particularly encouraging in the religious state of Colleges and Universities. There is little that we should call religious influence exerted on the students. No such scarcely such a thing as a conversion, is known or expected. On the contrary, it is expected that no great religious change will be
wrought there; that as the student goes to the college or university, so he will leave it in regard to personal religion. Prayer is seldom offered in public for literary institutions. Clergymen (dissenting ministers chiefly) that I talked with, generally acknowledged this, and deplored it. The "Oxford University Commission" use the following language in reference to religious services in the colleges—"The obvious mode of appealing to the moral and religious feelings of the students, by short practical addresses in the college chapels, has not been so generally adopted as might naturally have been expected. The mischievous practice of forcing the students to participate in the holy communion, though less frequent than formerly, seems not to have been altogether disused. That of making attendance on divine service a penalty for college offenses has been discontinued to a great extent, since notice was called to it by Lord Stanley in 1834; but it is not entirely abolished." We need not wonder that revivals of religion are not enjoyed under such circumstances.

RESOLUTIONS.

We omit here several pages of interesting details respecting each of the Colleges before named, their condition and prospects, and the grounds of their appeal for aid, all of which will appear in the Report entire, which is soon to be issued from the Society's office, No. 80 Wall Street, New York. But the closing argument of the Report presents so many considerations worthy of the attention of the friends of education, of all classes and denominations, and so many statistical statements and facts, to be remembered, that we can not doubt its present and permanent interest to our readers. It is in explanation and support of a resolution adopted at the late meeting of the Directors, in these words:

"Whereas the six Colleges now upon the list of the Society, in States east of the Mississippi, are engaged in efforts to secure a permanent endowment that will render unnecessary any further assistance to them from the East, and thus enable the Society to give its whole strength to Institutions between the Mississippi and the Pacific; and whereas additional aid from the Society will be essential to the successful endowment of the said six Colleges, Therefore,

"Resolved, That, in the judgment of this Board, it is expedient to enter at once upon a vigorous effort to raise for this purpose $50,000 in addition to payments and pledges already made.""

REASONS FOR SPECIAL ACTION.

The enterprises now in question have passed the period of their infancy, and its incident struggles and uncertainties, and acquired such a degree of stability that we may rely with confidence upon
their perpetuated life, provided they receive the specified amount of additional aid. The oldest Institutions now upon the list of the Society are Illinois, Wabash, and Marietta Colleges, all of which first received assistance from the East more than twenty years since. Although this is a very limited period in the life of a College, it is not strange that the feeling should be extensive and strong, that it is long enough to terminate all dependence upon foreign aid, and especially in view of the population and wealth of the States in which they are located.

This Society has no interest in protracting the period of dependence, but desires to bring it to as speedy a termination as would at all consist with safety to the interests involved. But, on the other hand, equal care should be taken to prevent the disasters that would be consequent upon the premature abandonment of enterprises, once successfully commenced. The real value of the Society's agency has been no where more apparent than in guarding against this, in cases where all that had been accomplished, through long years of toil and sacrifice, would have been put in jeopardy. It came in just at the right time, as a regulating power, to adjust rival claims at the West, so that, instead of being mutually prejudicial or entirely destructive, they should conspire to promote the great common cause.

COLLEGES STRUGGLING WITH EMBARRASSMENTS.

In respect to the three Institutions above named, the following things should be remembered:

1. Their existence commenced not very long previous to the pecuniary revulsion which swept with such desolating power over the West; and to this day they have been struggling with embarrassments created during that inflated period. Although neither of them was identified with the disastrous speculations of that period, yet they necessarily partook, more or less, of the spirit of the times, and, moreover, felt authorized to make expenditures based upon promises of aid, made in the most perfect good faith, but which, in the end, proved entirely fallacious. One or more of them received considerable quantities of Western lands as donations, but in times of darkness and embarrassment these lands were disposed of, and that by the advice of the shrewdest business men at the East; and the day has gone by in which either of them, to any great extent, can look to this source for endowment. It should be remembered that these were pioneer enterprises—that many things connected with them were matters of experiment, and that much experience has been gained, at no little cost, that will be of great value in all
future time. Their conductors, from the first, have given themselves, with singleness of heart, to the work of education, and have relied upon the friends of Christian learning to give them the needed facilities.

THEIR SLOWNESS OF GROWTH ACCOUNTED FOR.

2. The population, in the midst of which they were planted, was much more heterogeneous than that which flows along the higher parallels of latitude, and fills the northern portions of Ohio, Illinois, and Iowa, and all parts of Wisconsin. Consequently the proportion of those who would appreciate the higher institutions of learning has always been vastly less than in the regions last named; and here is a most important reason for a comparative slowness of growth. The following table will show the nativities of the population of the States of Ohio, Indiana, Illinois, Wisconsin, and Iowa, according to the census of 1850:

<table>
<thead>
<tr>
<th></th>
<th>N. E. States</th>
<th>Middle Free States</th>
<th>Slave States</th>
<th>Western Free States and Territories</th>
<th>Natives of the State</th>
<th>Foreign Born</th>
<th>Unknown</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ohio</td>
<td>66,082</td>
<td>308,145</td>
<td>152,919</td>
<td>11,698</td>
<td>1,219,493</td>
<td>218,512</td>
<td>4,259</td>
<td>1,980,497</td>
</tr>
<tr>
<td>Indiana</td>
<td>22,846</td>
<td>76,899</td>
<td>178,503</td>
<td>126,700</td>
<td>541,979</td>
<td>54,436</td>
<td>2,506</td>
<td>929,416</td>
</tr>
<tr>
<td>Illinois</td>
<td>86,542</td>
<td>118,007</td>
<td>144,906</td>
<td>92,935</td>
<td>345,615</td>
<td>111,086</td>
<td>3,946</td>
<td>518,470</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>97,039</td>
<td>79,729</td>
<td>6,528</td>
<td>91,588</td>
<td>62,015</td>
<td>106,925</td>
<td>784</td>
<td>300,891</td>
</tr>
<tr>
<td>Iowa</td>
<td>5,585</td>
<td>94,077</td>
<td>81,592</td>
<td>50,236</td>
<td>50,500</td>
<td>21,328</td>
<td>863</td>
<td>193,214</td>
</tr>
</tbody>
</table>

From the above table, it appears that of the inhabitants living in 1850, in Ohio, Indiana, and Illinois, 473,703 were born in the different Slave States, and 384,531 were of foreign origin. The great mass of the former are to be found in the middle and southern sections of those three States. In the whole State of Indiana there were but 10,646 individuals of New England origin.

It is a fact, however, of great interest, that before Northern routes were open, the tide of emigration, in the providence of God, flowed down the Ohio, and diffused itself sufficiently over portions of those three States, where otherwise institutions of learning might not have been planted for generations. The good accomplished by these enterprises may be less obvious at first, and yet, perhaps, in the long run, it may be unsurpassed by that achieved in the most favored localities.

EXPENDITURE SMALL COMPARED WITH RESULTS.

3. The amount required to complete the work at these three Institutions is as nothing compared with the good that will be accomplished. Let it be furnished, and all that the Society originally undertook will have been achieved. A few facts will suffice to show the import-
ance of this work. The five Institutions first received upon its list had, at the time, resources for educational purposes, which, at the most liberal estimates, amounted to some $400,000, but they were embarrassed by an indebtedness which together exceeded $100,000. The compulsory liquidation of this indebtedness would, in a majority of cases, have resulted in certain ruin; and yet to some of these Institutions it seemed inevitable. There were prostration and darkness at the West, and coldness and distrust at the East. Moreover, these Institutions, founded for common and noble ends, and suffering under a common distress, were competitors among the Eastern churches for the comparative pittance which could yet be gathered here to save them from utter ruin.

They have now been sustained for a period of thirteen years—two have been stricken from the list of the Society as no longer needing aid—while the other three, according to the explicit testimony of their conductors, have been saved from ruin; prosperity has again returned to the West, and were they to be abandoned at once by the Society, and left to rely entirely upon Western resources, none of them would probably fail or be thrown back into the condition of weakness and peril from which they have been delivered; nevertheless their progress would be seriously checked, and their power crippled just at the time when the communities upon which they were designed to act, are in a condition to be most effectually reached. The abandonment of them at the present stage would therefore be at a risk and loss, for which there could be no compensation by any increased interest or sense of responsibility which might possibly be created at the West.

Some of the men connected with these enterprises have grown gray in the service; Sisyphus-like, they have rolled the stone upward, but, time and again as it apparently neared the summit, it has been thrown backward. Yet they have as often renewed their toil, and now, strong in faith, plead earnestly for a generous response to this their last appeal for aid. Let this appeal be fully met, and the combined resources of these five Institutions alone, by contributions at the East and the West, and by changes in the value of property, will have been increased by some three hundred and fifty thousand dollars.

**IMPLIED PLEDGES.**

4. The Society has not yet done all which its past action has led them to expect, and in view of which they have been stimulated to special efforts on their own fields. This is particularly true of Illinois and Marietta colleges. To abandon them now could hardly be consistent with good faith, even if the best interests of education
did not still seem to demand the fulfillment of every pledge, either expressed or implied.

COMPARISON WITH KINDRED ORGANIZATIONS.

II. If there were valid reasons for the instant and entire abandonment of these older States, on the part of this Society, the same would apply with equal or greater force to kindred organizations. The number of missionaries sustained by the American Home Missionary Society in the States of Ohio, Indiana, and Illinois, gradually increased till it reached a maximum of two hundred and fifty-eight—from which it has declined to two hundred and nine. This decline, however, has been in part owing to the impossibility of finding suitable men. While every thing demands that the churches in those States should be brought to a self-supporting point at the earliest practicable moment, it can hardly admit of a doubt, that an entire abandonment at the present time would be disastrous to the missionary cause in those States. So in respect to colleges. This Society, however, is drawing near the end of its work there. As it was the last among benevolent organizations to enter those States, so it will be the first to complete its work, and leave them with the understanding, that the institutions which it has aided will thereafter cease their solicitations at the East. This Board has neither the power nor the disposition to lay down any law for the future. New enterprises may hereafter spring up on those old fields and call for aid from the East, and individuals or churches, if so disposed, will respond to their appeals. Still it is believed, that if the Society is enabled to complete its proposed work, those States will be furnished with institutions sufficient to meet the necessary demands of Christian education, and that if any addition is made to their number, it should be on the responsibility and at the expense of those who inhabit the West.

BELoit COLLEGE.

III. But the work now under consideration embraces also Beloit College, in the State of Wisconsin. The Institution, like the State, is young and vigorous, and so rapid has been its progress, that the proposed amount will enable it to dispense with further aid from the East, and its period of dependence will then have been less than half that of either of the three Institutions above named. For this amount its conductors earnestly plead. They base their argument upon the rapid development of the State, and the increase of its population, which already amounts to a million of souls—and the character of that population for intelligence and activity—all going to
show, that if Beloit College would fulfill its mission, it must "very shortly stand forth full grown and full armed for the conflict." The founders apprehended this necessity, and from the beginning have shaped their policy accordingly, and now, within the brief intervening period, to use their own language, "a college has been set up, which in the completeness of its organization, its standard of scholarship, and the thoroughness of instruction and discipline, it is believed is taking the lead in the work of collegiate education in that region." "This has been accomplished without the embarrassment of an accumulating debt; but the income of the college is not yet sufficient to sustain the present scale of expenses without aid from the Eastern Society, and the broad outline is yet to be filled up." When that is done, "Beloit College will stand, according to the design of its founders, the central fortress to represent and maintain for that wide region the principles of Puritan Calvinistic Protestantism."

The conductors say, moreover, that "large and liberal subscriptions are taken at the West, but they must run through a series of years for their fulfillment. Many, whose hearts are already interested, are shaping their plans of business to give the College a share in their future profits, and in the adjustment of wills for the final disposition of estates, it is remembered and named. There is good reason to believe, that in these various ways the West will rally to the support and enlargement of this Institution, and in time make good its hundred thousand dollars for every ten thousand drawn from the East, to give it foundation." Should one half of this be realized, it would be difficult to show a nobler investment.

And this, with the exception of a limited amount to Heidelberg and Wittenberg colleges, in Ohio, would complete the whole work of the Society east of the Mississippi. There will then have been planted in the four States of Ohio, Indiana, Illinois, and Wisconsin no less than nine institutions, Collegiate and Theological, under Christian influence, with an educational capital of more than a million of dollars, and in the midst of a population already nearly twice that of the entire nation at the time of the Declaration of Independence. At no distant day this will be doubled, and ere long doubled again, and at each successive period the accumulations of mind within the range of these Institutions will open to them a continually expanding field of usefulness. But the amount now required by the Society for the completion of this great work is no more than would be expended in the construction of less than two miles of railroad.
IV. The general results of Christian effort, at the West, furnish strong encouragement for the completion of the work now under consideration, inasmuch as they show conclusively, that in the entire history of colonization and missionary enterprise, no expenditure of resources and effort has brought so rich a return. It is all-important that this view of the case be held up before those who have so long and so nobly sustained the various instrumentalities employed for the evangelization of the West. There is such a thing as looking on the expenditure and the drain till we lose sight of the returns, and such a thing as keeping the eye so exclusively upon the increasing wealth of the West, as to forget that the highest motives exist to continue the expenditure, at each and every point, whatever may be the pecuniary ability of the country, so long as results like those above indicated can be secured. To some minds, an exhibition of the extent of that land, its immense natural resources, rapidity of settlement, and strides to wealth and power, furnishes only a demonstration that no possible reason can exist for extending further Eastern aid. It is forgotten, that in a most important sense the motives to such benevolence are strengthened in proportion to the force of this very exhibition. Those features of the country which render pecuniary investments so profitable, promise a like rich return for moral investments. The establishment of a school, the planting of a church, or the conversion of a given number of souls in the new States of the West, in themselves considered, might be no more important than the same on some lonely island in the Pacific, and yet their relations to other schools, and churches, and conversions, and the progress of Christian civilization in the world, be such as to render their importance immeasurably superior. The question, therefore, is not simply, whether given sections of the West have the pecuniary ability to sustain their own institutions, but, also, whether additional moral investments, all things considered, will yield equally rich returns. So long as they will, the pressure of motive to continue them remains undiminished.

It is interesting to notice how, in the history of the West, the age of steam synchronizes with that of missions; and the thunder of its progress Westward is no louder than the call upon all who love the kingdom of Christ, or their country, to send into the wide fields, which this great agency of civilization opens, all the creative and molding forces of Christian society. The year 1826 was signalized by a somewhat remarkable coincidence, viz., the charter of the first American railroad, the organization of the American Home
Missionary Society, and the founding of Western Reserve College. The first inaugurating a system whose grandest developments are to be witnessed on our vast Western domain; the second opening a channel of benevolence whose influence upon the evangelization of that land has thus far surpassed, in scope and power, that of any other single instrumentality; and the third, constituting the first, in a series of institutions destined to carry the light of Christian learning from the Alleghanies to the Pacific. The marvelous physical developments of the West are so well known that they hardly need a description here. As connected with the agency of steam—first on the rivers and lakes and then on the land—it would be difficult to assign them any limit.

Railroads not only penetrate the unbroken forest, but strike boldly out over ocean-like prairies, and trains "put to sea" like Atlantic steamships, not only bearing to the opposite shore the emigrant and all needed facilities, for turning the wilderness into fruitful fields, but along the iron track itself and over the broad expanse—before scarcely more capable of settlement than the bosom of the ocean—villages and cities spring up in rapid succession, and golden harvests wave. These physical and moral developments are not only cotemporaneous but reciprocal in their influence, and everywhere stand related to each other, more or less, as cause and effect.

If, then, we turn to the moral and intellectual progress of the West, during the thirty years now under consideration, it may not be found to have kept pace with the physical development; yet we shall everywhere meet with changes of the deepest interest. The statistics could not be gathered and combined without great labor, and were they in our possession, would fail to make an adequate impression upon the mind. No one can fully comprehend or appreciate them who has not been an eye-witness and toiled through all their stages—shared in the sacrifice, and self-denial, and peril—felt the crushing weight of their anxieties and fears, as well as the exhaltation of success, and, moreover, carefully watched their progress, from the first feeble beginnings to their present state of advancement. We may, however, easily lay hold of facts and make allusions that will give some idea of the progress in question.

In the last Report of the American Home Missionary Society, we have embodied the results of its operations for these thirty years. The annual income has increased from $18,000 to $193,000; the number of laborers from 196 to 986. More than $3,000,000 have been expended; more than seventeen thousand years of labor performed, at 4,300 stations, in thirty-six States and Territories; 1,000 churches, reared through its instrumentality, brought to the point
of self-support, and are now its patrons instead of beneficiaries, and some of them among the "most prominent and successful in the land;" and into churches receiving its aid 137,000 souls have been gathered. The Committee well say: "We gain but a very partial view of the results of this Society's labors, unless we pursue them into every department, and over every field of social, intellectual, and moral as well as religious, enterprise. Nay, we must follow these streams just now bursting from their fountain-head, and in ever increasing volume, through all future time."

But, as another indication of the moral progress of the West during the period now under consideration, we may mention, that it has been distinguished above all others, in our history as a nation, for the founding of Christian colleges; the most of which have been established at the West. Of the one hundred and thirty-five colleges named in a previous part of this Report, ninety have been started during the last thirty years, while forty-five only were founded during the previous two hundred and six years of our national history. Allowing for all drawbacks arising from their infancy, and limitations of influence consequent upon an unnecessary multiplication of numbers, it must be conceded that an intellectual and moral force has here been created of prodigious scope and efficiency.

The creative and molding power of colleges is operative at the West on a scale never before witnessed, and under advantages in many respects without a parallel. As the railroad imparts vigor to industry, develops the hidden stores of wealth, and gives to an awakened and renovated people the means of filling their land with a thousand minor improvements, so colleges, as generators of educational power, "send a life-giving influence downward through all the grades of educational systems." Limiting their influence to the mere work of construction, the services rendered to popular education at the West by these institutions could hardly be estimated. Many of them were started before any system of Common Schools existed in the States where they were founded, and their instructors and special friends have been leaders in all movements for the promotion of popular education. Some commenced their existence when ignorance, in respect to all higher education, was such that the representatives of the people for years rejected an application for a college charter, through their extreme jealousy of corporations. And some legislators gravely urged, that, if a charter were granted, the corporation should be allowed to hold only a single quarter section of land, lest the few thousand dollars contributed by Christian men at the East, to aid the college in its infancy, should be em-
ployed in the purchase of new land, upon which tenants at will
would be placed, and the institution thus be enabled to sway the
political destiny of the State. The opposition, however, finally
yielded to light thrown in through a Report prepared by one of the
Trustees of the college, and adopted, as their own, by the Com-
mittee on Education in the Senate. College officers, too, might be
named in some of these States, who performed signal services when
their Common School systems were framed.

These institutions are not mere passive existences, as multitudes
seem to imagine, but centers of living power, which goes out upon
society through the pulpit, the press, the bar, the bench, the school-
room, the Academic and Legislative Hall, and all the walks of liter-
ature and science. They produce a literary atmosphere, awaken an
educational spirit, elevate all the learned professions, and, like sta-
tionary engines at the head of inclined planes, lift society to their
own level. It is worthy of mention here, that on the very territory
which the above-named legislators feared would come under the
power of a literary corporation, to the ruin of the State, a city of one
hundred thousand inhabitants has since sprung up, which numbers
among its booksellers a single house who have the present year or-
dered from Eastern publishers 425,000 volumes to meet the demands
of the fall trade; and during the last twelve months, more than half
a million copies of the list of school books known as the "American
Educational Series," have been sold by this same house. In view
of these facts the Chicago press says: "What a comment is this upon
the social and moral condition of the great Northwest! Does it not
show that the intellectual progress of our people fully equals the ad-
vancement of the West in material wealth and political power?"

At thirteen points, in eight States and Territories, this Society has
already helped to plant this living, creative power, and in the changes
already wrought in all the particulars above named, in the blessing
of God vouchsafed to these enterprises, and especially in the effu-
sions of His spirit, resulting in the consecration of so many young
men to the service of Christ, we have an earnest and a guarantee of
a noble future.

In a similar way we might bring under review the progress of
Sabbath-school and Bible-class instruction, especially as connected
with the American Sunday School Union, whose great missionary
field has been the West; also the varied operations of the American
Bible and Tract societies, together with the efforts of all missionary
and philanthropic associations, whether denominational or otherwise.
Such a review would bring out results calculated in the highest de-
gree to encourage those who have been engaged in the prosecution
of these various enterprises, and could not fail to inspire devout gratitude to God for the privilege of doing such a work. A good illustration of this has just been given to the public in the results of the Congregational Fund for building Churches at the West, which, so far as mere figures are concerned, show five or six dollars developed there for every one contributed by the Eastern churches. A Western missionary testifies that "the good done by this timely aid can hardly be estimated here on earth," and the committee for disbursing the fund express the belief, that "never since the great Apostle said to the Galatians, 'Bear ye one another's burdens, and so fulfill the law of Christ,' has there been accomplished, to this end, a work, for the means employed, of more eminent usefulness."

But abundant fruits not only appear on the distant fields themselves—the *return currents* of benevolence are also beginning to swell the parent streams. For example, the receipts of the Illinois State Auxiliary of the American Bible Society, during the last year, were $40,000; of which nearly $30,000 were in *donations*. Not far from *one twelfth* of the receipts of the American Home Missionary Society, during the same period, were from the four States of Ohio, Indiana, Illinois, and Wisconsin, and from that field the A. B. C. F. M. received about the same amount.

The same thing will appear if we look at the drain upon the older States, caused by emigration, and which has been so seriously felt in some portions of New England. According to the census of 1850 there were 925,838 people residing in the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, and Iowa, who were born in Pennsylvania, New Jersey, New York, and the New England States. To a very large extent this has been a *Christian* exodus. Multitudes of churches have lost devoted members, and in numerous instances their very pillars have been taken away, entailing feebleness, and in some instances, perhaps, bringing absolute ruin. A single Western church could be named, composed of only thirty-five members, of whom nine are now, or have elsewhere been deacons. Old homesteads, without number, have been deserted by the young, the vigorous, and the enterprising, for the growing West. But notwithstanding this drain, the East, *as a whole*, is stronger and richer than ever, and more able to push on all the grand enterprises which aim at the world's conversion.

And there has also been immense gain at the West. While the older States have given out in large measures their very life-blood, every drop of it has been infused into young empires—impacting vitality, promoting a vigorous and healthy growth, and multiplying on every hand the precursors of a noble manhood. Enfeebled churches have
their compensations, "some thirty, some sixty, and some an hundred-fold," in their off-shoots planted in the wilderness, where they are taking deep root, and already from thousands of centers, beginning to send out their "boughs unto the sea, and their branches unto the river." It would be difficult indeed to name an enterprise of benevolence or philanthropy, on all that wide field of effort, during the last thirty years, which was not, under God, mainly indebted for its existence and efficiency, to this Christian exodus from the older States. So also in respect to national interests, we can see that a vast capital for good has been accumulated in the living hosts that are ready to do battle for the right, whenever any of the great principles which underlie the Republic are at stake.

A WISE ECONOMY.

V. It hardly need be said that a wise economy dictates this method of accomplishing this particular work. We thus count the cost of these six towers, and trust that the friends of Christian learning, when they see how small that is, compared with the good to be achieved, will never allow us to be taunted with the declaration, "These men began to build, and were not able to finish." Individual men and individual churches, in great numbers, have the ability to carry any one of them to completion, and our hope and prayer is, that the Lord may so stir up the hearts of the lovers of learning, that the Society may be speedily enabled to lay the last top stone.

EDUCATION A DEBT TO FUTURE GENERATIONS.

VI. It is all-important that the work now under consideration be finished at an early day, in order that the Society may throw its entire strength upon institutions between the Mississippi and the Pacific. We might consider this both in the light of an obligation and a privilege. Mr. George Peabody, of London, sent to the centennial celebration in his native town of Danvers, Mass., the following noble sentiment: "Education, a debt due from the present to future generations;" and by way of discharging that debt, he accompanied the sentiment with a donation of twenty thousand dollars, and at a subsequent period nearly doubled the amount. Paul was evidently a "debtor to the Greeks and to the barbarians, to the wise and to the unwise," not on the ground of any benefits received from them, but because he had the power to make known unto them the Gospel of Christ. The principle seems to be, that the possession of blessings, and ability to bestow them on others, creates obligation, and especially so if existing relations are such as make us the natural channels of good.

The relations of the parent to the child impose obligations which
can rest upon no other human being. Very similar are those which the older States in this confederacy sustain to the new States and Territories at the West. They are settled at first principally by emigrants from the former. It is said that there is scarcely a Christian family in New England or New York, which is not represented by some near relative, resident within the circle of which Beloit College is the center. And at a public meeting in behalf of this Society, held in the city of Boston, one of the speakers remarked, that if all in that crowded assembly who had relations, or particular friends in the West, were called upon to rise, very few probably would remain seated. Reciprocal ties, therefore, like a precious net-work, unite the old States and the new, in bonds at once sacred and indissoluble.

But when children start in life, parents differ very much, not only in respect to their ability to aid them, but also in their views as to what constitutes the most valuable outfit. On a similar principle we can see very clearly the direction in which emigrants must mainly look for aid in establishing institutions of learning in the new States of the West. The character of their parentage may be inferred from a glance at the following table, constructed from the returns of the last census:

<table>
<thead>
<tr>
<th>State</th>
<th>Total Whites over 20</th>
<th>Foreign born</th>
<th>Native Whites</th>
<th>Total White over 20 unable to read or write</th>
<th>Foreign over 20 unable to read or write</th>
<th>Native White over 20 unable to read or write</th>
<th>Proportion unable to read or write</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virginia</td>
<td>418,438</td>
<td>10,007</td>
<td>408,431</td>
<td>77,005</td>
<td>1,187</td>
<td>75,818</td>
<td>1 in 8</td>
</tr>
<tr>
<td>New York</td>
<td>1,612,212</td>
<td>306,747</td>
<td>1,305,465</td>
<td>91,299</td>
<td>80,002</td>
<td>22,341</td>
<td>1 in 56</td>
</tr>
<tr>
<td>South Carolina</td>
<td>135,241</td>
<td>4,108</td>
<td>131,133</td>
<td>15,064</td>
<td>104</td>
<td>13,960</td>
<td>1 in 8</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>566,333</td>
<td>76,263</td>
<td>484,070</td>
<td>97,069</td>
<td>94,002</td>
<td>2,067</td>
<td>1 in 408</td>
</tr>
<tr>
<td>Georgia</td>
<td>217,744</td>
<td>2,789</td>
<td>214,955</td>
<td>41,300</td>
<td>406</td>
<td>40,894</td>
<td>1 in 8</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>1,025,366</td>
<td>119,368</td>
<td>906,998</td>
<td>96,920</td>
<td>92,644</td>
<td>44,280</td>
<td>1 in 9</td>
</tr>
<tr>
<td>Kentucky</td>
<td>882,570</td>
<td>13,925</td>
<td>868,645</td>
<td>15,067</td>
<td>9,247</td>
<td>64,340</td>
<td>1 in 9</td>
</tr>
<tr>
<td>Ohio</td>
<td>890,383</td>
<td>108,505</td>
<td>781,878</td>
<td>61,080</td>
<td>9,089</td>
<td>51,998</td>
<td>1 in 18</td>
</tr>
<tr>
<td>Tennessee</td>
<td>315,009</td>
<td>3,719</td>
<td>311,290</td>
<td>77,923</td>
<td>506</td>
<td>77,017</td>
<td>1 in 4</td>
</tr>
<tr>
<td>Vermont</td>
<td>167,418</td>
<td>10,031</td>
<td>157,387</td>
<td>6,189</td>
<td>385</td>
<td>685</td>
<td>1 in 985</td>
</tr>
</tbody>
</table>

The abstraction of the foreign element makes the contrast between different States much more striking. Now how much encouragement in the work of establishing schools, and planting colleges in the new States, will emigrants find, if they return to ancestral homes where one fourth, one fifth, or one eighth of the population over 20 years of age, are unable to read or write! No doubt there would be honorable exceptions. The experiment was once tried by the friends of one of our Western colleges, and, though to some extent successful, it was never repeated.

What if every fifth or eighth person on board the Mayflower, and in the early colonies of New England, had been unable to read or write! Then such zeal in the founding of a college as is described
in the following language, uttered in Boston by a distinguished advocate of this Society, would have been unknown: "Two centuries ago, the University which has done more for the city, under her wing, and for this whole shore, than all the commerce of the sea, was anxiously soliciting the 'deep poverty' of the sisterhood of feeble colonies for bread, and sensibly grateful for the private gift of a 'pewter flagon,' or a few pecks of corn. The appeal was everywhere responded to; the colonies gave according to their means and beyond their means; heroic sacrifices were everywhere made; the prosperity of the new settlements was identified with that of the college; the feeling was general, it was strong, it amounted often to enthusiasm, that the great objects of the emigrants, the establishment of a free State and the enjoyment of a free Gospel, were utterly impracticable without an institution for the cultivation of true learning, of profound, severe Christian science." Then, too, action like this would never have flamed out in living light on the dry pages of the colonial records at New Haven, viz.: "The proposition for the relief of poor scholars at Cambridge was fully approved of, and thereupon it was ordained, that Joshua Atwater and William Davis shall receive of every one in this plantation, whose heart is willing to contribute, a peck of wheat or the value of it."

Such views and feelings made New England the early home of colleges and college-bred men—the home of schools and churches and an educated ministry—and we can not wonder, that in the track of its emigration through the Middle States, and onward in the West, churches, and schools, and colleges should rise. Nor can we wonder that the sons of such a parentage should return to the noble old homestead for sympathy and aid in a work whose importance was among the first lessons which they learned. What would not Rome, as an educator, give to sustain such relations?

The very large proportion of liberally educated men who have gone out, especially from New England, as ministers, professors, and teachers, to fill the pulpits and found and man the colleges of the West, and occupy the foremost ranks in the great army of educators, creates bonds of a peculiar character. Channels of influence are thus opened, through which the very highest power can be brought to bear upon that forming Society. To create and apply such power is the work of this organization, whose existence is a living illustration of the truth referred to in the beginning of this Report, that "God, in advancing his kingdom on earth, has" ever "originated fit powers and made them subordinate to his designs; and that his people have been careful to erect, to confirm, and main-
tain these appropriate instruments; to rebuild them when decayed, to keep them strong and equipped with resources, and to use them, whenever occasion has demanded, to advance his dominion." By the blessing of God, his people, through the instrumentality of this Society, did rebuild them when decayed at the West; and if they can now be fully "equipped with resources," they will accomplish a work that will be felt to the remotest periods of our history as a nation.

But this equipment must be hastened, or opportunities will be lost such as never before were offered, and which no revolution of ages can bring back. This growing power which has been described, great as it is, has not yet spread over more than half of our national domain. But the coming twenty-five years will probably see the whole, carved into States, demanding all the organizations and appliances of Christian society. The work of centuries will be compressed into a single age. The Society, therefore, should not linger on this side of the Father of Waters, but by one bold stroke complete its work, and, in conjunction with kindred organizations, pass over in full strength, as the Tribes crossed Jordan, and move onward toward the "Great Sea," Westward, till it shall have fulfilled its sublime mission.

V. INTEMPERANCE IN COLLEGES.

[Our attention is now called to this subject by the worthy Editor of the Prohibitionist—a monthly temperance paper published at Albany—who has kindly furnished us with the following article in anticipation of its appearance in the forthcoming number of that paper. As the topic is appropriate to our work, and of the utmost importance, we gladly give it a cotemporal insertion in the Journal and College Review.

We are far from believing that the temptations of young men to vicious indulgence, in well-conducted colleges, are as great as those presented to the young in cities and villages, where young men are associated in other walks of life. The daily occupation of students at college, the competitions awakened, and the strong motives presented to excellence in scholarship, are themselves powerful restraints. They pre-occupy the mind, and ordinarily become so absorbing as to disarm the assaults of temptation to idleness and vice. Add to these restraints the strong and pervading moral and religious influence, which happily exists in most of our colleges—}
united efforts of the best of the students with the Faculties, to perpetuate and increase it—and we have a combination of counteracting and remedial powers not often exerted in other relations where young men are associated, away from the controlling influence of home. Yet there are, in college, strong temptations to idleness, folly, and vice, which grow out of the intimate social relations of young men of unsettled principles and perverse habits—previously acquired, it may be—and which, in many unhappy cases, overpower and effectually resist all the salutary tendencies of college training. In such cases idleness is followed by vicious indulgence, and secret contrivances are resorted to for evading detection; and when, because of the utter folly of these indulgences, they soon grow tasteless without unnatural stimulants, intoxicating drinks are stealthily obtained, and the case is not unfrequent, in our colleges, of little clans of young men resisting all the normal tendencies of the place, and of its better associations and influences, and thus precipitating their own ruin and bringing disgrace upon the college itself. Their expulsion—a sad though necessary remedy—is by no means a perfect vindication of the college government. There may have been remissness on the part of college officers; and yet it may well be questioned whether our colleges can be so guarded as entirely to exclude this evil, while the laws of the land do not effectually restrain the sale of the tempting beverage.—Editor.

**HOW TO SAVE COLLEGIANS FROM INTEMPERANCE.**

"Yet see how all around them wait,
The ministers of human fate;
Ah! show them where in ambush stand,
To seize their prey, the murd'rous band!"

*Gray's Eton College.*

To every friend of liberal education it must be gratifying to note, that the attendance upon our colleges the present year is unusually large. Yale, Harvard, Union, Virginia University, all the great and all the smaller colleges, are crowded beyond any previous period, by youth who aspire to the noble things of light and knowledge, and generous literary culture. The Law and Medical schools of the Albany University show the same signs of prosperity; and we gather from our exchanges, that the same holds true of all the similar institutions in the country. In all our literary and professional colleges there are now probably twenty-five or thirty thousand of the hope and flower and promise of the country.

In connection with this large, highly interesting, and very important class of society, the claims of Temperance are of especial urgency and moment.
INTEMPERANCE IN COLLEGES

James Haughton, Esq., of Dublin, has lately addressed a letter to the Provost and Senior and Junior Fellows of Trinity College, Dublin, in which, after referring to the fearful ravages of strong drink among the collegiate youth of Ireland, he prays the professors, if they can make it consistent with their sense of duty, to "teach them that entire abstinence from the use of alcoholic liquors is the mandate of experience and the dictate of science—the one pointing out that there is no other road of safety, the other proving that God's laws of life and health forbid their use as common beverages." The Provost and Fellows of Trinity College reply courteously, and say:

"The Board are not prepared to adopt the principle which you so earnestly advocate, in the extent to which you carry it. Of the obligation to Temperance there can, of course, be no question; and they trust that this duty is effectively inculcated, both in itself and in its relation to the source of all duty, upon the minds and hearts of the students in this university. But it is a question, in this and in other cases, whether abstinence is the only, or even the proper means, to Temperance."

The authorities of Trinity College teach "Temperance," but they question whether "Abstinence" is even a proper means!

Ralph Waldo Emerson has lately expressed a doubt whether the men who inhabit the cloistered cells of Oxford University have as yet heard of the American Revolution. The authorities of Trinity College, Dublin, like most students and professors of British universities, and very many of our American colleges, are equally behind the times in the science, the philosophy, and the ethics of the Temperance reform.

We are constantly meeting with professors who advocate "Temperance" as distinguished from "Abstinence." At a late entertainment to learned and eminent men, we saw two Presidents of American colleges (both Doctors of Divinity) drinking wine.

What doctrines are taught, and what example is set at the University of South Carolina, we do not know; but we do know, that Judge O'Neal, a graduate and trustee, says he speaks advisedly when he states, that one quarter of the young men who graduate there, die drunkards! An awful and appalling statement. We quote his own words:

"I graduated in the college 43 years ago last December. I have been a trustee for 37 years. I know that I have watched over its interests with all the care of a deep and abiding love; and yet, I know that of all the students graduating from 1806 to 1855, 49 years, one fourth of the whole number have died drunkards—a shame to themselves, and a burthen on their families."

What becomes of the notions of that man who supposes that education is sufficient to reclaim the people from intemperance? The greatest sins may be found in conjunction with the greatest knowl-
edge. What becomes of the idea, so frequently broached, that drunkenness is the sin of the lower classes? The gloomy records of our colleges attest that knowledge, and every intellectual and social distinction, become absurd and preposterous when suggested as a cure for drunkenness.

Judge O'Neill says truly, when to the above startling statement he adds:

"The high and the low are alike victims of the rum traffic. It is a great leveler—bringing the collegian as low in drunken infamy as the graduate from the street school."

The adoption of the Total Abstinence principle by the Provost and Fellows of Trinity College would exert a most salutary influence upon the rising generation of educated men in Ireland. We hope our friends will urge the matter, until the college authorities are convinced that it is their duty to favor Total Abstinence, both by example and precept. But even this would not eradicate drunkenness from colleges.

We have colleges in America where every officer both practices and teaches the doctrines of Total Abstinence. This is so, for instance, in Williams College. Yet, since we commenced this article, a late graduate has given it as his opinion, that one half of his cotemporaries drank more or less of liquor;* and the brightest man of his class was already dissipated before he entered upon the practical duties of manhood. From what we learn, that man will die a drunkard.

The whole faculty of Hamilton College illustrate and enforce the doctrines of strictest abstinence. Yet our Vice-President in Oneida County, who is also one of the Trustees of Hamilton College, reports to us the words of President North, that strong drink occasions more trouble in the government of that institution than all other causes put together. Students have frequently to be expelled, and mainly from intemperance.

The same line of remark holds true of that institution which is under the supervision of one of the wisest and most eloquent of men, and who is never wiser or more eloquent than when he discourses

* In justice to this excellent Institution, we are happy to state that another "late graduate" of Williams College assures us that the opinion here expressed can not be correct. He says that of his own class, numbering fifty-two, not more than half a dozen were believed ever to indulge in drinking intoxicating liquor; and his opinion is, that the proportion in all the classes who thus indulged, during his college course, was small. Our own impression, from frequent opportunities of inquiry and observation, accords with this opinion. For several years past, by an ordinance of the Trustees, every student entering Williams College has been required to sign a pledge of total abstinence; and it is to be presumed that the number is small whose easy morals, or recklessness of principle, would allow them to trample on their own pledge of honor, by the indulgence in question. Those who have done so, and repeated the offense, on satisfactory proof, have been summarily dismissed.—Ed. OF JOUR. AND REV.
on Temperance—the venerable Eliphalet Nott, President of Union College. It is only a few days since we were told of a father who brought to that institution his son, from the State of Maine. But a few months had passed before the father was informed that the hope and pride of his family was becoming addicted to the cup. Hurrying back to the college, he repaired to his son’s room, and found the door locked. He burst open the lock—to find his son sick of a late debauch, with a brandy bottle on the table by his side!

The truth is, that drunkenness in colleges, as elsewhere, has a specific origin and a specific cure. Knowledge is not that cure. Intemperance, like every other sin, is consistent with the greatest learning. Drunkenness is caused by drinking intoxicating liquors, and it is to be cured by ceasing to drink these liquors. If every man were to adopt the Total Abstinence principle to-morrow, the race of drunkards would be extinct. But the appetite for liquor on the part of the drinker, and the desire for money on the part of the vendor, are sufficient to perpetuate the drinking usages of society, and the consequent drunkenness. Grog-shops are so many mantraps; while they are allowed to remain at every corner and turn of life, men will be allured and caught to their ruin. Total Abstinence should be inculcated with as much vehemence as if there was no other agency but Total Abstinence. But Prohibitory Laws also should be enacted, and enforced with as much stringency and vigor as if Prohibitory Laws were the only check on drunkenness. Communities which apply both moral and legal suasion scarcely are saved; how then can that community escape which relies upon one of these to the exclusion of the other?

Fortunately we have facts on record which attest the efficacy of Prohibitory Liquor Laws in this connection.

Some weeks after the New York Prohibitory Law came into effect, the President of the Board of Trustees of Rochester University (who is also one of the Executive Committee of the New York State Temperance Society) reported, on returning from Commencement, that there were no liquor-shops open in that city. The law has been annulled; and hundreds of such places are now in full blast in the city of Rochester. Crawfordsville, in Indiana, the seat of Wabash College, was free from the polluting presence of grog-shops until the Prohibitory Law of that State was laid prostrate by the courts. It has now over forty of the basest kind.

Six months after the Prohibitory Law came into operation in Connecticut, Professor Silliman wrote from Yale College, at New Haven: “I have heard several of the students speak of the law as having produced a very decidedly good effect upon the students generally.
Not a quart of wine or liquor is drank now, where before gallons were used. I am decidedly of opinion that it has produced a very marked change in the college.

Professor Thatcher contrasts the previous intemperance in college with the present: "Such a thing is now entirely unknown. There is none of that noise and uproar among them that used to be." Mr. Dwight, a resident tutor, thinks there is some drinking still, "but it must be greatly diminished, for its outside developments are entirely done away. College government is now much more easy." Mr. Mathieson, a freshman, testifies to the same, and adds the great secret: "There are no places about college that I know of where liquor of any sort can be got."

The cure for Intemperance in colleges, then, as elsewhere, is two-fold: Total Abstinence and Prohibition—the former to be zealously inculcated among the students, and the latter vigorously enforced upon the liquor-dealer: Moral Suasion for the Drinker; Legal Suasion for the Seller. By these united, and only when united, is Intemperance in colleges to be eradicated. To effect that eradication, to rescue from the perils of the drinker and the doom of the drunkard the multitudes who swarm our seats of learning—so large a number, in Bible phrase, of "your goodliest young men," who are now in the May-time of their manhood, and glorious as the early morn with Virgil's "purple light of youth"—in the case of all these thousands of liberally educated men, to "add to knowledge, Temperance," how great, how sublime an enterprise! And as the venerable President of Union College has well exclaimed—what a mighty fulcrum would it constitute, "on which to plant the moral lever of power, to raise a world from degradation!
VI. STATE REPORTS OF PUBLIC INSTRUCTION.

UPPER CANADA.

We have the pleasure to acknowledge the receipt of the "Annual Report of the Normal, Model, Grammar, and Common Schools in Upper Canada, for the year 1855," addressed to the "Governor General of Canada" in July, 1856, by Rev. Edgerton Ryerson, D.D., "Chief Superintendent of Education," and recently published. It appears as a state paper of the Legislative Assembly, extends through 348 large octavo pages, is prepared with great care and system, and is in all respects a document of much interest, and highly creditable to its distinguished author and his associates.

Dr. Ryerson has occasion in this report to discuss the question of separate, dissentient, or sectarian schools, and the duties of the government respecting them; also the great question of Religious Instruction in Public Schools. His remarks on these subjects are given with ability, indicating ample research, and are well worthy of profound consideration. The substance of them we intend to give in a subsequent number of our JOURNAL AND REVIEW. At present we have only room for the following

STATISTICAL SURVEY OF THE SCHOOLS OF THE PROVINCE.

For an explanation of any allusion in this brief survey, which might otherwise be unintelligible, we refer our readers to the "History and System of Popular Education in Upper Canada," by J. G. Hodgins, Esq., in our number for January last, Vol. I. page 186. A large portion of the Report before us is occupied with carefully prepared tables, ranged under their appropriate heads, and exhibiting the following summary of results, which we give, with their explanations, in the words of Dr. Ryerson.—EDITOR.

1. COMMON SCHOOL MONEYS—TABLE A.

This table shows that while the legislative grant apportioned to municipalities last year amounted to £24,474, the local municipal assessment for school purposes amounted to £45,123, nearly twice the amount of the legislative grant, and being an increase of £12,126 on the municipal assessment of the preceding year.

The aggregate amount of the local Trustees' School assessments last year was £109,711, being (after deducting the equivalents not charged against it last year, amounting to £41,682) an increase over that of the preceding of £16,045.
The amount of rate-bills on children and subscriptions last year was £30,807—a decrease of £5,092 on that of the preceding year.

The amount expended for maps and other school apparatus was £2,064—an increase on the preceding year of £169.

The amount expended on school sites and buildings was £34,272—an increase on the preceding year of £12,115.

The amount expended in the payment of teachers’ salaries was £170,027—being an increase on the preceding year of £25,309, or more than one hundred thousand dollars! The increase in the sums for the payment of teachers’ salaries, and the erection of school-houses, is the truest and most practical test of the progress of a school system; and under both these heads the returns are most satisfactory and encouraging.

The total amount expended for Common School purposes last year was £224,818—being (after deducting £12,533 not before charged) an increase on the expenditure of the preceding year of £23,700; the largest increase which has ever taken place in one year in this branch of public instruction.

2. SCHOOL POPULATION AND COMMON SCHOOL PUPILS—TABLE B.

According to this table, the school population between the ages of 5 and 16 years was 297,623, being an increase on the preceding year of 19,711.

The number of children between those ages attending the schools was 211,629—an increase on the preceding year of 18,292. The number of pupils of other ages was 16,235—an increase of 5,404. The whole number of children attending the schools was 227,864*—being an increase on the preceding year of 23,696.

The number of boys attending the schools was 125,678, an increase of 12,793; the number of girls attending the schools was 102,186, an increase of 10,903.

The number of indigent children reported as attending the schools was 3,059, being a decrease of 808.

This table exhibits also the classification of pupils, and shows a very gratifying increase in the more advanced classes of reading, and in the higher subjects of Common School education, such as grammar, history, book-keeping, mensuration, algebra, geometry, elements of natural philosophy, vocal music, and drawing.

3. NUMBER OF COMMON SCHOOLS, AND WHEN ESTABLISHED—TABLE C.

It appears from this table that there were 3,525 school sections,
being an increase of 113; that there were 3,325 schools opened being an increase of 81. There were, therefore, 200 school sections in which there were no schools, or from which no reports were received.

This table also shows that the number of Free Schools was 1,211 an increase of 34. The number of schools, partly free, was 1,665, an increase of 496. Of these 544 were schools in which the rate-bills were less than one shilling and threepence per month for each pupil. Thus 1,755 out of the 3,325 schools reported were more free than the law requires; showing the result of experience and the tendency of the public mind in favor of free schools.

This table likewise contains all the information which I have been able to collect as to the number of schools which have been established in each municipality during each year since 1816.

4. TEXT-BOOKS AND APPARATUS USED IN THE COMMON SCHOOLS—

TABLE D.

Of the 3,325 schools reported, the national series of text-books are used in 3,126. Thus this excellent series of books may be considered as the school text-books of Upper Canada—printed in the country, approved and used by the country, as well as recommended by public authority. The books not recommended or sanctioned according to law are fast disappearing from the schools.

There were maps in 1,728 schools—increase 150; and blackboards in 2,399 schools—increase 32.

The number of schools which were opened and closed with prayer was 1,003—increase 520; and the number in which the Bible and Testament were read was 1,963—increase 152.

5. COMMON SCHOOL TEACHERS, THEIR RELIGIOUS FAITH, SALARIES, ETC.—TABLE E.

The whole number of teachers employed during the year was 3,565, of whom 2,568 were males—increase 56; and 997 females—decrease, 34. Members of the Church of England, 716—increase, 14. Roman Catholics, 396—decrease, 25. Presbyterians, 998—increase, 18. Methodists, 957—decrease, .52. Baptists, 183—decrease, 44. Congregationalists, 57—decrease, 5, etc. The highest salary of a teacher in a city, £350; in a town, £200; in a village, £130; in a county, £160.

6. SCHOOL-HOUSES, SCHOOL VISITS, LECTURES, TIME OF KEEPING THE SCHOOLS OPEN—TABLE F.

The returns of school-houses for 1854 or 1855, or for both years, seem to be very imperfect, as there are several discrepancies between
them. According to this table the number of school-houses built during the last year was 195, of which 31 were of brick, 10 of stone, 49 frame, 46 log, 59 not reported. The whole number of school-houses reported was 3,362.

The whole number of visits to schools made during the year was 40,704—increase, 986. Of these visits 6,916 were made by local superintendents—increase, 50; by Clergymen, 3,335—increase, 305; by Municipal Councilors, 1,396—decrease, 13; by Magistrates, 1399—increase, 34; by Judges and Members of Parliament, 365—increase, 192; by Trustees, 15,899—increase, 362; by other persons, 11,394—increase, 56. Total, 40,704.

The number of school lectures on education delivered by local superintendents during the year was 2,082—decrease, 71; and not more than two thirds as many lectures as there were schools opened, or as the law required. Lectures by other persons, or voluntary lectures, 260—increase, 185.

The average time during which the schools were kept open was 9 months and 20 days—increase, 4 days.

7. Grammar Schools—Tables H, I, and K.

These tables contain the statistical returns as to the receipts and expenditures of moneys in support of the Grammar Schools, the whole number of pupils in them, and the number of pupils studying each of the several branches taught, the text-books used, etc.

The amount apportioned from the Grammar School fund last year was £6,549, being an increase on the preceding year of £1,064. The amount received from fees was £5,122—increase, £748. The amount of municipal aid was only £1,630; from other local sources, £1,625; balance from the preceding year, £559, being an increase under these heads of £910. The whole amount received from all sources was £15,486, being an increase on the receipts of the preceding year of £2,722. Of this sum £11,563 were expended in paying the salaries of masters—increase, £691; and the balance in the building, rent, repairs, and furnishing of school-houses.

The whole number of pupils in the schools during the year was 3,726, being a decrease of 561, arising from the introduction of the new programme of studies and new regulations, which do not permit the admission or continuance of A B C pupils in the schools, but which require an entrance examination in the elements of Common School instruction.

Of the 3,726 pupils in the Grammar Schools, the number reported as studying Latin was 1,039; Greek, 235; French, 365. It will thus be seen that a very small proportion of the pupils in the Gram-
mar Schools are pursuing the studies which constitute the distin-
guishing characteristic of those schools.

In my last report a minute analysis of the statistical returns was
made to show the actual state of the Grammar Schools before the
new regulations, or rather system, came into force; but as these reg-
ulations only took effect in July last, it is too soon to institute a
comparison between the state of the Grammar Schools under the
old and new regime.

In regard to the general state of the Grammar Schools the last
year, and on the introduction of the present regulations and pro-
gramme of studies, I need add nothing to the very excellent reports
of the two inspectors who were appointed last year, and from whose
annual inspection of the schools I anticipate the most salutary re-
sults.

From these reports it will be seen how great is the need in many
places of better buildings for the Grammar Schools, with proper fur-
niture and apparatus, and how inadequate the law for these purposes
is to enable Boards of Grammar School Trustees to erect and fur-
nish good buildings, as well as to provide for the certain and ade-
quate remuneration of masters and teachers.

8. NORMAL AND MODEL SCHOOLS—TABLE I.

The table shows attendance at the Normal School during the
last year to be in advance of that of the preceding year. In regard
to the Model School—the school of practice for students in the Nor-
mal School—there number of pupils in each of the two (male and fe-
male) branches is limited to 210 pupils—420 in all. Though there
are hundreds of applications on the books, that number can not be
exceeded, and new applicants are admitted in the order of their ap-
lication, unless they are from without the city of Toronto.

The desks and chairs, which have been in constant use during
four years by children from 5 to 16 years of age, are without blots
or marks, showing the practicability, under a government strict,
mild, and parental, to inculcate upon children order, neatness, and
care as to the objects of their daily use. The whole system of
organization, government, and teaching, together with the maps,
charts, and other apparatus, is such as exemplifies what a Common
School should be, and such as has elicited the unqualified admiration
of great numbers of visitors from various countries. Student-teach-
ers witnessing such models, and employing a portion of each week,
during their attendance at the Normal School, in teaching in such
Model Schools, can not fail to possess peculiar advantages in going
out as instructors of youth. In the Normal School they attend lec-
tures and perform severe exercises in the whole course of instruction; in the Model Schools they reduce to practice the knowledge thus acquired and matured.

The efficiency of the Normal School has, in every respect, been maintained, and in some respects, I think, improved. The practical and thorough character of the mode of teaching, as far as the limited period of attendance on the part of student-teachers generally admits, favorably compares with that which I have witnessed in any other country; as also the energy and zeal of the able masters. The demand for teachers from the Normal School, and the remuneration offered them, have increased in proportion as they have become known, and much more rapidly than it is possible to train them. Indeed, but a small proportion of the schools can as yet be provided with teachers from the Normal School; but the influence of the methods of organization, instruction, and government inculcated and illustrated in the Normal and Model Schools is felt throughout Upper Canada, and has already produced a most beneficial change in the character of school teaching and government, and a much higher standard of character and qualification on the part of teachers, and of comfort and convenience in regard to school-houses, furniture, and apparatus. The school-houses in the majority of the cities and towns and in many country places are built and furnished after the plan of the Provincial Model School; and some of them are more spacious and elegant. When the appreciation of the education of the youth of the country is such that the school-house shall be the ornament of the neighborhood, village, or town, and not its disgrace, and when the schools shall become objects of attraction to visitors, as well as matters of lively interest to both parents and children, then may we hope to see our country approaching its high destination in its sources of productiveness and the elevation and advancement of its population.

9. THE FREE PUBLIC LIBRARIES—TABLE M.

In my last report an explanation was given of the steps which had been taken for the establishment of a system of Public Libraries in Upper Canada, and the objections which have been made to the establishment of such a system were sufficiently answered. The year 1854 presented the results of three years' preparation; of a personal visit to the various counties, and an appeal to them on the subject; of the first applications for a supply of books from all the municipal and school corporations that were prepared to establish libraries on the favorable conditions proposed. In most cases there was more or less opposition to the imposition of a new tax upon the
people, and that opposition was generally in proportion to the large-
ness of the sum proposed to be expended in the purchase of books. In
several instances the councilors and trustees who took the noble
responsibility of taxing their municipalities for the establishment of
libraries were rejected for such alleged extravagance, by a majority
of their constituents at the ensuing elections. Some time was ne-
cessary to allay this opposition and to produce a healthful reaction
by the circulation of the books purchased, and the pleasure and
profit experienced in their perusal.

Under these circumstances, it could not be expected that the fol-
lowing year would witness the applications for many additional
books. It is, however, gratifying to observe that 16,598 volumes
have been purchased and put into circulation during the year. The
whole number of volumes sent out by this Department is 116,762,
on the following subjects: History, 20,169 volumes; Zoology,
9,226; Botany, 1,630; Natural Phenomena, 3,615; Physical
Science, 2,555; Geology and Mineralogy, 1,074; Natural Philos-
ophy, 1,843; Chemistry, 976; Agricultural Chemistry, 591; Prac-
tical Agriculture, 5,507; Manufactures, 5,653; Ancient Literature,
705; Modern Literature, 10,975; Voyages, etc., 8,367; Biography,
12,274; Tales, Sketches, etc., 30,379; Teachers' Library, 1,222.
It can not be expected that the operations of the libraries would be
equally successful in all cases. But the extracts from the Reports
of Local Superintendents (see Appendix A) show that, with few
exceptions, the books are highly appreciated and largely read. No
language can overrate the importance of rendering accessible to the
inhabitants, both old and young of all classes, in each municipality
and section, the companionship (through their biographies and works)
of the wise and good of all ages and nations; to the students of
science and literature, works on every branch and subject of their
favorite pursuits; to the students of history, the lives of nations and
individuals; to farmers, manufacturers, and mechanics, practical
works on agriculture, manufactures, and trades; to heads and mem-
bers of families, works on practical life; to the lovers of travel, of
nature, of the marvelous, voyages, natural history, natural phenom-
ena; to the old, books specially written and selected for their
entertainment and consolation; to the young, counsels, biographies,
histories, tales, sketches, etc., for their amusement and instruction.
It has been my object, in providing for the establishment of these
libraries, to render accessible to the remotest township and school
section in Upper Canada the choicest treasures of human knowledge.
The circulation already of so large a number of volumes, on so great
a variety of useful and entertaining subjects, must be productive of
salutary effects. Yet, only 179 municipal libraries, embracing about 509 school section divisions of them, have been established; leaving more than 2,500 school section libraries, or sections of libraries, to be established. This great work has but commenced. It will be one special object of my next tour of the Province, to call public attention in the various municipalities to this vast interest, as I did on the eve of commencing the operations of 1854.

10. SCHOOL MAPS, GLOBES, AND OTHER APPARATUS.—TABLE N.

It was not until the middle of the year that legal provision was made to aid trustees to furnish their schools with maps, globes, and other apparatus upon the same terms as those on which they were provided in regard to supplying them with libraries—namely, by apportioning one hundred per cent. upon whatever sums they might advance for these requisites of school instruction. The collection of these requisites in the Depository of this Department is the most extensive and complete that I have ever seen. Illustrations to the eye in all possible cases render the attainment of knowledge easy and agreeable, and facilitates its communication. Under this new arrangement, schools have been provided with maps, etc., to the amount of £4,655—comprising 1,304 maps, 48 globes, and several hundred articles of other school apparatus and requisites. The number of schools whose trustees have availed themselves of these facilities is 159—namely, 148 common schools, 3 grammar schools, 4 union grammar and common schools, and 4 separate schools.

11. SUPERANNUATED TEACHERS, AND FUND FOR THEIR RELIEF—

TABLE O.

In 1853 a legislative grant of £500 per annum was made "toward forming a fund for the support of superannuated or worn-out Common School teachers, in Upper Canada, under such regulations as may be adopted, from time to time, by the Council of Public Instruction, and approved of by the Governor in Council: Provided always, that no teacher shall be permitted to share in said fund who shall not contribute to it at least at the rate of one pound per annum, for the period of teaching school, or receiving aid from said fund, and who shall not furnish to the Council of Public Instruction satisfactory proof of inability, from age or loss of health in teaching, to pursue that profession any longer: Provided also, that no allowance to any superannuated or worn-out teacher shall exceed the rate of one pound ten shillings for each year that such teacher shall have taught a common school in Upper Canada."

In pursuance of these benevolent provisions of the law, the Coun-
of Public Instruction proceeded to adopt regulations and forms according to which applications would be received and pensions granted. In 1854 the grant was increased to £1,000 per annum. The number of worn-out teachers who have received aid from this fund is 85; of whom 7 are deceased. Two of the first of the worn-out teachers aided from this fund died the day the check for the first installment reached their post-office. The youngest pensioner upon the fund is 44 years of age; the oldest is 83; the average age of the pensioners is 65. Eighty-five applications have been made since January, 1856. No pains have been spared in the investigation of the cases of applicants, in order that the liberality of the Legislature might be beneficially applied. To meet the circumstances of those worn-out teachers to whom pensions have been granted, the amount of subscriptions required by law has been deducted from the pension granted them, instead of requiring them to advance it. Thus, if a pension were granted for forty years' service, the subscriptions payable, as required by law, would be £40, or rather £41, including the first year of receiving the pension, while the highest sum permitted by law to be paid him would be £80—leaving a balance of £19 payable to him for the first year. During each subsequent year one pound only would be deducted from his pension. The sums thus deducted are credited as subscriptions paid.

From the limited amount of the fund, and the large number of claimants, the sum annually payable to each is small, and must diminish as the number of claimants increases. Yet, small as this grant is, it has relieved and is now relieving a considerable number of men, poorly remunerated in their day for their useful labors, and affords no small encouragement to meritorious teachers who are devoting their health, strength, and lives to the noble work of forming the minds and, to a large extent, the future character of the youth of the land.

It is honorable to Upper Canada to be the first Province or State in America in which any public provision whatever is made in aid of the support of Common School teachers, when they shall have become worn out in the service of their country.

12. LEGISLATIVE SCHOOL GRANTS AND LOCAL ASSESSMENTS—

TABLE P.

This table exhibits the distribution of the Grammar and Common School Funds to the various counties and cities of Upper Canada, and the extent to which each has participated in them. The principle of distribution in regard to the grants for libraries, maps, and
school apparatus to all the municipalities, and the principle of redistribution of the Common School grants in all the municipalities, is according to the sum raised or work performed in each. The principle of developing and rewarding local effort, but in no case superseding it, is proved by all past experience to be the most, and indeed the only effectual means of instructing and advancing a free people. The business of the State is not so much to educate the people, but to aid them to educate themselves; and it will have performed its duty just in proportion as it adopts the best means by diffusing information and providing machinery for prompting, encouraging, assisting, and calling forth enlightened local effort for the instruction and education of the young, and the spread of useful knowledge among all classes.

13. COLLEGES, ACADEMIES, AND PRIVATE SCHOOLS—TABLE Q.

According to this table, the statistics of which are very imperfect, there were 10 colleges (4 with University powers), teaching 1,100 students and pupils. The amount of public aid received by them was £22,833—increase, £6,412. The number of private academies was 29—increase, 10. The number of pupils attending them was 1,053—increase, 187. There were also private schools, 378—increase, 92. The number of pupils attending them was 6,531—increase, 1,924.

14. GENERAL EDUCATIONAL SUMMARY FOR THE YEAR—TABLE R.

This table exhibits a complete summary of the educational work of Upper Canada during last year. According to it there were 3,710 educational institutions, teaching 240,817 pupils, for which the people of Upper Canada expended the large sum of £288,998 13s. 8d., or nearly one million one hundred and fifty-six thousand dollars.

15. JOURNAL OF EDUCATION.

About 5,000 copies of this publication are issued monthly, and furnished gratuitously to the Trustees of each of the Grammar, Common, and Separate Schools, and each of the local superintendents throughout Upper Canada. Apart from original articles and official instructions, notices, etc., it is made the repository of a careful selection of the best articles and passages which appear in the educational works and periodicals of Europe and America, embracing every branch, and almost every topic of the vast science and art of educating the young; also a digested summary of literary, scientific, and educational intelligence, at home and abroad, with occasional illustrative engravings of public institutions, school-houses, and appa-
NOTICES OF BOOKS.

16. MODELS AND OBJECTS OF ART.

A commencement has been made during the past year toward adding to this department a collection of school apparatus, objects of art, and models of agricultural implements, etc., etc. But as only few of these objects have yet arrived, and no arrangement of them has yet been made in the educational museum of this department, I will defer all remarks on the subject until next year.

VII. NOTICES OF BOOKS.

WEBSTER'S UNIVERSITY AND FAMILY DICTIONARY. A PRONOUNCING AND DEFINING DICTIONARY OF THE ENGLISH LANGUAGE. Abridged from Webster's American Dictionary; with numerous Synonyms, carefully discriminated. By Chauncy A. Goodrich, D.D., Professor in Yale College. To which are added, Walker's Key to the Pronunciation of Classical and Scripture Proper Names; A Vocabulary of Modern Geographical Names; Phrases and Quotations from the Ancient and Modern Languages; Abbreviations used in Writing, Printing, etc., etc. Philadelphia: J. B. Lippincott & Co., 1856. 8vo, pp. 610.

The object of this edition of Webster's Dictionary, which completes the series of Dictionaries bearing the name of our great Lexicographer, is thus announced in the Preface: "This volume, while adapted to all the purposes of a medium-sized English Dictionary, has a specific end and object. It has been framed expressly for the benefit of those who are cultivating English Composition on a broad scale, and are desirous to gain an exact knowledge of our language, and a ready command of its varied forms of expression. Thousands in our higher seats of learning, and among those who devote their time to self-improvement in the intervals of active life, as well as those who are called to the habitual use of the pen in correspondence or otherwise, have felt the want of such a volume—moderate in price and easy to be handled—which might lie constantly before them while engaged in the business of composition."

The variety of points in which the work is adapted to supply this want is indicated in the ample title-page given above; and great labor, we are assured, has been bestowed to render it perfect in all its parts. Having been many years in the constant use of "Webster's American Dictionary" unabridged, both in its original form and as "Revised and Enlarged" by Dr. Goodrich, we have examined this abridgment with interest, fearing that too much of the value of that great work would be sacrificed, in this attempt to bring its essential parts and principles within the reach, and adapt them to the use, of all who have occasion to consult a dictionary. The undertaking, however, has been eminently successful; and the improvements in practical Lexicography,
since the early abridgments of Webster, which are here consummated, awaken our admiration. The specific object of the work required of course the dropping of many obsolete words, which are of little interest to the ordinary scholar; but the space thus gained is devoted to the Definitions, in which the larger editions of Webster’s Dictionary have stood unrivalled in public estimation; and many hundreds of new words have been added in the various departments of science, literature, and art.

To words thus accurately defined, synonymous terms are added in thousands of cases. These are accurately discriminated and compared, as in the following example, which will illustrate better than any explanation of our own the great value of this feature of the work:

\[
\text{"Danger, n. Exposure to - evil. -Syn. Peril; hazard; risk; jeopardy. -
Danger is generic; peril is instant or impending danger, as in peril of one’s life. Hasard (literally a die thrown) arises from something fortuitous or beyond our control, as the hazard of the seas. Risk (lit. daring) is doubtful or uncertain danger, often incurred voluntarily, as to risk an engagement. Jeopardy (lit. jeu perdu, a lost game) is extreme danger."}
\]

These discriminations are here applied to about eighteen hundred of the most important words, and are embraced in more than six hundred distinct articles, which are claimed to be a larger number than is contained in any similar work in our language, excepting that of Crabbe. To facilitate the study of the synonymous words thus discriminated, a list of them is given apart from the Dictionary proper, and the attention of teachers is called to the importance of a series of exercises in reducing them to practice, both as an intellectual discipline and a means of facility in the accurate use of words. The difference of usage is also shown, in respect to certain words, between the United States and England.

The other parts of the work appear to have been consummated with equal ability and care. Great attention has been given to the subject of pronunciation, and extensive conference and correspondence have been had with the highest authorities in this country and in England. The results are found in the author’s invaluable exhibition of the “Principles of Pronunciation,” accompanying his “Remarks on the Key to the Pronunciation of Classical and Scripture Proper Names.” The orthography, in most disputed cases, is given both ways, though with a clear indication of the form to be preferred on the principles of Dr. Webster, whose peculiarities in this respect, as introduced into the Revised Edition of his Dictionary, extend to only a few classes of words; and in these his principles are sustained by the prevalent American usage. “Walker’s Key,” which appears in the Appendix, has been revised and improved by Professor Thatcher, of Yale College, and others thoroughly conversant with both Classical and Scripture antiquities; and the “Vocabulary of Modern Geographical Names” has been prepared expressly for this work by J. Thomas, M.D., whose distinguished success as editor of “Lippincott’s Pronouncing Gazetteer” gives ample assurance of his accuracy in this department. This vocabulary is preceded by a dissertation on the “Elements of the Pronunciation of the Principal Continental European Languages,” and other explanations; and the Appendix is closed with the following valuable varieties under separate heads: “Verbs and Phrases from the Latin;” “Words and Phrases from the French;” “Verbs and Phrases from the Italian and Spanish;” “Mottos of the United States;” “Abbreviations Explained;” “A Conoise Account of the Heathen Deities, Heroes,” etc.

Hardly any thing more or better could be desired in a dictionary for common
NOTICES OF BOOKS.

We cordially welcome this new contribution by Prof. Goodrich to the lexical furniture of our language, and take pleasure in recommending it as an admirable manual both for families and schools, and for all who have occasion to consult a work of this kind. The volume is of convenient size, substantially bound, and the type and paper are in excellent keeping with the design of the work.


The pride, the interest, and the sympathies of the country have been much enlisted in these successive Grinnell Expeditions. Associated as they were with the philanthropic and persistent, though fruitless endeavors of two great nations to extend relief to a lost mariner and his fellow-sufferers amid polar snows—and especially with the large-hearted munificence of individual contributions for the same end—the bold men employed in these were regarded with admiration, and the name of Dr. Kane, the leader and the chronicler of these daring adventures, has become national, not to say ubiquitous, in its fame. We are not surprised, therefore, to learn by the card of the publishers, that their orders for the narrative whose title is given above, already exceed 80,000 copies, which, they say, "is a much larger sale than ever attended a work of the size in any language or country." Why should it not be so? Dr. Kane has performed public service to the cause of science and humanity, in the benefits of which, not only his own country, but the world participates. He has done this in circumstances of interest and of peril which seldom fall to the lot of man. He has done it with self-sacrifice and suffering; and the conflict has been worthy of the crown. It has been no work of mere literary enterprise or of scholarly leisure which has produced these volumes. Nor are they works of imagination, the epics and dramas of poetry. The author comes out, not from his peaceful study with the weavings of an exuberant fancy to please, nor with the results of calm and protracted reasonings to instruct, but from the field of toil, and danger, and suffering—from the long nights, the icebergs, and the never-melting snows of the frozen zone—from the ultima thule of man’s northward adventure he comes, to tell us truths "stranger than fiction." His epic is that of real life; his drama that of the sternest endurance known in human experience. And the reading public wait for his narratives with an earnestness, in some degree, answerable to the extraordinary character of the events which they record.

Having read with thrilling interest Dr. Kane’s narrative of the first Grinnell Expedition in 1852, we trembled for the fate of the second, and shared largely in the public anxiety to hear of its safety during the long period of suspense in which no tidings were heard from the brave and adventurous men who had undertaken it. We were thus prepared to expect from the same hand, after his second return in 1855, a narrative of surpassing interest. They navigated as far north as near the 70th degree of latitude, where, after the most strenuous endeavors to proceed, they were icebound on the coast of Greenland, and spent three dreary winters of darkness and desolation, suffering the rigors of a climate where the thermometer ranges at 40° below zero, and often descends to
NOTICES OF BOOKS.

70°. They availed themselves of the intervening periods of light to penetrate still farther north, by sledge travel on the ice, past the great glacier of Humboldt, more than sixty miles long on the coast, and reached a point near the 81st degree of north latitude, where they found every indication of a milder climate, and looked out to the north upon an open sea, beyond the vast fields of ice in which their brig was embedded some two degrees farther south. This is the most direct evidence ever yet obtained of the existence of that open polar sea which has so long been the object of speculation and search. Dr. Kane and his party have the honor of this discovery. They made also a reliable survey of the coast, which they have mapped accordingly, took accurate observations of the climate, and collected and preserved much valuable scientific information of the vegetable and animal life of the Arctic regions. In doing this they endured hardships and privations, and were exposed to dangers often, from which their escape seems almost miraculous.

The incidents of the narrative are surprisingly various and intensely interesting. The perilous navigation of open waters in boats dragged many miles over the ice; the adventurous feats of men and dogs in slogging; the bear fights and walrus hunts; the intercourse with the Esquimaux—all are exciting, while the information imparted, of the physical geography and other characteristics of a country so new and unfrequented, is both entertaining and instructive. The moral aspect of the expedition also, and the religious earnestness with which it was undertaken and pursued, are such as to reflect the highest credit on all engaged in it; while the necessary abandonment of the ship, after the third winter, and the almost superhuman endurance and exertion by which Dr. Kane and the survivors of his party secured their return to the abodes of civilized men, will account for the honor done them by the public sentiment of the country.

The volumes containing this narrative are beautifully executed by the publishers. The frontispiece of the first is the portrait of Dr. Kane, and of the second that of Henry Grinnell; and all the engravings are done in the best style of the art. In all respects the work is worthy of the popularity it has already attained, and we advise all who can, to read it.


This volume is the last and largest of a series of histories by the same author, designed for the use of schools, and embraced in Messrs. Ivison & Phinney's "American Educational Series of School and College Text-Books." The series, as a whole, being the result of the experience, the enterprise, and the careful attention for many years of this highly intelligent and responsible firm, is deservedly popular, and the books included in it are well worthy the attention of teachers making selections of class-books, both for the primary and the ascending grades of schools.

The work before us is highly commended by many of the first class of practical teachers in all parts of the country, and is extensively used in Academies, High Schools, and Colleges, for which it is especially designed. Being preceded in the series by juvenile and less comprehensive histories, the design of this is
to guide the more advanced pupil to the accurate knowledge of those outlines of general history which shall prepare him to prosecute intelligently his subsequent historical reading. Eighteen maps reduced to the size of the page, and thus rendered convenient for reference, are a great facility in the use of this volume, and associate with its historical instruction the geographical knowledge which is essential to give it interest and value. The philosophy of history, constituting Part III., though necessarily brief, is a comprehensive survey of the history of civilization, as treated more at large by Guizot and others, and is a highly valuable appendage to the work, fitting it admirably for the use of the higher classes of students in history.


The name of the distinguished author of this elementary treatise, and the commendation of his equally distinguished compeer and friend in England, are a sufficient guaranty of its scientific correctness; and the fact that it has reached its thirtieth edition, affords indisputable evidence of the high appreciation placed upon it, and of its extensive use as a class-book. It would be superfluous for us to commend it, and we need only to assure our readers that the present edition appears in the best style of school-book publication, with numerous illustrations to render it at once attractive and intelligible, convenient both for the pupil and the teacher, as a hand-book in Geology.

**Physical Geography:** A System of Physical Geography; containing a description of the Natural Features of the Land and Water, the Phenomena of the Atmosphere, and the Distribution of Vegetable and Animal Life. To which is added, a Treatise on the Physical Geography of the United States. By D. M. Warren. The whole embellished by Numerous Engravings, and illustrated by several Copperplate and Electrotyped Maps and Charts, drawn expressly for the work, by James H. Young. Philadelphia: H. Copperthwaite & Co. 1856. 4to, pp. 22.

So ample a title-page tells almost the whole story, and is itself a sufficient notice to awaken a desire to see the book. The table of contents thus indicated is rich and interesting to the scientific and the curious, while it points to a great variety of matters in which every young person should be instructed, and with which every reader of history, and even of the current news of the day, should be familiar. The preparation of a work thus exclusively devoted to Physical Geography, for the use of schools, as well as for private reference and instruction, strikes us as timely and well advised; and the plan of the work here named appears well adapted to these purposes. Its size and outward appearance are those of a school atlas. This is convenient for the arrangement of the maps and charts which it contains, while the letter-press, constituting the body of the work, is in good type, and is equal in volume to an ordinary school geography. As to the very great variety of topics here presented, with their appropriate illustrations, relating to "Earth and Man," it would be in vain for us to attempt even an enumeration in this brief notice. Geology, Hydrography, Meteorology, and Organic Life, in their vastly diversified relations, are brought
In review, their principles briefly explained, and their application to practical purposes—as well their operation in producing the various phenomena of nature—appropriately illustrated. So rich a variety of topics, bordering at once upon science on the one hand, and upon practical life on the other, can not fail to be interesting and instructive, and we cordially recommend this book to the attention of teachers, as admirably adapted to elevate and expand the minds of pupils of advanced classes in schools and academies. The authorities relied on by the author are the most approved, as well as the most recent, and the work appears to have been thoroughly and faithfully prepared.


Few American writers have contributed so largely to the cause of letters in a practical way, and especially to the advancement of theological and religious reading, as the Rev. Albert Barnes. His commentaries on the several Books of the Scriptures are world-wide in their reputation, and several of them have been more extensively read, both at home and in translations abroad, than any other works of the kind have ever been. His occasional writings have also been remarkable for their timely appearance, the practical importance of the topics, the conclusiveness of his discussions, and the interest with which they have been read. Eighteen of his occasional productions are embraced in these two volumes of "Miscellaneous Essays and Reviews," the earliest of which, his review of "Butler's Analogy," appeared in the Christian Spectator, in 1830; and the subsequent articles were published in that periodical, the Biblical Repository, and the New Engander, to which are added several addresses on special occasions.

These volumes have now been some two years before the public in their present form, and have met with extensive sales. To that numerous class of our readers who are familiar with the writings of the author, they need no commendation from us. To others we take pleasure in adding that they contain a treasure of rich and varied learning, applied with clearness and manly vigor to a variety of topics of more than ordinary interest to the Christian scholar.


We can hardly speak of the writings of the late Dr. Alexander without a feeling of personal partiality. We venerated him as a teacher and as a man; and his familiar face, as presented in the beautifully engraved frontispiece of this little volume, greets us with pleasant memories. The field of "Practical Truths" was the peculiar province of the author, and no one was ever more happy than he in associating practice with principle. We regard this volume as containing some of the richest treasures of the Tract Society's publications. Whoever will read it will find it marked with great simplicity and clearness of expression, united with deep philosophical trains of thought employed in illustrating religious truths and duties. It contains about forty articles written in the latter years of the author's life, with a brief sketch of his character and of his decease.
VIII. EDITORIAL MISCELLANY AND EDUCATIONAL INTELLIGENCE.

THE LAST NUMBER FOR THE YEAR.—In giving date and issue to our last monthly number for the year 1866, we would not be unmindful of the Divine protection and support under which we have been enabled thus far successfully to prosecute a work imposing on us high responsibilities, and which was undertaken, not because it was conceived to be easy of accomplishment, but simply in obedience to the demands of a great and good cause, and under the impression, which we had long been accustomed to cherish, that what ought to be done can be done. Nor would we withhold from our fellow-laborers in the same field a grateful acknowledgment. We have offered to the American public a JOURNAL OF EDUCATION on a more elevated and comprehensive plan than had yet been attempted in this country. The plan, on its announcement, was cordially welcomed, and the work itself has been commended by the several State journals, without exception, by prominent educators, and by the press. Nothing has been wanting in these respects to bespeak for it a favorable reception; and without the employment of any special agency, until recently, our list of subscribers has been constantly increasing during the year.

We were aware that time, and patience, and a considerable expenditure of money and of labor would be required to introduce a journal of this character to an adequate, not to say extensive, support. But the admitted demand for the work encouraged the undertaking; and the achievements of its first year surpass our reasonable expectations. Though laboring under many disadvantages incident to the originality and comprehensiveness of our plan, and conscious as we are that, on these accounts, the work has been less perfect in some respects than it was designed to be—and less than it may be expected to be hereafter—yet we have ample assurance that our readers have not been disappointed, and that the JOURNAL AND REVIEW is coming to be regarded, more and more, not only “a necessity of the times,” but as a worthy occupant of the elevated position it assumes among the educational and literary periodicals of the country. In saying this we acknowledge our very great obligations to the accomplished and able writers who have enriched our pages by their contributions, several of which have been declared by subscribers to be worth more than the yearly price of the work. To our senior associate, Mr. Randall, we are also greatly indebted for his able and disinterested co-operation.

Thus encouraged by the cordial welcome of our fellow-laborers, by the contributions of experienced and talented writers, by a rising appreciation of the necessity and value of our work—by a constantly increasing support, which it is presumed will soon become adequate—and by an Editorial arrangement recently perfected, which promises all that we could desire on this line, we close our two volumes of the year* with thankfulness for the past and cheerful anticipations for the future.

OUR NUMBER FOR JANUARY, 1867.—Though our readers have not complained, we have not ourselves been quite satisfied with our typography during

* Subscribers should be reminded that the first number of this JOURNAL AND REVIEW was dated August, 1865, and was issued in anticipation of the year. In consideration of the number thus dated in advance, the month of February was omitted in the dates of our monthly issues, making twelve numbers for the year 1866, constituting two volumes of about 800 pages each, or 1200 pages for the year.
the last year. Good and conformable to the specimen given in our first Pros-
ppectus, it has yet seemed capable of improvement as a matter of taste, and per-
haps of convenience. A larger type meets the eye more pleasantly, and is more
easily read. We propose, therefore, to print hereafter from a new type a size
larger; and on a slightly enlarged page. Our number for January, 1857, will
appear in the new dress; and our readers, we trust, will welcome the change.

BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK.—We find on
our table the Annual Report of this Society, and of its Thirty-eighth Anniver-
sary, held at "Madison University," Hamilton, N. Y., August 14th. Though
avowedly a denominational Society, it is doing a good work for the cause of
Christian education, and its successful progress is a matter of general interest.
The precise object of the Society, and its peculiar relations to the literary in-
stitution which it is especially designed to foster, are exhibited in the follow-
ing extracts from this Report:

1. REMARKS.—Since the organization of the Society in 1817, surprising
changes have marked the history of Baptists in this State. This Society has
been a most signal instrument in effecting these changes. Increase in numbers
and wealth, the enlargement and education of the ministry, the establishment
of seminaries of learning, and general elevation of the denomination in influence
and power, are some of the outward signs of these changes.

2. MADISON UNIVERSITY.—Until 1846, this Society had the entire control
of the Hamilton Institution. Under its fostering care it had grown from a
"small class in an upper room" to a Theological Seminary and College of the
first grade. It had proceeded on the policy that a Theological Seminary, Col-
lege, and Grammar School united were essential to a complete Institution, that
by its own preparatory course it would best fit young men for college, and by
its college it could furnish students for the Theological Seminary. Cautiously
and steadily proceeding thus, it enshrined alike its policy and Institution in the
heart of the denomination. But its operations were becoming too complicated
for its chartered rights and powers. It had only a "charitable corporation,"
and yet it had become one of the first colleges in the State.

3. In 1846 the Legislature granted a University charter with College powers.
Now a division of labor is effected. The University conducts the Institution
of Learning; the Education Society the interests of Ministerial Education. The
Literary departments are brought under the supervision of the Regents, and
have access to the Literature Fund; the Theological is more directly under the
supervision of the denomination, and in contact with its warm sympathies and
religious sentiments. Classical, scientific, and literary instruction is given by
the University; Biblical, Theological, and Ecclesiastical learning is furnished
by the Education Society. The University founds Literary Professorships;
Theological endowments are secured by the Education Society. Salaries are
paid by the University; the Education Society sustains beneficiaries. The
University administers the laws; a fostering care is extended to every depart-
ment by the Education Society. Both Corporations have their respective places,
are parts of the same grand machinery, and operate in harmony, without col-
lision or strife. Both have the affection and confidence of Baptists, and are
subserving the best interests of religion and learning. Though there are two
distinct Corporations, with their chartered rights and powers, and three Depart-
ments, with their distinct courses of study, the Institution is vitally one. It is
MADISON UNIVERSITY, a name applied in a popular sense to the Institution of
learning, but in the chartered sense to the Corporation only. It has a Theo-
logical Faculty and a College Faculty, the one a Faculty of Instruction for the Seminary, the other a Faculty of Instruction and Government for the University.

We are also indebted to the compilers of the above-named Report for the following beautiful extract, which is appended to it:

THE YOUTH OF THE SCHOLAR.—The education of the character being allowed to belong to the training of the scholar, how shall it be prosecuted?

This question, like many others, is more easily asked than answered. It does not admit of a specific plan, that may be rigidly applied to every case. It cannot be drawn into exact rules. If I can but illustrate its high importance and indicate the style of character most favorable to scholarship, I shall be content.

A youth spent in the country, and familiar with the realities of a country life, presents peculiar advantages. The country is secluded. It shuts out a youth from the constant excitements that divert him from himself, and plunge him prematurely into the outward world. It saves him from such a collision with his fellows, and perhaps those of the ruder sort, as forbids him to grow into that for which nature designed him, or teaches him by cunning or violence to make them bend to his will. It gives imagination room to paint to him visions of eminence, to which he may rise, and lets young enthusiasm kindle and dilate at the thought, and hardens the youthful powers to manly effort, while as yet truth does not oppose the imagination by her coarse reality, and repress enthusiasm to a cold selfishness. We love to think of the thoughtful boy, in some secluded hamlet, in whose mind the love of study has been implanted, and in whose heart the noble ray of genius has begun to burn. We love to follow him in his ramblings in some lonely pasture by the gentle stream, beneath the dashing cascade, or on the wild mountain top. There does he nourish the thoughts that have just been called into life by his books or teacher, or suffuse noble aspirations to kindle and glow. There is he fixing some high aim, or maturing some cherished plan, and nourishing himself to some new effort of laborious study. By-and-by these boyish thoughts and feelings followed out, shall conduct him to some high place among his fellow-men, from which he shall speak them out, and they shall enter into the heart and influence the destiny of others. Whatever conduces to early thoughtfulness, favors the development of a strong and earnest character, and as the seclusion of the country does this in an eminent degree, so does it produce more than its proportion of men of commanding genius.

There is something, too, in the strong attachments which the country forms, because it has but few objects to present, that favors the same result. A few scores, or at most a few hundreds of souls are all the world to him. He can tell them all by name; their joys are his joys, their sorrows his woe. There is not a disaster, a sickness, a stroke of death, which does not fix his memory and make its mark upon his character. In the city or the large town there are countless individuals of whom he has no knowledge, and multitudes of events pass before him in which he has no interest. His attention is but slightly fixed on any thing, and his heart adheres to nothing except what most closely concerns him. The boy in the country, also, is early acquainted with the realities of human life, and feels a warm and earnest sympathy with man in every rank in society; whereas in the city he knows only the concerns of his own friends, and sees scores or thousands whose sufferings and sorrows, whose hopes and fears, are rarely brought home to his feelings.
Besides all this, and more than all this, there is something in the changing face of nature in one day even, from the gray breaking of the morning to the gentle hush of evening; and in many days through the constant round of the advancing seasons, that interests and makes a strong impression on the character. I do not say that the boy, too oft unthinking and rude, pauses to gaze on the changing face of the mother of us all, or is smitten be it with a poet’s enthusiasm, but I do say that there is something in the warmth of her genial sun, and in the fury of her winter’s storm, that makes its impress, that is not forgotten, and that is eminently favorable to form the scholar. Then, too, there is in the sports of the country a variety of excitement, a romance and an ardor, which tends to the same result.

We are not insensible to the advantages which may come from a boyhood in the city. We freely grant that there may come of it an earlier and more finished development, an intellect more finely polished, and a grace that is more easy and refined. If, however, we look for earnestness, enthusiasm, and strength, with capacity to improve that is most enduring, and a power to use the mind that is most slowly exhausted, we go to the country to find the material.—Bib. Sac.

**Voice of Iowa.**—We learn that at a recent meeting of the Iowa State Teachers’ Association a resolution was adopted to publish a monthly journal to be entitled as above, and that the first number will be issued prior to the 1st of January, under the editorial charge of Mr. J. L. Enos, at Cedar Rapids. We shall listen to the “Voice of Iowa,” expecting, from that quarter, no uncertain sound.

**The Humanities and Mathematics.**—We admire the spirit and matter of an address with this general title, recently delivered before the Cincinnati Teachers’ Association, by Rev. D. Sheperdson, of that city, and published by special request in the Ohio Journal of Education for November. It raises and discusses with marked ability and good taste the questions: *Whether our education is not too Mathematical? Do we not too much neglect the Humanities?* We gladly enrich our Miscellany by the following brief extracts, which we culled from the many fit sayings and sentiments of the piece:

**The Throne and Scepter of the Teacher.**—The work must be done earlier. *The children* must be trained to obedience and self-control, to a proper regard for the majesty of law and civil government as the ordinance of God. Here the *many*, and not the *few*, reign; and hence *all* should be as carefully educated as princes in monopolical governments. All, whether judge or jury, statesman or clergyman, merchant, mechanic or laborer, must first come to the educator, in their plastic, susceptible, age, to be molded by his wisdom and energy for their future positions, whether in state or church. All our strength exists in the morality and intelligence of the people, our future sovereigns. Well do we worship God, and tremble at his law. Our churches and schools are our national bulwarks. These, if any thing, must so cement us together that the fends and rents of parties can not work our ruin. The massive strength of our walls calls for stronger safeguards than formerly. Our clamps must be strong and well anchored. Ignorance, avarice, and selfishness will yet prove our ruin, unless we maintain eternal vigilance, and secure more moral, thorough, and general education. Here is the province of the educator, his throne, his scepter, the grandeur and sublimity of his high calling, the hiding of his power.

**Wealth and Intellect.**—It is not enough that our schools rebuke the in-
soleness of wealth. This in itself is a measureless good. With general education, society can not be "divided horizontally" into the rich and the poor. Education brings in a new order of merit, and opens a new path to eminence. Our Franklin, Bowditches, and Rittenhouses are as eminent as our Astors, Lawrences, and Longworths. And how beautifully it tends to harmonize and elevate society, when the wealth of one class is cheerfully consecrated to develop the intellect of the other. Even here are the germs of remarkable changes. But we must go further, and award the highest palm to goodness. Never before did such responsibilities rest upon Educators. With God, and the Gospel, and the history of all nations, their rise and fall, open before us, we have intrusted to us millions of youth to be educated. Every thing is in a transition state. The right impression may now be made. Are we equal to the work?

Comprehensive Culture.—Our culture must be more comprehensive. The finer feelings of our natures must be cultivated. The inner man must be developed, and all the affections of the heart stirred to their depths, purified and enriched. More direct and varied efforts must be made to bring out the literature of the soul. We must cultivate esthetics. We must teach the humanities. We must take broader views both of the mind and of education. We must so reach the hidden resources of the hearts of our pupils, as to develop the secret springs of happiness within them, give direction to their moral powers, make them ardently love study, and delight themselves in the true and the beautiful.

The Power of Education.—Admit to the full extent the necessity of regeneration by the Word and Spirit of God, the question still returns, whether education can not have more power? Examples seem to exist; for in almost all civilized communities there have been scholars who were almost re-created under its mysterious power. There have been whole communities where the love of letters was stronger than the love of money. I believe this much may be effected in any community. An aristocracy of talent may balance and more than balance that of wealth. The goal to be reached, however, requires more. Conscience must be made to control our passions and appetites, till goodness becomes universal, and produces universal competence and intelligence. Before this glorious day can be ushered in, education must be made to comprehend all the powers and capacities of our natures. And should this long-desired good day never dawn, till the Son of Man returns in holy triumph, the noblest end we mortals can seek is to labor for such a consummation. God has filled the world with beauty, and made us to appreciate it. Through the loveliness of nature he would lead us to himself, the universal Creator, yet how little provision do we make for the education of all that class of our faculties that delight in the beautiful in nature and in art! In fact, there is such a deficiency in this department of education that many seem to regard ornament and sin as nearly synonymous terms. Beautiful architecture, paintings, statuary, flowers, tasteful shrubbery, ornamental walks, and green grass plates, all have an educational power, and yet how little attention is given to these things! True, the great object of education is character, but it is character refined and ennobled, and this is ever formed by a great variety of appliances and influences. Both polite literature and the fine arts should be efficient aids in its formation.

The Power of Language.—Little children love language and thought, and love to combine them. They love beautiful combinations of thought and language. They are full of the germs of literature. Here opens a limitless field.
Language is one of the wide distinctions between a man and a brute, gives support and form to his reasoning powers, perpetuates his knowledge, and gives mind empire over mind. Without language, science itself, which so blesses the race, would be "the baseless fabric of a vision." Both the ratio and the oratio of the Latin, the Greek expressed by ἄλγος, which implies alike reason and discourse. From one mind to another, language conveys the boldest conceptions, the profoundest thoughts, the nicest distinctions, and the most delicate touches of sentiment, though like the elements of life, it is so common a prize it. The analysis and study of languages are the analysis and study of the mind itself, with all its emotions and conceptions. It gives us direct access to all the secret workings of the soul, the clue to the most perfect knowledge of human nature. Every word, even the smallest particle, mirrors forth mental activity. Such analysis detects mind as it is, was, and ever will be, in every faculty and phase. In this study, almost unconsciously, we become acquainted with the mind in all its logical and psychological powers. It permits us to converse with the good and wise of all ages and nations. It is alike suited to each sex, and may be pursued at all times. It forms the seed, quickens the germ, expands the flower, and matures the fruit. It secures harmonious development, and almost compels our mental powers to resolve each in its appropriate sphere.

Galvanic Metals.—Any two metals put into a liquid and connected together will produce a current of electricity and form a battery, if one of the metals be capable of oxidizing in the liquid (or if both have that property, and one oxidizes more rapidly than the other). The power of a battery, therefore, must depend upon the difference of oxidization between the two metals employed in it. Platinum is the least and zinc the most oxydizable metals employed in batteries; therefore they should form the most powerful battery plates, when employed together, the former as the negative, and the latter as the positive pole. But there is another law connected with metals, which has an equal effect with that of decomposition in the construction of a battery, that law is conduction. Thus one metal will transmit a current through it easier than another—offers less resistance to its passage—hence this must be taken into consideration. Although platinum is a better negative metal in a battery than copper, it is five times less efficient as a conductor to transmit the current back to the zinc or positive plate. This is the reason why copper and zinc plates are about the best elements that can be used for galvanic batteries. Iron is a very oxydizable metal, and would form excellent positive plates, were it not such a poor conductor, it being to zinc as 24 to 40.—Scientific American.

The Father's Duty.—We estimate a mother's importance in her family as high as any one can, and yet we do not believe that she monopolizes all the qualities needed for the great work of training up human beings. Her very familiarity with her children places her at a disadvantage for the exercise of wholesome authority. The wise father will not indeed take the reins of family government from his wife; but he will make his children feel that her gentle sway is sustained by a firm and steady hand; that behind their mother's tender heart stands a cool judgment, and a will stronger even than their own, and that they can not impose upon the one, or resist the other. But if he would be truly the father of his family, he must not be a stranger to them. It will answer no purpose for him to come in once in a while to meet some great emergency, and awe down rebellion by hard authority. He must be the companion, the friend of his children. Strong natural love must be the basis of all beneficial discipline.

But this is also, I had almost said equally, necessary for the father himself.
Nothing keeps the heart so fresh and young, saves it from bitterness and corrosion through the cares, and conflicts, and disappointments of life, as the daily enjoyment of a happy home. And a man of business, or a scholar, who thus allows himself time for relaxation and for the play of the domestic affections, will in the course of years have accomplished more, with less wear of mind and body, than one who has been all the time on the stretch, seeking "to catch the nearest way" to wealth or any other object of personal or public good.—Ex.

Money and Mind.—Of five hundred and fifty-one lunatics in Great Britain, there are five hundred and five whose aggregate annual income is near twelve hundred thousand dollars, or about twenty-three hundred dollars each.

In connection with this fact we may state, that of a given number of lunatics in Massachusetts, three fourths were of parents, one or both of whom drank liquor largely. Extremes meet. The rich, who revel in luxury and ease, and the poor, who riot in rum, furnish the children for the madhouse; thus giving us the strongest reason to infer, that if our race is perpetuated in physical vigor and mental power, it must be done, in the parents, by the practice of temperance and industry; temperance in the indulgence of all the appetites of our nature, and industry in the prosecution of our callings, whatever those callings may be—giving the preference always to out-door activities. No man was made to be a loafer; no man was made to be a beast. And he who violates nature in either case, is working out for himself or his children, if not for both, a certain and miserable end.—Michigan Journal of Education.

Would you teach for eternity rather than for the passing day, teach thoroughly. Thoroughness engraves its lesson on the rock, and it abides forever; superficial haste writes its lesson in the sand, and the next wave effaces it.

VOICE OF AN AGED TEACHER TO THE YOUNG.

Just as we were making up our Miscellany, the following poetical effusion was handed in—beautiful for its simplicity, and the cheerfulness which it attributes to the closing years of a long and well-spent life. It is from the pen of our friend, William Sherwood, Esq., whose excellent work, entitled, "Self-Culture in Reading, Speaking, and Conversation," we had occasion to notice in our number for October. Timely and appropriate, as the voice of an aged and successful teacher who mirrors his own feelings in these stanzas, we set it as a gem on the last leaf of our closing number for the year 1856—as we have many gems in the body of the work—and commend it to our young readers as at once a corrective and an encouragement.

THE YOUTH AND THE SEPTUAGENARIAN.

Youth.—You say you've reached that dreary waste
Of three-score years and ten?
Your step is light—your vision bright—
You hold a steady pen!

Sep.—Young man, I've passed that far-off bound
So few e'er live to see;
But, do not call it "dreary waste;"
It is not so to me.
To me the world more beautiful
In growing every day;
And fruits and flowers seem clustering round
To cheer my lengthened way.

As childhood, youth, and ripened age
Come up in calm review,
They breathe a fragrance on my path,
Fresh as the morning dew.

And richer—wider spreads the scene,
As glide the years away;
And, through the tear-wet cypress shades,
Faith hails an endless day.

Youth.—Most fortunate and happy man!
You see the world grow bright
At that late stage when others find
It fading from the sight.

No doubt, you heired the hoarded wealth
Of some old millionaire!
And hence the joys of sumptuous ease:
Hence looks the world so fair.

You smile—but life's a lottery;
And they may laugh that win:
None feast their souls on beauties round,
While cares corrode within.

"Faith" calls the world a prison-house—
To work—to weep—to die!
Endurable, but from the hope
Of bliss beyond the sky.

Sep.—I smiled—but better 'twere one wept
At thought of the mistake,
That youth, in views of happiness,
Are ever sure to make:

Who dream that good and ill are fruits
Of chance, or "fixed decrees!"
Or that our highest joys are born
Of sumptuousness and ease!

And not of man's necessity
To improve his powers aright—
To emply the eyes and hands by day,
And work the brain at night:

To obey the laws of temperance—
Of Providence—of grace—
The only hope, since Adam's fall,
For all of Adam's race.
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