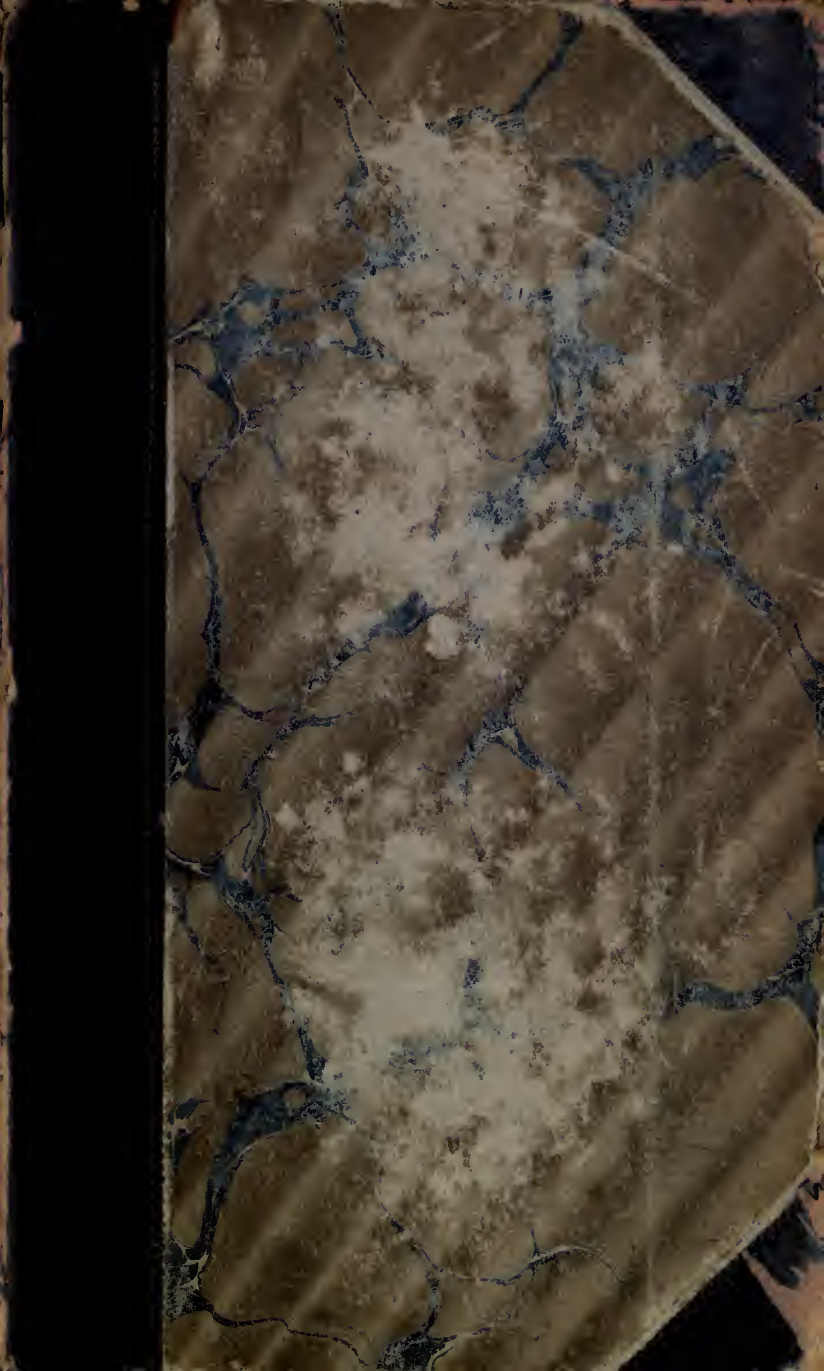

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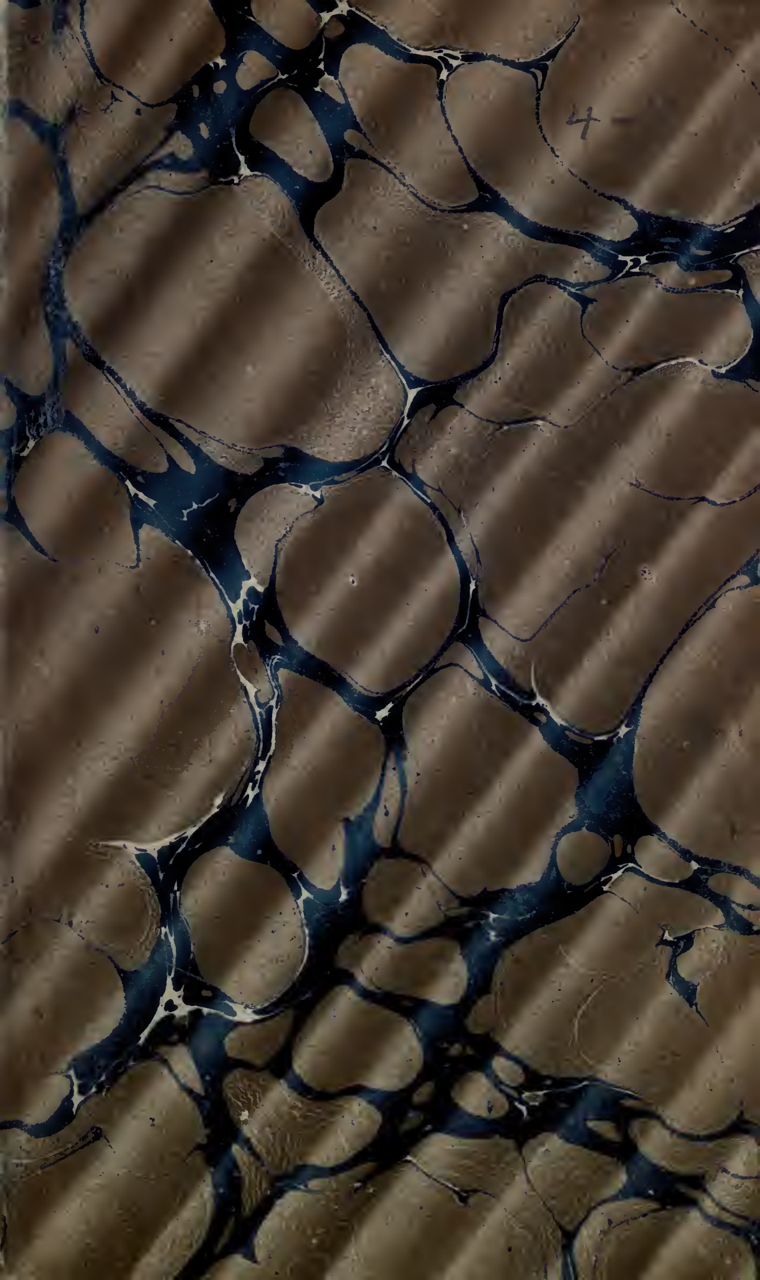

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THE

LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

MONTPELIER, VT., AUGUST, 1849;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
TICKNOR, REED, & FIELDS,
Corner of Washington and School Sts.

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AMERICAN INSTITUTE OF INSTRUCTION.

TWENTIETH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

MONTPELIER, VT., AUG. 14, 1849.

The Institute met in the First Congregational church, and, in the absence of the President, was called to order at 10 o'clock, A. M., by G. F. Thayer, Esq., one of the Vice Presidents.

Prayer was offered by Rev. E. J. Scott, of Montpelier.

The Secretary being absent, Charles Northend, of Salem, was chosen Secretary *pro tem.*

Mr. Thayer made a very appropriate introductory address, after which R. S. Howard, Esq., in a brief and happy manner welcomed the Institute to the Green Mountain State.

W. D. Swan, of Boston; R. S. Howard, of Vermont; Charles Northend, of Salem; S. W. King, of Lynn, and Nathan Metcalf, of Boston, were appointed a Committee to nominate a list of Officers for the ensuing year.

Messrs. May, of Vt.; Leach, of N. H., and Wetherell, of N. Y., were appointed a Committee to report the doings of the meeting for the various papers in the State.

Voted, That gentlemen of the press be invited to take seats at the table.

At 11 o'clock, Rev. Dr. Hopkins, of Burlington, gave the Introductory Lecture. His subject was "*Religious Instruction.*"

Hon. Mr. Smith, of Montpelier, invited the members of the Institute to avail themselves of the hospitality of the citizens.

Adjourned.

2 o'clock, P. M. Met per adjournment.

The subject of the morning Lecture was discussed by Messrs. Greenleaf and Field, of Mass.; Henry and Jenner, of N. Y., and Forbes, of Vt.

At 3 o'clock, Prof. Shedd, of Burlington, gave a Lecture on "*The Relative Position and Influence of Collegiate Education in a Complete System of State Education.*"

The subject of "*School Discipline*" was discussed by Messrs. Henry, of New York; Morse, of Nantucket; Swan, Greene and Field, of Boston, and others.

Voted, To adjourn till 7 o'clock.

Tuesday evening, 7 o'clock. Met per adjournment.

The afternoon discussion was resumed and continued by Messrs. Greenleaf, of Brooklyn; Northend, of Salem, and Tufts, of Vermont.

At 7½ o'clock, Pres. Labaree, of Middlebury, gave a Lecture on "*The Education Demanded by the Peculiar Character of our Civil Institutions.*"

Voted, To adjourn till 8½ o'clock to-morrow morning.

Wednesday morning. At 8½ o'clock met per adjournment.

Prayer offered by Pres. Labaree.

It having been announced that the Hon. Henry Bar-

nard, of Connecticut, contemplated the preparation of a "History of Education," it was

Resolved, That we have the utmost confidence in Mr. Barnard's ability to prepare a History of Education, and that we will afford him every aid within our power.

Messrs. Northend and Greene, of Mass.; Howard, of Vt.; Prof. Sanborn, of N. H., and Jenner of N. Y., were appointed a Committee to confer with Mr. Barnard.

At 9 o'clock, Mr. Wm. O. Ayers, of Boston, delivered a Lecture on "*The Claims of Natural History as a Branch of Common School Education.*"

Prof. Eaton, of Middlebury, made some very interesting remarks upon the subject of the Lecture.

11 o'clock. Mr. W. C. Goldthwait gave a Lecture on "*Practical Education.*"

Wednesday, P. M. The Annual Reports of the Treasurer and Censors were laid before the Institute.

Voted, That the Directors be instructed to take measures to procure the renewal of the annual grant of $300 from the Massachusetts Legislature.

Hon. H. Barnard, of Connecticut, being called upon, made some very interesting and spirited remarks upon Education.

At 3 o'clock, Mr. Thomas H. Palmer, of Pittsford, delivered a Lecture on "*The Essentials of Education.*"

Lecture discussed by Messrs. Brooks, of Boston; Labaree, of Vermont; Greenleaf, of Brooklyn; Marsh, of Groton, and Batchelder, of Lynn.

On motion of Mr. Barnard, Mr. Shattuck, of Cincinnati, was invited to make some remarks upon "*Teaching Drawing in Common Schools.*"

Adjourned.

Wednesday evening, 7 o'clock. Met per adjournment.

The subject of Natural History was discussed by Messrs. Greenleaf, of Bradford; Tufts, of Vt.; Ballou, of Montpelier, and Brooks, of Boston.

At 8 o'clock, Prof. E. D. Sanborn, of Hanover, gave a Lecture on "*Education, the Condition of National Greatness.*"

Adjourned.

Thursday morning, at 8½ o'clock, the Institute was called to order by the President, and prayer offered by the Rev. Mr. Pease, of Waterbury, Vt.

At 9 o'clock, Rev. Dr. Sears, Secretary of the Massachusetts Board of Education, delivered a Lecture on "*The Uses of Imagination, in Schools and Real Life.*"

At 10¼ o'clock, an Address on the subject of "*Teachers' Institutes,*" was made by Hon. Henry Barnard, of Connecticut.

On motion of Rev. Mr. Brooks, of Boston,

Resolved, That the thanks of the Institute be tendered to Mr. Barnard, for his excellent address.

At 11 o'clock, a Lecture on "*Earnestness,*" was given by Roger S. Howard, of Thetford, Vt.

Adjourned.

P. M., 2 o'clock. Met per adjournment.

By request, Mr. Barnard made some useful remarks upon the "*Classification of Schools.*" Mr. Bishop, of Providence, and Mr. Allen, of Boston, made remarks on the same subject.

Adjourned.

Evening, 7 o'clock. Institute met per adjournment, and was called to order by Mr. Field, one of the Vice Presidents.

The balloting for Officers for the ensuing year resulted in the election of the following list, viz:—

PRESIDENT.

Gideon F. Thayer, Boston.

VICE PRESIDENTS.

Thomas Sherwin, Boston.
John Kingsbury, Providence, R. I.
Barnum Field, Boston.
Samuel Pettes, "
Horace Mann, Newton, Mass.
Benjamin Greenleaf, Bradford, Mass.
William Russell, Merrimac, N. H.
William B. Fowle, Concord, Mass.
Solomon Adams, Boston.
Henry Barnard, Hartford, Ct.
Edwin D. Sanborn, Hanover, N. H.
William H. Wells, Newburyport, Mass.
Richard S. Rust, Northfield, N. H.
Alfred Greenleaf. Brooklyn, N. Y.
Nathan Bishop, Providence, R. I.
William D. Swan, Boston.
William G. Crosby, Belfast, Me.
Roger S. Howard, Thetford, Vt.
Samuel S. Greene, Boston.
Benjamin Labaree, Middlebury, Vt.
E. J. Scott, Montpelier, Vt.
Barnas Sears, Newton, Mass.
William Slade, Middlebury, Vt.
Worthington Smith, Burlington, Vt.

RECORDING SECRETARY.

Charles Northend, Salem, Mass.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston.
George Allen, Jr., "

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston,
William O. Ayers, "
Samuel Swan, "

CENSORS.

William J. Adams, Boston.
Joseph Hale, "
J. D. Philbrick, "

COUNSELLORS.

Rufus Putnam, Salem, Mass.
Amos Perry, Providence, R. I.
Daniel Mansfield, Cambridge, Mass.
S. W. King, Danvers, Mass.
D. P. Galloup, " "
Leander Wetherell, Rochester, N. Y.
M. P. Case, Newburyport, Mass.
Jacob Batchelder, Lynn, Mass.
Elbridge Smith, Cambridge, Mass.
Ariel Parish, Springfield, Mass.
D. P. Thompson, Montpelier, Vt.
Solomon Jenner, New York.

At the request of the Institute, Gov. Eaton, of Vermont, addressed the meeting on the subject of "*Schools in Vermont.*"

Mr. Hall, of Craftsbury, also made remarks.

After singing by the choir, Rev. C. Brooks, of Boston, lectured on "*The Duties of Legislatures in Relation to Schools.*"

On motion of Rev. Mr. Brooks, it was

Resolved, That the thanks of the Institute be tendered to G. B. Emerson, Esq., and other Officers who have served the Institute during the past year; to the First Congregational Society of Montpelier, for the use of their Church; to the choir, for their excellent music during our session; to the citizens of Montpelier, for their very kind and liberal reception; to the Committee of Arrangements in Montpelier; and to the several rail-road and steamboat companies which have favored us.

On motion of Mr. Ticknor,

Resolved, That the thanks of the Institute be tendered to those gentlemen who have favored us with Lectures on the present occasion, and that they be requested to furnish copies for the press;—also to editors who have gratuitously announced our meeting.

Mr. Thayer, the President, made a few very interesting and appropriate remarks, adapted to the close of the session.

Voted, That 300 copies of the Vermont School Journal be purchased by the Institute, for distribution.

After singing by the choir, the Institute adjourned, sine die.

CHARLES NORTHEND, *Rec. Sec.*

LECTURE I.

THE

DEFECT OF THE PRINCIPLE OF RELIGIOUS AUTHORITY IN MODERN EDUCATION.

BY JOHN H. HOPKINS, D. D.,

OF BURLINGTON, VT.

GENTLEMEN,

I know not to what cause I am indebted for the kind request, which brings me as a lecturer before the American Institute of Instruction. Certain, indeed, it is, that during thirty years of a busy and checkered life, I have been engaged, more or less actively, in the work of education. And I may venture to add, that few men can be found who have thought more anxiously of its importance and its difficulties. But I have taken no prominent part in its popular forms. I have held no office amongst its influential promoters. I have offered no valuable contribution to its literature. I have gained no name on the list of its benefactors. My toils and labors have been chiefly confined to the home department; and the schools which I have attempted to establish—

to my own most serious loss—were only designed to carry out the principles of parental responsibility, as they appeared to be inculcated in the word of God. To the public I made no appeal. Nor had I any reason to suppose that my opinions on the subject could ever be drawn into sufficient accordance with the spirit of the age to bear the stamp of popularity.

Of the peculiar merits or defects of popular systems of education, therefore, my personal experience would qualify me to say but little. And hence, although I have accepted the invitation of your Secretary, lest I might appear unfriendly or indifferent to the high and patriotic objects of your Association, yet I have done so under a lively apprehension, that the position of a hearer would become me far better than that of a speaker, in an assembly like this.

With these impressions on my own mind, I can hardly hope to make any offering of importance to your treasury of knowledge. All that I propose to myself is to set before you some thoughts on the most serious defect which seems to characterize the work of instruction in our age and country, although I frankly confess that I am not prepared to say whether it is of a kind which is likely to admit of any effectual remedy.

The true definition of education is conveyed to us with equal exactness and simplicity, in the inspired precept of Solomon: "Train up the child in the way he should go, and when he is old he will not depart from it." But what way is this? The answer is obvious, when we consider the two-fold character of our existence, mortal and immortal. As mortal

beings, designed to live and labor for a short course of years on earth, the knowledge of language, art and science, to a certain extent, is necessary. And this indicates the ordinary range of intellectual and physical culture, which is commonly called education. As immortal beings, however, destined to another and an endless life beyond the grave, for which the present world is only intended to be a preparation, the knowledge of religious truth, and of morals as founded on religion, is yet more necessary, because the object of such knowledge transcends the objects of all other learning, to an extent beyond comparison. Who can measure the difference between earth and heaven? Who can estimate the degrees between time and eternity?

I stand not here this day to discuss points of theology. I am fully aware that there are some who consider the future life as a state of assured happiness to all men, so that there will be no final distinction between the righteous and the wicked—between him that serveth God, and him that serveth him not. But this is the opinion of a very small minority amongst professed Christians. The vast mass of those who take the bible for their guide, believe that the felicity of the world to come is only promised to the faithful followers of the Redeemer. And I am authorized to suppose, that the Institute which I have the honor to address, accord in sentiment with the language of the only unerring Teacher, when he saith that "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. For straight is the gate and narrow is the way that lead-

eth unto life, and few there be that find it." I need not remind this intelligent auditory, that the same divine Instructor expressly sets forth a judgment after death, when every soul must appear before His tribunal—when the true and consistent disciples of his gospel shall be appointed to eternal joy, and all the rest shall be sentenced to everlasting ruin.

To train up the child in the way he should go, therefore, includes, of necessity, the duty of teaching him the knowledge and the habits which belong to the Christian religion. And the question at once arises: Can the work of education be properly conducted which omits or runs counter to this paramount science of eternal life? Can the intellect be cultivated successfully without the heart? Can morality be rightly inculcated, without the supreme motives to morality? Can the usefulness and the success, the permanent dignity and honor of the individual be secured, by raising a superstructure of mental acquirement and ability, without attending to the foundation of religious principle on which it should be based? A more serious and practical inquiry can hardly be suggested to a reflecting mind. How shall it be answered to the satisfaction of the professional teacher? What bearing should it have upon the modern system of instruction?

In the arrangement of Providence, the training of the child is committed, as a general rule, to the father. The relation of parent and child is the peculiar work of God, and to him we must answer for our fulfilment of its obligations. But in the arrangements of social life, parents, for the most part, act upon the

assumed theory of a division of labor. They think that they transfer their religious responsibility, by sending their children to the Sabbath school. They think that they transfer their intellectual responsibility, by sending them to the district school and the academy. They pay a certain tax for both these imaginary substitutes, and in that payment they suppose that they have discharged their duty. And yet, while they fancy that they have transferred their accountability, they never transfer that without which the obligation cannot be fulfilled. They retain, in their own hands, the whole of their parental authority. They expect the pastor and the teacher to do their work, without the power which the work requires. And if their children be not educated to their mind, they blame their supposed substitutes, when they ought, in strict justice, to blame themselves.

There would be no objection to these arrangements, if parents regarded the pastor and the teacher as their assistants, to do a certain portion of the training of the child, instead of their substitutes, to do the whole. Neither would there be any objection to their retaining all their parental authority, if they did not fall into the serious error of neglecting to exercise it, in the discharge of their own appropriate duty. For they cannot get rid of their responsibility. It is to the father himself that the inspired sage addresses the precept: "Train up the child in the way he should go." It is to the work of the father himself that the result is promised: "And when he is old, he will not depart from it." It is to the father himself that the Almighty saith: "Thou shalt teach these things to

thy children, when thou sittest in thy house, and when thou walkest by the way; when thou liest down; and when thou risest up." And to arm the parents with the authority necessary for success, the omnipotent Lawgiver speaks to every child, saying: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." He commits to the parent's hand the rod of correction, and he denounces against the disobedient and rebellious son, the sharpest chastisements of divine justice. Now can it be believed that the father is at liberty to hold such powers, while he neither uses them himself, nor commits their exercise to any other? If the pastor and the teacher be engaged to assist in the imparting of instruction to the child, is the father not bound to see that their instructions are effectual? Must he not take care that the teaching of the Sabbath is practised at home throughout the week? that the teaching of the school is faithfully improved in the hours of leisure? that the child is really advancing in the way that he should go, under the pure motives of religious and filial duty? And shall the father escape from this solemn responsibility to God, because he pays a miserable pittance in the shape of a school tax and a church subscription? Will the Almighty accept a commutation of ten or twenty dollars a year, as an equivalent for obedience to those laws, which are the only sure safeguard to the best interests of man, both in time and in eternity?

But the error under consideration is open to rebuke, on the further ground of injustice. Parents have no

right to expect, from ministers and teachers, what neither minister nor teacher ever promises to perform, except in the case of orphan children, or those who are sometimes under peculiar circumstances, committed to their entire and exclusive care. The preacher of the gospel is not the substitute of the father, but the servant of Christ; and the church is the school of religion to the old as much as to the young, so long as this life continues. The same doctrine of immortality is announced to all alike, on the same authority of heaven; and although a different mode of teaching may be adopted towards the children in the Sunday school, on account of their incapacity to understand the ordinary language of sermons, yet, in the substantial meaning of the truths conveyed, there is, and there can be, no conceivable distinction. The powers of the minister, properly considered, are not of man, but of God; and parents as well as children are bound to hear and follow his instructions at their own peril, provided they be in accordance with the Scriptures. By what right, then, can a father look upon the minister as his substitute, in the teaching of his child, when he himself is placed equally in the same school, and under the same instructor? By what right does he presume to imagine that he has transferred his obligations to the preacher, when the whole work of the preacher is already allotted to him by his divine Master, and all the world are unable to enlarge or diminish, in one iota, the terms of his commission? By what right does the parent suppose that he can cast any portion of his responsibility on the minister, when

the same bible which commands the duty of the minister, commands the duty of the father too?

And as a general rule, the teacher of the school or the academy is equally free from the responsibility of parental obligation. He undertakes no such duty, he is paid for no such duty, and it is a manifest injustice to expect it of him. He merely promises to give all requisite instruction in certain branches of human knowledge, and to preserve the necessary order during those hours when his pupils are committed to his care. He assumes neither the father's name, nor the father's powers, nor the father's office. All these remain where the God of nature and of grace has placed them, and what right has man to divert them from their proper channel?

In addition to the impiety and injustice of this error, so common in our day, I would next observe its absurdity. The training of the child in the way he should go, demands the principle of authority. First, the authority of God, as supreme, to which all others must be strictly subordinate. Secondly, the authority of the father and the mother, who stand next after God, in their relations to the child. Thirdly, the authority of the minister, which is a peculiar and special agency under the commission of Christ. And fourthly, the authority of the teacher, who is employed to assist the parents in a certain specified circle of regular instruction. The success of the work of education can be expected only by the harmonious combination of the whole four. On the just and true recognition of them all, according to their due proportions, and on nothing else, have we the assurance of an effectual

blessing. Can there be any miscalculation, then, more grossly absurd, than the confidence placed in the last alone, without the authority of God, of the parent, or of the minister? Can any thing be more preposterous than to apply the term education to the mere acquirement of certain respectable branches of human knowledge, without the slightest practical connection with the motives or the principles of the conscience or the soul? Can any error be more indefensible than to form the intellect, without guiding the affections? to cultivate sedulously the mortal, to the sacrifice of the immortal? to labor solely for the selfish competitions of this feverish life, in wealth, in learning or in eloquence, while the duties from which we can alone hope for solid peace here, or for happiness hereafter, are thrown out of the account, as if they needed no attention? As if reverence and devotion, piety and holiness, truth and love, justice and temperance, were the spontaneous products of our nature, and would grow up of themselves, at the proper time, in the soil of worldly expediency!

But the error of parents, in seeking to cast their responsibilities on others, and neglecting to employ for the benefit of their children the authority which God has expressly conferred, is not a solitary error, confined to the circle of domestic life, or to the period of education. On the contrary, it seems, in my humble judgment, to be only a part of the cardinal and universal error of the age, which stands in bold relief upon every institution of our land, and in every relation of society. Many are the changes which we have witnessed, since the opening of this eventful

nineteenth century. And some of them are confessedly of vast importance, and prove—if they prove no more—the wonderful advancement of the human mind in philosophical, medical and mechanical discovery. But no change has been so great—none so prolific of consequences—as the change which has come over the principle of authority. The word has lost its force upon mankind. In the days of our fathers, it was a word of power. Christians bowed down before the authority of the bible, and paid a true respect to the office of the ministers of God. Wives thought it their duty to reverence the authority of their husbands. Children reverenced the authority of their parents. Scholars reverenced the authority of their teachers. The people reverenced the authority of the laws. Citizens reverenced the authority of their rulers. There was authority in the church, authority in the family, authority in the school, authority in every thing. How is it now? It is avoided, disliked, unpopular. We seem to have arrived at the last days, when the apostle predicted that "perilous times should come," when men should be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof"—"ever learning, and never able to come to the knowledge of the truth." Influence is all, and authority is nothing. The wisdom of antiquity is a jest, and mankind laugh at the claims of prescription. The son leads the father, the daughter leads the mother, and he is ac-

counted the best husband and the best parent, whose family do precisely as they please. Discipline has thrown away the rod, and gives up her right in despair, to the claims of moral suasion. No school can succeed unless it be popular with the scholars, for boys and girls have learned to judge their teachers, and the pupils must be satisfied, or the parents cannot be content. The majesty of law bends before the private notions of jurors, and there is no certainty that the greatest criminals may not escape, because it suits some one or two individual minds to fancy themselves wiser than the legislature. Socialism and Fourierism openly denounce all the established relations of society, and the rights of property and the bonds of wedlock are accused as so many modes of usurpation. All the old systems of thought and action are assailed in the thirst for novelty. The science of government, the art of medicine, the forms of jurisprudence, the style of history, nay, the settled rules of orthography, are attacked by new and imposing theories of improvement; and the argument of established usage, once regarded as an evidence of truth, seems now to be despised, as if it were rather an indication of error. Such is the spirit of the age, so actively at work throughout the civilized world. No wonder that the social duties, the maxims of domestic order and peace, the laws of parental and filial obligation, the course and instrumentalities of schools, and even the high and solemn realities of religion, should feel its power. The *object* is progress. The *effect* is change. And so seducing is the movement, so gratifying the stimulus, that the whole machinery of life is thought to de-

pend upon the charm of reconstruction; and every thing falls into the sleep of apathy, or the weariness of disgust, when it ceases to be urged forward by the hand of innovation.

Far be it from me, however, to insinuate that this wide-sweeping impulse, which has now extended almost over the whole globe, has done no good. Doubtless there were many old abuses to rectify, many time-honored errors to expose, many absurd customs to abolish. In no department had such perfection been attained, that improvement should be discouraged as impossible. But some truths there are, which should be regarded as sacred, because they are not the result of human discovery. Some laws there are, which should be venerated, because they are proclaimed on the authority of God, the supreme Legislator. All else I am ready to abandon to the popular current, but these should rest unmoved, as the heritage of that church which is built upon the rock of ages. In all else, I am willing to allow that man may improve what man has established; but the doctrines of religious faith, the maxims of parental and filial duty, and the principles of education which are to qualify our race for the higher ends of their being—these should be respected as the revelation from heaven. They have their source in the wisdom of eternity. Their object is to fit us for eternity. And woe be to that spirit which refuses to reverence their claims, and rushes on in the thoughtless appetite for change, without pausing to reflect upon the difference between the unerring dictates of God, and the weak and fallible judgments of mortality.

But it is one thing to declare the evil, and quite another to suggest the cure. For myself, I am bound to confess that I have small hope of any return to the old and scriptural rules of filial duty and parental authority. The children of the rising generation might easily be taught to obey, but the fathers cannot be taught to govern; and the few exceptions which here and there remain, are far more likely to be censured for their singularity, than to be followed as examples. Power once abandoned, can hardly ever be resumed without the struggles of a revolution. And a revolution in the domestic looseness of our age is no more to be expected, than the flowing back of the stream to its fountain. Yet society continues. Mankind increase and multiply. Education goes on without its former main-springs—the authority of the parent, and the willing obedience of the child. The object of that education should be still the same—the training of the young for time and for eternity. How shall it be accomplished? How shall the instrumentalities within our reach be so employed, that the great result may be secured, notwithstanding the fearful loss of the intended agency?

Here, precisely, is the point, at which your Institute appears to me to assume its vast importance and magnitude. The teachers of our day are forced into a new and most unfair responsibility, by the very defect of parental government; and that defect must either be supplied in some degree by them, or else their work must be performed without the aid of its highest and holiest principles. Although, of right, they should only be expected to assist the father to a

limited extent, and ought not to be regarded as his substitutes, since they have neither his name nor his authority, yet, so long as they are the only resource on which reliance can be placed, is it too much to ask that they will regard their task with a view to the existing deficiency, and labor to fulfil it, so that their pupils may still be trained in the way they should go,—the way of successful candidates for the happiest lot, not only in this life, but in the life to come? In other words, is it too much to ask that the teachers of our land shall submit to the necessity imposed upon them by the prevailing spirit of our day, and earnestly endeavor,—since *authority* is lost—to use their best *influence* in favor of religion?

I am well aware that many objections may be raised against this proposition. It may be said that religious instruction belongs not to the office of the secular teacher,—that his school must usually consist of many diversities of sentiment—that he could not undertake to enlighten one, without offending another—that his own creed might differ seriously from that of the majority, and possibly from the whole—that he ought not to lay himself open to the charge of invading the office of the pastor or the minister, to whom religious instruction of right belongs; and therefore that it is necessary, for peace' sake, and for the full success of his proper vocation, that he should have nothing to say to his scholars upon the subject, but should confine himself strictly to his expected limits, and attempt no more than he has formally undertaken. Let me bespeak the indulgence of my respected auditory, while I endeavor to prove, that

the course which I recommend is not fairly liable to any of these difficulties, but, on the contrary, is perfectly consistent, and even necessarily connected with the highest duties of the profession itself, and with the best interests of the rising generation.

It is true, doubtless, that religious instruction belongs officially to the ministry of Christ, but it is not true that it belongs to them exclusively. So far from it, that every man is bound to give it all the aid he can, according to his opportunities, by the whole tone of his life and conversation. To the pastor is indeed committed the public work of expounding, doctrinally as well as practically, the word of God. To his official care and oversight, the entire congregation, young and old, male and female, is delivered. But surely this does not forbid the husband and the wife to help the piety of each other, nor to teach their children the way that they should go, in the private family circle. It does not forbid them to lead their domestics to the kingdom of heaven, by good advice, by a religious example, and by prayer. It does not forbid the kindly and affectionate counsel of friend to friend, nor the words of spiritual consolation in their visits to the sick and the afflicted. On the contrary, the gospel demands all this of every believer, as the fruits of his faith, and no man can be a practical and consistent Christian without thus causing his light to shine before the community where Providence has placed him. How then shall the teacher be exempt, on Christian principles, from a kindred influence for good, amongst those scholars, which are entrusted for

so large a portion of their lives, to his especial oversight?

It is true, likewise, that every school may be expected to exhibit many varieties of religious sentiment, and hence, the instructor could not be asked to meddle with topics of controversy, lest that which might be acceptable to one, might be offensive to the rest. But this is neither necessary nor advisable, under any ordinary circumstances. Happily for the interests of religion, Christians, after all their disputes, may find far more points of agreement than of difference, if they will but try to look for them. They all agree that the bible contains the written word of God—that they have but one Mediator and Redeemer, the Lord Jesus Christ—that the moral precepts of the gospel are of the highest obligation—that the Almighty is the searcher of the heart—that in His sight, the true character of every word and act is determined by the secret motive—that we are entirely dependent, for all our success and happiness, upon His providential care and blessing—that we are bound to seek that blessing, through Christ, by a faithful devotion to His will—that this world is allotted to us as a preparation for the world to come—that it is a scene of discipline, labor and toil, mingled with a large share of suffering and sorrow—that perfect happiness and enjoyment are only to be reached beyond the grave, but that he is the happiest, even in this life, whose principles and affections are most truly submitted to the authority of God—that all, young and old, without exception, are indebted to His goodness for every privilege, whether it be of

talents or opportunities, friends or relatives, wealth or station, influence or power; and that for the use they make of their advantages, the Lord will hold them strictly accountable—that the highest and only pure motives of action are love to God and love to man—that religion is the best gift of the Almighty to our sinful race, and must be cultivated, from childhood to the hour of death, by a diligent attendance upon the appointed means of grace, by keeping holy the Sabbath day, by the faithful use of the sacrament ordained by Christ, by frequent and diligent examination into the state of the heart, by the habit of constant watchfulness over our motives and our conduct, by earnest prayer for the aid of the Holy Spirit, and by the active temper of kindness and benevolence—that the life of the Redeemer himself is our only faultless example, and that therefore we should constantly endeavor to imitate this divine model, forgiving our enemies, avoiding pride, envy, malice, revenge and selfish emulation, keeping our animal appetites and passions in subjection to the rules of Christian temperance, abhorring falsehood and deceit, and making it our first care and duty to improve in that best of all knowledge, which shall fit us, through His mercy, for the kingdom of heaven; since, if we fail in this, all the learning, the ability, the riches and the honors of the world, even if it were possible to obtain them, would profit us nothing.

Now here is a slight sketch, which might be greatly enlarged, of those points in which all Christians are completely agreed; and therefore, in a judicious and constant reference to them, no teacher would run the

risk of invading the province of the ministry, of giving offence to the spirit of sectarianism, or of provoking the slightest reproach or censure from any right-minded man. I do not mean, however, that even on these, the instructor should be asked to deliver any set or formal lectures. His work will be done much more effectually by a wise and affectionate infusion of those ideas into all his other teaching, thus imperceptibly and gradually leading the thoughts and feelings of his youthful flock into the right channel, especially endeavoring to exhibit religion in its loveliest and most attractive aspect, and always remembering his own accountability to God, for the ultimate results of his most important instrumentality.

For, after all, in the present constitution and habits of our world, what instrumentality is so important as that of the teacher? The influence of home—alas! that it should be so—can no longer be assumed, in these days, according to its scriptural authority, as the primary element of power in training the child in the way he should go. The influence of the church is frittered down to a few hours on the Lord's day, and too often neutralized by the folly and pleasure-loving habits of the community. But the teacher has possession of all the week. Nearly six hours out of every twenty-four, are passed under his immediate superintendence, and with many peculiar advantages, which are calculated to give him, at least, a larger sway over the minds and feelings of his pupils, than can be exercised by almost any other individual, if they are but skilfully and judiciously improved. For to him, the scholars look up with admiration of his

superior knowledge, and with undoubtiug confidence in his capacity to instruct them in all which they are expected to learn. To him, their peculiar disposition and character are more fully open than to their own family connexions. From his lips, the language of rebuke or encouragement—the words of severity or kindness—are clothed with especial power. And if they become convinced that he regards them with deep and affectionate interest, they are ready, for the most part, to repay it with warm attachment, and to allow him, with cheerful acquiescence, to mould them to his will.

I have said already, that the secular teacher cannot be justly charged with the solemn responsibilities of the parent. The father has no right to consider him his substitute. His contract does not extend so far. His stipulated duty and the money which he receives for his services, refer to no such obligation. And therefore, if he confines himself strictly to the limits of his formal undertaking, and attempts no more than the instruction which certain branches of earthly knowledge require, and imparts that instruction correctly, neither the parents, nor the scholars, nor the world, can have any just reason to complain.

But may I not most truly assert that there is another party to the agreement? God, who has conferred upon the teacher his faculties and talents for this most honorable and important work—that glorious and almighty Being before whom the account of this high stewardship must one day be given in—the great and supreme Teacher of mankind, whose providence has committed the pupils to the instruc-

tor's care, at that early and impressible age, when their hearts are not yet callous, nor their understandings utterly blinded by the deceitfulness of sin—He who is the Creator, the Redeemer and the Judge both of the teachers and the taught, takes a direct interest in the discharge of this most serious and noble calling. To Him the efforts of instructors must be directed—by Him their spirit must be guided,—if they would expect His approbation of their labors, and His favor for their reward. Who should understand the true definition of education, like those whose very vocation it is to teach the youth of a professedly Christian country? Who should feel more deeply the value of the immortal soul, than those who undertake to explain the phenomena of mental philosophy, and to prepare the child for the work of a life, connected in its inevitable results, with an endless destiny? And if, unhappily, it be true, that the other agencies in this all-important task have lost so much of their proper power, and it be still possible for the great body of our teachers to supply the mournful deficiency, O, should not that fact stimulate their diligence and animate their zeal, that their influence may yield a salutary check to the progress of impiety, and their labors become, by the divine blessing, the bulwark of a failing world!

The cardinal error, then, in our modern systems of education, is the want of the element of religious authority; mainly flowing from the sad neglect of family devotion, and the consequent lack of all family government and discipline. So far as the rising generation are concerned, our schools and teachers afford

the best, if not the only instrumentality to rectify the spreading evil. But whether the great body of our instructors can be aroused to the effort which it demands, is a question, the resolution of which requires far more knowledge than I possess of their prevailing disposition. May not this topic present a useful subject of deliberation for the influential and important body which I have the honor to address? Various and admirable is the range of subjects which others, far better qualified, have set before you, and it may be that my present theme has been much more ably and eloquently enforced among them. But be this as it may, I am thoroughly convinced that the growing apathy towards piety, and the rapid acceleration of disorder and confusion throughout the world, urgently demand among Christian men, a deep and earnest feeling of solicitude, to guard our rising youth from the dangers of contamination, and to train them up in the way they should go, not only as scholars, citizens and patriots,, but as the heirs of immortality and the subjects of God. For even the interests of earth cannot be secured independently of heaven. The mind cannot be truly educated without the soul. The foundations of our republic were laid in the faith of the gospel. And the superstructure of our national greatness itself cannot long remain, if those foundations be suffered to fail. The diffusion of intelligence throughout the masses, by our common schools, the multiplication of academies and colleges, the improvement of the buildings, the books and the apparatus of instruction, the Lyceums, the lectures, the cabinets of natural history—all are good—all are useful. But a

higher spiritual principle must preside over our intellectual advancement, the interests of eternity must be kept in their true connection with the present life, our youth must be taught the importance of their religious duties, and the infinite value of their religious privileges, or all our boasted illumination will fail to guide them, and the glory of our land, like that of ancient Israel, will go down into darkness, corruption and decay.

I am perfectly aware that the strain of such an argument is far from being acceptable to the ordinary mind, in our age and country. We live at a time of unprecedented and morbid activity. The discoveries and changes of the last few years have been so brilliant and surprising, that the general judgment is carried away; and, by a very easy and natural transition, mankind look down upon all old knowledge, with a self-complacent mixture of pity and contempt, because, in some departments, our modern achievements have gone so far beyond it. They stop not to consider that the true dignity, peace and happiness of our race depend upon the elevation of the moral and spiritual life, according to the laws of God, the Supreme Disposer. They pause not to reflect upon the solemn truth, that no possible combination of external circumstances can secure the purity, the virtue and the stability of principle and conduct, on which alone the safety of individuals or of nations must depend. And yet they know full well that the applications of steam, electricity and mechanism, however admirable in their way, have no power to reach our higher nature. They behold with admiration the rail-roads, the ocean-

propellers, the magnetic telegraphs, the mines of gold, and silver, and precious stones, the new territories, the new channels of commercial enterprise, the new weapons for slaughtering mankind, the new anodynes to pain and suffering, the new arts, new instruments, new luxuries. And they know full well that all these, however useful to our bodily interests, touch not the soul, and yield no aid to the cultivation of the virtues —truth, justice, temperance, love, moral courage, relative duty and kindly affection, which form the only firm bonds of human society. But they forget that while the progress of our age may be onward in the first class of characteristics, it may be downward in the second. They forget that although the outward, the physical, and even to a certain extent, the intellectual, may go on for a while, with extraordinary splendor, under the government of Mammon, yet the inward, the spiritual and the moral, can only prosper under the government of God. And they like not to be reminded of the mournful lesson which all history teaches,—that when the government of God is cast aside in the work of education, by the general consent of nations, the government of Mammon, with all its pride of confident pretension, only serves to precipitate their ruin.

But while the majority forget all this, or, rather, pass the subject by without attention, through their headlong devotion to politics, to pleasure and to gain, there are still left, amongst the thoughtful and reflecting, a large number of influential minds, capable of seeing the rapid tendency of our age to moral deterioration, and of understanding that the only element

able to check its growth must be found in the strength of the religious principle. It is this to which the conscience must appeal. On this, under the form of an oath, rest the faithful discharge of official powers, and the public administration of justice. In this abide the purity of domestic life, and the safety of the conjugal relation. The political union of church and state, in the shape of an establishment, is indeed inconsistent with our national government. But the state is none the less dependent on religious principle for its life and preservation, since that alone is the basis on which we rely for law and order. Take religion away—deliver the hearts and souls of men from the anticipation of a final judgment—educate them in a practical irreverence towards the gospel of Christ, and you may adorn their atheism with all the earthly knowledge in the world, while yet, in the end, you do but qualify them for a more skilful indulgence of their appetites and passions—you do but give a freer rein to lust and ambition, to fraud and deceit, to envy and malice, to licentiousness and excess, to robbery and pillage, to violence and blood. The higher the civilization of the world, the worse for the peace of mankind, if the restraining and ennobling influence of religion be absent. And the lawless anarchy which must speedily invade all communities, if the fear of God be lost, would not only sink them into a condition worse than the lowest barbarism of savage life, but would again call down upon the race, in the severity of divine mercy itself, the sentence of irretrievable destruction.

Our only hope, then, whether we look to the tem-

poral or the spiritual future, lies in the religious element of education. For all experience proves that the religious principle rarely takes a true hold of any heart, unless it be implanted early, and therefore the schools, where childhood and youth receive their most abiding impulses for good or evil, are the resource on which we must depend, under God, if our land is to be saved from the withering blight of infidelity. I speak not of our universities and colleges, for this very reason; because it is well known, that, with few exceptions, the moral and spiritual character of those who enter our superior seats of learning, is fixed before they go there; and seldom does it happen that the atmosphere around them works any higher change, than the improvement and development of the intellectual man. In order that they may send forth good results, it is necessary that our preparatory schools should furnish them with good materials; and nothing can be more unjust and absurd than to charge them with blame, merely because they cannot produce grapes from thorns, or figs from thistles.

The great and usually the decisive impressions must therefore be effected, for the mass, in our common schools and our academies. The main body of our teachers must come up to the work of religious instruction, at least so far as a reverence for the word of God, and the influence of Christian motives and principles can extend, without involving controversy. And then we shall have some reliable resource, in the defect of parental authority. Then the school of the week will become, not as it is now, too often, an ob-

stacle, but a firm auxiliary to the school of the Sabbath, and the efforts of the ministry. Happy for our country and for the world will be the day, when such shall be the prevailing aim of our instructors, that the formation of character is understood to be the first object of their care, and the improvement of the soul goes hand in hand with the improvement of the intellect. May the labors of the American Institute of Instruction be crowned with this result, and thus they will be entitled to the name of benefactors to our race, in that highest sense, which unites the best interests of time, to the abiding happiness of eternity.

LECTURE II.

THE

EDUCATION DEMANDED BY THE PECULIAR CHARACTER OF OUR CIVIL INSTITUTIONS.

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It will be my object in the present lecture, to exhibit some of the characteristics of that education, which the peculiarities of our civil institutions, and our circumstances as a people, seem to demand.

Wise men are not well agreed in their definition of education. One restricts the meaning of the word to the development and discipline of the intellectual faculties; another includes the moral, and a third, the physical powers. To *educe* the primary principles and elements of knowledge in the human soul, is believed by some to be the appropriate province of education. Others maintain that the communication of knowledge to the mind, is an essential department of the work, and others yet, would include among the necessary duties of the educator, the training of the character of his pupils, and preparing them prospectively for the probable stations in life, which they

may be called to fill. We would give the term a meaning so comprehensive as to embrace all these different views. Education we think, should be regarded under two general aspects, viz:—the *subjective*, including the development, the culture and the discipline of the whole man, physical, moral and intellectual—then the *objective*, preparing the subject by the training of his character, and by appropriate instruction for the right discharge of his duties to himself, to his country, to his race and to his God.

Education, then, in its principles and prominent features, admits of little variation. As face answers to face in the glass, so the mind of man to man. Making due allowance for individual peculiarities, which the skilful educator will never disregard—the subject, the method, and the object of education, may be substantially the same, the world over. Physical, intellectual, and moral powers belong to man as man; duties to himself, to his race, and to his God are not very dissimilar in Asia, Africa and America, or in the islands of the ocean. As a subject of civil government, however, man's duties and obligations are variable, and depend in a high degree upon the relation, which, as an individual, he sustains to the State. Accordingly, systems of education have usually been modified by the form of government, and by the political duties of the citizen. In the free States of antiquity, the people were required to merge, in a great measure, their private rights and their individuality, in the public weal. The State was the absorbing idea. At Sparta, and sometimes at Athens, education was under the control of government; youth were

educated by the State, and for the State. Among the Romans, education was more private and free; yet even there, the idea of Rome, the great, the renowned, the invincible republic, occupied and filled the minds both of teachers and pupils, and diffused itself, like leaven, through every department of intellectual training. It is obvious that the department of education which has relation to the duties of the citizen must ever be modified by the peculiar character of civil institutions.

As our Government differs in many important respects from that of other nations, it will follow that our methods of training youth for their duties and responsibilities must be adapted to our peculiar circumstances. Where is the nation in which the education of the young is so intimately connected with the prosperity, the happiness and the liberty of the whole people? Where is the nation in which it is so essential for the people to keep ever in view their responsibility as individuals? There are nations not a few, in which the people have no choice in the selection of their rulers, and no prospect whatever of becoming rulers themselves; the only part which they perform in the machinery of government, is that of passive, obedient subjects. A proud, imperious aristocracy, holds the chief places of power and influence, and indignantly spurns the approach of every aspiring plebeian, who attempts to rise above his social condition. Not so with us. The avenues to the highest places of authority and distinction are free from all artificial impediments, are open to competitors of every name and of every condition. A field most

ample and most inviting is presented for the exhibition and employment of every variety of talent, and of every degree of mental culture. Thus an appeal, silent but effectual, is made to the youth of our country, and awakens to life and action their intellectual and moral energies. The plough-boy at his daily task hears the appeal and feels the inspiration; he searches until he discovers the path plainly marked, through which he can ascend to a position among magistrates and statesmen. The young lawyer, unknown beyond the limits of his native village, or the commander of a platoon of militia, may, in a few years, be elevated to a station more honorable and dignified than that of marshals and emperors. How responsible, then, is the office of the instructor, who has the moulding and direction of youthful character! who knows not but the pupil he is endeavoring to educate may be called to guide the helm of state, and thus effect for good or for evil, the condition of the world! But, should such prospect seem too distant and uncertain to have any practical bearing upon the instructor's action, another consideration, nearly allied to this, invests his office with solemnity and weighty responsibility. If the youth he is training do not occupy the high places of influence in the nation, they will soon have a voice in determining who shall sit in the chair of authority. We have high warrant for the truth of the maxim, "Like people, like priest;" and the maxim, slightly modified, will apply with equal propriety in a democratic government, to people and rulers. The character of the electors, will determine usually the character of the magistrate. In

what way can we so effectually secure the services of intelligent, upright and incorruptible magistrates and statesmen, as by implanting right principles in the minds of our children, and giving an early, virtuous direction to their modes of thought and habits of life?

What, then, are the needful elements in that education, which will prepare our youth to guard successfully our civil and religious institutions against the dangers which surround them, and to transmit them to posterity, not only unimpaired, but improved and perfected? Without attempting to exhaust the subject, I shall mention and discuss four distinct characteristics, which such education ought to possess.

1. Our youth must be taught to entertain *large and liberal views.*

We have a country of vast extent, presenting almost every variety of climate, and developing every shade of human character. Conflict of opinion and collision of local interests are inevitable. The hardy laborer upon our rock-bound hills, can with difficulty sympathize with the indolent and effeminate dwellers on the Rio Grande. The people, whose staple products are dug from the mountains or drawn from the frozen surface of our lakes and rivers, would seem to have but little interest in common with the lordly proprietors of hereditary plantations. So diverse are the industrial pursuits of the people of different sections, that the wisest and most impartial legislators would be unable to frame laws that would meet the wants and expectations of all the people. To reconcile the conflicting interests of commerce and agricul-

ture, and to harmonize with them the claims of the manufacturer, is a problem which statesmen find great difficulty in solving. It cannot be denied that prejudices, deep and strong, do exist between the inhabitants of different sections, growing out of antagonist pursuits, and difference in modes of life; and that these unfortunate prejudices have, in too many instances, interrupted the interchange of kind feelings and mutual confidence. Men of narrow and illiberal views have not been wanting to nourish and strengthen these local antipathies. The sentiments, the manners and customs of society, have been so exaggerated and distorted on the one side and on the other, as to call into exercise feelings of reciprocal hostility. The more amiable traits of character, the more generous and noble qualities of the heart, are thrown into the back-ground, and all that is unlovely and repulsive occupies the most prominent place upon the canvass.

Such sectional feuds and antipathies are most seriously to be deprecated; they relax the bonds which are designed to unite us in one common brotherhood, and they are wholly incompatible with that unity and harmony, which ever ought to prevail among the members of this great political family.

In the same community, too, men will differ in their social habits, in their political opinions, in their religious views, and on a variety of other subjects, and they will claim the right freely to express their opinions. Is not this the most conclusive evidence of their freedom? Tyrants may compel men to adopt the same habits, to pursue the same course of life, and to express the same thoughts, but where men

are truly free, they will differ in opinions and in actions; our rulers and our people should not be men of one idea. The particular community in which they reside ought not so to fill their vision, that they cannot survey the whole country, and fairly estimate the claims of other sections besides their own. The sentiments they entertain should not be so nearly allied to bigotry as to exclude from the pale of their sympathies and confidence those who may have embraced opposite opinions. Because a politician advocates a national bank, it does not follow that he has lost his reason or his conscience; and if another is honestly opposed to a protective tariff, it is not quite certain that he is an enemy to his country. My neighbor has as perfect a right to his opinions, as I have to mine; he may be as honest, as well-intentioned in the adoption and defence of his views, as I am in the belief and support of mine. I will convince him of his error, if I can, by fair and honorable argument, or if the promulgation of his sentiments are injurious to the best interests of society, I may invoke the aid of the law, but it will not be admitted into the creed of any true and enlightened republican, that a man may persecute his neighbor for opinion's sake. This is a lesson which ought to be indelibly engraven upon the heart of every child. Such liberality of feeling is by no means inconsistent with a fair and earnest maintenance of our individual sentiments, rights, and local interests. It is only the practical expression of that elevated principle contained in the golden rule of reciprocity.

The foreign element, which is becoming so promi-

nent in our social and civil state, demands the same forbearance and expansiveness of view, on the part of our public men and of the rising generation. The multitude of emigrants from the old world, interfused among our population, is rapidly changing the identity of American character. These strangers come among us, ignorant of our institutions, and unacquainted with the modes of thought and habits of life peculiar to a free people. Accustomed to be restrained by the strong arm of power, and to look upon themselves as belonging to an inferior class of the human race, they suddenly emerge from the darkness of oppression into the light and liberty of freemen. The transition is instantaneous, and admits of no preparation for the new life. Will not this sudden change in their political relations produce a corresponding change in their views respecting personal rights and duties? Would it be strange if in such circumstances, many should mistake lawless freedom from restraint, for true and rational liberty? Shall these adopted citizens become a part of the body politic, and firm supporters of liberal institutions, or will they prove to our republic what the Goths and Huns were to the Roman Empire? The answer to this question depends in a great degree upon the wisdom and fidelity of our teachers and associated influences. They have a two-fold duty to perform in regard to this class of our population. On the one hand they must act the part of master-builders, and by degrees mould these unprepared and uncongenial elements into the form and character which the peculiar nature of the edifice demands, and in due time

the youth especially may become intelligent, enterprising and liberal-minded supporters of free institutions. On the other hand, our instructors must prepare our native population for the suitable reception and treatment of these strangers, must teach them to lay aside prejudices and animosities, to meet the new-comers in the spirit of kindness and benevolence, and to enlist their sympathies and good-will on the side of liberty, humanity and truth. If our country is to remain, as it has been, the asylum of the oppressed, and the home of the free, a wise and liberal policy must be pursued towards foreigners; resolute and persevering exertions must be made to engraft them upon the republican stock, and to qualify them for the duties of free and enlightened citizens.

Leaving for a moment all domestic and limited considerations, let us look upon our country in its relation to the world and to the future. We behold a vast empire suddenly called into existence, and like the fabled Hercules, making its power felt even in infancy. Already has it acquired a name and a place among the more powerful nations of the earth. Already have its principles, its successful career, and its example, modified the views of kings and statesmen on the subject of government and of human rights. What has convulsed the nations of Europe, shaken thrones to their centre, torn crowns from the head of royalty, and driven kings into exile? May not these astounding results be attributed, in part at least, to the influence of the great political truth, so happily illustrated and enforced in the practical work-

ing of our social system thus far, that *man is capable of self-government?*

What is to be the destiny of this colossal republic? Note its humble beginnings, then trace its rapid progress. First a little band of houseless exiles on a sterile beach, in a wintry storm; soon a group of small republics; then a tide of emigration rolls from the Atlantic up the steep sides to the lofty peaks of the Alleghanies, and projects itself into the immense valley beyond. That vast country, large enough for kingdoms and empires, is peopled, as if smitten by the wand of a magician. The tide rolls onward to the base of the Rocky Mountains, overleaps that mighty barrier, and is now spreading itself along the shores of the Pacific. When that immense territory, bounded by the great oceans, the lakes and the gulf, shall have been peopled by industrious and intelligent freemen, rejoicing under the protection of equitable laws and a wise administration, when the number of our population shall amount to one hundred millions, as it may, during the life-time of children now living, —where, in the history of the world, ancient or modern, can be found a nation of equal grandeur, and of equal moral power. The influence of such a nation will be felt in every tribe and kingdom on the globe. It will affect, for good or ill, myriads of human beings, down to the time of the world's final catastrophe.

If such, then, are the peculiarities of our institutions, such our circumstances as a people, and such the destiny that seems to await us, where, on this vast theatre of life, where shall we find an appropri-

ate place for men of illiberal and contracted views! They may perhaps acquire renown as bar-room orators and political demagogues among men whose minds are as low and as vacant as their own, but they are not the men who are qualified for stations of influence and responsibility in the present condition of our country.

Let our instructors then aim to divest their pupils of all unworthy sectional prejudices, and violent party antipathies, let them inspire our youth with a comprehensive patriotism, and a genuine, expansive benevolence towards their countrymen of all sects, parties and nations, who are truly the friends of liberty and virtue, and they will have the distinguished honor of training for the service of their country a class of men which the exigencies of the times demand.

2. Our circumstances as a people demand that the *discriminating powers of our youth* be carefully cultivated, that they may discern between *the true and the false, the good and the bad.*

We live in an age of conflicting opinions. In our country especially, freedom of thought is claimed to be the birth-right of the people, and hence ideas, systems of belief, and practices long established, are examined, discussed and opposed with zeal and earnestness. A violent struggle is in progress between the *old* and the *new*. One maintains that there is no wisdom in the past, that all was wrong in morals, politics, philosophy and religion, until the vision of man was blessed with the light of the present century; another runs to the opposite extreme, and affirms that

the boasted improvements of the present day furnish no evidence of superior wisdom; that our steam-engines, and power-presses, and facilities for travel and telegraphic communications, are a poor compensation for that love of order, that reverence for the wisdom and experience of the past, which so happily characterized a former age. The modern innovator, believing that every change is improvement, presses zealously forward in his wild career, and, like the self-confident Phaeton, who ambitiously sought to guide the steeds of Phœbus, he may be traced by the disorder and confusion which mark his path. The lover of the past on the other hand, is an enemy to all progress; he looks back to the "dark ages" with a sigh, for he regards that period as the culminating point in human improvement—the most luminous era in the history of mankind. Such ultra opinions are probably embraced by few, but between these extremes there is ample space for manifold theories and systems. Our country at the present time is exceedingly prolific in systems of belief, practical and speculative; some of which are only the revived opinions of a former age, others are the genuine offspring of American genius. In theology, we have a rich variety of speculations on all the great questions which affect man's relation to his Maker, and the mode of religious worship. Naturalism and Super-naturalism, Formalism and Spiritualism, Pantheism and Perfectionism, Millerism and Mormonism, are a few of the new sects and parties which profess to be aiming at a correct view, and an accurate expression of religious truth. In the philosophy of mind, it would be no

easy task to enumerate existing systems, and human ingenuity has not yet exhausted the subject; the next arrival from Germany may acquaint us with some new theory, or the modification of an old one. In the healing art, professional men are not less discordant in their opinions. Do not the terms Solidists and Humoralists, Phlebotomists and Anti-phlebotomists, Botanics, Allopathists, Homeopathists and Hydropathists furnish sufficient proof of conflicting opinions and practices in the science of medicine? How numerous are the epithets that are designed to express the different phases of political parties, and widely opposite views of government! It must be admitted that there is among us a remarkable proclivity towards ideas and theories which are new and strange, for those referred to constitute but a small portion of the questions and notions, which are even now agitating the public mind and forcing themselves upon the attention of reflecting men. From this inclination to hear and to believe new things, we may not infer that the human mind prefers error to truth. False opinions gain currency for the most part, because they are intimately associated with truth. Modern system-makers well understand this principle; they accordingly seize upon some idea, admitted by all to be important, and weave it adroitly into their system, parade it prominently before the public eye, and thus arrest attention, remove prejudices and secure followers. The real nature and tendencies of the system are kept out of view, and the multitude is deceived by the brilliant fragment of truth. How much like those false-lights which depraved men

erect upon the shores of the ocean to lure to ruin the tempest-tossed mariner! Bewildered in the darkness of night, he discovers, or thinks he discovers the well-known and long-sought signal, and rejoices to be relieved from doubt and anxiety, but soon his bark dashes upon the rocks and all is lost. Now it was not pure falsehood that destroyed this mariner. That light was a real light, but in a false position. So truth, out of its appropriate connections, and relations may become more dangerous and destructive than open, undisguised falsehood. How, then, shall our youth be guarded against the allurements of plausible but erroneous opinions? Their powers of discrimination must early be cultivated; they must be informed of their danger, and taught to separate the wheat from the chaff, truth from falsehood. Our instructors must endeavor to train up a generation of men, who will not be so servilely attached to antiquity, that they will close their eyes to substantial improvement, nor so zealous for change that they can discover nothing good in the past or the present order of things; men who will patiently examine, and candidly sift the confused mass of truth and error, fact and theory, presented for consideration. Such men are needed in the learned professions, and in all the influential stations of public life. We need physicians who will not assume that the art of restoring and preserving health has already attained the acme of perfection, and yet who will manfully oppose the nostrums and the ignorant presumption of empirics. We must have jurists, who will not look with contempt upon every suggested improvement, because

it has not the sanction of Blackstone and Lord Coke; and theologians, who will not believe that Calvin and Hooker, Wesley and Edwards, have left no fruit ungathered from the wide field of sacred science. Legislators and statesmen we must have, who are not so in love with law-making and constitution-mending, that they will allow nothing to be tested by fair and full experiment; and instructors, too, who will not regard as the chief qualifications of their office, ability to decry the practice and opinions of their predecessors, and a self-complacent wisdom which looks upon every innovation as an improvement, but who will hold fast that which is good, and engraft upon it the results of a mature and well tested experience.

In all these professions, men of candor and discrimination will perform the part of a skilful chemist. By applying the appropriate tests to these various compounds of truth and error, they will precipitate the error and exhibit truth in all its limpid purity. But error is oftentimes like counterfeit coin, so nearly like the genuine, as to deceive the most practised eye. We cannot always trust, then, to our own skill and wisdom implicitly; in times of doubt and perplexity, we must, with humble docility, seek that wisdom which comes from above, and which will be liberally bestowed upon all who diligently search for it. How beautiful, how morally sublime was the petition of the youthful Solomon, when advanced to the throne of his father. He was burdened with the responsibilities of government, and was called upon to determine difficult and intricate questions. Distrusting

his own wisdom, he raised his heart to the God of his fathers, and humbly prayed, "Give thy servant an understanding heart, that he may discern between the good and the bad."

3. The third characteristic demanding our attention, is, *True intellectual and moral independence.*

There is a false as well as a true independence, and we fear that the former at the present day is often mistaken for the latter. Our institutions naturally and very properly foster a spirit of independence among the people. Demagogues, for selfish purposes, seize upon this idea and flatter the multitude by calling them the sovereigns of the land, and teaching them that they are above law because they are the source of power; that they have no superiors, and therefore age, and wisdom, and station have no particular claims to respect. "Does not the great charter of our liberties say, that all men are born free and equal, and are we not taught by this, that every man is *free* to do what seems to him best, restrained only by positive law, and that he is *equal* to every other man in character and standing, in rights and privileges?" Is it not surprising that parents should adopt this liberal interpretation of freedom, and should rear their children upon such a principle? Time was, when obedience was considered the first lesson for the child to learn, and a necessary qualification for good citizenship; now the doctrine prevails with some, that the child's spirit must not be broken by correction, his natural and inherent rights must not be invaded by enforcing upon him parental authority. Time was, and some of us can remember it, when it

was not deemed incompatible with the spirit and manners of republicans for the pupils in our common schools to make respectful obeisance to ladies and gentlemen whom they chanced to meet; sed tempora mutantur. In these days of light and progress, let the unfortunate traveller enter some of our villages, a little past four o'clock, on a winter afternoon, and he will probably receive such unequivocal proofs of youthful, republican independence, as will make a permanent impression. Such insubordination and incivility, under the specious name of independence, must bring reproach and contempt upon our institutions. The same spirit manifests itself in ways manifold among us; it is not confined to the school-boy nor to the youth, to the native nor to the emigrant; and if unchecked, let no one be surprised to learn that intelligent foreigners begin to regard *republican* and *barbarian* as interchangeable terms.

True independence of character, such as our times demand, embraces several distinct particulars; it relates to manners, opinions and actions. It will not pay obsequious reverence to the caprices of fashion, nor to the artificial, heartless forms of social life which men of vacant heads have invented for their pastime, yet it will regard with scrupulous care those proprieties and courtesies of life, which are founded upon good sense and true benevolence.

In the formation of his opinions, the man of independence determines to employ all appropriate and available means for the discovery of truth, and to estimate the opinions of others according to their real worth. He listens not to prejudice on the one hand,

nor to authority on the other; is alike opposed to that low servility which marks the conduct of the cringing sycophant, and presumes not to entertain an opinion until permission is obtained from its master; and to that pride and self-confidence, which, from a fancied superiority, looks down contemptuously upon the sentiments of others. He seeks instruction from every source, but embraces nothing as truth, except on conviction. All questions within the scope of his investigations, and resolvable by patient research, he determines for himself, and when his mind has reached the limits prescribed to human thought and inquiry, he humbly submits to a Divine teacher, and cheerfully allows an intelligent faith to take the place of sense and reason. The truly independent mind, like the planets revolving in their orbits, is controlled and regulated by two great forces. On the one hand it is attracted to a centre by fixed and eternal truths; on the other, it is drawn from that centre by its inherent love of inquiry and research. When these two forces are wisely balanced and well-adjusted, the mind revolves in its appropriate orbit, and is exhibited in all its native strength and its necessary dependence. Such a mind will never exalt one truth at the expense of another; it will not invest one idea with a factitious importance, and regard that as paramount to all others; it will endeavor to weigh all in the balance of even-handed justice, and to determine the value of each with candor and impartiality. Such is true independence in the formation of opinions; it is manifested also in action.

When truth and duty are well ascertained, their

mandates will be scrupulously obeyed. Passion may raise her truculent voice and endeavor to excite a mutiny, but the authoritative command of reason quells the rising rebellion, and restores order and harmony. Fear may exclaim, There is a lion in the way, I must turn aside. Principle replies, Sooner will I be cast into a den of lions, than deviate from the path of rectitude. Interest may display her golden treasure and tempting bribes, and say, All these things will I give thee; Moral firmness responds, More precious to me is the approbation of my own conscience than all the gold of Ophir. Ambition offers power and place, favor and distinction, to draw the man of independence from his purpose; he indignantly spurns the alluring offer, and firmly replies. Far preferable is the humble condition of Cincinnatus, cultivating his three acres of land, to that of the prince-like Wolsey in all the pride of his power and greatness, yet accompanied with the humiliating consciousness of his own degradation.

Popular sentiment marshals her forces, and endeavors to drive the man of moral independence from his lofty position; she frowns and threatens, smiles and flatters; he hears the angry surges dashing around him, is fully conscious of his danger, and yet remains firm as the wave-beaten rock. Our peculiar condition as a people demands a host of such men, yet we fear the number among us is small. How many of our young men take counsel of their passions, their prejudices, their interest or their ease, rather than follow the plain dictates of truth and virtue! How many, even, who profess to love the

right, will sometimes see principle trampled in the dust and lie bleeding at every pore, and yet offer no hand of relief, no arm of defence, no voice of expostulation and reproof against the wrong-doer! How many, even in official stations, are more solicitous to know how they can please the people and conciliate their favor, than how they can instruct and improve them.

We need men in all public and private stations, of influence and responsibility, who will calmly determine what is right, and then with resolute firmness adhere to it. Men of such character in the sacred office will not hesitate to preach against war, oppression, intemperance, or any other moral evil, through fear of offending this or that individual or party. In the exercise of the rights of private judgment, and under the guidance of an enlightened conscience, they will declare the truth boldly and earnestly. Legislators, of such character, would not consent to be instruments of wrong-doing to promote the interests of party, and magistrates would sooner sacrifice official station and popular favor than yield to the lawless dictates of an excited multitude, or swerve from the acknowledged principles of truth. We want men as prompt, as firm, as valiant in defence of the right, as is the brave soldier on the field of battle. He manfully meets the enemy face to face, brings to the conflict all his energies, and when he retreats, if retreat he must, before superior skill or force, he carries with him the respect and the admiration of both friends and foes. Who has not admired the personal courage, the independent spirit, and the resolute firmness of Napoleon's

distinguished Marshal, who commanded the rear-guard of the grand army on its memorable retreat from Russia? Having exhibited prodigies of valor, and endured hardships almost unparalleled in the annals of war, he reached at length the river Niemen, which forms the boundary of the Russian territory. Here his soldiers all deserted, but by extraordinary exertions he succeeded in rallying thirty men, with whom, for a time, he kept the enemy at bay; and when this small party abandoned the cause as desperate, he fought the enemy single-handed. Slowly retreating through the streets of Wilna, with his face to the foe, he crossed the bridge over the Niemen, and was the last of the army that left the Russian territory. Proceeding to the first town where food and rest could be obtained, he fell in with an officer of rank, an old companion in arms, by whom he was not at first recognized. "Who are you?" said the General. Mark his reply. "I am the rear-guard of the Grand Army of France, Marshal Ney. I have fired the last musket-shot on the bridge of Kowno—I have thrown into the Niemen the last of our arms—and I have walked hither alone, as you see me, across the forests." What more could he have done? And what a model is here presented for all who are engaged in the great moral conflict! Let our posts of influence, high and low, be filled by men of such unyielding purpose, such determined perseverance in resisting the enemies of virtue and truth, and let our children be early taught to contend thus earnestly against vice without regard to personal consequences, and who could despair of the republic?

4. *A deeply settled conviction of the paramount importance of religious principle*, is another element in the education demanded by our peculiar circumstances.

Foreigners, accustomed to regard religion as a mere appendage of the State, have often said reproachfully, that we have no religion in America. Some of our own citizens profess to believe that religion is an affair of private and social life, and therefore it can find no place in public, political institutions. If religion consist mainly in outward forms prescribed by laws and constitutions, if it be a part of the governing power, designed to aid the civil authorities in regulating the affairs of State, we have no religion; and many, perhaps, would not regard the absence of such a power either as a cause of reproach or a source of regret. But we have a religion in America, and its conservative influence is felt from the heart of the nation to its most remote extremities. It constitutes the woof of society; its fibres are intertwined and interlaced with the whole texture of our social and political fabric, and should they be sundered by the rash hands of empirical reformers, the whole mass would speedily crumble to ruin.

A distinguished Frenchman, who has studied our institutions more candidly and more philosophically than any other foreigner, has expressed his views on this subject in the following language. "Upon my arrival in the United States, the religious aspect of the country was the first that struck my attention; and the longer I staid there the more did I perceive the great political consequences resulting from this

state of things. Religion exercises but little influence upon the laws and upon the details of public opinion, but it directs the manners of the community, and by regulating domestic life, it regulates the State. There is no country in the whole world, in which the Christian religion retains a greater influence over the souls of men, than in America."

The indispensable necessity of Christianity as a conservative power, in view of our peculiar character as a people, is forcibly presented in the following language:—"Nature and circumstances concurred to make the inhabitants of the United States bold men, as is sufficiently attested by the enterprising spirit with which they seek for fortune. If the minds of the Americans were free from all trammels, they would very shortly become the most daring innovators and the most implacable disputants in the world. But the revolutionists of America are obliged to profess an ostensible respect for Christian morality and equity, which restrains them from accomplishing their designs. Thus, while the law in America permits the people to do what they please, religion prevents them from conceiving, and forbids them to commit what is rash or unjust. How is it possible," he earnestly inquires, "how is it possible that society should escape destruction, if the moral tie be not strengthened in proportion as the political tie is relaxed? and what can be done with a people who are their own masters, if they are not submissive to the laws of the Deity?"

Are not these views in the main correct? Are we not becoming, as a people, more and more bold, rest-

less and impatient of restraint? Shall we not find abundant proof in the family, in the school and in society at large, that there is an increasing disrespect for law and for authority? What, then, must be the unavoidable result, if religious restraint fails to exert its power over the minds and hearts of our people? The experiment has been tried in a distant nation within the recollection of some who hear me. The political tie was relaxed, the moral tie was not strengthened, and oceans of blood flowed, and hecatombs of human beings were sacrificed on the altar of political frenzy and atheistical fanaticism. Does any one desire to see that experiment again tried? Hitherto we have not had much to fear; religion has exerted a strong and a most salutary influence in almost every department of social and political life, but ill-boding signs begin to appear in our moral horizon. Who so blind that he cannot see how reluctantly some of our citizens, even some of our officials, submit to religious restraint? They desire to be bound by no obligation, political or religious; they would be left entirely to the guidance of natural impulse; they would riot uncontrolled in the largest liberty. They maintain that children must be allowed to follow their inclinations. On the subject of religion especially, the young mind must receive no instruction, no biases, that when it becomes mature, and capable of forming its own opinions, it may judge impartially and independently;—a very ingenious recipe for making sceptics.

How would such principles have shocked the pious founders of our institutions! Their first acts, after

landing upon these shores, were acts of religious worship; they acknowledged God in all their ways; they inscribed his hallowed name on all their transactions, social, ecclesiastical and secular. In this spirit they laid the foundations of an empire; they dug deep, they rested not until they had made the rock of eternal truth the basis of their social and political edifice. To their wisdom and conscientious fidelity, are we indebted for our civil and religious liberty, and for that national prosperity which has so signally marked every step of our progress. The same principle on which the pillars of our nation were so securely planted, must continue to sustain them, or they will inevitably fall. The fear of God, accompanied with the belief that we are accountable to Him for all our actions, must be deeply engraven upon the hearts of the people, or the great experiment, whether man is capable of self-government, now in progress, may yet prove a melancholy and a stupendous failure.

I know that some worthy men profess to believe that the education of the intellect and the general diffusion of knowledge will be a sovereign remedy for all our moral and political maladies. How the student of history can adopt such a sentiment, is to me perfectly inexplicable. That mere secular knowledge is not sufficient to countervail the violent passions and impulses of the human heart, is a truth that stands forth in bold relief on the pages of recorded history. Athens gives us lessons on this subject which should not be lightly regarded. Under Solon, she adopted a system of physical and intellectual training, unsurpassed in that day for its wisdom and

comprehensiveness, embracing a range of instruction from the primary schools to the highest department of study with which that age was familiar. If, then, general intelligence, learning and science are the sure safeguards to virtue and public order, the Athenians will furnish an illustration. Shall I lift the curtain and exhibit to you the moral degradation of that refined and educated people? I forbear. Let the believer in the moral restraints of knowledge seek elsewhere for proofs of his theory. Will he search the history of Rome? It will teach him the same lesson as did that of Athens. The period when learning and science attained their highest elevation, was the period most remarkable for the deep depravity and corruption of the Roman people. Seneca, who lived in the Augustan age of Roman literature, has given us a brief summary of the moral condition of the Romans. He says, "All is full of immorality and vice. A monstrous contest of abandoned wickedness is carried on. The love of sin increases daily, and shame is daily more and more extinguished. Vice no longer hides itself. It stalks before all eyes. So public has abandoned wickedness become, and so openly does it flame up in the minds of all, that innocence is no longer merely rare, but has wholly ceased to exist." A still more graphic description of Roman morals is found in Paul's epistle to the church in Rome. The truth is, both Greeks and Romans in the early period of their history were under the restraints of religion, and though uneducated, they were comparatively moral; at a later period, their educated men, their statesmen and philosophers, cast contempt upon the established

worship, and prepared the people to burst the bonds of religious restraint, and at once, iniquity in all its forms, came in like a flood; then learning, and science, and philosophy, instead of presenting an effectual barrier, gave a fresh and fatal impulse to the rushing tide. Such is the testimony from those renowned republics.

Let us cast a glance at those small, free states, which, in a subsequent age, sprung up on the old Roman territory. Guizot says, "In looking at the history of the Italian republics, from the eleventh to the fifteenth century, we are struck with two facts, seemingly contradictory yet still indisputable. We see passing before us a wonderful display of courage, of activity and of genius; an amazing prosperity is the result; we see a movement and a liberty unknown to the rest of Europe. But if we ask, what was the real state of the inhabitants? how they passed their lives? what was their real share of happiness, the scene changes; there is perhaps no history so sad, so gloomy; no period perhaps during which the lot of man appears to have been so agitated, subject to so many deplorable chances, and which so abounds in dissensions and crimes." What the human mind may do, when highly disciplined and stimulated to vigorous action, yet uncontrolled by moral principle, was painfully illustrated in France at the close of the eighteenth century. The author before quoted says, in reference to this period, "I should really be at a loss to say what external facts were respected by the human mind, or exercised any influence over it; it entertained nothing but hatred or

contempt for the whole social system; it considered itself called upon to reform all things; it looked upon itself as a kind of creator; institutions, opinions, manners, society, even man himself, all seemed to require to be remodelled, and human reason undertook the task. When had the human mind ever before displayed such daring boldness?"

What is the testimony of more recent times? In a late Essay on the Moral Statistics of France, it is stated "that crimes against property and person are most numerous in proportion to the population in those parts of the kingdom in which the people are best educated." "This must be owing," says a distinguished writer, "in part to the increased power which education gives of doing either good or evil, and in part to defects in the education afforded; the children are not taught any system of morals based on the nature of man and his social relations, but are left each to grope his way to happiness according to the dictates of his individual mind."

Let us listen to a voice from Scotland. "It is not scholarship alone," says Dr. Chalmers, "but scholarship impregnated with religion, that tells on the great mass of society. We have no faith in the efficacy of mechanic institutes, or even primary and elementary schools, for building up a virtuous and well-conditioned peasantry, so long as they stand dissevered from the lessons of Christian piety. There is a charm ascribed to the scholastic system of Scotland, and the sanguine imagination is, that by importing its machinery into England and Ireland, it will work the same marvellous transformations there on the charac-

ter of their people, that was experienced among ourselves. But it is forgotten, that a warm and earnest Christianity was the animating spirit of all our institutions for generations after they were formed, and that, wanting this, they can no more perform the function of moralizing the people, than skeletons can perform the functions and put forth the faculties of living men. The scholarship of mere letters might, to a certain extent, have diffused *intelligence* among the people, but it is mainly to the religious ingredient that the moral greatness of our peasantry is owing."

From such truths, spread over the whole surface of history, shall we derive no lessons of wisdom? Let our systems of popular education be made as perfect as ingenuity and experience can devise, in the absence of moral and religious culture; let our seminaries of learning be ever so distinguished and successful in training the minds of our youth, and what have we gained? We shall doubtless have strong minds, well disciplined, thoroughly furnished, but what security have we that those minds, that knowledge, will not be directed, with fearful energy, against the dearest rights and the most precious interests of man? The great power of a locomotive upon a railway, may be applied to the most important and useful purposes; but unless that power is under the direction of skill and experience, what destruction of life and property will ensue?

That mere intellectual light is not sufficient to restrain men from vice, may be clearly exhibited in the history of individuals. Are they virtuous in proportion to their knowledge? Take some of the most

renowned luminaries of Athens—Pericles, Alcibiades, Themistocles—and compare them, in point of morals, with an equal number of Indian chiefs in our Western wilderness; and the red men would be put to the blush by the debasing vices and voluptuousness of the refined and enlightened Greeks. Or, select one hundred prominent educated men from the Romans, including the Cæsars, the Clodiases, the Anthonys, and the Catilines, and compare their morality with that of as many ignorant slaves in our Southern states, and the comparison would be favorable to the slaves.

I have dwelt upon this point with some earnestness, because I am thoroughly convinced of its great importance. Among all the crude and visionary notions, speculative and practical, advanced on the subject of education at the present day, there is not one, in my view, more erroneous or more harmful in its tendencies, than that which I have felt constrained to oppose. It is like an attempt to support an immense edifice upon a single pillar, or to navigate a ship through dangerous breakers without a helm. In knowledge and mental discipline there is great power, and whoever develops this power in the individual mind, is bound by every consideration, private and public, secular and sacred, to furnish a guide to watch over and direct its action. I repeat then, solemnly and emphatically, that the most important interests of individuals and of society, the stability and the permanency of our institutions, *imperiously demand* that our children and youth be thoroughly instructed in the principles of moral and religious obligation. I speak in no spirit of sectarianism. I do not ask that

my neighbor shall be compelled to subscribe to my creed, or that the religious sentiments of his children shall be subject to my control. I would make as large and liberal concessions on this subject as reasonable men can desire; and yet I would insist, earnestly and immoveably, that religion should have its appropriate place in our systems of public instruction.

The teacher's office is one of honor and dignity, involving at the same time great responsibilities. The subject on which he expends his efforts is nothing less than the imperishable mind, and every impression he makes thereon may be lasting as eternity. To unfold its powers, to develop and nurture its susceptibilities, to give strength, proportion and harmony to its various and sometimes distorted faculties, and to fit it for the rational enjoyments of life and for its social and civil duties, demands industry, care and wisdom; it is a work second only in dignity and importance to that of him who aims to prepare the soul for its eternal rest above. As American teachers, we have peculiar duties to perform, and our responsibilities seem to be increased by the direct bearing which our labors have upon the public welfare. It is from no desire to magnify the office, nor is it mere professional vanity which leads me to say, that the happiness, the character and the destinies of this great people depend very much upon the ability, fidelity, and success of the instructors in our schools, academies and colleges. Let them be true to their high trusts, and endeavor to train up a class of citizens of comprehensive views; men who will look upon the whole country in all its political and moral interests;

who will regard the Republic as a multiplicity in unity, having local interests apparently incompatible, yet capable of reconciliation by fair and honorable compromise; who will be manly and generous in all their movements, scorning to overreach or outmanœuvre our opponent by resorting to the arts of the practised gambler; who can look to the past, and take lessons of wisdom from history; who will penetrate the future with an intelligent sagacity, and perceive the probable effects of our institutions upon ages yet to come; who can contemplate the changes and professed improvements of the age with a clear and philosophic eye, accurately discriminating between the good and the bad, wisely encouraging the one and as firmly resisting the other; who will stedfastly determine to do what is right, in spite of the favors or the frowns of friends or foes, sect or party, and who will respect and sustain the great principles of Christianity as the foundation, the sheet-anchor of our liberties. Let our instructors prepare and present to their country in successive generations men of such character, qualifications and principles, and with what joyful confidence could we inscribe upon the foundation and the pillars, the walls and entablature, the door-posts and the lintels of this great Republic, "ESTO PERPETUA."

LECTURE III.

EARNESTNESS.

BY ROGER S. HOWARD,
OF THETFORD, VT.

A FINE English poet has said,

> "LIFE is not measured by the *time* we live."

In this line the word, LIFE, is full of meaning. It means something more than a sleepy, dreamy state of existence. It means something more than a mere lazy round of getting up and lying down,—something more than

> "To eat, and drink, and sleep, and then
> To eat, and drink, and sleep again."

It means *action*, earnest, well-directed *action*. It means work done, influence exerted, good accomplished.

The amount of work done, or good accomplished by an individual, is not measured by the number of days, or months, or years he may have lived. Some men accomplish much in a short time. They are burning and shining lights. There is a point and

power in all that they think, and say, and do. They may not have lived many years. They may have passed away quickly from the earth. But they have *finished* their work. They have left their

> "Foot-prints on the sands of time."

"Their *bodies* sleep in peace, but their *names* live evermore." They have lived *long*, because they have lived to some good purpose. They have lived *long*, because they have accomplished the true ends of life, by living wisely and well. And

> "That life is *long*, which answers life's great end."

It will be my chief design, on this occasion, to present to your consideration as distinctly as I may be able, a single trait of character or quality of mind, which has always marked the class of individuals above alluded to: — to show you what I conceive to be *one* of the essential elements of success in every great undertaking, and of course what is essential in the great educational enterprise, which calls us together to-day.

The idea which I wish mainly to illustrate and enforce, is expressed by a single word. But it is a *burning word*, and it contains a *burning thought*. That word is EARNESTNESS. And it contains, if I mistake not, the true secret of nearly all the wonderful successes which have astonished the world. It solves the problem of nearly all the heroes, whose achievements are recorded on the pages of history and whose names will live forever in the remembrance of mankind. In all past time, how few individuals do we find—how very few—who have risen to any consi-

derable distinction, and gained an enduring reputation and become truly great, and have left their mark upon the age in which they lived, who were not *earnest men.* One of the most prolific of living writers, whose books astonish us by the vast research and varied learning which they display, was once asked, *how*, in the midst of the duties of a laborious profession, he had been able to accomplish so much? He replied, "*by being a whole man to one thing at a time*,"—in other words, *by being an earnest man.*

The celebrated Charles James Fox once said, (I quote from memory, and may therefore not use his precise language,) that "no man ever went successfully through with any great enterprise, whose earnestness did not amount almost to enthusiasm." There are so many obstacles in the way of any great achievement, that none but the earnest and enthusiastic will persevere and hold on to its accomplishment. The irresolute, the timid, the phlegmatic, after a few faint efforts, will give up in despair.

Had I time, I might furnish you examples of the practical power of earnestness almost indefinitely. The world is full of them. Look at Christopher Columbus. Consider the disheartening difficulties and vexatious delays he had to encounter,—the doubts of the skeptical, the sneers of the learned, the cavils of the cautious, and the opposition—or, at least, indifference of nearly all. And then the dangers of an untried, unexplored ocean. Do you think that he would have persevered, had he not possessed that earnest enthusiasm, which Washington Irving describes as a marked characteristic of the great discoverer? What

mind can conceive or tongue can tell the great results which have followed, and will continue to follow in all coming time, from what this single individual accomplished? A new continent discovered! Nations planted, whose wealth and power already begin to eclipse those of the old world, and whose empires stretch far away beneath the setting sun. Institutions of learning, liberty and religion, established on the broad basis of equal rights to all, and particularly that great (I had almost said that greatest) achievement of modern times, the free school system, which secures to the humblest child of the poorest peasant and day-laborer, his share in the great heritage of knowledge and of thought. It is true, America might have been discovered by what we call some fortunate accident. But, in all probability, it would have remained unknown for centuries, had not some earnest man like Columbus, arisen, whose adventurous spirit would be roused, rather than repressed, by difficulty and danger.

John Howard, the philanthropist, is another remarkable illustration of the power of intense earnestness joined with great decision of character.

"He spent his whole life," says Burke, "in taking the gauge of human misery,"—in visiting prisons and penitentiaries, and the abodes of poverty and wretchedness. He sought to alleviate human suffering wherever he found it,—to ameliorate the condition of the degraded, the distressed and the unfortunate by all the means in his power. In the prosecution of his object, difficulties did not discourage nor did dangers appal him. He travelled repeatedly on foot

over most of Europe, submitting to almost every hardship and privation, and we are told that the existence of the plague even did not deter him from visiting any place where he thought suffering humanity could be benefited by his presence.

John Foster says of him, that " the energy of his determination was so great that if, instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a violent impetuosity. But because it was unintermitted, it scarcely seemed to exceed the tone of a calm constancy. It was, however, the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds.

The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive, after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings toward the main object. The importance of this object held his faculties in a state of excitement, which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art had no power. He had no leisure feeling for surveying the cities and monuments and artificial works of the countries

through which he passed. Like the invisible spirits, who fulfil their commission of philanthropy among mortals, he did not care to waste upon pictures, statues and sumptuous buildings that time, which must have been taken from the work to which he had consecrated his life. No man will ever visit Rome under such a despotic consciousness of duty, as to refuse himself time, as he did, for surveying the magnificence of its ruins. His earnest devotion to his single object of pursuit implied an inconceivable severity of conviction, that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as shall seem to idle spectators, who live only to amuse themselves, like insanity."

In clearness of thought and energy of purpose he was not inferior to Cromwell, Cardinal de Retz, Charles the Twelfth, Napoleon, Lord Thurlow, or Cæsar—men remarkable for their decision of character—to whom, it has been said, "Nature seems to have given heads of crystal, hearts of steel, and nerves of brass." While in all the finer sensibilities, which, united with decision and energy, go to constitute an *earnest* man, no one of these men can be compared to the great philanthropist of whom I have spoken. It was this single quality of *earnestness*, which enabled him to triumph over obstacles, which to others would have seemed insuperable, and has rendered *his* "one of the few—the immortal names," which mankind will never willingly let die.

Sir William Jones, who acquired the knowledge of twenty-eight languages, when asked *how* his wonder-

ful attainments in almost every branch of learning had been made, was accustomed to reply, "only by industry and regular application." And Newton, the prince of British sages, whose scientific discoveries will ever continue to delight and astonish mankind, ascribed his success, not to superior genius, but to superior industry—to the habit and the power he had acquired of holding his mind down steadily and for a long time to the study of an involved and difficult subject. "The discovery of gravitation, the grand secret of the universe," says Hamilton, "was not whispered in his ear by an oracle. It did not visit him in a morning dream. It did not fall into his idle lap a windfall from the clouds. But he reached it by self-denying toil, by midnight study, by the large command of accurate science, and by bending all his powers in one direction and keeping them thus bent."

So in every occupation of life requiring intellectual, or even physical exertion, *earnestness* is an essential element of success. Without it, a man may have the strength of Hercules or the mind of Newton, and yet accomplish nothing. He may live, and die, and yet leave behind him neither name nor memorial. Did you ever see a farmer, a mechanic or a merchant,—a man of any trade or profession, eminently successful, who did not apply himself in earnest to his business? Every poet, whose muse has clothed

> "Whate'er the heart of man admires and loves,
> With music and with numbers,—"

whose breathing thoughts and winged words have thrilled the world, from the blind old bard of Scio to

the modern Homer, "whose soul was like a star, and dwelt apart," has been an earnest man.

Every orator, whose burning eloquence has swayed listening thousands, just as the forest is swayed by the summer's wind, has been an earnest man.

Demosthenes was in earnest, when he poured forth his Philippics in ancient Athens. Paul was in earnest, when, reasoning of righteousness, temperance, and a judgment to come, Felix trembled before him. Luther was in earnest, when, casting aside the polished reed of classical learning, he seized with a strong hand the iron trumpet of his mother-tongue, and blew with it a blast which roused Europe from the slumber of ages. Sheridan was in earnest at the trial of Hastings, when all parties were held chained and spell-bound by his eloquence. Brougham was in earnest, when, as we are told, "he thundered and lightened in the house of commons, until the knights of the shire absolutely clung to the benches for support, the ministers cowered behind the speaker's chair for shelter, and the voting members started from their slumbers in the side galleries as if the last trumpet were ringing in their ears."

And so of our own Ames and Henry. *They* were in earnest when, seeking to arouse their countrymen to united resistance of British oppression, they assured them that they "could almost hear the clanking of their chains,"—"that the blood of their sons should fatten their cornfields, and the warwhoop of the Indian should waken the sleep of the cradle." And *because* they were *in earnest, their words were words of fire!*

Earnestness was the true secret of Whitefield's wonderful eloquence. He won the admiration of the skeptical Hume, not by his logic or his learning, but by his fervid, earnest eloquence.

David Garrick, the celebrated actor, was once asked by a clergyman, why the speaking of *actors* produced so much greater effect than that of *clergymen.* "*Because,*" said Garrick, "*we* utter *fiction* as if it were *truth,* while *you* utter *truth* as if it were *fiction;*"—thus clearly implying, that *earnestness* is the very soul of all effective eloquence.

The train of thought I have presented, and the examples and illustrations I have given, show, I think, conclusively, that earnestness is an essential element of success in any business or profession; that the men who have moved the masses and wrought great improvements in society, have, almost without exception, been earnest men. The subject is a practical one, and applies, as it seems to me, with peculiar pertinency and force to the great educational cause, for whose advancement we meet together to-day. It answers the important practical question, How can the common schools of Vermont, or any other State, be made what they should be—the best schools of their grade? This is emphatically *the* great practical question, and the answer to it is, in a single word, *earnestness.*

If every political party would adopt and carry out to the letter and in its true spirit, the noble resolution adopted at a recent political convention in this State,*

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* Vermont.

"That the education of the children of the State is a matter of public concern, which the State ought to care for, and the property of the State pay for;"—asserting, as it does, the great democratic truth, that the public money ought to educate the public mind;—if every legislator should feel, as did De Witt Clinton, "that the first duty of government, and the surest evidence of good government, is the encouragement of education;"—if every patriot would cordially cherish the common schools as the firmest pillar of the State; —if every lover of liberty and equality would bear in mind that they are, in fact, the most democratic institutions of our country, the great levellers of society —levelling *up* and not *down*, carrying the light and blessings of knowledge into the cottage of the poor as well as into the mansion of the rich, and making it possible for the sons of the humblest to occupy and adorn the highest stations of trust and responsibility; —if the philanthropist and the Christian will seek to establish them on the only permanent basis, the enduring principles of Christianity, remembering the sentiment of a great statesman, "that human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge;—and neither freedom, nor virtue, nor knowledge, has any vigor or immortal hope, except in the principles of the Christian faith and in the sanctions of the Christian religion;"—in a single sentence, if the pulpit and the press would speak out upon this subject as they should speak, and the community generally would take hold of it in *serious earnest*, the object we seek would speedily be accomplished.

But, then, there is that little word IF, which has spoiled so many fine theories and good bargains. And the practical question still returns, *how* shall the pulpit and the press be made to speak out? *how* shall the people generally, who are asleep upon this subject, be awakened and aroused to action, and that public opinion be created, which is "stronger than the power of kings?" I answer, that this must be done by the persevering earnestness of those who have begun to view this matter in its true light, and begun to feel its transcendent importance. Every great reform has owed its origin, and for the most part, its accomplishment, to the efforts of a few earnest-minded individuals. How did Luther, under God, effect the reformation? How did Howard reform the prison and penitentiary systems of Europe? Bonaparte, it is said, endeavored to make his soldiers believe that "*impossible*" was not good French; and the practical effect of such a belief was exemplified at the bridge of Lodi, on the plains of Marengo and Austerlitz, and a hundred other battle-fields, where Frenchmen fought under his banner, until the star of Napoleon grew pale on the field of Waterloo for ever.

"God," says Chatterton, "has given us arms long enough to reach any object in the universe, if we will but stretch them out." And, abating a little for a poet's extravagance, the expression hardly exceeds the truth.

From examples like these, let the friends of common schools learn to face difficulties, and feel that God has made nearly all things possible to earnest and resolute men. They can, if they will, raise these

schools to almost any assignable degree of excellence, and make them, in a vastly higher and better sense than they now are, a blessing to the children of the present and coming generations.

I have insisted the more strongly upon earnestness, without stopping to point out the particular ways in which it may be manifested with the best hope of success, because I have long felt that, on the subject of improving our schools, the main difficulty is in *waking up* the people generally to a sense of their vast importance,—in exciting a degree of *feeling*, which shall prompt them to vigorous action. Their *theory* is already better than their *practice*. Their *heads* are nearer right than their *hearts*. The *truths* of education are readily admitted, and are often considered *so true*, that they lose all the power of truth. As a poet has said,

"*They've been so long remembered, they're forgot.*"

Hence the necessity of *earnestness* to recall and bring out these dormant, half-forgotten truths.

As in religion, he that *doeth* the will of God shall know of the doctrine, so in education, the earnest and active friends of the cause will easily find out "the ways and means" of advancing it.

Had I time, however, and were it necessary, I might point out some of the *ways* of benefiting common schools. I might speak of the importance of attending the District School meeting, and selecting the best man for a committee, and making him feel that you are committing important interests to his hands. I might explain the advantages of an ample

school-room, well arranged, lighted and ventilated; and show, if need be, that a room so constructed as to admit the air freely at the bottom, and the rain at the top, and so heated as to afford a practical illustration of all the varieties of climate in the torrid, temperate and frigid zones,—and so small that the scholars are crowded together like the passengers in an old-fashioned stage-coach, before railroads were invented, is not *the place* for a good school. In visiting such a school-room, crammed full of children, I have often been reminded of a tavern I once heard of somewhere in New Hampshire, in which the sleeping apartments were said to be so small, that the inmates were obliged to get up and go into another room, in order to turn over. In some of the school-rooms that I have seen, the scholars can hardly turn round without going out of doors. Is it possible, under such circumstances, to accomplish the ends which should be aimed at in education?

I might speak of the necessity of punctual and constant attendance, the importance of uniform text-books, and the beneficial effects of parental interest and coöperation. But I forbear; for the time would fail me.

There is one means, however, so intimately connected with my subject, that I may not omit it; and it is *one* which I regard as, on the whole, *the most important.* I mean *the employment of earnest and devoted teachers.*

The influence of an intelligent and earnest teacher, whose book is in his head, and whose heart is in his work, is immense; and to it must we look mainly, as

it seems to me, for the improvement of our schools. *For as is the teacher, so generally will be the school.* If the teacher is unneat in his person, slovenly in his dress, coarse in his language, or uncultivated in his manners, these disagreeable traits will surely reappear in his pupils. If he is sleepy and sluggish, you will find a sleepy and sluggish school. You will there find the scholars yawning over their books, and lounging about with their heads in one seat, themselves in a second, and their heels in a third, contracting habits of laziness, which will cling to them like the poisoned garment of Nessus, spoken of in ancient fable, and will prove their ruin.

So also the noisy teacher will make a noisy school.

On the other hand, if the teacher is a MAN, in the best sense of that word, intelligent, refined, energetic, and in earnest, he will leave his impress upon the whole school. His influence will reach parents as well as pupils, and the good accomplished can hardly be estimated.

Do I then overrate the importance of earnestness in teachers? *They*, beyond all others, as it seems to me, should be earnest men. They should have something of the true Spartan self-devotion, which makes a man resolve "*to succeed or die.*"

This is demanded by the position which they now occupy, and by the nature of their occupation,—its responsibility and far-reaching results.

First, then, the teacher's present position in society demands earnestness.

Some fifteen or twenty years ago, one of England's greatest statesmen, speaking of the elevation of Wel-

lington, *a mere military chieftain*, as he sneeringly called him, to the premiership, said, "Field Marshal, the Duke of Wellington, may take the army,—he may take the navy,—he may take the great seal,—he may take the mitre. I make him a present of them all. Let him come on, sword in hand, against the constitution, and the English people will not only beat him back, but laugh at his assaults. For the *mere soldier* can do nothing in this age. And why? Because," as he significantly adds, "there is *another* personage abroad—a personage less imposing—in the eyes of some, perhaps, insignificant. THE SCHOOLMASTER IS ABROAD; and I trust to him, armed with his primer, against the soldier in full military array." Ever since this high compliment was given, the business of teaching both in England and in this country has been rising in dignity and importance. Teachers now occupy a proud position. There is no class of men, if we except the clergy, who are exercising a greater influence. They are forming the taste, and developing the minds, and moulding the manners and morals of the generation which shall succeed the present in the high places of power and responsibility. Their present position was not attained without labor, nor can it be *maintained* without earnest effort. The time has gone by, when Ichabod Cranes and Master Dominies will answer the public expectation. The teacher must now be wide awake—must know what he is about—must understand "the *whys* and the *wherefores*,"—and be able, as Locke Amsden says, "*to give the reason of things.*"

Again; the nature of the teacher's occupation is such as to require earnestness.

His work is a difficult one. I have thought that it requires a quicker wit and a wiser prudence, more tact, more talent, more every thing that goes to constitute a shrewd, common sense man to manage successfully a common school, than would be requisite in almost any other profession. The teacher of such a school, at first, meets his pupils as strangers. He must at once *map out* and classify his scholars, so as to give to each and all something to be done. He must furnish employment for *them*, or *they* will furnish employment for *him*. He must teach a great variety of studies. While hearing the recitation of one class, he must keep an eye upon the rest of the school. His scholars usually differ widely in age, capacity, attainments, dispositions, and in all their habits of thought and action. He must encourage the timid, incite the sluggish, detect the cunning, and reprove the froward. He must bear patiently with the ignorant—sometimes with the impertinent—perhaps the impudent;—and must speak a fitting word, at the fitting time and in the fitting manner, to each and to all, if he would be a successful teacher. To do all these things well, and many more, would surely seem to require a man who had his wits about him; one, who knew distinctly *what* to do, and *how* to do it. A man who does not think more than once or twice a week, and then does not have more than half a thought, is not fit to be a teacher. Nor is that man fit for the office, whom it takes half an hour to turn

round, and then does not get more than half round. A man must be *awake* himself, if he would effectually *wake up* the minds of others. He must be himself in earnest, if he would make his pupils in earnest and train them, as far as human power and agency can train them, for usefulness and happiness in life.

Surely the teacher's work—its vast responsibility, demands earnestness. He is educating immortal minds—minds that will live on, when every star which now looks down upon us like the eye of an angel, shall have faded forever from the evening sky. Look into the school-room. In the glowing language of Horace Mann, — "Survey those thickly-seated benches. Before us are clustered the children of to-day, the men of to-morrow, and the immortals of eternity. What costly works of art, what splendid galleries of sculpture or of painting, won by a nation's arms, or purchased by a nation's wealth, are comparable in value to the treasures which we have in these children? How many living, palpitating nerves centre in their young hearts;—and as they shall advance in life, other living and palpitating nerves, which no man can number, shall go out from their bosoms to twine around other hearts, and to feel their throbs of pleasure or of pain, of rapture or of agony. How many fortunes of others shall be linked with their fortunes and share an equal fate. As yet to the hearts of these young beings crime has not brought in its retinue of fears, nor disappointment its sorrows. *Their* joys *are* joys, and *their hopes* more real than *our realities;* and as the visions of the *future* burst

upon their imaginations, their eye kindles like the young eagle's at the morning sunbeam."

Can you look upon such a scene as this without emotion—without feeling your spirit stirred within you?

And again, contemplate the influence of the teacher in its far-reaching results.

We none of us, perhaps, think enough of the amazing truth, that in a world like this, influence never dies. The good and evil which men do, live after them. And hence it comes to pass, that no man, when he dies, is wholly dead. The man dies, but his influence lives. An arrow may cut the air, and yet leave no trace behind to show us where it passed. A ship may plough the ocean, and the succeeding wave efface from the bosom of the waters the impression it made. Not so with men. *They* leave behind them an ineffaceable impression. Their influence will live, and spread and extend itself in ever widening circles, until we can by no human arithmetic estimate its power.

Now if this is true of all men, even the obscurest and most insignificant of earth's millions, much more is it true of teachers. *Their* influence is direct and powerful. It is the very object of their office to exert it and make it impressive. They are acting upon the young. Every morning, as they enter the schoolroom, they are about to lay a moulding hand on forming minds; and every evening, when their work is done, they have left a deathless impression upon the heart and character.

If the teacher's influence is thus permanent and powerful, surely then he ought to be awake and in earnest.

It is said of Longinus, and said to his praise, that

> "*He was himself the great sublime he drew.*"

So the teacher should seek to realize in himself his own ideal of excellence, and be a *model man.*

He should labor, not for money merely, nor for reputation even, but for something higher, holier. He should remember that every child has a deathless mind—and that every mind is a priceless gem, which he should seek to polish with the skill and assiduity of an artist. He should bring to this work his best energies, his brightest powers, his holiest resolutions. I would fain have him able to look upon his pupils, and say, as did the Roman matron, turning to her children, "THESE ARE MY JEWELS." I would fain have him touch, with a skilful hand, that mysterious instrument—the human mind—

> "That harp, whose tones, whose living tones,
> Are left forever in the strings."

LECTURE IV.

THE ESSENTIALS OF EDUCATION.

BY THOMAS H. PALMER,

OF PITTSFORD, VT.

MR. PRESIDENT, AND GENTLEMEN OF THE INSTITUTE,

When I had the honor of addressing you some fifteen years ago, this society was in its infancy. The field of education then lay comparatively untilled. All were alike pioneers. Every part of the great subject was fresh and new. The schools in no part of the country were prominently in advance. Whatever sentiment, therefore, would apply in one part of the country, was equally suitable in every other.

How very differently stands the case now! In the states where most of you reside, the science of education has been kept steadily before the public mind for a long series of years. The legislatures have from time to time granted every facility for improvement. The highest order of talents, too, has been consecrated to the one grand purpose of elevating the community through the only medium by which it can be elevated, the COMMON SCHOOL. Here, in Vermont, on the

contrary, we are only just *beginning* to move. Our schools are hardly better than yours were fifteen or twenty years ago. And, worst of all, our community have not as yet awakened even to a dim conception of the objects for which they should strive. From these circumstances, a serious difficulty arose in my mind. You have invited me to address you. But to whom shall I speak? To your society—a body that has for so many years been ardently engaged in the study of the science? or to the people of Vermont, who may be considered as mere tyros on this great topic, and to whom of course elementary principles are the most improving and interesting? Such was the dilemma which presented itself on first receiving your call. My hesitation, however, was but for a moment. For surely, thought I, the members of the Institute do not visit these distant regions in search of their own improvement. No. They come to enlighten us with their long experience, to encourage us to perseverance, to urge us to push forward on the noble career on which we have just entered.

I shall devote this discourse, then, chiefly to the wants of Vermont, confining my attention principally to the defects of her schools. But, although this will be my main object, let me here say to the gentlemen of the Institute, that I shall be very pleasingly disappointed, if many, very many of my remarks be not found applicable to the best of schools, be they where they may. For every where, I fear, will still be found too much parrot-training; too many artificial processes; too many words without ideas; too much

cramming with the notions or dogmas of others; too little development of our own powers.

But enough of explanation and apology. Let us turn in earnest to our subject.

The essentials of a good school education. What are the essentials of education? What is it we seek for, or, rather, what is it we *ought* to seek for in sending our children to school? All will admit that reading forms one of the most important items in school education. But there are two kinds of reading, which, for the want of more appropriate terms, I shall distinguish as *artificial* reading and *intellectual* reading. As very serious evils arise from the want of clear ideas on this subject, and as one of these terms is often practically mistaken for the other, it will be well that both be distinctly defined.

By *artificial* reading, then, is meant correct utterance of language, without the *slightest attention* to the sense of the passage; the accurate emission of mere sounds, with the delivery of which the mind is wholly engrossed, or (which is quite as probable), is floating about in a sort of dreamy reverie. This is the kind of reading commonly heard in the schools. No matter whether the passage is intelligible or unintelligible. Every phrase, nay, every word, may be perfectly clear and simple, still, if the mind of the reader be exclusively engaged with the pronunciation of the words, or if his thoughts be occupied with matters of an entirely different nature, the reading in either case is purely artificial.

Intellectual reading, on the contrary, implies attention to the *ideas* of the author. It may, or may not

be accompanied by oral reading. If it be, that is, if the reading be aloud, the sentences may or may not be gracefully delivered. The pauses and inflexions may be altogether neglected, or they may be duly attended to. Every word may be properly pronounced, or they may not be pronounced at all (as in silent reading, or, as in the case of the deaf and dumb); still, if, as the eye glances over the lines, the ideas of the author are clearly and strongly impressed on the mind, this is *good intellectual* reading. And nothing less than this is deserving of the title.

Agreeably to this definition, *intellectual* reading confers a power over our whole literature. It is the key to the whole cyclopædia of science. He who has acquired it, has all knowledge at command.

Not so, however, with *artificial* reading. This, of itself, confers no such power. The articulation may be distinct and clear. Every word, every syllable, may receive its appropriate force, its peculiar sound. The inflexions may be skilfully used. The pauses, both grammatical and rhetorical, may be measured with a stop-watch regularity. Still, if the reader has not a *habit* of constant attention to the *sense* of what he reads; the power of fixing his mind *where* he pleases; of retaining it there *as long as* he pleases; the art of reading is to him a complete nullity: if the acquisition of knowledge be the object in view, here, certainly, is an utter failure.

Now to which of these acquirements do our schools devote their energies? Do the pupils read with intelligence, or is their reading little else than a mechanical operation? the emission of certain sounds

at the sight of the appropriate characters? Let experience answer. Do they, can they make a practical use of our literature, of the rich legacy of the past, the exhaustless store of wealth which perisheth not in the using? Have they acquired the power of self-education? Alas! no. The education of the masses is finished, literally finished, at school. The power of self-instruction, which might so easily be acquired by all, belongs now only to the gifted few. Depend upon it, the cause of the indisposition of our community towards books of solid information, the cause of the general taste for the light, frothy literature of the day, is *not* a low appreciation of the pleasures and advantages of science. No, indeed. It is because men believe science to be beyond their reach, that they make no exertion to attain it. And in this belief they are correct. It *is* beyond their reach. For want of the power of concentration, the power of fixing the mind on the *one* object with which it is engaged, the art of reading is an ignis fatuus, a mere *nominal* advantage, from which but trifling good arises to the great body of our people. Allow me to mention a striking instance of this fact.

A few years ago, on a journey through New Hampshire, I passed the night in the house of a clergyman. In the course of conversation I happened to speak of the importance of teachers adopting the simple measures necessary to accustom children to concentrate their minds on what they read, and of the serious evils resulting from the want of this power. My friend acknowledged the importance of the subject, but doubted whether inattention could be so universal

as I alleged. "I will try, however," said he, "one of the measures you recommend." This was accordingly done the following morning in his religious exercise, with what effect you shall hear. The family consisted of the minister, his sister, and five sons, from seventeen to seven or eight years of age. Selecting the latter part of the 10th chapter of Mark, he told the boys that the portion of Scripture was to be short this morning, but that he should expect them to give very close attention, as he intended to ask them a number of questions respecting it. He then read as follows: "And they came to Jericho; and, as he went out of Jericho, with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the wayside, begging." Turning now to his eldest boy, who sat next him, he asked, "What did the blind man say to Jesus?" The boy naturally enough stared in astonishment. "I ask you," repeated his father, "What did the blind man say to Jesus? you don't know yet; but you are just going to read it. Pay close attention, now, that you may tell me when you have done." The boy then read the following verse, with tolerable fluency: "And, when he heard that it was Jesus of Nazareth he began to cry out and say, Jesus, thou son of David, have mercy upon me." "Now," said the father, "what did blind Bartimeus say to Jesus? Tell me what you have just read." The boy blushed, but uttered not a syllable. With a look of disappointment, the father then turned to his second son, and said, "Now *don't* you be so stupid as your brother, John. Do pay attention to what you are about

to read. I shall want you to tell us what the blind man said to Jesus. Read your verse, and then let us know." He accordingly read verse 48: "And many charged him that he should hold his peace. But he cried the more a great deal, Thou son of David, have mercy on me." "Now tell me," said the father, "what *did* the man say to Jesus? Tell me what you have *just read.*" The boy hesitated a moment, looked upward, and then cast his eye on the book. But his father would not suffer that. "Close your book," said he, "and try to recollect what you have read." He obeyed. But the attempt was vain. The habit of day-dreaming was too firmly fixed. Not a word had he to say. The disappointment of the father may easily be conceived. He pursued the experiment no farther, however. He read the remainder of the chapter himself, and closed the exercise as usual by prayer.

Now let me not be understood to allege that *all* children are as badly trained as these. This may be, it probably is, an extreme case. But I fear that few are really aware of the extent of the evil. At the close of lectures in which I have touched on this topic, I have frequently had assurances from intelligent, yes, from educated men, that they had always imagined this want of the power of concentration to be *peculiar* to themselves, not shared generally with the community. And I think I may venture to assert that in nine-tenths of our schools, select as well as common, the children in their reading-lessons are engaged exclusively with sounds, mere words without ideas. How frequently do we hear, from those who

feel anxious about the improvement of education, of the importance of children *understanding* what they read; how desirable that teachers should be ready to *explain* every thing, &c. Understand what they read! No, no; be assured the difficulty does not lie here. Do you think those great boys in New Hampshire did not know the meaning of the words, "Jesus, thou son of David, have mercy upon me?" No. Reading-books for children are now so plain and clear, that every child can understand them. But explanations of the meaning of words and sentences will never confer on our youth the power of concentration. That must be acquired by a very different process.

In the journey of which I have already spoken, I spent the night with a certain deacon of the Congregational church. For his reading exercise in the morning he took a Psalm, one of the verses of which I did not clearly comprehend. When he had finished, I asked what ideas he attached to the words. "I did not notice it," was the reply. Not notice it! Yes. I fear this is too much the case with most of our reading, and hence the trifling advantages derived from it. We *do* not, we *cannot* notice it. The mind wanders off at random the moment we open the book. Most of our teachers are ignorant of the existence of such a defect; and those who are aware of it, know not the remedy. Oh! that they could be prevailed on for a moment to lay aside their mechanical processes, their everlasting gabble about nouns and verbs, pronouns and prepositions, to drop for awhile their needless anxiety about pauses and cadences,

that all would unite in one great effort to bestow on every child his precious birthright, to remove those obstructions that now effectually exclude the masses from the temple of science. But unfortunately even our best teachers are so completely absorbed with rules for pronunciation, with directions about accent and emphasis, slides and inflexions, the mere husk and shell of learning, that the real kernel, what ought to be the *sine qua non* of the school, slips unnoticed through their fingers.

How is this serious evil to be remedied? By means equally simple and effectual. It must never be allowed to grow. We must eschew that most egregious mistake of neglecting the first steps. Prevention is easy. A radical cure next to impossible. Bad habits must not be allowed to germinate and take root, in the vain and delusive hope of afterwards eradicating them. One would think, that every man's own experience of the extreme difficulty, not to say impossibility of the thing, would have cured us of this weakness. But no. "Any thing will do to begin with," is still our motto. In this, as in a thousand other cases, we still allow the weeds to sprout and mature, and thus to choke and destroy the good seed. No thought is bestowed on this habit, till it is too firmly fixed to be broken down.

The child, then, must be accustomed from the *very first*, to attend to the sense as well as to the sound of what he reads. Not even the short and slow sentences of infancy must be neglected. Most good teachers give some attention to this in their schools. But, owing to its having been commenced at too late a pe-

riod, or owing to a want of thoroughness and determination, the exercise is generally a complete failure, and at best furnishes only the most meagre and inadequate details. And even when there is an apparent success, when strictly looked into it will generally be found to be fallacious. For teachers are too apt to be satisfied with an answer or a description *from the class*, instead of from each individual. It is sufficient for them that the question has been answered. They hardly ever observe, or, if they do, it is without avail, that not more than one or two bright minds have been employed. The rest have done nothing, have learned nothing. And here let me say, that the evil is enhanced by allowing simultaneous answers from a class. Though it takes a nice ear to detect the fact, it is a serious truth, that there is generally a *leader*, on whom the others unconsciously, but with one consent, devolve the whole labor of thinking. All the trouble they take is to follow this leader so closely as to make the answer appear simultaneous. Every one must have observed, that in singing schools, and in the choirs of our churches, each individual appears to sing from a music book. This, however, is only in appearance. So long as the singing is in chorus, all moves smoothly and harmoniously. But let an individual be called on to sing alone, and, unless the piece is familiar, ten to one he cannot sing a note. Nearly all the faculty that has *really* been acquired, is that of closely following a leader. Examine for yourselves, gentlemen, and you will find that it is precisely the same in the common school. Let us have done, then, with simultaneous answer-

ing, unless our teachers can be more on the alert, and possessed of a quicker ear to detect this pernicious practice.

And now, gentlemen, will you excuse an encroachment on your patience? The faculty of concentration, of which I have been treating, has so important a bearing on the whole range of education, from the common school to the university, nay, still farther, to the student's closet to the end of life, that I must trespass so far, even at the risk of a smile from my friends, the grave doctors and professors around me, as to descend to particulars, that may be thought below the dignity of a lecture before this Institution. What I propose is, to give a few examples of the manner of questioning on the most simple subjects. Let us suppose, then, the teacher to be engaged with a pupil just beginning to read, who commences thus:

Pupil. "See the pretty bird's nest!"

Teacher. What must we see?

P. "The bird's nest."

T. Yes. The pretty bird's nest. Go on.

P. "This is the bird's home."

T. This! What does *this* stand for? *What* is the bird's home?

P. "The nest."

T. Yes. But you ought to have said the pretty bird's nest. (Attention should be required to the most minute particulars. Remember we are now *forming a habit to last for life.*) Go on, dear.

P. "How soft and warm it is!"

T. *It* is! what is? what is soft and warm? what does the word *it* stand for?

P. "*It* stands for the pretty bird's nest."

T. That is right. Now what did you read about the pretty bird's nest?

P. "That it was soft and warm."

T. Now tell me all that you have read in this lesson.

In another lesson the pupil reads the following sentences:

P. "Has the bird hands to make *its* nest?"

T. *Its* nest. What does the word *its* stand for? ——Very well. Go on.

P. "No. But God has taught it how to make it."

T. What does the word *no* stand for? What is meant by *no?*

P. "No hands."

T. Very good. But it stands for more than that. It means, "the bird has no hands to make its nest." After *no*, you read, "But God has taught it." Taught what? What does this *it* stand for?—— Very well. "Taught it how to make it." Make what? What does *this* it stand for?——Very good. So here, you see, are two *its* that have different meanings. The first stands for the bird, and the other the bird's nest.

But here the universal objection meets us. This is all very good. But we have not *time* for such minutiæ. Time, indeed! We have time enough to teach reading in such a way that it will be of little or no practical use. But we have none to teach it so that it shall be an invaluable treasure to the child. We have sufficient time to give him a smattering of

geography, arithmetic, algebra, and geometry, the most of which, or a great part at least, will be forgotten in a few years after leaving school. But we have no time to give him a power which will place all knowledge at his command. And besides, it is quite a mistake to imagine that it will demand any sacrifice of time whatever. For a child learns to read in a much shorter period when his mind is thus actively and pleasingly employed. Every sentence gives him delight, and the context, the meaning of the passage, helps him to a vast number of words, which can only be acquired otherwise by painful exertion. And, after all, it is but for a very short time indeed that minute questioning is required. The great object to be aimed at is, that the child or class shall be able, independently of all helps of this kind, to give, without prompting, a clear and exact account in their own words, of all that has been read, at the close of the recitation. This is a practice that should never fail to follow *every* reading exercise. The questions are to be considered merely as the go-cart or leading-strings of infancy. These are to be laid aside by degrees, and as rapidly as possible. An attentive teacher, who is properly impressed with the importance of concentration, will know, by the countenance or tone of voice, the very moment a child's mind begins to wander, and recal him by an appropriate question. Pronouns afford the most convenient terms for this purpose. Who, or what, is this *he*, *she*, *it*, or *them?* If the reader hesitate to answer, he should be turned back to the place where his mind left the subject, and the supervision should not be

confined to the reader. The whole class should be required to be alike attentive. The master's eye should learn to detect at a glance the heedless scholar, and recal his wandering mind by a question.

But this error in our schools of devoting exclusive attention to the sound of words, not only causes us to miss the grand object of education, the acquisition of knowledge,—it is in every respect a failure. For it is impossible to make even a good rhetorical reader merely by the aid of rules. These may give you the *body* of reading. But the essential requisite of a *soul* is wanting. In order to make others feel, a man must *himself* feel what he reads. And how can he do that, if his mind be elsewhere?

Hazlitt, speaking of two celebrated players, draws the following striking comparison between natural and artificial *acting*. Every word is equally applicable to reading.

"I liked Mademoiselle Mars," says he, "exceedingly well, till I saw Madame Pasta, whom I liked much better. The reason is, the one is the perfection of artificial, the other of natural acting. There is an attention to minutiæ, a mannerism about Mademoiselle Mars. She does not give an entire loose to her feelings, nor trust to the unpremeditated and habitual impulse of her situation. It seems as if she might be acting from marginal directions to her part (just as a boy would read from a page stuck full of marks for inflections and rhetorical pauses). When she speaks, she articulates with perfect clearness and propriety; but it is the facility of a singer executing a difficult part. The case is that of habit, not of nature.

Whatever she does is right in the intention, and she does not carry it too far. But she appears to say beforehand, '*This* I must do; I must not do *that*.' Her acting is an inimitable study, or consummate rehearsal of the part. But she hardly yet appears to have *assumed the character*. Something more is wanting, and that something you find in Madame Pasta. If Mademoiselle Mars has to smile, a slight and evanescent expression of pleasure passes across the *surface* of her face, twinkles in her *eyelids*, dimples her *chin*, compresses her *lips*, and plays on every *separate* feature. When Madame Pasta smiles, a beam of joy seems to have struck upon her *heart*, and to irradiate her countenance. Her *whole face* is bathed and melted in expression, instead of its gleaming from *particular points*. When she speaks, it is music. When she moves, it is *without thinking* whether she is graceful or not. When she weeps, it is a fountain of tears, not a few trickling drops, that glitter and vanish the instant after. Mademoiselle Mars always plays as if she were before the court. She *knows* she is in the presence of an audience. Madame Pasta thinks nothing of the audience. She gives herself entirely up to the impression of her part, loses her power over herself, is *led away by her feelings* either to an expression of stupor or of artless joy, borrows beauty from deformity, charms unconsciously, and is transformed into the very being she represents. She does not *act* the character. She *is* it. She *looks* it. She *breathes* it. She does not *study* for an *effect;* but strives to possess herself of the *feeling* which should dictate what she is to do; and *this*,

without labor, gives birth to the proper degree of grace, dignity, ease or force."—*Hazlitt's Table Talk, slightly altered.*

Now what is the inference from this? Why, that, to be eloquent, we must forget our rules, give ourselves wholly up to nature. We must speak or read from the heart. We must place ourselves in the position of the author, and deliver *his* sentiments as *our own.* Allow me to quote a few sentences from some of our elocutionists to give additional force to this position.

Dr. Porter, whose treatise on elocution is to be found in all our schools, says: "The parts of *external* oratory, as voice, look, gesture, are only *instruments* by which the *soul* acts; when the inspiration of soul is absent, these instruments *cannot* produce eloquence." —*Porter's Analysis, p.* 19. Again: "All directions as to management of the voice must be regarded as *subsidiary* to expression of feeling, or they are *worse* than useless."—*ib. p.* 18.

The celebrated Sheridan Knowles says: "*Emotion* is the thing. One flash of passion on the cheek, one beam of feeling from the eye, one thrilling note of sensibility from the tongue, have a thousand times more value than any exemplification of mere rules, where feeling is absent."

Dr. Blair says: "What we *conceive* clearly, and *feel* strongly, we *will naturally* express with clearness and strength."

Finally, Mr. Sweet, in his Practical Elocution, says: "So surely as an individual *thinks* of his elocution at the time he is speaking, just so surely he

will fail of producing any other effect upon his hearers than to convince them that he takes no interest in his subject. As a bird taken from the illimitable fields of nature, and deprived of the air and foliage of the forest, loses the brilliancy of its plumage; so the *slightest appearance* of being governed by rules is fatal to eloquence."—*Sweet's Practical Elocution, p.* 19.

Are the rules of oratory, then, entirely useless? Have our Porters, our Russells, our Sweets, been laboring altogether in vain? By no means. It is highly important that *teachers* should understand the cause of every failure, both of rhetorical action and expression, to enable them clearly and distinctly to point out to their pupils, when necessary, the means of correction. For them, accordingly, the rules of rhetoric form an admirable study. But to present them to the young beginner learning to read, who has already difficulties more than enough in his path, is alike pernicious and absurd. They are a serious stumbling-block, and add very much to the danger of forming the habit of wandering of mind, which is so ruinous to our youth. Besides, if the proper course be strictly followed from the very first, of total exclusion of all parrot-reading from the school, the child will need little more rhetorical direction in learning to read than he does in learning to talk. The rules are precisely the same in both, and yet whoever heard of their being applied to the latter? No. We learn to use the proper inflections and pauses in the same way, and at the same time as we learn the use of words. The slightest attention to the conversation

either of adults or of children, will show that the obstacle to good reading is *not ignorance* of the proper place and manner of using, either of emphasis, pauses, or inflections. They cannot quote a single rule, and yet they apply them all correctly. Watch strictly, and you will find that no one is ever in the least at a loss in these matters. And would it not be the same in reading, were we accustomed to read intellectually from the first? What say you? But, unfortunately, the whole mind is absorbed in rules. We have rules for pronunciation, rules for inflections, rules for rhetorical pauses, and rules for emphasis. While the *meaning*, which alone can guide safely through the whole, is entirely neglected.

But reading, though very important, is not the only medium of knowledge. The ear, as well as the eye, is one of the great inlets of the mind. To *listen with attention*, is as important a qualification in a freeman as to read with attention. Enter one of our churches in the midst of the service, look around on the dull, listless countenances, observe the heavy, drowsy eyes of the nominal hearers, even in the most intelligent society, and say whether the community are fitted for the enjoyment of their great religious privileges; whether the people are *capable* of attending to religious worship as they ought. But why look at others? Are we not conscious that *we*, *ourselves*, one and all of us, are lamentably deficient in this power over the attention? Do *we* hear more than short, unconnected snatches of those discourses prepared at such an expense of time and talent? Do we not ourselves habitually indulge in day-dreams in the sanc-

tuary? This subject reminds me of a recipe from a physician to a lady, who complained that green cucumbers, of which she was exceedingly fond, always disagreed with her. I will tell you, madam, said he, a method of using them, which will prevent their injuring the most delicate stomach. Cut them into very thin slices, put them in a plate of strong vinegar, add a little salt and pepper, and then—toss them out of the window. Do we not practically adopt this physician's advice with respect to public religious instruction? We expend vast sums in the erection and endowment of academies, colleges, and theological seminaries, for preparing the ministry for their arduous duties. The landscape is every where embellished with edifices whose spires, in the language of the poet, point the path to Heaven, and where the great body of the people spend one-seventh of their time ostensibly for the purpose chiefly of receiving religious instruction. And hundreds, nay, thousands of intelligent men have spent the prime and vigor of their days in preparing themselves to impart this instruction, which still, in fact, occupies the greater share of their attention. And yet, after all this vast outlay, is not the greater part of it, owing to a defect in primary education, absolutely wasted, thrown away, tossed out of the window?

Nor is this all. To say nothing of the discrepancies which exist in the evidence of respectable men under examination as witnesses, as to matters which they have seen with their own eyes, or heard with their own ears,—passing by the difficulties that arise in families and neighborhoods, the blunders commit-

ted by workmen in attending to directions, all arising from the universal habit of hearing a little and guessing the rest,—passing by all these, only suffer me to lead you into one of our court-rooms, and there cast your eyes upon the jury-box, and say whether these men, to whom are entrusted the care of our property, reputation, liberty and life, are really competent to the task imposed on them. Supposing even that they possessed the most acute judgment, are they capable of controlling their attention for several consecutive hours, so as really to *hear* the whole before them? Alas! no. We *know* that they are not. Their verdict must either be based on the dictum of the judge, or be a mere guess-work. That law is a lottery, has become a proverb. And yet we pass on from generation to generation, without taking a single step towards the development of this most indispensable part of our nature. How long shall so serious an evil be patiently borne? Shall we suffer another generation of dreamers to enter on the stage of life? Surely not. Let us determine that so important a matter as the cultivation of the faculty of attention in youth shall be no longer delayed. And let it be in early youth. For in no other period of life can it be so thoroughly developed. I have put the question to a large number of educated men, whether they have succeeded in conquering that pernicious habit of day-dreaming whilst reading or listening. I never found but one who even pretended that he had.

Since the above was written, I have met with a sermon by Dr. Anderson, one of the Secretaries of the American Board of Foreign Missions, which bears so

strongly on this point, that I trust you will excuse a short extract.

"We will, then, suppose a pious man, but wanting in control over his thoughts, to be reading in the Scriptures. He is really desirous of understanding what he reads, and, of course, makes an effort to read with attention; and for a short time his attention is fixed. But this is for a short time only; for soon his mind is invaded, and his thoughts are diverted by another train of ideas foreign from the chapter before him, until, at length, he is startled at perceiving how much he has read that has failed to awaken in his mind so much as a single idea.

"The same man enters his closet for prayer. He assumes a reverent posture, and commences his petitions in an audible voice, as helping the attention. Meanwhile he discovers another train of ideas, or, more probably, successive, broken trains. His endeavors to expel them do but increase their number, and distract his attention the more. Were his prayer written out, and the intrusive thoughts interlined as they actually rise in his mind, we should have a painful illustration how his attention is divided while he is addressing the Most High.

"So in public prayer, in the house of God. One person leads in the prayer, and all in the congregation profess to offer up the same petitions. But suppose the heart-searching God were to put forth his finger, and write the prayer upon the wall; and that he were to write also, in parallel columns to it, the actual thoughts, meanwhile, of each professed wor-

shipper. What a fearful exhibition there would be of thoughts foreign to the occasion;—about business! about dress! about worldly pleasures, past, present, or anticipated! And, were it possible for these thoughts all to speak out at the same time, what a confusion of sounds should we hear! Yet something like this, too often, must our public prayers be, as God hears them. For to the ear of God every thought has a voice.

"And so entirely wanting in religious discipline are the thoughts of many persons, that even the mere allusions in the prayer of him who leads the devotions, are enough to keep their thoughts wandering. Thus: the minister prays for those, who "go down to the sea in ships, and do business on the great waters." This sends off their thoughts to their own ships, or their foreign investments, or the state of the markets, and their prospects of loss or gain. The minister prays for rain in a time of drought, or for fruitful seasons, or he gives thanks for an abundant harvest. This sets them thinking of their crops, and of the influence the drought, or rain, or harvest, will have on the price of some one or more of the products of the earth. The minister prays for our rulers; and in how many minds does this excite thoughts of the latest intelligence, or else of political schemes, prospects, or results.

"Similar remarks might be made concerning other exercises of the house of God. Indeed, who of us would be willing to have the mere intellectual history of the hour he spends in this holy place (i. e. of his

thoughts merely,) written by the omniscient God, for the perusal of his most intimate friend? I believe, not one."

Again, towards the close of his discourse, he observes:

"It only remains for each one to inquire, how far his own thoughts have been brought into this blessed captivity. Are we able to read even the shortest chapter in the Bible, without wandering thoughts? Can we pray without them? Can we meditate, even for a short time, without them, upon any one religious subject? Let us not lose sight of the importance of this subject to ourselves individually. Whoever of us has his thoughts in spiritual subjection, has gained the entire mastery of them. Not only so, he has fought the grand battle, has performed the most difficult task in life. His is the blessed liberty of the gospel—*the liberty of thought.* His mind is no longer the slave of circumstances; it is dependent on nothing without. At the command of the will, it moves in any direction and to any object."

On this part of my subject I have only further to remark, that I fear Dr. Anderson was recommending the next thing to an impossibility to his auditory. The sapling may be twisted into any form. But who can bend the oak? No, no. If our people are ever to acquire the power of concentration, are ever to become freemen, in the true sense of the word, the work must be achieved in the pliant period of infancy.

But how? How shall such a command over the wandering thoughts be attained? By the same means which have been already pointed out in speak-

ing of reading. It must be called forth by frequent regularly-repeated exercise. The teacher can confer no new power. The soul of the infant contains the germs of all his possible faculties. But all require to be unfolded and strengthened by practice, else they lie dwarfed, blinded, dead. Of what wonderful capabilities is the tongue possessed! It can melt by music. It can rouse by eloquence. It can cause a multitude to heave like the waves of the ocean. Yet, simply for want of use, how completely dormant lies all this power in the deaf and dumb. It is the same with the powers of the soul. They must be drawn forth and called into activity by steady practice, or they are wholly impotent, inert, motionless.

Let, then, the practice of reading, or addressing a school in some way or other, be one of its indispensable and daily exercises. And, as already recommended when speaking of reading, let the pupils, *at first*, be questioned at the *end of every sentence*, omitting these questions as fast as the improvement of the pupils will allow. But the exercise must be suited to the capacity of those addressed, or it will be useless, worse than useless. For otherwise its tendency will be to form and strengthen, not to destroy, the dreamy habit of listlessness. At the close of this exercise, the pupils should, by turns, be required to give a full and minute recapitulation of what they have heard.

As yet, I have spoken only of the power of concentration as applied to reading and hearing, an important part of education, but far from being the whole. Reading, hearing, and observation furnish the *mate-*

rials of knowledge, but the building must be erected by the man's own labor. A good memory, however well stocked, will never make a complete, a true man. The judgment must be exercised; the thinking powers must be brought into action. He must not be a mere *passive recipient* of knowledge, a mere *retailer* of the opinions and arguments of others. To fit him for the high station of an American freeman, one of the sovereigns of this great community, he must be raised above the arts of the demagogue, he must learn to stand alone, to walk without leading-strings, to think *for himself* on all occasions. And that this may be effectually done, his reasoning faculties must be exercised at the very outset of education. We must not wait for the academy or the college to awaken his judgment. To a large portion of our population these institutions stand with closed doors; and even though they were open to all, they come at too late a period. The work must be commenced while the mind is pliant and flexible, or it *never can* be properly done. The child must learn to "prove all things" from the first moment he begins to receive them. The questions of the teacher, even to the youngest child, must not merely be, What did the book say, or what did I tell you? — What do YOU *think* of it? What is YOUR *opinion* of this, or that? must be asked quite as frequently, if we mean to secure independence of mind. And not only so; but *Why* do you think so? must be a question that immediately follows. The little monosyllable, *why*, must always follow the *what.* A series of reading school books has lately issued from the press, designed

to aid in this great attempt to develop the thinking powers at the earliest possible period. The questions are exceedingly simple, as they ought to be for the young child. But none can be answered by the memory. The reason must be active.

Some persons may perhaps imagine that the reasoning powers of youth may be developed by the study of arithmetic, and still more by that of algebra and geometry. And no doubt they might, in some degree, if these studies were properly pursued; that is to say, if pupils were required to invent rules and demonstrate problems from simple given principles. But this, unfortunately, is far from being the case. In our very best schools, the pupils do nothing more in geometry than repeat the reasonings of another mind; and too many teachers require nothing more, in arithmetic and algebra, than a barren recitation of rules, and a mechanical working out of problems. No. Something very different from this is necessary. Simply to repeat the reasonings of others, differs little if at all from an effort of memory. The call now is for independence of thought,—for men who can, and who will sift and examine every sentiment before they receive it. To secure such a power, however, our youth must be accustomed, not merely to tell what they themselves think, but *why* they do so; to render a good reason for the faith that is in them. The interrogatives what, how, and why, must be continually in the mouth of the teacher. But such a system cannot be carried out if commenced at a late period. It must commence in early life, in connection with the most simple subjects, and it must be pursued

so steadily as to form fixed *habits* of examination and of reasoning.

Exercise, then, of the faculties with which God has endowed us,—regular, systematic, stedfast exercise—exercise unceasingly persevered in from early youth, and increasing in intensity with increasing strength: this is the true secret of a sound education; this is the only regimen under which the mind can grow. And what can be more simple than the process? Is it not by such a method that every thing of real value is to be secured? It is not by momentary, spasmodic leaps, but by persevering effort alone, that any thing worth having is to be attained.

I have said, that the true office of the teacher was not so much to implant new principles in the human mind, as to develop and strengthen by regular, judicious exercise, those which had already been placed there by the Creator. And this remark ought not to be confined to intellectual education. It applies with equal force to the cultivation of the moral powers, more especially to that greatest and noblest moral power, the vicegerent of God within the soul of man, the glory and crown of his existence—the Conscience. Who can for a moment doubt that a regular exercise of this faculty would conduce equally to its sensitiveness and to its vigor? But here we commit precisely the same blunder noticed in speaking of other parts of our education. We neglect its cultivation till too late a period of life. We allow this part of our nature to sleep, until it has become so encrusted with sloth, so petrified, as it were, as to have ceased either to warn or reprove; we wait until our appetites, passions and

prejudices have attained their full growth,—till evil customs have settled down into inveterate habits, have become as it were a part of our very nature. Who ever thinks of asking a *young* child, Is it right or wrong to do so or so? And yet this is the very question which should be of hourly occurrence. For it gives a healthy employment both to our intellectual and moral nature. To think on such subjects is not only the sure method of developing the conscience, but it invigorates also the intellectual powers of attention, reflection, deliberation, comparison and judgment. And such, also, are precisely the topics with which the infant mind delights to grapple. If you ask a child of fourteen or sixteen years of age, whether such or such an action be right or wrong; if he has not been previously exercised with such questions he will hesitate, he will doubt, he will consider what influences you may draw from his answer. But the reply of the child of six or seven, on the contrary, will be prompt and decided. His eyes will sparkle, his whole countenance glow. A correct answer will be at once returned, if he only understand the terms of your question. And now let me ask, whether it be not of immense importance that all children should be trained from earliest infancy to such exercises, should acquire a habit of looking at every thing in a moral point of view; should be familiarized to such questions, till they would rise unconsciously, unbidden in the mind; till the prominent idea of youth becomes not, as now, Is it agreeable, is it pleasant? but, Is it right, or wrong, just or unjust?

One great difficulty in the way of proper moral

training arises from a serious defect both in our parental teaching and in our school books. I allude to the custom of presenting improper motives of action to the child, an error which he quickly detects, and thus is led to view all future moral teaching with an eye of suspicion. For we not only refrain from cultivating the conscience, but we actually pervert the moral nature of youth, by holding out gross, *sensual* inducements to virtue. Yes. Our children are absolutely taught to consider the momentary gratification of a distempered appetite as their supreme good. Such wretched trash as cakes, fruit, toys, prints, are held out as the reward, the *natural* reward of virtue, kindness, love; while deprivations, pains, even the common accidents of life are dragged in as the chastisements of vice. Does this accord with the plan of Providence? *Is* it with outward objects that piety, self-denial, and self-sacrifice are rewarded? *Has* a virtuous course any connection either with prosperity or adversity? If not, why should we teach our children so? Why should we instil into them the idea, that what is called success in life depends on virtue? Will such sordid notions lead to anything but disappointment, skepticism, or murmurings against Providence?

In order that you may the more distinctly perceive how universally prevalent such false notions are, let us imagine that our secretary was *now* about to read to us an article entitled Virtue Rewarded. Now tell me, would you not imagine the hero of the tale was to receive something tangible?—some outward gratification, honor, dignity, or wealth? Would the calm

and constant sunshine of the soul which illumines the breast of the good man; would the delight which God has unalterably connected with the performance of duty, be suggested to your mind by this title; or would it be some extraneous indulgence, some adventitious sensual gratification? With respect to school books, a single example will make my meaning plain. Hundreds of others might be offered. In one of our most popular collections there is a story of a wicked boy named Jack, trying to persuade Harry, his companion, to break into an orchard. Harry refuses, and leaves him; and, on his return, finds the wall has fallen on wicked Jack, and broken his leg. The owner of the orchard, who had heard all that passed between the boys, rewards Harry with a hat-full of apples for his honesty. He shows the fruit to his mother, and assures her that he is *now* convinced that children are always happiest when they do right. Now this story, you observe, like most of those we meet with in school books, would answer an excellent purpose, if outward success were always accorded in this life to good actions, and failure and punishment to evil deeds. But we know that this is not the case. The very same day Harry *might* meet with a good child in real life overtaken by misfortunes, a wicked one triumphantly successful. A similar course of reasoning would lead him to the conclusion, that "children are always happiest when they do wrong;" or his ideas of right and wrong would be so perplexed and confounded, that he would probably raise his hands and exclaim, like many children of a larger growth, O, what a mysterious Providence! But the

fact is, the only mystery lies in our false teaching. God *never* promised to virtue either outward success, or immunity from accidents, and we wrong our children exceedingly when we teach them any such doctrine. Its genuine fruits are misanthropy and skepticism. It is what is commonly called *poetical* justice, which entirely differs from *moral* justice, being neither connected with truth nor with nature.

These defects have been carefully obviated in the reading-books already noticed. Their moral doctrines are founded on entirely different principles. The series is gradually progressive, from the first short sentences for infancy, to reading suitable for children from twelve to fourteen years of age.* In these, the great aim, the moral improvement of the child, has never for a moment been lost sight of. Every lesson is accompanied by questions arising naturally out of the subject, addressed directly to the conscience of the child, thus keeping it constantly in exercise. The morality of these books is placed on its true basis, Duty; on the Right, the Just, the True. Is it right or wrong? Is it just or unjust? Is it true or false? These are the questions the child is continually called on to answer, and that from his own mind, without prompting either from book or teacher. Each series of questions is wound up with a precept from the Bible, bearing on the subject at issue, which

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* The books referred to, are published by William D. Ticknor and Co., Boston. They are entitled, "The Moral Instructor; or Culture of the Heart, Affections, and Intellect, while learning to read."

those teachers who have used the books say is never at variance with the answer of the child. How, indeed, should they differ? Both proceed from the same great Author. To use the words of the apostle, the children show the work of the law written in their hearts.

In such a plan of teaching, the omnipresence of God may be used as a powerful incentive to virtue. God should not be represented, as is too common, as seated at a distance, above the sky, occasionally looking down upon us from his lofty throne. No! He should be shown to be every where present: in the house, in the field, in the play-ground, in the school; to be, in fact, the Being "who fills existence with himself alone." The idea, "could the child have acted so, had he remembered this,"—should be one of perpetual occurrence. And again; "How delightful for the good to know this! What a dreadful thought for the wicked! But could any one be wicked, who constantly recollected this?"—Now what would be the effect on the rising generation, could every child in school be imbued with this great truth? And how easily might this be done!

Unfortunately for our youth, this deficiency of moral training is not the only disadvantage to which they are subjected in early youth. For, were this all, each parent might remedy the evil, at least so far as his own child was concerned. But not only is the conscience allowed to sleep, while appetites, prejudices and passions are gaining hourly strength: our children are absolutely placed in a school of vice, where every tendency is to evil. I know that such

an expression will to most of you seem harsh and exaggerated. But allow me to ask, whether the social and moral condition of our schools be of a Christian or of a heathen character? I speak of schools of all kinds; of the district school, the select school, the academy, the college; for in this respect, I fear, the difference is exceedingly trifling. Do children, in their intercourse with each other, display the best or the worst qualities of our nature? Do boys especially treat each other with equity, honor, moderation, and kindness? Is their society one of mutual justice and equal law? or is it one in which gentleness is despised, innocence derided, order scouted at and authority assailed.

There is one important consideration which we are too apt to lose sight of in moral education, viz., the universal tendency of mankind to *follow the multitude*, whether it be to good or to evil; or, to express it more strongly, though by no means too strongly, it is the overwhelming force of public opinion upon public morals. We may not have perceived it, but it is nevertheless a fact, that public opinion, that is, the manner of thinking and acting of the majority among their companions, is quite as powerful among young children as among grown people. The youngest sympathizes with his mates, and has a strong desire for their sympathy in return. Now, in the present state of things, all our individual efforts are *counteracted* by this important principle. In the uncultivated state of the conscience which now universally exists, the multitude rarely lead to good, almost always to evil. The utmost care of the most anxious

parent is now rendered abortive by the all-powerful example of schoolmates and acquaintances. Let a child *now* speak of right and wrong among his associates, and he would absolutely be hooted at, he would become a laughing-stock in the play-ground. But introduce a system of moral culture, such as has been described, into the schools generally; let *all* children be trained from infancy to look at every thing in a moral point of view; let the question, "Is this right or wrong?" be one which they hear twenty times a day, one which they themselves are daily accustomed to answer, and *then*, would not the operation of this principle in man (call it imitation, fashion, or what you will), would it not frequently be the *reverse* of what it is now? Would not the multitude frequently be followed to *good* instead of to evil. Let ANY ONE *then* ask such a question, and instead of, as now, exciting amazement or ridicule, would not a ready, a universal, a true response spontaneously arise in every mind? The conscience having been *habitually* exercised on this subject, would it not always be ready with its answer?

Before closing, a brief recapitulation of the topics passed under review may not be unprofitable.

First, I spoke of the want of the power of concentration while reading; the power of fixing the attention on the book with which we may be engaged, to the entire exclusion of every foreign idea. This defect completely cuts off the means of self-culture, the most valuable part of education, from the great mass of our people; renders the reading of the Bible, even in

the hands of the most anxious and pious, a mere form; and seals up that literature, the common birthright of all, which should be equally accessible to all, opening it but partially even to the favored few. At what a vast expense are our community taught the art of reading! Who can estimate it? And yet how *few*, how very few, *can* apply it to a useful practical purpose! How few can use it for mental improvement! How few are engaged in self-education, which ought, and which can so easily be made the employment of all!

Secondly, I noticed the want of power in our community to listen with attention, and pointed out a few of the serious evils arising from that defect, in public as well as in private life. I noticed the incapacity of jurors and witnesses of eliciting truth; the misunderstandings and bickerings in society, traceable to the habitual practice with which all are infected, or hearing a little and guessing the rest. And, more particularly, I showed how completely this defect nullifies the greater part of our religious instruction, prepared for the people at such an expense of property, time and labor, and to which so large a body of the most talented men in our country have devoted their lives.

Thirdly, I spoke of the total want of cultivation of the reasoning powers of youth, and showed how necessary it was that they should be developed in every child, to fit him for the common every-day duties of life. I mentioned particularly our religious and political duties, subjects on which we are not

merely called to *think* correctly, but actually to *act out* these thoughts. I showed how often and how completely we delude ourselves with the notion that we have formed opinions of our own, on these and other equally important topics, when, in fact, our minds only reflect the image presented to us by others. This naturally leads to the inquiry, how many of the actual sovereigns of this great nation, the people, are really capable of forming a correct judgment, *any* judgment of their own, on these exciting, controverted topics, on which they are *annually at least* called on to *act?* How many, let me now ask, can hold in review, as it were, a series of facts and opinions, can steadily contemplate them till they are arranged, assorted and compared, weighed in the balance, and a judgment is formed accordingly? How many *ever think* of examining more than one side of a question; nay, may I not add, how many are *capable* of looking at more than one side. In fact, is it not a lamentable truth, that our community generally act as if they believed there *was* but one side to every question, and that all who do not think with them are either knaves or fools? Gentlemen, shall such a state of things continue? Shall we rest satisfied with such education as this for our community, an education which stuffs the memory with facts and dates to repletion, but which leaves the divine faculties of the soul almost wholly undeveloped; an education, which leaves our people to *act* on the most important subjects with limited, one-sided views, which in a manner forces them to take all their opin-

ions at second-hand? Shall we calmly fold our hands, and say, This is no busines of mine! I take no interest in such matters! Surely this would be but a wretched policy. Surely this is a subject in which *every* man ought to take the deepest interest. For it is a concern in which all have a stake.

Fourthly, I spoke of Moral Education, now entirely a blank in our schools, and showed how easily it might be founded on the full development of the conscience by simple questions as to right and wrong, aided and enforced by the precepts of the Bible.

And now, Gentlemen, recurs the important question with which I set out. Are these points that have been noticed, or are they not, *essential*, *indispensable* conditions of a sound education? Does any thing less than this, any thing into which these elements do not enter, deserve the name of education? Is it at all suited for the sovereigns *de facto* of this great nation, for men who practically decide at the polls, for what purpose and in what manner the powers of government shall be wielded? If children were to acquire such a power as has been described, over their attention while reading and listening; if their reasoning faculties were also developed, so that they could compare and judge for themselves, would they not thereby completely acquire the power of self-education, and in all probability push forward in a career of never-ending mental improvement; and if, at the same time, the conscience were fully developed, rendered sensitive and active by constant exercise, would not such a training as this form a substantial foundation for a glorious community of freemen?

I am fully aware, that the mass of our commuuity are perfectly contented with the school as it is, and in fact solace themselves with the idea that the intelligence and sterling worth of New England are chiefly derived from scholastic instruction. This notion I have elsewhere * refuted. Suffice it now to say, that of two brothers from a respectable, intelligent family, reared exactly alike, except that one had all the advantages of our best district schools, while the other never entered the school, never learned even the names of the letters,—of these two brothers, I say, it would be difficult, if not impossible to tell, from their general deportment and conversation, which of the two was the scholar. What! does the smattering of arithmetic, geography and grammar, nineteenths of which is generally forgotten in a few years; does such meagre culture as this, *can* it, indeed, produce such fruits? No, indeed. The general intelligence and moral worth of our youth are more the effect of traditional than of direct instruction. The conversation and example of parents and associates, the works of nature and of art, both great and small, that lie around, furnish most of the knowledge of the child. The heavens and the earth, the sea, and all that in them is, the farm, the mill, the factory, the store, the shop of the mechanic, the study of the artist, all furnish valuable ideas. And, as was beautifully shown us yesterday,† the professions shed a brilliant light

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* In the Teacher's Manual.

† In Professor Shed's Lecture.

over the whole frame of society. The caucus, also the town meeting, the district-school meeting, the court-room and the justice's office, store the mind with political knowledge, and with the great principles of right and wrong. The united force of PUBLIC OPINION, aided in some cases by the exercises of the Sabbath, moulds the moral nature. No, no. Place one of our district schools in a wild spot in Ireland, or in Russia, and let every child there receive all the instruction that it generally confers here, and you would quickly see the inefficiency of such training. The difference between that spot and the neighboring districts would be scarcely perceptible. The kind of reading taught at school, which confers little or no command over our literature,—this, with the trifling modicum of arithmetic, grammar and geography, if deprived of all the other aids derived from the peculiar state of our society, would do little or nothing towards the development of their great powers, would fail to produce a community like that of New England in ten generations.

If, then, the school, which now effects so little, might so easily be made to produce such great results, might lay open the whole cyclopædia of science and literature to our youth, might not only so train their reasoning powers as to fit them for the important station they hold as a beacon light for a world enveloped in darkness and misery, and in addition might cultivate amongst them the virtues of conscientiousness, truthfulness, obedience, self-denial, veneration and love,—ought we not to take hold in good earnest, to

bring about a solid reform, by determining what really are the *essentials of a sound education*, and uniting all our energies to fix them firmly in our system? If my feeble efforts shall in any way assist in this important work, my labors in the cause will have met with an abundant reward.

LECTURE V.

THE CLAIMS OF NATURAL HISTORY AS A BRANCH OF COMMON SCHOOL EDUCATION.

BY WILLIAM O. AYERS,
PRINCIPAL OF THE ELIOT GRAMMAR SCHOOL, BOSTON.

God has placed us in a material world, and has made our relations to it so varied and so intimate as to end but with our lives. From the first dawn of our existence till we moulder back to dust, these objects of nature minister to our luxury, our comfort, and even our life. Our breath, our food, our motion and our rest, our clothing, our amusements, our houses, our vehicles and our travelling, our commerce and our sources of wealth, all depend upon them. Does it not, therefore, appear strange and unreasonable that even now, when the diffusion of knowledge is so general, and in a land which boasts, and with reason too, its unrivalled schools and school systems, it should be necessary to plead that our children may be allowed to learn their connection with this world, this glorious world around us; that instead of being confined to the rules and definitions of grammar,

arithmetic, &c., they may be allowed to open their eyes and see, to open their hearts and feel the beauties in the midst of which they live? But that such a necessity exists, is to many minds apparent. Go into any of our schools, and ascertain what branches are studied and the amount of time devoted to each, examine the rules and instructions of school committees, and find what books are ordered or allowed ; go into the bookstores, and inquire for works on Natural History suited to the capacities of your children, and then for grammars or geographies, and discover that while of these latter you will be shown the productions of ten to twenty different authors, all of them good, though differing in excellence ; of the former the stock in trade consists of one or at most two works, abounding in errors. Take up a book, issued within the last few weeks, purporting to be a Class Book of Zoölogy for schools, and see the crabs and lobsters classed as insects, and then consider if it is not time that an attempt were made to introduce into our schools the study of Natural History in a form at once accurate and attractive. Let me not be understood to say that arithmetic, geography, grammar are unworthy of the attention which they so generally receive. Far from it; they must continue to be, as they ever have been, the basis of all sound education, and without them our labors in other branches must be vain. All that I ask is, that Natural History shall receive at the hands of teachers, and all interested in education, that proportion of study and care which its intrinsic merits demand. We seek not that any preëminence shall be granted, that this study shall be

pursued to the exclusion of any of those which have so long held sway. That were unjust; but is it unjust to claim for an important branch of knowledge, that it should not remain in total neglect? But a few years since, the study of Natural History in schools was almost impracticable. Burthened with the load of errors which had descended from the times of Aristotle and Pliny, and which actual observation has scarcely attempted to remove, it would have been extreme folly to require a child to fill his memory with a mass of that which the slightest watchfulness must show him was totally incorrect. But this excuse can no longer exist. Instead of subjecting its votaries to the charge of insanity or of dealing with evil spirits; instead of bringing on their heads the thunders of the church and the ridicule of men of learning, Natural History stands now in closer proximity to that proud elevation on which the dignity of its subjects and its objects must eventually place it. Men whose intellect and acquirements make them the glory of their age, who stand in the foremost ranks of those well known to fame, are not ashamed to devote the undivided energies of life to its pursuits. They climb the snows of the Upper Alps, to watch how

> "The glacier's cold and restless mass
> Moves onward day by day;"

they brave the burning sands and deadly blasts of Africa, to learn with what unsparing hand nature has poured the stores of animal and vegetable life along the banks of the Joliba or Gaboon; with the

hardy fisherman they mount the ocean wave, and catch the treasures hid from unenlightened eyes, or go down with the miner to his gloomy home, and by the lamp's glimmering and uncertain light they learn with what beautiful precision long ages ago rocks on rocks were piled, and in the earth's vast storehouse the coal was laid without measure for the use of man, who as yet had no existence; they penetrate the most dismal and dangerous localities, they visit regions the most remote, they climb the mountain, they traverse the plain; or, in a more quiet and unpretending manner, they seek, in the more immediate vicinity of the peaceful home, that knowledge whose sources are so abundant and which so readily comes to those who ask its blessings. Men of years and of learning can watch with pleasure and profit the motion of a little worm, and gather from it a lesson whose full importance and value human intellect has yet failed to trace. Men too, of high and noble birth, whose pride has been that they are sprung from ancestors of great renown, and who but recently would have counted it unworthy of their lofty lineage to enter into any competition with the "common herd," are now fain to leave the pedestal on which they so fondly imagined themselves placed, and enrol their names as lovers and cultivators of natural science. Kings have not disdained to bestow the honors of rank on naturalists, to equip and send to distant regions the most costly expeditions, while at home they maintain at great expense and with much pride gardens and museums, storing them with objects rare and beautiful, that even among the unlettered throng a taste and love for the study of nature

may be fostered. Our own state governments, planted where, two hundred years ago, the forests of ages waved their majestic growth, and the red man drove the timid deer, have not been backward in this noble work. One after another, in rapid succession, have they given to learned men commissions to explore and make known the treasures buried in the earth or raised above its surface, and already do the able reports of those commissioners enable us to appreciate in some degree the vast resources of our most wonderful country. In a neighboring state, the munificence of a single individual has founded a scientific school in connection with our most ancient university and endowed it with professorships, which are filled by men of the highest renown.

But while Natural History has thus advanced, and is now admitted to be a department of knowledge second in importance to none, its claim to be taught in our common schools has not been practically allowed. It is not perhaps in any case forbidden, but it is treated with neglect. School committees do not make it a part of their requisitions, their quarterly examinations have no reference to it; teachers do not include it among the items of preparation for their important work. Even the books which are in some cases allowed—for I have no knowledge of any instances in which it is *required*—are those published long since, and of course at present entirely behind the advanced condition of this science. Who would be content, at the present day, to teach grammar, or geography, or arithmetic, from the works which were in common use twenty, fifteen,

or ten years ago? What teacher would not feel that he was going backward at a lamentable rate to adopt as his text-books Murray's Grammar or Cummings's Geography; and yet in Natural History this is but a fair representation of the course assumed. To no place in our country can we look with greater confidence for tokens of advancement in the cause of common school education than to Boston. For two hundred years her schools have been the pride of her citizens, and the sums annually lavished upon them have yielded a return of which she well may boast, and whose influence has been felt throughout the globe. But even in the Boston schools Natural History is a thing almost unknown. In the Regulations of the School Committee is given a list of works which *may* be studied, though they are expected not to interfere with those which are required. One of these works is Smellie's Philosophy of Natural History. It is a work of much value, though not brought down to the condition of our present knowledge, and having few of its illustrations drawn from American sources; but even this, so far as I am aware, is studied in very few schools. In the quarterly reports of the Committees, I have never heard the subject mentioned, and the inference is unquestionable, that it is not deemed of sufficient importance to merit attention. Is it strange, therefore, that I have chosen to bring before you on the present occasion the claims of Natural History as a branch of common school education? Where could I have a more fitting field, where could I raise my voice with the hope of producing an effect more widely felt? Around me are gathered those,

who are exerting and who will exert no inconsiderable influence on the future destinies of our country. To us are entrusted many of those who will hold important stations in religion, in statesmanship, and in power. Their future character must be in part what we shall make it. And we have come from widely distant portions of the land to encourage each other in our arduous labors, to profit by each other's experience, and to consult in what manner we may most perfectly accomplish the task of preparing children for usefulness and happiness through life, and for glory in the world beyond the grave. To you, then, I appeal, confident of a ready sympathy and a candid hearing. At your hands I ask that justice shall be done to our children, by opening to them the portals of the fair garden of nature, and leading them through its flowery paths.

It may not be amiss to consider the claims of Natural History under three aspects,—its effects on the individuals engaged in its study—the benefits which accrue from it to society—and the natural obligation to learn all in our power as to the works of our Creator. The last is of course peculiar to this branch of study; in the two former it may be compared, and we have no reason to fear the comparison, with the studies commonly pursued. Its effects on the individual are two—pleasure and profit; and the advantage of uniting these we well understand. While we should never think of permitting a child to consume his time on a subject from which no possible advantage could ever be derived, simply because it pleased his childish fancy, we should also be slow to compel

him to learn that which our matured judgment pronounced advantageous to his future interests, but which could in no way be rendered pleasant in its acquisition. We might indeed do this in some instances, but our daily experience shows us how much better it is to lead than to drive, in imparting knowledge. Our daily task is to smooth the path and render it delightful, and while we neglect nothing of real value and solid worth, to show the flowers and beauties which every where abound. When the soul of the pupil is in the work, and he longs for the hour to come when he may commence his studying, or, better still, for the hour of recitation, well may the teacher feel that half his burden is removed; knowledge to such a mind is like the gentle rain to the earth parched by the scorching sun—ever welcome, ever rapidly absorbed, ever producing abundant fruit. And where, in the whole range of studies, can you find any thing calculated to fill the heart with delight, to engage the attention, to interest and employ every faculty, like Natural History? To whatever branch of it, to whatever portion of its wide field we turn our eyes, unbounded wonders rise before us. The air, the earth, the waters, swarm with life in myriad forms, some impressing us with awe from their grandeur, their terrible power—some filling our souls with beauty from their brilliant colors, their harmonious proportions or their graceful motions—and some challenging our admiration from their very minuteness, which yet implies no lack of absolute perfection. To the student of Nature a thousand sources of delight are opened, which must remain forever closed to those

who lack the taste and knowledge to enjoy the works of God. In city or country, at home or abroad, alone or in company, we cannot leave this fountain of happiness, whose waters are ever fresh, and which grow sweeter and sweeter to the taste the better their qualities are known. How often do the inhabitants of our great cities fly to the country to avoid the heat of summer, and after a few dull weeks hurry back again to breathe the contaminated air of crowded avenues and assemblies, because the country is so lonesome, so dismal, the hours hang so heavily on their hands! How often, amid the charming ocean life of Cape May, Rockaway, or Newport, the loveliness of Winnipiseogee, or the grandeur of the White Mountains, the game and the dance are called in to pass away, or, as it is impiously termed, to kill the time! Poor mortals! well may we afford to pity them; well may we wonder at their blindness. Where can the naturalist be lonely, where will the time drag slowly and wearily along? Is he on the sea—its bosom bears a thousand things, as yet unseen, unknown. Within its rolling billows float those wondrous little beings whose collected light oft makes the ocean glow like fire, whose history is still unwritten, and whose very nature scarce is known. Each bed of seaweed drifting on the watery waste, bears with it in its wandering course from zone to zone, a thousand objects, living and inanimate, all worthy of the closest scrutiny. The timorous flying-fish, as it bounds into the air and sinks again beneath the wave, gives rise to the inquiry, by what power is its long flight sustained? The hungry dolphin and the ravenous shark, the

strong-winged albatross, and roving petrel, as they gather around his ship, give him full proof that God is good, and that his tender mercies are over his works; that he who formed them provided for their wants, and gave them powers adequate to their own support and happiness.

Is he on the land, beneath "those grand old woods," which have swung their arms to the blasts of centuries, or climbing the mountain's side, or loitering by the gentle rivulet, to what object can he turn his eyes, which does not teem with instruction and enjoyment? What bird skims along the field, or soars aloft above the forests and the hills; what fish swims the stream; what insect clings to the grass, or flutters by night around him, from which he may not communicate instruction to his fellow-men, with satisfaction and profit!

Is he even within the over-peopled city, surrounded by thousands whose whole hearts are set to worship Mammon, and whom no love of Nature ever can arouse—for the better life within has long been stifled and destroyed—yet even here he need not falter in his work, or be discouraged.

None of our American cities are destitute of trees, and some small show of rural life; and here his hand and head can find much work to do. Still further, were he deprived of this, were he confined to his own dwelling, had he no kind friend to bring him a single specimen of those things which would gladden his soul, there is yet a field before him which a lifetime would fail to exhaust. The numberless insects which he so easily may obtain within even that limited space, will give him food for all his thoughts, and

labor for all his time, till life shall end; and then he will be ready to acknowledge that the work is but begun. This may seem like mere exaggeration to those who have never made the trial, but it is the language of the experience of every ardent naturalist. Let any man attempt to enumerate the species of plants within sight of his own dwelling, then add to them the insects which creep upon those plants or swarm about the lighted candle, then count the shells which live within the same space either on the land or in the water, the birds which fly about his home, the worms, the fishes, the reptiles and the quadrupeds, and he will give up the task in despair, or become a naturalist perforce—or more probably he will become a naturalist from choice.

Here is one great source of the enjoyment to be derived from the study of Natural History—the exalted ideas which it conveys to us of the power of God. We believe that all things were created by the breath of his mouth, and the belief fills us with reverence. But how much is that reverence deepened, when we ascertain that nothing which came from His hand is imperfect—that all is worthy of its great original; that the same skill which balanced the planets in their orbits, did not despise the tiny insect, but polished the joints of his antennæ so finely, that with our most searching microscopes we can find in them no fault; that man, with his perfect organization, is in no respect more completely adapted to his own sphere than the humble polyp to its own; and that so multiplied, so infinitely varied are the works of our Almighty Father, that when, having advanced with

our unassisted vision till we are lost in wonder and admiration, we call to our aid the microscope, we find that it reveals to us a world of which we had never dreamed, and which is in many respects more wonderful than that which we had previously known. Well may we exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

But some will say, that though it is thus pleasant to study Natural History in the field and among the works of nature, yet teaching the first principles of it by book to children, is a very different thing; and some even go so far as to say, that it is a dry study to introduce into schools, and one which will not interest the children. Did you ever try to interest a child by placing before him a dictionary of the French or Latin language, and requiring him to recite to you page after page of words or definitions without a single syllable of explanation or encouragement, and then wonder that he found it a dry study? Yet such a course would be but what I have seen teachers do in professing to teach Botany. A text-book is put before the class, and a certain portion of it assigned for the lesson; they are called to recite. "What is a calyx; what is a carolla; what are stamens; what are pistils?"—follow in rapid succession. The children answer like machines, and with about as much real knowledge of the structure of plants, and return to their seats. They complain that botany is a dry study, and who can wonder? Who thinks of teaching grammar or geography in such a manner, and who would not expect to find them dull and uninter-

esting if he did. But come before your class to teach them Natural History, as it should be taught; come with your head full and your heart full, ready to answer as well as to ask questions, and the experience of years deceives me, if you will not find interest enough, and if your only difficulty will not be to check it and prevent its taking time from other studies. You will find the dull ones brighten up, and show an engagedness about their lessons, if they never showed it before. How many times have I seen the happy faces gathered round me, with every ear ready to catch the slightest syllable of explanation; how many times, after months of progress, have I found, that facts stated only incidentally long before, perhaps in answer to some question from one of their own number, were as fresh in their memories as on the day when they were announced; how often has it been difficult to bring a recitation to a close at the appointed time, so many hands were raised, so many questions yet to come! You may say, that Natural History is an uninteresting study; but if you wish your assertion supported, do not ask the children.

It is not, however, because the study is pleasant, that we present it as having claims to our attention; that is a recommendation of comparatively small value. It is profitable, both to the mind and to the body—both to the individual and to society. The first point which we will notice, is the expansion of mind which must result from its faithful cultivation. We may assume, that the acquisition of knowledge in any form expands and ennobles the mind, excepting that knowledge of evil, whose direct tendency is

to degradation, and of course in that respect this science can be inferior to none. Whatever we can claim for the other branches taught in school, we can certainly claim with undiminished force for this. But our demand ends not here. There is, in the objects embraced by this study, and the principles included in it and connected with it, a dignity, an elevation, to which no other branch has any pretensions. And must not this dignity, this loftiness of subject, react upon the mind? Is it possible that your child can commune with noble thoughts and noble works, and never feel their influence? Why teach the scholar to read Greek, the proud language of poetry and song! Why urge upon him the study of the Iliad, or that he should read in their native tongue the glowing lines of Virgil! Why press these forward, till, in our high schools, our academies and colleges, the death of Hector, the grief of Andromache, the taking of Troy, the loves of Dido and Æneas, are common as household words? Why, but that the belief is universal, that communion with the thoughts of the mighty minds of olden time must produce an influence elevating and dignifying. Why do we send our artists to study among the works of art in Italy, but as another illustration of the same great truth? Applying it then, to the case before us, where shall we find any branch of knowledge which can come into comparison with this? We do not study the works of man in which we find constant imperfections, and whose full relations and value we can very speedily trace; we study the works of Him, "whose ways are unsearchable, and whose works past finding out."

We follow the instructions of Him, who "teacheth as never man taught." Will you set before your child the works of man, and incite him to copy such perfection? Will you exhort him to fill his mind with the images of beauty displayed by Titian, Raphael, or Angelo, or to muse on the brilliant pictures of imagery drawn with the immortal pen by the great poets and master spirits of all time, and then forbid him to hold communion, through his works, with Him in whose hand are the spirits of all flesh? You wish his taste elevated, his genius fostered, his powers expanded, his whole inner nature wrought to a higher state,—where will you find a better book than that which lies open before him, and on every leaf of which are inscribed the words of wisdom? If you live in a country like this, go take him to the summits of your lofty mountains, and as the lovely landscape lies before him, teach him to drink in the inspiration of the scene. Then, from your elevated seat, while as on a picture beneath you are shown the works of ages past, let him see how rivers have left their ancient beds and cut new channels through the plain, how rocks have been rent asunder and their disjointed fragments heaved in wild disorder; how lakes have disappeared, and in their stead are now the waving fields of grain; how the mountain streams are wearing the solid rocks, and slowly, but surely, conveying them to form new lands below,—and let him see that in it all the hand of God is working; that it is part of his grand, majestic plan, that these powers of nature, these agents of his will, should do the work in which they are engaged; that it is no

blind chance which placed a river here, a mountain there, which lodged the granite, the slate, and the limestone in their relative positions, and which gave to the limpid water and the invisible air the power to waste the hardest rock. Can he gaze on scenes like these, and listen to instruction like this, and his mind not receive an impression at least as favorable and exalting as from exercise in arithmetic or any kindred branch?

But it may be said, that this is not a fair representation; that the lesson can very seldom be taken in such circumstances; and that in the school-room we can have none of the accessories here mentioned for producing an effect. This is undoubtedly true, but does not in the least affect our position; it is only removing some of the external appliances. The pupil must commit to memory a portion of his text-book, and so far as a trial of memory is concerned, no other branch has superior claims, and perhaps in some respects none can equal it; the hard names about which so much is said, and which are sometimes pronounced beyond the ability of children to learn or to retain, are certainly equal as a test to most things which we require of them. But it is not merely as a trial of memory that we are to value this study, or that we are to appreciate it as an exercise in school hours. Why cannot a precise and extended knowledge be acquired with a facility certainly as great as that afforded to the study of geography? We place before a child maps and descriptions, and from them we expect him to obtain all the ideas which he will ever receive in respect to very far the largest portions of

the globe. To assure himself that London is situated on the Thames, he need not cross the Atlantic and visit the spot in person, or sail to Iceland to feel convinced that a volcano is a burning mountain. His book tells him, and he believes it; his maps and illustrations show him, and he understands it in part; his teacher explains, and his understanding of it is as complete and thorough, in all probability, as it will ever become. Shall we therefore reject geography from our schools, or teach only that very limited portion which may be expected to come within the pupil's daily experience? Yet equally wise is the counsel of those who would cast aside Natural History because the whole field, with its infinite extent, which no human mind could ever receive, cannot pass before a school-boy's gaze, or because that school-boy will not of necessity continue to study after leaving school till he becomes a learned naturalist. We do not reason in this manner in regard to any other branch, and why should we do it here?

But are not the advantages in studying Natural History vastly greater than in studying geography? In many departments of the science, prepared specimens, which any teacher can secure with a little trouble and no expense, which can be carried to the school-room and kept there months and years without injury, will answer every purpose of explanation. It needs not costly apparatus. In conchology, the beautiful shells which grace our cabinets are no better than the brown and homely snail which you may find by the road-side, or the clams and mussels, some species of which abound in every water, salt or fresh.

They are, in fact, much less useful; for, if a specimen is used in explanation, which the pupil can himself obtain by searching, a new interest is given to the pursuit, and an impression is made by it which time can never remove. But without specimens we have an advantage over the branch already mentioned. We place before the child descriptions and figures; he commits it as he would another lesson, and his comprehension of it is probably as good; his teacher's explanation gives him further aid, and he goes out with his mind ready to receive all additional knowledge. On his way home, perhaps, he sees the very plant, or bird, or rock, or shell which has formed the subject of his lesson; he sees it with an interest he never felt before, his mind is at work, he has a story to tell at home or to the first playmate he may meet; the work is done, that lesson will never be forgotten. And so it will advance. The new world is opening before him. What he learns in school he sees exemplified in the market, in the streets, in the fields, in the streams; a new source of happiness, of pure enjoyment, is opened to him, and through life it will never be closed but by his own neglect.

We come then to another point in which this study is of positive benefit to the pupil. It causes, from its nature, constant habits of observation, the source of all knowledge. The amount of actual knowledge which we impart during the school life of a child, even under the most favorable circumstances, is of course but small. We lay the foundation, the superstructure he himself must rear in the years of after life. Our aim must be to see that the foundation is

complete and perfect, that it is able to support whatever he may build upon it, and that he has a thorough knowledge of those implements and materials which he is to use in building. But of what avail are all these without the determination to build, and those habits which will enable him to carry that determination into effect? A constant and very important portion, therefore, of our duty is to endeavor to form and to cherish in the minds of children those habits by which knowledge is acquired, retained, arranged and rendered useful. Foremost among these stands the habit of observation. By reading, from lectures, from conversation, we gather the ideas which other men have acquired, and constant use must be made of these agencies, but by them we gain nothing which has not been already known. By observation we draw to the stores of our own minds, not the second-hand offerings of others, but the fresh materials of mental culture, and those materials we can in our turn pour forth to make positive additions to the sum of human knowledge. And surely no study can do more to favor the acquisition of this habit of observation than that one whose entire success depends upon its cultivation. The delight which the child experiences at looking out with the eyes of his understanding and soul, instead of mere bodily organs, tends to lead him to constant observation without an effort. The more he advances, the easier and more pleasant does the practice become, until at last the neglect of it would be an effort instead of its exercise, and he no longer goes through the world with his eyes closed, like so many of his companions, but every thing to

him is full of life and beauty. The field of his observation he can never fully explore; the more thoroughly he examines it, the more will he be impressed with its vastness and its grandeur. Each increase of knowledge is but an increase of happiness; and delights, not at the command of other men, are his constant reward.

And while its effects are thus beneficial to the mind, Natural History brings another claim to our favorable consideration, upon the ground of its physical results. The operation of other studies is to occupy the mind of the pupil at his desk in school, or in his seat at home, but to set before him no motive for action of body; in fact, their very pursuit neither requires nor encourages it. A child learns his lesson in grammar or arithmetic—he gets no new ideas in regard to it from working in the garden, from a stroll in the fields, or his walks in the country. He learns nothing new concerning the nominative case, or vulgar fractions, from climbing the mountain side while he breathes the pure mountain air. But all his knowledge of Natural History is to be acquired, to be confirmed, to be illustrated by habits such as these. The direct tendency of this study is to create such a love for its objects and its pursuits as to render a walk, a ride, an excursion in the country a pleasure, which it could never be before. And increasing thus the pleasure, the sources of that pleasure will of course be sought with greater avidity and with increased frequency. This is not asserted merely from theory, but from abundant instances of actual experiment. Within the last few years much has been done, and worthily done, to improve the physical education of

our children, to save their bodies from destruction while we cultivate their minds. The air of our school-houses has been rendered more pure by skilfully applying the principles of science to practical ventilation; the seats have been so improved as to give their little limbs all the comfort which their confinement during school hours will allow; the study of physiology has to a limited extent been introduced and has produced most excellent results.

But we have done nothing to place before them inducements to exercise both mind and body during their hours or their weeks of recess or vacation. We have not shown them, that while they study in school and learn a lesson perhaps at home, there is another lesson which they may study morning, noon and night; a lesson which is no task or burden, which is studied in the field, on the way to school, by the river, in the forest, without a book, with a teacher or with none—a lesson whose every page is pleasure, and whose pursuit a pure well-spring of joy. Shall we neglect a branch of physical culture so important as this, and deprive our children thus of that which gives them health both of body and mind? Either the position is incorrect, or such a course is inconsistent with our professions and our practice.

These are but a few of the advantages which may be easily shown to flow from the study of Natural History to those who are engaged in its pursuit; but to mention more is unnecessary. The space which can be allotted to a single speaker on an occasion like the present is sufficient to allow nothing more than a glance at the prominent features of this ample subject.

We purpose, therefore, passing at once to the next topic, to allude to the benefits received by society from an increased diffusion of knowledge in regard to the world of nature. These have been in part anticipated. No benefit to the individual can accrue from an addition of information which is not felt in a degree more or less extensive by those with whom he comes in contact. Enlightened members must constitute enlightened society. But these are points in which a general good is gained, which can scarcely be traced to individual sources. In many respects we are wiser than our fathers were, and things which were to them of vast import and worthy of the most serious attention, have now become the school-boy's jest. The dreadful days of Salem witchcraft cannot return, for the standard of knowledge in society has been raised so far, that he who should relate stories like those once credited by the gravest and the wisest in the land, would but excite a smile of pity or contempt. It is not because books have been written or sermons preached, to show that belief in witchcraft is a delusion, but because knowledge has driven ignorance from the field, and the offspring of ignorance finds no place nor foothold. In the same manner Natural History will produce results arising from its general diffusion. One of these will be the removal of groundless fears. In all portions of the country and of the world, are found some objects which are hurtful to man; no kingdom of animal, vegetable, or mineral is without them. But the list of these is in all places greatly increased through ignorance; and perhaps in no part of the world is this more strikingly

true than in New England. Let us take as a single illustration the reptiles. What alarm is often caused by the appearance of a harmless little snake, because in warmer climates the poisonous serpents are abundant! How many are afraid of even the common toad or the little salamanders of our streams, and shrink with horror at the thought of touching them! But were the idea universally conveyed, that in all New England but two poisonous reptiles—the rattlesnake and the copperhead—are known, that even these two are confined to a few localities, and that wherever they occur their existence and their appearance are well understood, would not this source of discomfort be greatly diminished? Were all to understand that the toad, which catches flies about our gardens, though it wears no "precious jewel in its head," is guiltless of all intent to harm, many uneasy thoughts and disturbed moments would be prevented. These may seem like trifles, but in the aggregate their amount is far from being inconsiderable, and the removal of such fears would be an object well worthy of attainment.

But not fears only would a diffused knowledge of this science prevent, but positive injury to property. The gain already from its direct application has been incalculable, even where the science is cultivated by so few; what then must it become when an acquaintance with Natural History shall be as common as the study of geography? when every farmer shall watch the transformations of the insects which destroy his fruits with enlightened eyes, prepared to comprehend their changes and to arrest their progress in future

years, at the most favorable stages? In regard to that portion of the insect world, from which so much injury is received, our knowledge has scarcely assumed a definite form. And what can be done when an entomologist, scattered here and there, is all the force which is brought to bear upon them; when those whose property is affected by their inroads, do nothing in their own behalf, and the labor is left entirely to those who work from pure love of the pursuit, and not from the urgings of self-interest. The agencies, whether insect or not, which destroy the pines on so many thousand acres of the barrens of our Southern States; which prevent the growth and development of our peaches and plums; which for several years have cut off the potatoes, and in some parts of the world have brought suffering and starvation; which kill the tops of the locust trees in a manner so very singular—who knows them and can define their limits and extent? With some of them we profess to be acquainted, but the acquaintance is limited to a bare description of their external form and some few of their changes, while the practical knowledge which can put an end to their ravages is yet to be attained. That this, however, would be attained, and that speedily, there can be no doubt, were the corps of observers increased as it must be, from the general introduction of Natural History as a study, and from its faithful pursuit in our schools. Scientific men in this country generally reside in the cities or large towns; few live in the wild regions of the forests or even in the retirement of the country, where the operations of insects can be traced in their daily pro-

gress, and only by such tracing and observation can we hope to be able to apply a remedy for the evil which they cause. It is plain, therefore, that an enlarged cultivation of the science affords us the only ground of hope in this respect. And while injury is thus prevented, positive and important advantages are gained by developing the resources of the country, and by giving a fair market-value to articles which, from unworthy prejudice or from ignorance, had been rejected and considered unsaleable. The researches of botanists have shown, that from the bark of *Cornus florida*, which grows in all our woods, a substance is easily extracted, rivalling in its virtues the far-famed Peruvian bark, and well qualified to usurp its place should occasion demand. They have taught us also, that the *Zizania aquatica*, covering thousands of acres in our vast north-western marshes and along the banks of our sluggish southern streams, is not a useless plant, but bears a grain wholesome and nutritious, and worthy to take a place as a staple article of cultivation. The effect of the report on Ichthyology, made by order of the legislature of Massachusetts, has been to double the value of at least one species of fish, and thus bring a revenue to the hardy fishermen of the coast of several thousand dollars each year. The pollack, which is caught in great numbers, is no longer thrown aside as worthless, and deemed unfit for the market, but is rapidly increasing in estimation, and from its intrinsic excellence must become a source of much wealth to the State. Every report upon Geology presented in the several States, has brought to light treasures previously unknown.

Quarries of granite, of limestone, of slate, mines of coal, of the various metals, beds of marl, of clay, have been detected and made known, and the States which have directed these surveys are now but beginning to reap the rewards of their enlightened policy. Years must ensue before the full benefits will be experienced, for the process of disseminating information through the community is one of time, but the result is certain. In a country newly peopled, we have attained but a very partial understanding of the treasures which lie about us; and though State surveys may and will do much, yet a general knowledge of Natural History, with ten thousand laborers in the field, could of course do vastly more. When will the time come that shall see the work thus prosecuted? The answer to this question depends in a measure upon us.

We have endeavored to trace a few of the practical effects of the introduction of the study of Natural History into our schools; they furnish motives which appeal to every man's selfishness. And even viewed in this light, it appears plain that this study presents claims inferior to none. But who is willing in any case to take the worse instead of the better? Who assumes the imperfect demand, when he can bring forward one without dispute? And in the present instance, shall we be content to rest a cause like this on selfishness? Why not remember the trust reposed in us, not by man, but by Him who is man's Creator and Benefactor. This world of beauty was not made and given us as our habitation, that we might live in it to earn dollars and cents, to eat and drink and die,

like the beasts that perish. Neither was it given us to study our own private happiness, regardless of all higher aims.

> "Not enjoyment and not sorrow
> Is our destined end and way."

We have a nobler work before us. How sublime, how exalting the thought, that here we can begin the study of the works of God, further and further we can press our researches, higher will become our aspirations after that light which none but the Author of these works can give; years will but show us more fully the boundless field which lies before us unexplored; old age will never quench the ardor of our love, until at last we stand before the throne of God, prepared in a better world, with faculties bursting from their imprisonment to angelic strength, to develop those truths, to appreciate those beauties which here were beyond the reach of our enfeebled intellect. This is no dream of the fancy. God made this world of ours, He made the better world beyond it. And we cannot believe, that if here our hearts are trained to pious, devout study of His works, that study must cease when a higher life begins. It were to say, that He considers the perfect beings of his handiwork unworthy the attention of any minds but those bound down to things of earth. It cannot be; in that land of bliss

> "Pursuits are various, suiting all tastes,
> Though holy all, and glorifying God.
> Observe yon band pursue the sylvan stream;
> Mounting among the cliffs, they pull the flower,

Springing as soon as pulled, and marvelling pry
Into its veins, and circulating blood,
And wondrous mimicry of higher life,
Admire its colors, fragrance, gentle shape,
And thence admire the God who made it so—
So simple, complex, and so beautiful."

And shall we forget, that for this heavenly work we may train the children who are placed under our charge? Unless our training has a bearing upon this, it falls short of its full design. We may satisfy parents and committees, but if we have nothing in view beyond mere intellectual advancement, we are not satisfying the demands of the law of God. We assume, when we become teachers of youth, a responsibility which is fearful. We are leading immortal souls upward or downward. We acquire an influence over them, which can be wielded by no other, and for the proper exercise of that influence we must give account. In what manner can we employ it for the eternal welfare of these children, better than by teaching them to understand and to love the works of Him to whom our account must be rendered? They cannot study them as they ought, without being convinced that all is planned with infinite wisdom and with infinite kindness; that His tender mercies are over all his works. Surely such a One is worthy of their love and service; if they are unwilling to yield it, we are not to blame—we have done our duty, the result depends upon them. Here we may pause. Shall Natural History be set aside, as it has so long been, or shall it take its place of equal rank? That such a place will in future

years be assigned it, admits of scarce a doubt. Then why shall we delay? "Onward," is the motto of the age. And while in other things we adopt it as our own, let us not fall back in this, and leave untaught the noblest of all studies.

LECTURE VI.

EDUCATION—THE CONDITION OF NATIONAL GREATNESS.

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It has long been a current maxim with philosophers, that they who *think* must *govern* those who toil. So the world has been administered while more than a hundred generations of men have toiled and died; and their memorial has perished with them. A few names have been emblazoned on the rolls of fame; a few monuments mark the resting-places of the mighty dead; a few mounds or fosses tell the traveller where armed legions encamped, or conflicting squadrons met in fierce encounter, and fell,

"Unwept, unhonored, and unsung."

"Vixere fortes ante Agamemnŏna
Multi; sed omnes illacrimabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro."

The history of mankind is little more than the history of courts and camps. We know how Alexander and Cæsar lived, but we do not know how the Greeks and Romans lived. History overlooks domestic life. We are chiefly indebted to *poetry* for the little we do know of the manners and morals of private life in past ages. The few have *thought* and *governed* for themselves; the many have toiled and served for their masters. So will it ever be till men learn to think, and govern themselves. Intelligence and power will ever be united. If the few alone are educated, the many must serve. But if the many become enlightened, they will govern themselves; and that sentiment which was true to life in Shakspeare's time, will become obsolete :

> " To-morrow, and to-morrow, and to-morrow,
> Creeps in this petty pace from day to day,
> To the last syllable of recorded time ;
> And all our yesterdays have lighted fools
> The way to dusty death. Out, out, brief candle !
> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage,
> And then is heard no more : it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing."

The intellectual life of a people is infinitely more important than their physical life. The history of *opinions* is far more valuable than the history of *actions*. It is far better for us to know how men *thought* in former times, than how they *acted*. Indeed, if we know *how* they *thought*, and *where* they *lived*, we can with great certainty ascertain their

achievements; for the principal elements of national character are the genius of a people and the circumstances which develop it. Constitutional differences of character exist in nations as in families, which essentially modify the happiness and progress of each. In families, not only diseases, passions and mental habits are hereditary, but physical peculiarities are transmitted from generation to generation. "A nose (says Irving) repeats itself through a whole long gallery of family pictures."

The castes of India are said to be distinguished by their features. Jews and Parsees are recognized by travellers at sight. The Irish all have the same contour of face and a similar expression of countenance. Accidental peculiarities are usually perpetuated. In this way some physiologists attempt to account for the varieties of the human race. A remarkable instance of the transmission of a slight deformity is mentioned in the House of Hapsburg. The thick lip was first introduced into this house by intermarrying with the Jagellons, and has for centuries marked the reigning family of Austria.

Climate, geographical position, and government, are also among the influences which essentially modify the genius and character of a nation. The striking difference which existed in language and religion between the early inhabitants of the North and South of Europe is ascribed, in part, to climate. The religion of Greece was *sensuous*; that of Scandinavia *contemplative.* Beneath the genial skies of Southern Europe, nature is every where lovely, and always

invites the grateful inhabitant to worship, and woos the senses to enjoyment. There, in olden times,

> "The traveller slaked
> His thirst from rill or gushing fount, and thanked
> The Naiad. Sunbeams, upon distant hills
> Gliding apace with shadows in their train,
> Might, with small help from fancy, be transformed
> Into fleet Oreads sporting visibly."

Thus every department of Nature had its presiding divinity. The land was peopled with guardian gods. Not so with the inhabitants of the frozen North. The dark recesses of limitless forests; the sunless caverns, to which men retired for shelter, all contributed to enhance the gloom and horror of their imaginary spirit land. The consecrated grove was the dwelling-place of the Deity. They deemed it inconsistent with the majesty of celestial beings to confine them within artificial walls, or to represent them in the likeness of men. Temples and images were unknown, till they learned their use from their conquerors. Though their morals were comparatively pure, their rites were often bloody and revolting. Philologists also detect the influence of climate in the prevailing languages of different zones. The sunny South has its soft and musical tones in the human voice, as in all the utterances of nature. The frozen North produces only harsh and guttural sounds.

> "Our cold Northeaster's icy fetter clips
> The native freedom of the Saxon lips;
> See the brown peasant of the plastic South,
> How all his passions play about his mouth.

> With us the feature that transmits the soul
> A frozen, passive, palsied breathing hole."

The physical features of a country also modify the character of its inhabitants. Long and high mountain ranges prevent intercourse and retard the progress of civilization; while extensive sea-coasts and safe harbors have often afforded stimulus to enterprise and given scope and direction to the energies of a nation for centuries. Greece, Italy, and England are all countries of limited extent, and yet they have swayed the destinies of the world, and have successively furnished the governors and teachers of mankind. These countries are all provided with numerous harbors and extensive sea-coasts, inviting commercial enterprise and rewarding effort. The outlines of any one of them, upon a well-defined map, seem almost to represent a thing of life. The very land seems instinct with the spirit of enterprise.

But however great may be the influence of temperament, climate, and the geopraphical features of a country in moulding the character of a people, it is subject to the control of Education. In the same countries, at periods widely removed from each other, we find the extremes of social existence—brutal barbarism and refined civilization. Upon the very same soil, one nation *declines* and *disappears;* another *rises to fame and empire.* Subjected to precisely the same influences of nature, one race *serves* and another *rules.* But there are no impediments of climate or race which may not be overcome. Under proper discipline, civilized and Christian men may spring from

any stock, and flourish on any soil and in any clime. Mental and moral culture, when its legitimate power is exerted, is able to control all other agencies which tend to create or modify national peculiarities; and I think that facts will warrant the assertion that the progress of civilization has been precisely proportioned to the education of the masses, and that national distinction has depended more upon mental and moral development than upon all other influences combined. Other influences may serve as stimuli to enterprise and mental activity, but when a thorough education of the intellect and heart supervenes, this becomes the great regulator of human conduct. We speak, with great propriety, of Oriental mind, of European mind, of Celtic and Anglo-Saxon mind, because such distinctions actually exist; but even the prominent differences thus denominated, result rather from national discipline and habits than from radical diversities of *races and countries.* We every where observe that children adopt the creed of their fathers. The descendants of Catholics become Catholics; those of Mohammedans become Mohammedans; those of Protestants become Protestants, simply because they are so taught. The same is true of theories of government, political and partizan opinions and the ordinary processes of art, trade and business. National peculiarities of thought and action are perpetuated by education. Ancient systems of instruction became effete and worthless, not merely because they were erroneous, but more especially because they were partial and limited in their operation. Intelligence and power were the hereditary birthright of the few;

ignorance and penury the necessary inheritance of the many. Egypt was the most enlightened country of antiquity. In the useful arts, according to modern interpreters of her monumental records, she would bear a favorable comparison with the most civilized nations of our own times. In the sciences, she was the teacher of the Greeks. In morals she surpassed her contemporaries, except the Jews; and in some respects she excelled them. Woman was more justly appreciated among the Egyptians than with the Jews or Greeks. "We have," says Mr. Gliddon, "the most positive and incontrovertible evidence, in a series of monuments coeval with Egyptian events for twenty-five hundred years, to prove that the female sex in Egypt was honored, civilized, educated, and as free as among ourselves; and this is the most unanswerable proof of the high civilization of that ancient people." But this high degree of culture pertained only to those who were exalted by birth and station. The multitude understood the processes of their various trades and arts, and beyond this they had no intellectual discipline. Their senses and limbs were educated, but not their minds or hearts. The priests were the depositaries of all science as well as theology. They were wise, but their wisdom was a mystery to the uninitiated. The people *toiled*, but did not *think*. They served with submission, but never aspired to rule. They obeyed with promptness, and never questioned the authority of their lords. The existence of castes served as an impassable barrier to their elevation. Such a nation, however wise its nobles and priests, must decline. That system of

education which does not tend to diffuse its advantages through the mass, is essentially defective, and contains within itself the elements of decay. Hence the wisdom of Egypt sleeps with her nobles, while the record of her oppression lives in her monuments. Her sphinxes, obelisks, pyramids and temples, upon whose ponderous blocks time has written the history of forty centuries, still testify to the hard bondage of those who reared them.

The glory of the law of the Medes and Persians was its changeless character. Where there is no *change*, there can be no *progress*. Oriental civilization, therefore, has no vitality. It is ever the same; ever weak and puerile. It affords no food to the intellect; no stimulus to thought. In India and China, every man, in his thoughts and habits, resembles every other man, like the several seeds which grow in the same capsule of a plant. Their religion, like primitive chaos, is without form and void; their history, like eternity, is without chronology. Human affections are degraded to animal instincts; human bones and muscles are converted into mechanical powers, and the human will is made a mere link in the iron chain of custom. Thousands of years make no alteration in the usages of the nation or the processes of their arts. The Chinaman of to-day is but the petrified Mongul of the age of Confucius. Indeed, the Orientals resemble fossils rather than men. They seem like the reanimated skeletons of extinct races, so potent is education in moulding the human mind and training human limbs. The Bramin teaches the doctrines contained in the Shaster, recorded in a lan-

guage which was a dead language even prior to any authentic date of their own extravagant chronology. Where religion and law limit the efforts of mind, and forbid investigation, there can be no progress. Place the Eastern nations under a free government, give them free schools and the Christian religion, and there is no reason to suppose that they would not, in a single century, equal, if not surpass the occidental world in science and literature.

The Chinese give evidence of great ingenuity in invention, and unrivalled skill in the execution of many of the useful arts. Their literature in works of imagination is by no means contemptible. Take from the Chinese mind the weight of prescription, custom, and idolatry; allow it to think without a monitor and to worship without an image, and the upward progress of the nation would be as rapid as in Germany or England. The Bramins of India are acute reasoners and able logicians; but, like the schoolmen of the dark ages, they never travel out of the written record. Mind, from age to age, revolves in the same changeless circle of puerilities. It is never excited to new effort, never enlarged by new ideas. But let the Indian mind be subjected, for three generations, to the discipline of European schools, and that land will become as prolific in philosophers and philanthropists as it now is in priests and fakirs.

The Jews, for nearly two thousand years, have been a persecuted, oppressed and disfranchised people, yet they have never lost their distinction as an intellectual people. Whether in exile, in prison, or in the marts of business, the Jew has never lost his

native shrewdness or characteristic vigor of thought. Whenever the laws of the land have tolerated the Jewish citizen, he has never failed to make his influence felt. In the Middle Ages the Jews, though scorned and insulted by the meanest of the Christian name, were in times of distress the bankers and creditors of all the sovereigns of Europe. At the present day the most distinguished financiers, and many of the most renowned literati of Europe, belong to that race, so long "*scattered and peeled.*"

"Nearly one half of the public journals of Germany have been for a long time conducted by Jews," and many of the professors in German universities are of the same stock. To what circumstance do the sons of Israel owe their intellectual superiority? The Hebrew nation, from its very origin, was subjected to a rigid course of education, which gave them their mental strength, their iron power of will, their indomitable perseverance and their undying hope. The themes of study presented in the Scriptures of the Old Testament are the most elevated, the most invigorating and the most controling that can occupy the thoughts of man. The thinking powers are tasked to the utmost to comprehend them. No merely human production propounds such momentous truths. In following the loftiest flights of inspired seers, the boldest imagination cowers her wing, and shrinks back, appalled, to the shores of time. Who can seriously contemplate the attributes of Jehovah, as they are portrayed by Moses and the prophets, without exclaiming, with unaffected humility, "What is man

that thou art mindful of him, or the son of man that thou visitest him?"

Can the human mind become dwarfish and feeble, while it is made familiar with the stupendous realities of eternity?—with the relations of the soul to its Creator?—with its immortality, and its subjection to the awards of the last great day? These themes have constituted the substance of the Jewish education, and the study of them has stimulated the Jewish intellect and given it dignity, vigor and manly energy amid the accumulated insults of oppressors. When the veil of prejudice, which now excludes the light of the sun of righteousness from their minds, shall have been removed, no nation will be better prepared, by its discipline, to lead the world's civilization. In estimating national character, we are apt to ascribe too much to *birth* and *race*, and too little to *culture*. The Saviour discarded that standard of estimation when he said to the Jews who boasted of their descent from the father of the faithful: "God is able of these stones to raise up seed unto Abraham."

We talk of genealogies, of blood, birth, and race—of family distinctions and hereditary rank—

> "As though a man were not a man for a' that."

Every human being, who has the common attributes of humanity, whatever may be his parentage or race, is capable of indefinite improvement; and there is no tribe or race that may not be elevated to the highest grade of refinement and cultivation, provided that suitable teachers and a sufficient length of time be allowed for their gradual improvement. The savage

and the sage have the same faculties in number and kind. The philosopher of the nineteenth century has acquired no new good faculty, nor parted with any old bad one which his barbarian ancestor did not possess three thousand years ago. In the words of another—"An assemblage of civilized men, on this side of the globe, convening to devise measures for diminishing crimes, and thus to reduce the number of capital punishments, were born with the same number and kind of faculties—though doubtless differing greatly in proportion and activity—with a company of Battas islanders, on the opposite side of the globe, who perhaps, at the same time, may be going to attend the holiday rites of a public execution, and, as is their wont, *to dine on the criminal!*"

It cannot be expected, however, that brutal savages, whose degradation has been the work of ages, will be raised, during the life of one generation, to a high state of mental and moral culture. But time and patience will gain the victory, and triumph over barbarism. They have done it already. The far-famed Anglo-Saxons were once blood-thirsty, degraded savages. In the first century of our era, Tacitus says of them—"When the State has no war to manage, the German mind is sunk in sloth. The chase does not afford sufficient employment. The time is past in sleep and gluttony. The brave warrior, who in the field faced every danger, becomes in time of peace a listless sluggard! The management of the house and lands he leaves to the women, to the old men and the weakest of the slaves. He himself lounges in stupid repose, by a wonderful diversity of

nature, since the same men so love inaction and hate quiet." This description would apply word for word to our North-American Indians, as well as to the primitive Germans.

Yet this stupid, sensual, intemperate people were our progenitors. Their physical energies were roused by the shock of Roman arms ; their mental powers were quickened by the stimulus of Roman literature; their moral powers were renewed by the grace of the gospel of Christ. "Without the fruits of Roman civilization, the Germans would not have ceased to be barbarians." Without Christianity, they never would have gained their intellectual preëminence. It is not owing to any superiority of race or endowment, that they have become the leaders of modern civilization, but to their discipline and education. Under these heads I include both the influence of circumstances that have developed the manly energy of the race, as well as the moral and intellectual truths which have expanded and strengthened their mental powers. It ill becomes us, therefore, to boast of our descent, or to glory in an ancestry,

> . . . . . . "whose blood
> Has crept through scoundrels ever since the flood."

The same blood flows in the veins of the degenerate Persian and Indian. Modern philologists have, by linguistic affinities, traced the Germanic race to their primitive abodes in Asia. It is now admitted by scholars, "that the Teutonic dialects belong to one great family with the Latin, the Greek, the Sanscrit, and other languages of the Indo-European chain."

The relationship between the Persians and Germans is so intimate, that we not only trace many of the customs of the Teutonic tribes to Persia, but we have recourse to the Persian language to explain national appellations, such as German, Prussian, and Saxon. As early as the time of Herodotus, the *Γερμανιοι* appear among the ancient Persian tribes. One of the most powerful of the Persian dynasties is denominated the Sassanides, a word derived, as is supposed, from "Sassan," which is kindred to "Sachsen" or "Saxon." "Von Hammer calls the Germans a Bactriano-Median nation. He makes the name Germani or Sermani, in its primitive import to have meant those who followed the worship of Buddha, and hence the Germans, according to him, are that ancient and primitive race who came down from the mountains of Upper Asia, the cradle of the human species, and, spreading themselves over the lower country more to the South, gave origin to the Persian and other early nations." If there be only verisimilitude in the poetic biography of Cyrus, by Xenophon, the ancient Persians were far in advance of their contemporary cousins, the migratory Germans. But the Persians have sunk into effeminacy and sloth, while the Germans have taken the world by storm, and now control its destinies. Why has one branch of this great family retrograded, and the other advanced? It is owing, undoubtedly, to the different discipline, both physical and intellectual, to which they have been subjected.

The Germans were adventurers in Europe. Their onward march was ever aggressive. The dangers

and difficulties which they encountered called forth all their strength and all their sagacity. Their wandering life compelled them to abandon the practice of polygamy, which has so long enfeebled Oriental civilization. This unnatural custom has never prevailed in Europe, except among the Turks, who may be looked upon only as an armed encampment from Asia, holding a precarious residence in Europe by the consent of neighboring nations. The very spirit of adventure begets personal independence, self-respect, and a contempt for dangers. The wants and necessities peculiar to a state of migration also develop and strengthen the perceptive and inventive powers, and give to the untutored mind great prudence and skill. Hence the laws, governments and institutions of Nomadic tribes have often been superior to those which the earlier civilized nations have adopted. This is true of the whole Scythian or Gothic race. New scenes and frequent perils have given a vigor and acuteness of intellect to the emigrant, which the quiet and monotonous routine of Oriental life never could elicit. The Gothic race has ever been essentially free; the Persians have been crushed by despotism. The institutions of the former have ever been open to change; those of the latter have been *unchangeable.* The institutions of such a land are like mechanical moulds, in which human souls are fashioned, each bearing the same impress, each modelled by the same unyielding matrix. Without the light of science and religion, the human mind faints and droops like the sickly plant deprived of the sun's invigorating rays. Enjoying only the reflected light of learning and reli-

gion, the European peasant ranks almost infinitely above the Persian serf or the Hindoo ryot. Indeed, the condition of the lower classes, in every age, has been improved only by the progress of thought and the diffusion of truth. To ascertain the career of the human race in intelligence and virtue, we need only compare the slave of the primitive theocracy, the helot of Sparta, and the serf of the Middle Ages, with the peasant of Queen Victoria's reign. Despotism paralyses and benumbs the human intellect. A chained body is of little use either to its owner or to others; a fettered mind is equally inefficient. Freedom quickens the powers both of body and of the mind. Under its highest influence, the human faculties glow with intense ardor, and move with almost resistless impetuosity. To secure right action, these faculties must be guided and controlled by a judicious education. Compared with Oriental races, the Anglo-Saxons have ever enjoyed permanent freedom. Freedom of thought and freedom of action have been united. The governments of every branch of the Gothic stock have been limited in their powers. The British constitution, according to Montesquieu, originated in the woods of Germany. The mind of the race has never been confined by prescription nor dwarfed by superstition. It has ever been free to *plan* and free to *execute*; not absolutely *free*, but comparatively so. Free governments have formed the basis of Anglo-Saxon greatness, free schools its crowning excellence, and free churches its permanent glory.

From that remote period, when Odin led his warriors from the very cradle of mankind into Northern Europe, the history of the Teutonic race presents a series of struggles, conflicts and victories unparalleled in the annals of time. Their progress has been a triumphal march,—not over kingdoms, but across continents,—till they have almost encompassed the globe. The mind of the people has been developed by incessant exercise. Necessity has compelled them to think, to reason and invent, and to avail themselves of past experience to secure future success. Great *deeds* result from great *thoughts.* Invention must precede construction. The head must *design* before the hand can *execute.* A comprehensive intellect originates comprehensive plans. Strength of purpose begets persevering effort. Continued success confirms the confidence and self-respect of the agent. Hope is the child of confidence. Extinguish hope, and enterprise dies. "True philosophy throws the incentive of hope into the field of human research, and instead of bidding us pace the monotony of one eternal circle of ideas, tells us to gird our faculties to new achievements, and to prepare the world for a happier day." Intellectual as well as material wealth tends to reproduction. "To him that hath shall be given," is true every where and under all circumstances. That nation whose policy fosters science and literature, must become learned and wise. That people whose watchwords are *liberty*, *intelligence* and *virtue*, must lead the world's civilization. Hitherto, the Teutonic race have been, every where, the cham-

pions of freedom, the guardians of virtue and the friends of learning. When they had achieved their own liberty, they enacted laws to protect it. When they acquired knowledge by experience and discipline, they established schools to perpetuate and diffuse it. Their success in elevating their race has been precisely in proportion to the equitable distribution of the blessings of liberty and education. Whenever this principle has been violated, national progress has been retarded and national glory dimmed. Wherever the discussion of any of the legitimate subjects of human thought has been prohibited, as in Germany, the public mind has been developed almost to monstrosity in other directions. When the State has neglected to provide for the intellectual wants of the people, as in England, ignorance has given perpetuity to error and superstition, the poor have been arrayed against the rich, the unlearned against the wise, and disaffection and murmuring have disturbed the peace of the realm. So it will ever be where there are no free schools. The same evils existed among the most civilized of the ancient nations. We eulogize the culture and refinement of the Greeks; but how many of the Greeks were educated? Where the slaves, who were, often, of the same blood and race with their masters, outnumbered the free citizens four to one, in what sense could the people be said to be enlightened? It is true, Greece had poets, orators, statesmen and philosophers, who have been the teachers of all subsequent generations, whose peerless intellects shine like suns in the literary firmament,

whose productions in all past history first attract the student's attention, like islands of light amid an ocean of darkness.

But, with no press, and few public libraries, *their* influence, even in their own nation, was abridged and limited. The philosophers set up schools to propagate their own dogmas; the State set up schools to educate its free citizens; but how few were their pupils compared with the great mass of the enslaved population which the State was bound to educate? The dramatists and orators were far more efficient educators of the people than the philosophers or pedagogues. The *theatre* was their school-room, the Bema their printing-office. But the drama and oratory were very imperfect substitutes for social libraries and unlicensed printing. There could be no security for the State while the multitude derived their morals from the stage and their political opinions from partisan demagogues. The passions of the people were inflamed by appeals to their sympathy; their reason was clouded and perverted by sophistry, and their actions, consequent upon such training, were rash, ill-timed and ruinous. In all past history statesmen have been more anxious to elevate *themselves* than their *constituents*. They have chosen rather to *lead* than *instruct* the masses. Hence the annals of time are chiefly occupied with the achievements of ambitious men; while the historian can scarcely stay to enumerate the millions on whose necks they rode to power. Men have been valued, like brutes, for their ability to *toil* and their patience to *endure*. Christianity introduces another standard

of judgment, and reveals a more excellent method of education. Christ first taught mankind the inestimable value of a single soul. His example proved that he estimated men by their capacity for knowledge and happiness, and not by the adventitious circumstances of wealth, birth, and station. When he had finished his mission of love, his dying message to his disciples was, "Go *teach* all nations." The momentous truths revealed in the gospel, at once gave a new stimulus to the human mind. The infinite superiority of the future world over the present, turned the thoughts of men to the wants of the soul rather than the body. The gospel presented a new class of motives for contemplation, and prompted to a higher and nobler course of action. The Anglo-Saxons were among the last of the barbarous nations of Europe to adopt Christianity. All the chiefs who founded other Teutonic dynasties in the Roman provinces of Europe — "Alaric, Theodoric, Clovis, Alboin— were zealous Christians. The followers of Ida and Cerdic brought to their settlements in Britain all the superstitions of the Elbe." But when the Anglo-Saxons once adopted the Christian faith, they made rapid progress in civilization. Wherever the gospel was preached, learning followed in the train of religion. So has it ever been. Literature has always been the handmaid of the gospel, when preached in its purity. Schools and churches have been *inseparable.* The Christian clergy have ever been the staunch friends of Education. In the Middle Ages the Catholic church, though "corrupted by Roman policy and Gothic ignorance, Grecian ingenuity and Syrian

asceticism, still retained enough of the sublime theology and benevolent morality of her earlier days to elevate many intellects and purify many hearts." In the fulness of time, when the Teutonic mind had been prepared, by its previous discipline, to declare and maintain its independence of priestly tutelage and ecclesiastical domination, the Reformation gave a new impulse to human progress. From that period to the present hour, the two great divisions of the Christian church have been arrayed against each other both in *theory* and *practice.* What Protestants have loved, Catholics have hated; and because Protestants have chosen to be guided by light and knowledge, Catholics have preferred darkness and ignorance. An intelligent faith and an enlightened intellect have been opposed to blind credulity and soulless formality.

"The loveliest and most fertile provinces of Europe," says Macaulay, "have, under the rule of Catholicism, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets." If any one doubts that education, under Protestant auspices, is essential to national greatness and national prosperity, let him compare the present condition of Scotland and Italy; of Spain and Holland; of protestant Germany and Austria; of the United States, and the countries of South America.

Protestantism has ever fostered education. Puritanism has made it a pillar in the temple of God. Our New England fathers began to provide for the wants of the head and heart ere they had secured a comfortable shelter for the body. Only six years after the settlement of Boston, the General Court of Massachusetts passed an order for the establishment of a college at New-town. This decree was accompanied with an appropriation too, small indeed, but if compared with the present resources of that State, it would be equivalent to half a million of dollars.

Our system of free schools was the offspring of their philanthropy. It grew up under their guardianship. In thus providing for the education of the young, they were moved principally by religious motives. The salvation of the soul was their chief concern. They looked upon the uncultivated mind as the genial soil of superstition, heresy and crime; and so far they were *right.* Ignorance not only perils the interests of time, but those of eternity. They, therefore, conscientiously devoted themselves to the education of their children, that they might fit them for Heaven. The wants of the soul were paramount to all others, and claimed their first attention. We are setting up another standard. With the increase of wealth the desire of it has also increased. Men are estimated rather by what they *have* than by what they *are.* Hence the tendency of modern customs is to starve the mind and surfeit the body; to abound in worldly goods rather than to be "rich in good works." The present age is undoubtedly *material* in its aims.

Wealth and honors are more highly prized than honesty and virtue. Commerce and manufactures engross the thoughts of men, to the exclusion of science and religion. Hence we build custom-houses and factories, and leave the old school-houses as our fathers built them. We construct rail-roads and steam-boats, and leave our literary institutions to languish. We live in "ceiled houses," adorned with costly furniture and embellished with works of art, while we confine our children, during the best period of their lives, to low, dark, ill-ventilated ruins by the roadside, which are scarcely fit for the folding of sheep or the herding of swine. In many of our country towns, the man of gray hairs may still visit the scenes of his youthful studies, and find his grandchildren imprisoned within the same

> . . . "Walls on which he tried his graving skill,
> The very name he carved existing still;
> The bench on which he sat, while deep employed,
> Though mangled, hacked and hewed, yet not destroyed."

It is a mistaken policy, which aims at temporal prosperity without the support of a thorough Christian education. I have endeavored to show that national distinction has ever rested on mental and moral culture; and that nations have become *great* precisely in proportion to the general diffusion of intelligence and morality. There are no interests pertaining to man, whether they relate to time or eternity, which are not directly promoted by a sound education. If we wish our children to become rich and honored, we must educate them. A well-disciplined mind, in a

healthy body, is a young man's best capital in commencing business. It is, too, an unfailing source of happiness, *purer* and *higher* than wealth can purchase or sense enjoy.

> "What is a man,
> If his chief good and market of his time
> Be but to sleep and feed ?—a *beast*, no more.
> Sure he that made us with such large discourse
> Looking before and after, gave us not
> That capability and godlike reason
> To rust in us, unused."

But if we have no higher aim than to enhance the value of our possessions, it is our wisest policy to educate the rising generation. Elevate the schools of a city or town, and you at once enhance the value of its property. There is not a dwelling-house or rood of land in any town in New England, that will not command a higher price in consequence of the improvement of the schools in its vicinity. Industry and thrift follow mental culture as surely as seed-time is succeeded by harvest. Society, with us, is a copartnership. Every man is interested in the prosperity of every other man. It is for the interest of every man, that his neighbors should be wise and virtuous. Ignorance, improvidence and crime are not confined, in their influence, to the ignorant, improvident and wicked. The whole community suffers from the errors and sins of every member of it. This results from our social liabilities. We are so constituted as to be mutually dependent on each other for happiness and prosperity. No community can prosper, where a majority of its members are ignorant

and wicked. If you would have men industrious, trustworthy, faithful and economical, give them a good *Christian* education. Educate, completely and harmoniously, the head, the heart, and the hands; give them intelligence, virtue and skill. No amount of material improvements, in machinery, equipage, apparel and architecture, will compensate for the want of thorough discipline in early life. Wealth and power can never save the State. Had these proved conservative elements of empire, Egypt, Babylon and Rome never had fallen. There is no safety for our blood-bought institutions, but in the general diffusion of knowledge and the early and constant inculcation of true religion. Where free suffrage prevails, we must have a free press, free schools, and free churches. Our writers, our teachers, and our pastors must be men "who fear God and work righteousness." If we fail to secure such guardians of the public weal, the best portion of our history is already written. Our increase of national resources will only enhance our danger and hasten our ruin.

> "Call Archimedes from his buried tomb
> Upon the plain of vanished Syracuse,
> And feelingly the sage shall make report
> How insecure, how baseless in itself,
> Is the philosophy whose sway depends
> On mere material instruments; how weak
> Those arts and high inventions, if unpropped
> By virtue."

LECTURE VII.

ON THE

DUTIES OF LEGISLATURES IN RELATION TO PUBLIC SCHOOLS IN THE UNITED STATES.

BY REV. CHARLES BROOKS,
OF BOSTON, MASS.

The legislature of any State in this Union may enact the following laws:

Towns having fifty families shall provide one public free school, to be kept six months in each year; towns having one hundred families, one school for one year; one hundred and fifty families, two schools for nine months each; five hundred families, two schools for one year—and so on. Towns may assess taxes on all persons and property, for the support of public free schools. The selectmen of any town shall determine the location of the school-houses. The school committee shall procure and examine the teachers; and they shall determine what books may be used. Each town shall furnish books to the poor gratis. If districts refuse to establish schools, it shall

be the duty of the school committee to go and do it. If the town refuses, it shall be fined. Contiguous districts may be united, in order to accomplish a fit classification of pupils. There shall be made to the legislature annual returns from every town, of all matters connected with the public schools. Clergymen are invited to take special interest in the schools. So much money as any town raises for the support of public schools, in such proportion shall said town be allowed to draw of the public money for the same purpose. All these laws, and others like them, have been passed by legislatures; and they may pass many more such, and yet not touch the deepest wants of the age.

To ask if legislatures have the right to enact laws, required in the nineteenth century, is like asking if a parent has a right to do the best thing he can for his children. The only question is, *how far* should the legislative right be exercised?

The duties of legislatures in relation to common schools may be summed up in this general statement; they are bound, politically and morally, to bring into natural and efficient action all the energies, physical, intellectual and moral, which are born in the State, or which belong to it; thus giving by law to every child the opportunity of making the most of himself. All the human faculties should be developed in their natural order, proper time, and due proportion. To make this plain, let us place before our mind's eye a man, whose *physical* organization is perfectly developed, but let us suppose this mature physical organism to have no intellect and no conscience! What

is he? Just one third of a man. Now, let us suppose another person, who, to such physical development adds a perfect *intellectual* expansion; but he has no conscience! What is he? Just two-thirds of a man. Lastly, let us suppose a third person, who has all the physical and all the intellectual powers of the two just mentioned, and in addition has a proportionate development of his *moral* faculties! He exhibits a specimen of entire harmony of powers, each in its legitimate maturity, and each in pure, symmetrical and successful action! What is he? A MAN. A *whole* man. God's idea of a man.

It is for such human beings that God legislates; and all we ask is, that our civil fathers will follow God's example, and give children a chance to unfold *all* the capabilities of their complex constitutions. There are materials in God's world for producing such a man; a Maximinus in strength, a Bacon in intellect, and a Howard in benevolence; and we say, that the legislature is bound to act, *in union with parents*, in producing such results. And why? Because the child, by creation, has a right to education; a right which no Christian legislature can legally withhold. The State of Indiana, in her recent noble vote upon the establishment of free schools, seems to recognize this great fact. If the members of a legislature believe that proper physical training will secure health, that proper intellectual training will secure prosperity, and that proper moral training will secure happiness, is it not their solemn duty to find out how *such* training may be applied to the rising generation?

The topics of study should be arranged in a gradu-

ally ascending series, corresponding to the gradually unfolding powers of the pupil.

Leaving to better judges the due arrangement of subjects, I would suggest, as a substitute for some portion of the popular topics, such studies as *Physiology*, so far as the laws of health are concerned; *Natural History*, so far as shall enable the youthful mind "to look through nature up to nature's God;" *Useful Arts*, so far as they may be needed in after life; *Natural Philosophy*, so far as to indicate the simple forces of the universe; *Sketching*, so far as to represent a machine, landscape or face; *Music*, so far as to aid in this part of public worship; *Voluntary Discussions*, so far as to teach grammar, conversation, and the laws of fair debate; *Morals*, so far as to unfold our duties to ourselves, to others and to God. All these studies draw out the child's soul, which is education. The legislature should establish the following

Classification of Schools. 1. Primary schools, for children from four to eight years of age. 2. Grammar schools, for those from eight to twelve. 3. High schools, for those from twelve to sixteen. 4. Normal schools, for the preparation of teachers. 5. Teachers' Institutes, for the improvement of those teachers who have not been trained in a Normal school.

Governmental Organization. The supervisory power should be,—1. The local school committee, with the largest powers which can be trusted to a town. 2. County superintendents, to be chosen by ballot in the county. 3. Board of Education, composed of the governor, lieutenant-governor, president

of the senate, speaker of the house of representatives, treasurer of the State, the county superintendents, and the secretary of the board.

Thus constituted, the supervisory power would have completeness and efficiency. The county superintendents would be personally acquainted with every school in their several jurisdictions, and would therefore bring to the Board all the facts which would be necessary for profound, practical, and progressive legislation. Each town would make its report, and the county superintendents would make theirs to the Board of Education, and this Board would make its report annually to the legislature, to whom all the delegated powers must be responsible. The county superintendents should teach in every school, and deliver lectures on all school subjects, and also conduct examinations. The secretary of the Board should go through the State delivering lectures to parents and teachers, and spreading all the useful knowledge he can gain. He must be Argus-eyed, Briarean-handed.

A word of explanation about the Normal school. It is the first duty of a legislature to secure good teachers. The profoundest philosophy of a system of public free schools may be summed up in these eight words: *As is the teacher, so is the school.* The schoolmaster is the intellectual and moral missionary going forth to preach the glad tidings of knowledge and virtue to the youthful population of the land. No office this side the sun more honorable! No office this side eternity more important! How necessary that he should be fitted for his work! That he may properly govern his school he should have a soldier's

sternness overlaying a lover's good-will. That he may properly teach his pupils, he must have wealth at will, and will to use his wealth. It is the object of Normal schools to confer these powers, and bring out these qualifications.

Without time to explain the details of the system now indicated, I would ask, What does the world demand from the leading Christian republic in the nineteenth century? I answer, it demands a new dispensation of legislation—*a new idea*—A NEW ERA. I desire to utter, in the capital of this State, and before this crowded assembly, my emphatic protest against the prevalent maxims of legislation, as they relate to public schools; and I aver, that legislation on these highest interests of humanity is narrow and partial, and therefore unphilosophic and unchristian. It has never yet risen to the just conception of the dignity or importance, the power or the sacredness of the subject. Take the thirty State legislatures of this Union, and what is true of them on this momentous subject? They begin with a false view of human nature and human wants; and they end, where error and ignorance always end, in defeat and harm. There may be exceptions; but most of them seem to have no more apprehension of the extent and fertility of a child's mind, or of the relationships of childhood to mature life, than they have of the way in which the pyramids were built. They legislate well enough about hay, beef and fish, calico, hardware and taxes, because they understand these; but when they come to legislate upon the human mind and human character, *powers upon which all outward prosperity*

depends, then they seem blind to the first facts of the case. It is this blank ignorance of the paramount needs of society of which we have a right to complain, and we call on all citizens not to select men as legislators who can represent only the lowest strata of human wants. From examining the records of government, we might almost conclude that legislatures regarded men either as natural law-breakers, or fox-like traffickers, or social shirks, or uncompromising office-seekers, or intolerant bigots; for their chief action seems to be to restrain, to limit and to guard. Every page of the statute-book frowns with penalties, prohibitions, fines and threats. Cannot Christianity raise society to a moral self-respect, that shall make a higher legislation more efficient? If our republic declares to the world, that knowledge and virtue are the only sources of safety, improvement, and happiness, shall legislatures continue to regard man as only a stomach or a fist? While they present motives for bringing out the powers of the sea and soil, shall they offer no motives for bringing out the powers of the mind and heart? Will they never recognize the *whole* nature of man, the divine philosophy of life, the sacred affinities of moral truth, the noble aspirations of youthful genius, and the immortal thirst for the "Excelsior"? Will they never rise to the Christian idea of legislation, and do as an assembly of Saviours would do, if they were called to legislate for the utmost good of future generations?

You reply to all this, and say, that society is not ready for such legislative action. And why is it not ready? Because you, and such as you, *continue to*

assert that it is not ready! Change your hackneyed phrase, and say, emphatically, that society *is* ready, and how long will it be before a new and blessed era shall dawn on the State? Take up the trumpet of advice, and blow a blast that drowsiness itself shall hear, and in ten years the masses will begin to call for *Christian* legislation upon schools. Legislatures then would see that in a most important respect they stand "*in loco parentis*" to all the children of the commonwealth; and, therefore, that it is their solemn duty to see that the child has in the school-house every thing of education which it will hereafter need in the world. They would then see that national character is manufactured, by seeing that the elements which *should* compose that character, are doing their proper work upon the formative periods of youthful development. They would recognize the fact, that the laws of a State have much to do with the morality of a State; and that the morality of a State has every thing to do with its peace, thrift and happiness; and, moreover, that Christianity, enthroned in the heart of any people, is the cheapest police that any government can maintain.

Let us, from to-day, begin and hold up the idea of a new era in legislation—God's idea of legislation—a recognition of the highest motive-powers of man. Then legislatures will urge as well as restrain; direct as well as guard; instruct as well as rule; and instead of the thunder tones of threats and penalties, they will send forth the sweet music of encouragement and approbation.

To indicate a practical beginning only of this new

era, let me suggest, that a legislature should see that seventy-five cents at least is assessed upon each individual of the whole population, for the support of public free schools. Property should pay for its protection and for the enhancement of its value by legislation.

Government, also, should see that the best books are used in the schools, and owned by the State, and should sell those books at the cost of paper, printing and binding.

Government, moreover, should see, not only that purposely-prepared and competent teachers are provided, but that inducements are offered sufficiently strong to secure their services through many years. For this purpose teachers, who show extraordinary merit and remain long in one place, should receive some public token of respect and reward. But, more than all, should legislatures see that teachers, especially female ones, receive compensation adequate to their high and arduous labors. Considering the amount of bodily toil, mental exhaustion and sacred responsibility, there is not a class of laborers on earth who are so poorly paid. It is the fashion in some towns to pauperize education by ranking it with eleemosynary stipends to foundling hospitals; and they seem to think that the more they spend on their highways, and the less they spend on their schools, so much the better for the town. The legislature should see that the highest interests of the community are not thus degraded; for of all dear things on earth the dearest of all is a *cheap* schoolmaster.

Again; a paternal and Christian legislature should pass the law of *compulsion*, requiring that every child shall receive some intellectual and moral culture. In the present state of our mixed population, this law is called for as our defence. We have in the United States more than a million and a half of children, between the ages of four and sixteen, who are in no school, and who can neither read nor write! Do you ask, what are we going to do with them? This is not the question. The question is, what are they going to do with *us*? We can disarm their animal ferocity only by the implantation of moral principle; and this preventive process can be applied, in nineteen cases out of twenty, *only* during the period of youth. Is it not the duty of the legislature to see that it is applied? The law for compelling children to attend some school, whether their parents will or not, is a law of political economy and comprehensive love. The reasons for such a law are these:—Society has a right to defend itself against crime, against murder, arson, theft, etc. Now, I would ask, if society has a right to defend itself against crime, whether it has not an equal right to defend itself against the *cause* of crime, which is IGNORANCE? Has it a right to defend itself against an effect, and no right to defend itself against a cause? If you force a young man into prison, because he is a thief, we call upon you to force him, while a boy, into a school-house, to prevent him becoming a thief. "An ounce of prevention is worth a pound of cure." Moreover, every child should be instructed, because every one should be able to read the constitution and laws of his country, and to judge of the candidates

for public office; but, above all, because every human being should be able to read the laws of God, and to obey that sacred injunction—"search the scriptures daily." What apology can a Christian legislature make to God or to liberty, for allowing its population to grow up in ignorance? In the kingdom of Prussia, this law of compulsion has been in force ever since 1819; and in that kingdom there is not a human being who does not receive education, intellectual and moral, sufficient for all the wants of common life. The law was violently opposed at first, but so benignant have been its effects, that now not a family in the realm would wish its repeal. It had been in operation but fourteen years, when pauperism and crime had diminished thirty-eight per cent. At a time like the present, when legal inquiries have traced back adult crime to infantile neglect and puerile ignorance, when craft and outrage are round about us, like water round a diving-bell, and when these violations of justice and order are increasing in faster ratio than population or even wealth—at such a time, when legislatures come together and debate for months how to *punish*, have they no right to say a word about *prevention?* In the name of humanity I ask, if legislatures have a right to *hang*, and have no right to *educate?* Ought they not to wake up and look sharply around them, to see how the *sources* of an evil torrent may best be dried up, where the strongest dam may be thrown across its impetuous course, and into what side-channels its blind strength may be diverted?

A law, compelling every parent to see that his children are educated, is demanded by enlightened patriotism and Christian philanthropy. If a parent be so weak or wicked as to refuse to his child the daily bread of knowledge, let the legislature stand in the place of parent to that child, and do for him what his nature demands and the public safety requires. To enforce the law, let the selectmen of a town be empowered to impose, on a delinquent parent, a fine not less than one dollar and not more than five dollars. This fine would not need to be imposed in any town more than half-a-dozen times, because public sentiment would so heartily approve its benevolent aim, that it would silently change all objections, as was the case in Prussia. It is my firm conviction, that if a proper law should be passed, it would not take more than five years to bring it into general popularity. But to remove all objections to such a law, let towns be left free to enforce the law or not.

Many other laws would be required in the new era of Christian legislation; but I have space to mention only one more:—*a law to secure moral instruction to every child in the State.* Why should not legislatures recognize the highest attributes of humanity? A child's *moral* nature, by which he loves God and man and virtue, is as much a fact in this vast creation as is his *intellectual*, by which he studies mathematics or invents a machine; and moreover, *it is as capable of culture.* Its culture is more important to society than that of the intellect, because moral teaching produces all other teaching, and is reproduced *in*

all others. The moral nature of man is, therefore, to be recognized as a fact, a positive fact, an indsetructible fact; and furthermore as *the* fact which underlies all real improvement and all permanent happiness. A wise Creator has bestowed the sovereignty on the moral, and not on the intellectual part of our mixed constitution. Human legislation should therefore second the divine; thereby securing to society the sovereignty of conscience.

How can this be done? I answer—by choosing for legislators those who are in advance of the public in all the great ideas of life, trade and improvement. They should be legislators who are, in the highest political sense, fathers in the commonwealth; men who, in quiet and mature reflection, have elicited and estalished great, yet simple principles; men of forecast and experience, who can throw fertile and needed truths into the fountains of public thought without dangerously troubling them. Such legislators, who represent not only the physical and metaphysical, but also the *moral* attributes and capabilities of their constituents, would see and feel that the human soul—that God-begotten thing sent into this world to act and suffer the allotments of humanity—has a right to moral expansion through the instrumentalities which its Creator has furnished. Such legislators would see and feel, that this world is our school-house, that God is our teacher, and the Bible is our class-book. They would see and feel, that education is the natural continuation of the process of creation, taking up that process just where the Deity left it. They would see and feel the propriety of having short portions of

the Bible read and explained every morning in the school; of having prayers read from books specially prepared for schools; of having moral questions discussed by the pupils, and moral lectures delivered by the teacher; and of introducing, as text-books, such manuals as "Sullivan's Moral Class-Book," "Wayland's Moral Science," "Hall's Morals for Schools," and such like. Such legislators would see and feel, that to deny to the hungering and thirsting soul of childhood the nourishment which these books are prepared to give, would be little less than committing murder by starvation. Such legislators would not interfere with any sectarian prejudices; but, rising above them all, would fix on the two central principles of the spiritual universe, JUSTICE and LOVE, and would so embody them in the educational codes of the State, as to silence noisy demagogues and intolerant bigots.

May I say a word to the legislature of Vermont? Your Constitution wisely recognizes the principles for which I have been contending. In accordance with its spirit, let me ask you, civil fathers, to consider the *whole* nature of man. His physical, intellectual and moral powers are each dear to God; let them be equally dear to you. Give them all their fair, natural chance in your State. If, by partial or penurious legislation concerning schools, you do every thing to sharpen the intellect of youth, and do nothing to Christianize the conscience; if you make a giant of that intellect and a dwarf of that conscience, do you not thereby double the power of doing wrong, and

proportionably lessen the disposition to do right? We invite you to take the most comprehensive views of human society, and to make the deepest philosophy of human nature the basis of your legislation. Congress, when it sat apart a portion of the public lands, in every town, as devoted to education, has set you a noble example; and it seems to say to you, that next to parents, you are responsible for the intellectual and moral culture of the rising generation; and especially of those whom the ordinary agencies of society cannot reach. We trust you will heed a nation's exhortation.

We ask you to render the public schools of your State attractive to youth. Furnish them with accomplished teachers, good libraries, and extensive apparatus. Where the honey is, there the bees will always come. You promise tempting rewards to any citizen who shall rear the fairest forest of oaks, or raise the largest cattle, or invent the best machine,—would it be unworthy of your patriotism to bring your approbation to bear, in some form, on the best school-teacher, on the fittest class-book, or the worthiest pupil? Are not mind and morals staples worth some patronage? You spend vast sums in prisons and penitentiaries, in watchmen and sheriffs, will you not provide something which will render these useless? If you plant a moral principle in the plastic mind of youth, you put there a hundred governors. Are you not bound to make the process, which is preventive of crime, so perfect that the curative one will not be needed?

Perhaps you reply to all this, and say—"We are afraid of sectarianism." And so are we: but we are not so much afraid of any of the prevalent forms of Christianity as we are of the heathenism which threatens us; we are not half so much afraid of sectarianism as we are of infidelity, or as we are of the blackness and darkness of ignorance. Better eat sour bread than starve.

Civil Fathers! a deepening moral responsibility rests on you. You are addressed on every side by emphatic voices. Our pilgrim ancestors, from the rock of Plymouth, call out to you from the visible past, and command you to follow up the two great principles of the *church* and *school-house*, which they have bequeathed to us in trust. So, too, from the invisible future, do coming generations call to you, ere they arrive, beseeching you to provide for them that instruction, which shall make them equal to all the demands of an advanced civilization. Will you be deaf to the command of your fathers, or the prayer of your children?

I have thus, Gentlemen of the Institute, indicated, not as I had wished, but as I am able, the new era in legislation, which it seems to me the Christian religion demands of the leading republic of the world in the nineteenth century. Abler pens, I hope, will convert these hints to life and power. God grant that our country may so strike that grand key-note, that all the republics of our hemisphere, which are just in their childhood, and all those in Europe which are

just being born, may joyfully catch the sacred tones, and chant together, as in chorus, the song of redemption, liberty and love, which is the song of truth, education and Christianity.

And now, in bringing this course of lectures to a close, it must have been apparent to all, that the need of *moral* culture is more and more felt as indispensable to the highest improvement and prosperity of our schools. Most happy am I to find the present thus telegraphing to the future. Let this Institute lift so high the Christian standard, that every legislature in the land may read its heavenly motto.

And now, methinks, I hear the car of the nineteenth century, laden with the improvements in art, literature, science and religion, speeding its way towards us, with its breath of fire. It comes from the North; and it is the duty of this Association to see that it stops not until it has reached the extremest verge of our Southern continent. We trust it will pass through the capital of every State, to give to each legislature the opportunity of making its generous contributions. Thus laden, it shall acquire a momentum that will crush to atoms every opposing power. Shall we not welcome its coming? Yes! Let us hail it from our inmost hearts, and shout it along its way. Hear we not the noise of its wheels? Let it come—let it come. God give it speed. Clear the track; for the bell rings.

LECTURE VIII.

PRACTICAL EDUCATION.

BY W. C. GOLDTHWAIT,
OF WESTFIELD, MASS.

Said one of the ancient philosophers, when asked "What shall this young person learn?"—"Let him learn that, which will be of service to him when he becomes a man." A noble reply! worthy not only of those dark ages, when the light of a pagan philosophy had to supply the want of the light of a pure Christianity, when to be educated was little more than to be ready for battle, but worthy of any age, worthy of being written in letters of gold on the walls of every school-room, on the lid of every writing-desk, nay, on the heart of every pupil, and parent, and teacher in our land.

The dark shadows of antiquity have in a measure passed away, and the doubtful teachings of a pagan philosophy have given place to the lessons of a sublimer system of faith; but the *spirit* of this remark shall never pass away.

Does the youth of any place or century ask, what it is to be educated?—the appropriate reply is in the sentiment of this pagan oracle: "Learn that, which will be practically useful to you, when you become a man." And when we rise from matters of education to matters of religion, and are lost in the contemplation of the things of faith, and inquire, "What shall this heir of immortality learn?" the *spirit* of this noble reply, as truthful as was ever the response of soothsayer, or oracle, or prophet, is, "Let him learn that which shall truly dignify and bless him, when he passes into the shadows of the unseen world."

The fear is sometimes expressed, that our present methods of discipline do not accomplish for the scholar, the man, all that might reasonably be expected. We admit that they accomplish much. They enlighten the common mind. They teach the great mass of community to read and write; and "old ocean's gray and melancholy waste" does not separate so widely any two continents of earth, as the fact that one can read, and the other cannot, separates two nations of men. They raise the stature of manhood, and elevate the almost animals of other climes into the free, intelligent men of New England. And they assist powerfully in raising New England herself to that proud position, which to-day she occupies among the first, if she be not the first, of all the communities in the world in point of literary and moral privilege.

But though they may have accomplished all this, and are, for aught we know, nearer perfection than any system of common instruction in the world, yet we are safe in saying that they have not accomplish-

ed one half what they ought, and many of the influences emanating from them are adverse to a manly growth. Do you ask for proof of this? Advert then to the fact, that with the great majority of instructors it is still the object, not to discipline, but to teach; not to

> . . . . "nurse the tender thought
> To Reason, and on Reason build resolve;"

but to cultivate the memory, and teach the pupil to repeat, when he should reflect. In many of our prominent schools, teachers still cling to the question-asking, monosyllabic-answering method of instruction. Consequently it is endangering the truth but little to say, that pupils are taught subjects far less than books. It is often too true, that poorly-understood rules and dead words and phraseologies, constitute most of the treasure which the scholar brings home from his wide travel through the domain of letters.

The defect in our methods of instruction appears scarcely less obvious from an examination of our text-books, which, hardly less than teachers, give character to instruction. The defect is not in the number of books. In many departments there is already a perfect profusion, and if the reproductive power is not suddenly paralyzed, we may expect many more. Book-makers seem determined, like Neptune of old, if they cannot name and govern the land of Attica, to *flood* it. Many of these treatises are contrived on the presumption that to save the pupil from labor is to do him the greatest service. As pins and cotton cloth can now be manufactured

by machinery, so many authors seem to suppose that, in these modern times, eternal intellects can be expanded and moulded by helps, and rules, and forcing processes, and recitations, till the slight difference that once existed between disciplined and distended, seems to have become almost obsolete. Hence most of our books for the school-room come to us supplemented with keys, and margined with questions; all which seem contrived on the very presumption that the child knows little, and is to know little of the contents of those books; that they are either too deep for his comprehension, or too hard for his laziness. That noble and most practical ability, by which we are said to *extract* information from what we read, or study, or hear, as the laborer extracts gold from the ore, is but little cultivated. Until we have a new epoch in matters of education, Arithmetic and Grammar will remain the most important, as they are the most common branches of instruction. The design of the one is to discipline the mind; of the other, to clothe it with the ability to understand and employ language. But in the desire to make easy and saleable books upon these topics, both ends are frequently lost sight of. The object in these helps seems too frequently to be to simplify and lower the subject, rather than by stimulating to proper effort to raise the mind. What little of solid metal they contain, lies ready coined upon the surface; and then if any portion of the truth should inadvertently lie hid, the system of questions will disclose it without the trouble of seeking. Investigation therefore is superfluous. And if at any time the author challenges the pupil to a

search, the young disciple naturally supposes that the treasure that is dealt out with so free a hand, must be of little worth; or if he fails to sink so low in his estimate of the truth, he will at least suppose that the author who buried it, or the teacher who too frequently acts merely as his substitute, will stand ready with an explanatory question, and soon cry out, like the clown in the fable, and disclose his own hiding place. Hence Arithmetic even, which for the young is calculated above all others to invigorate the reasoning faculties, is often so pursued that it paralyzes rather than strengthens them. Watts's "Hymns for Infant Minds" would be nearly as good! Hence, too, the great secret of early education, that *the prime object of learning is to learn how to learn*, is most effectually lost sight of. There are among books many noble exceptions to these remarks; but so far as our manuals of instruction partake of this labor-saving, question-asking, simplifying character, we say, miserable helpers all!

Many faults of this kind seem to characterize, and at the same time degrade our methods of instruction. If from these low grounds and vicious influences any rise to the hills and clear atmosphere of knowledge and refined taste, it is, too frequently, not because of their training, but in spite of it; as in philosophy, while by the force of gravitation most bodies go down, some bodies, as balloons and vapors, by the same force go up.

But let us now perform a pleasanter part of our task, and turn from what education too frequently is, to what it should be. I do not now speak of physical

training, although I understand education to refer to, and include appropriately in its domain, the body, as well as the mind that dwells within the body—the altar, as well as the gift, and the flame that sanctify the altar. Nor do I speak of moral training, although that is unspeakably important—oh, how important! If the pupil is to live again "coeval with the sun," some reference to his future state should find its way into the plans of every day of the teacher's life. But I purposely pass by this, also, and speak now of the work of the teacher as the intellectual guide of the young.

And even here, in this segment of the field, there is room enough for the display of all our devotion and talent. When we remember (and oh, let us never forget!) that whatsoever is human is consecrated by the presence of an immortal spark of fire caught from the Deity, we shall be impressed with the thought, that the humblest human life, and the humblest trait of it, is worthy of all our care. The great conqueror of old wept, because, there being an infinity of worlds, he had not yet conquered one. Oh! how much better might we sit down after all our work, and weep that not a seed sown, not a trait developed, not a power disciplined, has grown, or can grow to maturity under these earthly skies! weep, did I say? nay, let us rather rejoice, that time is not long enough for any thing to grow to perfection,—that while we work here in these perishable walls, we are laying foundations, and rearing superstructures, that shall outlast the great globe itself.

It is sufficiently solemn to remember that each child

we train, is, Providence sparing his life, to be a man; a mind-possessing, a world-outlasting man; freighted with imperishable hopes, and a certificate of eternal existence from the great God of the universe himself. They are now lingering in the cool and early shade on the edge of the field of life. They wait your directing care, ere they go forth into the sun, and storm, and battle of life; and make a solemn and decisive throw in the game of destiny. We are often reminded that those we train may become rich men, and senators, and governors; but oh! how much more thrilling to remember that each child we educate is to stand up in the great army of living ones, a man, in God's image, with human sympathies, and attachments, and responsibilities,—that he is to love and be loved, to be a neighbor to somebody, a citizen, a friend, and either to honor or dishonor, act some part in the great drama of life.

But it is far more solemn to remember that each pupil, as has been already intimated, is in every thing that pertains to real manhood, perfectly immortal. The thought that sustains us amid the cares, and responsibilities, and depressions of this difficult business, is, that the impressions we make, and the discipline we secure, are to abide forever; and that in the future strength and progress of these candidates for eternal being, we are to hold a special, though it may be small proprietorship. Here are no contingencies of disappointed hopes and interfering providences. The life that now animates that speaking countenance, is watched and guarded, like the vestal fires of old, by eyes that never sleep, and hands that never

tire. The light of the sun shall sooner fail, nay, the very altars of the universe shall crumble and fall, ere one beam of that precious radiance shall be lost.

Are we then rearing to-day a fabric of discipline, a spiritual house, for the children of our care and adoption, laying its firm foundations in substantial knowledge, rearing its secure and immovable walls of solid acquisition, now inletting a window of clear and transparent thought, now stretching a beam of living and inflexible truth, and garnishing and bracing the whole with thoughts that breathe, and principles that never die? Then through all these spiritual chambers that we now build and garnish, (if the child is saved by grace,) sounds of more than mortal music shall ere long reverberate. Patriarchs of the old world shall go in and out across this threshold in free and easy intercourse. It is said of Peleus and Thetis in ancient fable, that of them alone, of all mortals, the gods came down and sang the marriage song; but here, far more than gods of pagan superstition, the very angels shall come in, and the accents of their sweet discourse, and the notes of their more than epithalamial song shall never die away from the spiritual house that we build and garnish. Shall we not be faithful then to these precious interests which heaven has committed to our care, and

> "Make the house where gods may dwell,
> Beautiful, entire and clean"?

With such a career of hope and responsibility before him, the child may justly expect to be trained to meet these solemn issues. That system of training

that has not reference to the whole of his future being, and does not fit him for practical thinking and acting, is both unfit for him and unworthy of us. We stand as sponsors and god-fathers for every child we train, and when we lead the objects of our care up to the altars of knowledge, we seem to give solemn pledges for their future progress and success; and they may reasonably expect, therefore, that all our influences will fall upon their expanding natures, as the holy water of baptism falls upon the infant face, with earnestness, and benediction, and prayer. And not only the child demands it, but the interests of community demand it. If "England expects every man to do his duty" on the battle-field and the bloody deck, with how much better right may it be expected, that by a life of virtue and self-denying labor, every citizen will fill up his place in the ranks of living men!

And in this age of out-reaching sympathy and benevolence, the great world of mankind is understood to have a claim upon the talents, and influence, and gold of all. Be it in the self-denial of the missionary, or the retirement of the scholar, or the enthusiasm of the patriot—we are all expected to be, not merely conservators, but reformers and apostles, and, if need be, martyrs in the cause of truth. Humanity then sends in *her* claim, and most imperatively demands that we so train, and cause to be trained, the objects of our care, that when they emerge from the tutelage of parents and schoolmasters, they shall not appear on the registers of society simply because they are to receive its charity, or be visited by its rules; but because they are qualified to watch over and defend its

interests, and plant themselves at the rallying points in all times of emergency, like standard-bearers in a host. The child, then, and the community, and the world, all demand that his education be of a thorough, practical, and effective kind.

I know very well that a skepticism prevails among the men of our profession, as to what education can really accomplish; and so many influences blend, and in the detail, so many untoward attractions "turn the beam of calculation," that we sometimes underrate our own influence, and lose entirely the aid of that inspiring faith, that "sees the end from the beginning," and realizes that the work of to-day, has aided essentially in making the man of future years. We should beware of this despondency. It is true we cannot educate to perfection a whole school; so one beam cannot make a whole rainbow, or one voice a concord of sweet sounds; yet each beam and voice is necessary in its place. One man did not build the temple of Solomon; but they who wrought upon the pomegranates and the "carved work and open flowers," wrought none the less assiduously, as we may suppose, because they could not raise the walls and lay the roof. So let us remember, that if our part, minute though it be, is wrought unto perfection, we have the same proprietorship in the glory, as if we wrought the whole.

Neither let us despond, if, owing to untoward influences, we see at the present time but small fruit of our toil. We live in a system of things, where we shall be rewarded not according to what we accomplish, but what we attempt with resolution and high

hope. If we cannot make all noble men, let us remember that nature herself, with unbounded resources and skill, does not make all handsome faces, and perfect days, and fruitful seasons; but she enhances the value of the good, by setting it over in contrast with the bad. While we regret that all our pupils do not make high-minded citizens, let us remember, that but for our influence they might have made worse men. If we cannot make this child a philosopher, our influence may yet be indispensably necessary to save him from being a villain! If we cannot let a Washington in, the republic will be equally thankful if we can shut a Benedict Arnold out!

But let us ever keep in mind what education ought to, and sometimes does accomplish for the objects of its care. It comes to man, as he is bowed down in the willing slavery of ignorance, and bids him arise. It tells him that man was not made for the earth, but that the earth was made for man. Prometheus is said to have fashioned men of clay, and then touched them into life with a spark from heaven. What Prometheus did in fable to these statues of uninspired clay, when he touched them into life, and made the dead live, and the blind see, and the dumb speak,—education, such as we plead for, sometimes does for the natural man. It clears and brightens the dull eye. It makes the soul shine out through the coarse features. It opens the mouth to speak in glowing strains of what was despised or uncomprehended before. It takes the clown, "strong as an ox, and coarse as strong," and transforms him into a noble, a

prince in mental estate. It finds him a block down among the rubbish; it makes him a "lively stone" in the temple. It gives him influence among men, for "knowledge is power." It lengthens his life, for it teaches him the noble art of living many years in one. To the uneducated man we all seem like mere appendages to this great earth; to the truly educated man this earth seems like a mere gymnasium, a playground for the spirit that walks thereon. He looks upon upheaving continents, and planets, and the march of the spheres, as hardly worthy to be accounted *illustrations* in the spirit's solemn history. It is hardly the language of figure, then, to say that education—thorough, practical, effective education, finds the man an insect that crawls upon the earth; it makes him a winged spirit that soars above it!

It remains for me now to point out, as briefly as I can, some of the traits of that practical education of which I speak.

First, then, it implies Intellectual Discipline. It may possibly seem strange to some that this is mentioned first. The common impression seems to be, that the mind is to be distended with knowledge, rather than braced by discipline. And much of our past instruction has been calculated to foster the idea that the child, like his own passive verb, is "to be acted upon." He is to be *taught* merely, and somehow, by the agency of talking and explanation, and, as it were, puncturing and rousing the dead flesh of ignorance with an interrogation-point, on the part of the teacher, and monosyllabic expressions of easy assent, on the part of the scholar, he can be raised to

intellectual life, and transformed from the child in his folly to a man in intellectual things. I need hardly say that this is a mistake in fundamentals; it is an error in doctrine. Do you, oh! teacher, suffer your pupil to learn *memoriter?* Do you allow him to suppose that he has mastered a subject, while he has to rely upon your questions in the recitation of it? Do you suffer him to proceed, for instance, in mathematics, without subjecting him to the habit of rigid analysis, and compelling him to see and assign unprompted, a reason for every step, without obliging him to construct his own rules, and thus *grow in discipline* every day? Then I know not what title to consideration you may have, based on other grounds; but I do know, that you can never raise the little company of your disciples to the Mount of clear vision, and make them strong-minded men; you are rather in the greatest danger of sinking them a thousand fathoms deep in the Dead Sea!

I understand that the great business of education is not to store the mind with knowledge of Geography, of Arithmetic, of History, and the like. It is not to make walking books—"encyclopedias on legs," as one better expresses it. Nor is it the proper design of education to fit the pupil for any particular branch of business, and make skillful weighers of hay and gaugers of beer barrels! Our business is not to make more expert merchants, but intellectually stronger men. It is to develope and discipline the God-given powers that lie within the realm of the human soul. This cannot be done by helps, and guides, and simplified processes; but by teaching the pupil how to

labor, how to think, how to investigate, and so by his own effort acquire strength. The maxim "by labor we are made strong," is as applicable here as elsewhere. "They that would have strength, must use it," say the laws of our bodily systems; "they that would acquire vigor of thought, must patiently apply themselves," say the laws of the intellectual. If you make it your aim to simplify and save from labor, though you may seem to hasten growth, you are only inflating infancy; you are not hastening manhood.

Intellectual manhood you cannot hasten by any such processes, any more than you can hasten the shadow of the sun on the solid dial-plate of the earth's surface. Our bodily forms, and oaks of the forest, and political systems, and mighty empires *grow.* They grow from within. So our intellectual natures must *grow;* they grow from slow assimilation, from solid acquisition, from the labor of thought; and oh! how often among the sons of genius and of fame, it has been the fruit of persecution, and difficulty, and trial! It is only after having been surrounded with obstacles, and assailed with battle, and rocked in the storm, that human souls grasp the sceptre of royalty. And all our attempts to make a strong and well-disciplined mind by question-asking, and lecturing, and talking, or any other method than simple thinking, are as futile as the attempt to make a strong oak by hanging garlands of flowers upon its trunk, or a mighty kingdom by constructing for it armies of buckram and palaces of paper.

If these views be correct, our duty is to direct attention more to the reasoning faculties (I speak not

now of moral training), and teach the pupil to investigate, to reflect; and we should esteem most highly those studies, and that system of instruction that result in making the pupil an independent, reflecting, thorough scholar. Whether he has *much knowledge* with this or not, is a thing of comparatively little consequence. Meditation is the key of all knowledge; if you put one who has acquired this power, with no other possession, on a barren rock on the fruitless bosom of the ocean, he soon will be rich, rich not only in mental discipline, but rich in the priceless treasures of knowledge; for neither earth, nor air, nor barren rocks, can long withhold their more than diamonds and rubies of knowledge from him who has acquired the magic of simple, patient thought. In accordance with these views, is the sentiment once expressed by an eminent friend of education: "If a young man at the close of his collegiate course should lose all the *knowledge* he had acquired, he would be to no great extent a loser, provided he retained his discipline of mind, and his power of acquisition."

The difference between the truly educated and the uneducated man, lies not in the fact that one has much knowledge, and the other less, but rather in the fact that one can think; the other cannot;—the one has the power of mental seclusion; the other has not;—the one can concentrate all his forces on a single point, and carry it; the other cannot;—the one can at will go down into the silent chambers of study, and heat them up like a vulcan's forge, and weld and twist the fragments of thought into whatsoever form

he pleases, it may be a polished shaft, or a thunderbolt, or shield; the other *has* no chambers of silent meditation, and even with a furnace-heat, and golden fragments of thought, could fabricate nothing but cinders, and bombast, and smoke. Said Sir Isaac Newton, when asked the secret of his success: "If there is any trait in which I excel the rest of mankind, it is the habit of close application, and the patient examination of facts." So we may reckon, that, if we can send out our pupils vigorous thinkers, we have accomplished the great object of intellectual training. Whether they are called to the learned professions, or to follow the plough; whether they steer the noble ship, or drive the waxy awl; whether they sell meat in the shambles, or study the nature of 'tannin' in the vat, they will probably adapt themselves to their several places, as a lamp, when filled with oil and touched with flame, will dispel the darkness equally well in a great room or small, in a palace or hut.

If these remarks are true, we shall see that there is a great difference in the several branches of study. Some are for discipline, as Mathematics; some are for ornament, as Music and Drawing; some are mostly for information, as Geography, History and the like. The good teacher will regard this, and will also regard the wants of his pupils, and like a good physician, will recommend this study for discipline, and that for ornament, or recreation, or knowledge, as may be most likely to secure the speedy and perfect convalescence of his pupil from the imbecility of childhood. But oh! let us never forget the needful Discipline, in our prescriptions; without which, all

appearance of health and growth will be of little avail. Along this difficult ground we should teach the pupil where he should walk, and how he should climb; let him lean on our hand, and then gently withdraw our support, and so teach him to walk unsupported along the steps of this upward progress, with the graceful uprightness of a man. Need I say, that to discharge this our high trust, we need ourselves maturity of mind, and an easy familiarity with every step of the progress? Nay, more; he who undertakes the task of training the minds of the young, and is not himself well trained, betrays a more solemn trust than he who approaches the bedside of the sick, and knows nothing of physiology or medicine. Great interests are committed to our care and keeping. Solemn destinies are receiving their shape from the impress of our hand. The future happiness and dignity of these immortal ones demand, most imperatively demand, not only that we should set before them bright examples of what is lovely, and of good report in morals, but that we should strengthen them—strengthen them, I say, Intellectually; and lead them down from the hills of pleasure to the field of mental conflict, and teach them there by our example and our success how to bear the race, and how to win the prize.

But this is not all, though I think that it is most important. Another trait of this practical education is various and abundant Knowledge. I have already spoken of the claims of discipline, and the comparative claims of knowledge. But in meeting the responsibilities of life, to be practically educated, we

must be learned. The fault to which I have alluded, consists in making this the chief object of study. By so doing, like one who makes it his sole business to be happy, we fail of our purpose. We shall most certainly make the pupil in the end a learned man, if we bear in mind that our great business in the school-room is to cultivate the perceptive faculties, the imagination, and the taste, and discipline the thinking powers, and in a word, *teach him how to learn.* For the needful discipline is acquired by the study of the exact sciences, and the pages of philosophy, and the like. The perceptive faculties are cultivated by leading the pupil to observe whatsoever is calculated to awaken attention in his daily walks and studies; while that lovely trait, called the taste, finds its appropriate sphere alike in the world without, in the works of art, and in the contributions of literary men. Now all these pursuits lead us through the very gardens of knowledge, and if the memory does not sleep, while these other faculties wake and work, much of the most valuable information will be thus, as it were, incidentally acquired; as one cannot but gather much fragrance upon his garments, who walks, like an officiating priest, through a cloud of incense.

And then I admit that knowledge should be sought for its own sweet sake. When the mind is once awakened to healthy action, knowledge affords its most powerful stimulant and appropriate food. Hence it should be bestowed like nature's freest gifts, water and air. We should seek to diversify, nay, beatify the intervals of severe study in the school-room, with lectures, and facts, and tales, and illustrations. We

may expect, in a word, that the teacher will extend the knowledge of the pupil in every way. "Knowledge is power," has passed into a proverb among men, and all concede the importance of a well-stored and disciplined mind. Knowledge is more than a convenience in the business of life; it is indispensably important. We must have knowledge of the details of business, and the "marshalling of affairs," or we cannot be tolerable tradesmen or farmers. We must have knowledge of the power and use of language, or we cannot be influential citizens. We must have a knowledge of the world of mankind, and of many of the discoveries of science, or we cannot be agreeable companions, or exceedingly useful men. Hence, though it is by no means the main business of the teacher, he should improve every opportunity to pour in dear knowledge, and fill up all the chambers of the soul with the light of History, and Geography, and the like—as the sun, whose chief business seems to be to bind the earth to her orbit, and warm her bosom, also with his controlling and warming influence, pours down his cheerful beams, and illuminates every part of the otherwise dark planet, which he warms and controls by his influence. While, therefore, we seek to invigorate the thinking powers, and cultivate the taste, and enliven the fancy, we should also clothe our young disciples in the dress of knowledge, and write on every fringe, and phylactery, and headband, the maxims of truth and science; so that hereafter, if it be the will of God, they may stand like priests in white garments by the altars of knowledge.

But more than this is implied in the practical education of which I speak. It implies what is too often overlooked—the Power of Expression. So far as the world, or even the individual is concerned, it seems of little use to store the mind with knowledge, unless some way is devised by which a portion of this wealth can be communicated to others; otherwise the mind is merely a Dead Sea, that always receives and never gives. It is a principle in chemistry, that bodies that absorb caloric the best, do also radiate best; and it is equally true that those portions of the earth that absorb the most dew, do also send up most abundantly the herb, and grass, and flower. But somehow it has been discovered *here* that bodies may be made to absorb and never radiate; and the treasures of knowledge, and the fertilizing influences of instruction may be lavished upon a soil, and yet it will yield for the service of others no fruit or flower "after his kind."

Hence it comes to pass that our school-rooms are filled with pupils who "know, but cannot tell!" They have the knowledge, but they cannot find it. They know just where it is, but like a thief's honesty in the moment of trial, it is not there! This *genus* is a large one, and it deserves what editors call a "notice," though I think not a "puff." They have studied all science and art, and know every thing and yet know nothing. They seem to be well versed, and "ready to communicate," so long as the question-asking teacher manages the "discharging rod." They are so ready to *answer*, that they seem to overflow with knowledge; it is only kept in with some little constraint. But when without this assistance

they are called upon for an exposition of what they know, alas! they suddenly find that their knowledge, like farewell emotions, "lies too deep for utterance." As it is said of some cutaneous disorders, it has "struck in;" though I believe without producing any congestion at the centre! But to drop the language of ridicule, we should remember that the pupil *does not know till he can tell.*

And we have *men* too, who, we may suppose, are well furnished so far as acquisitions are concerned; but with all their gifts and treasures of knowledge, whenever they attempt to speak, like Galileans of old, their "speech bewrayeth them." By want of conformity to the suggestions of Rhetoric, they offend good taste, and perhaps sin against Grammar every time they invoke speech. And of those of whom this cannot be said, how many there are, not so gross offenders, who are, like Moses of old, "slow of speech," and who might confess like him, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." Now these men, like the Midian shepherd and lawgiver, have knowledge enough; men with far less have thundered in the senate, and given character to whole periods of human history. But, as one pleasantly observes, "they need to have some talking Aaron spliced on to them;" for without the power of utterance, they seem to confess that they are but half men!

It seems to me that a portion of this difficulty lies in the fact that but little attention is paid to the power of expression. It was a facetious remark of one I

knew, that "our teachers take great pains to get knowledge into the head, and but little to get it out again." This points at a common fault in all our teaching; we pay but little attention to the channels of utterance, through which the fertilizing influences of knowledge should flow out upon the surrounding plains. Whether we aim merely to fill the mind with knowledge, or rise to a juster estimate of the business of education, and seek to discipline the mind, and develope the faculties, we seem often equally to fail in bringing out to a true and beautiful proportion this feature of a perfect education. That this is important, has already been intimated. I now say that it is *one* of the most important ends of training. The design of education is two-fold; it is first to make the individual a safer, happier, nobler man; and then to fit him for greater usefulness. With regard to the first, it is obvious to observe that nothing tends more to promote the happiness of the individual, than to impart of his good things to others. And if his wealth be that of the soul, it will also make him richer, and nobler, as well as happier. The sentiment of Scripture will doubtless occur to you, "There is that scattereth, and yet increaseth."

Whether it be in the matter of eloquence, or song, or the pleadings of that Christian charity that seeks to persuade men of the world to come, those who have preached, and sung, have felt the desire of utterance as a fire in their bones, and have rejoiced in the ability *to express* their emotions; and so in blessing others, they have been themselves twice blessed. As individuals, then, we need the power of expression.

And then in this impressible age, when the fortunes of men and empires shift as rapidly as the scenery of a dream, we should be qualified not only to display our treasures, and guard ourselves from wrong, and uphold the right, but to reproduce ourselves, and stamp our images deep in the impressible material of the living present. At the speaker's stand—in the pulpit—at the press—in the school-room—and indeed in all the walks of life—there are opportunities, such as were never enjoyed before, to carve out character, and predestinate the fortunes of those who are now coming on to the stage, and are yet to be. From the furnace of this ardent age seem to me in some sense to be now flowing those fervid streams of influence, out of which are to be cast the destinies of long ages to come. On this warm and yielding material we are now called upon to make our impression, not in the scars and fire-marks of vice, but in outlines of grace, and lineaments of virtue, and emblems of undying hope. The part, then, that we are to act in the drama of life, also demands that we acquire the power of easy and vigorous expression.

How shall we accomplish this? I reply:—We can do much by making it a distinct object of pursuit in the school-room and the higher walks of learning. It is said that herdsmen and men of the turf—those Jacobs, who have the care of Laban's cattle in modern times—can develope almost any given traits in the animal races, be it flesh, or size, or speed. Cannot we, who work in the most impressible of all materials in the world—the human soul—develope desirable traits? We often, alas! unwittingly develope *unde-*

sirable traits. Who has not seen the cross looks and peevish temper of the teacher and parent copied, as by a mirror (though we should say without *reflection*), in the face and disposition of the child? When the Rabbi begins to exhibit his fret-work, and growl prophetic of a coming storm, the gates of the Temple of Janus will most certainly fly open in the heart of every one of his little flock, and smaller growls will echo to the larger, as "face answers to face" in a brook. From an unbroken course of such treatment, who would expect any thing but an unbroken line of Nabals and Xanthippes? Can we not develope desirable traits as well? Can we not train the young and warm affections of the heart to flow out in the language of music and song? Can we not make the objects of our care utter forth their ideas by the appropriate signs of thought, and *converse* with ease upon what they know of science, and literature, and art? Nay, I need not ask that question; for nature herself teaches us to *express* what we feel. Hence we have language, which is arbitrary, it is true, in some of its modes, but universal, and, I presume, God-given. And when the artificial channels of thought clog up and overflow, we have shouts of joy and yells of pain, we have the compressed hand, and the speaking countenance, and the smile, and tear, the most eloquent of all language. The gladness of childhood outbreaks in the laugh, and our very pain registers itself in sobs and groans, and even the *dumb* animals rupture the bands of silence, and in their excess of joy fill the responsive air with music. Hence, too, men who most obey the impulses

of nature,—that great mistress of passion,—speak out in eloquence and song; and the great world of literature is full of what these passion-speaking sons of genius and of fame have said and sung. Doth not nature herself teach us this great lesson, that

> "thoughts shut up want air,
> And spoil like bales unopened to the sun?"

And then,—a sentiment which is too often overlooked now-a-days,—thoughts themselves acquire an additional distinctness from the very attempt to convey them; so that what we express to others, we do more clearly state and define to ourselves. Hence Lord Bacon says, "Reading makes a full man, but conversation makes a ready man." We sometimes *think* without much care in the arrangement of our thoughts; but we are seldom so without respect for others as to let our thoughts flow forth till they have been marshalled into regular order, and made to conform to the rules of syntax, if not of logic. When knowledge is in the most proper shape to be imparted to others, it is most fit to be kept by ourselves. As we shall not be likely to put it into this shape unless we are to convey it, we infer that nothing is more conducive to right learning than the habit of unfolding our acquisitions, and making them intelligible to others. Hence we say again, that in the training of the young, we should cultivate the power of expression, and teach the child not only to think, but to speak;—not only to acquire, but to convey. It is true, we may not make all our pupils poets and orators; it is not meet that we should. This world

would be neither desirable nor comfortable, with no one but poets and orators in it. It is of far greater consequence that we make them practical men, and teach them to speak with propriety upon common matters, and illustrate the rules and not the exceptions to good grammar in their ordinary discourse.

If these remarks are true, we may derive from them a suggestion which will be of great service to us in matters of intellectual culture. Are we teaching Arithmetic, the most important of the primary branches, or Grammar, or Geography, or any of the sciences? Let us not be satisfied, as too many are in this talking age, with simply *inculcating* truth, and creating an impression, as it were, by outward pressure. This is little better than writing a name in the sand. Our claim to consideration as teachers, lies in our ability to create an *internal activity* and warmth while the truth is presented. We are to see that ideas are received, as well as inculcated. In a word, the matter of any given lesson is to be so incorporated and familiarized, that it may be conversed about in easy and household language. Let us never suppose, then, that we can sufficiently test the solidity of our work by making a few unexpected thrusts at it with an interrogation point. Nor let us be satisfied when the pupil says that he has a clear idea of the subject. Nothing can be more fallacious. Most pupils have no conception of what it is to have a clear idea of any thing which has been to them merely a matter of study, any more than the blind have of color; these of course mean no disrespect to the truth in so saying; others are so averse to mental labor, that

they would impale the very goddess of truth for the purpose of concealing their ignorance. Hence the most sober and oft-repeated declarations on the part of pupils that they understand the matter in hand, are not to be assumed as proof that they do. That charity that "believeth all things," is out of place here. When we have explained a principle or topic, or assigned a lesson, we may justly expect the pupil to explain it, convey it, illustrate it, in language all his own, unaided by questions, unprompted by catch-words, or signs, or any thing but approving looks. If he has to wait for questions, let him wait a little longer and learn his lesson!

But one may inquire: Shall we never ask questions? Most certainly; if you would know the time of day, or the health of your pupil or friend, ask him. If you would know whether the pupil is familiar with a given fact or not, then ask him, to be sure; and if to test his knowledge of a required subject he is at times fairly besieged with interrogations, there is no harm. But do not, I beseech you, oh! teacher, allow your pupil to form the *habit* of depending upon printed or extemporaneous questions to aid him in communicating his thoughts. This habit is very easily formed, and is exceedingly common. I have often seen a vast amount of intelligence displayed by a class pursuing this method. The poor teacher was stating and illustrating most of the facts and principles—in a word, saying most of the lesson—and then asking their assent. This they readily gave, as they knew he must be right. In other cases, the teacher would state in his question an important part of the

idea, and then with the momentum thus acquired, allow the pupil to go on, till the friction against the sides of his narrow channels of thought brought him speedily to a state of rest; when the same force was applied again with similar results. To the unthinking observer, it might seem that such a class were well trained. But you will bear in mind that all the suggestion, and all the connection and arrangement of the ideas, and most of the ideas themselves, were supplied by another. What is left is of little worth. If from the knowledge and the ability to discourse upon any subject, possessed by a learned man, you were to take away in similar parts and proportions, there would be hardly material enough left to make a respectable dream upon that subject! Nothing can be more fallacious than the appearance of a class, when they only reply to questions. These periodic effusions of knowledge from the puncture of a question, are as unlike *real* recitation, and the easy flow of conversation, as the convulsive movements of a dead limb under galvanic influence are unlike the animated and graceful doings of real life. The great evil of this practice is, that it begets a corresponding habit of learning. Nothing is associated and made ready for conversational and practical use. Ask most of our pupils, as they leave their recitation seats, to detail to you what they have just been learning with regard to the 'rule of three,' or the Barbary States; and *keep quiet* while they make the awkward attempt, or rather do not make an attempt, to tell, and you will see that you might nearly as well have asked them respecting the librations of the moon, or

the quadrature of the circle. What little of knowledge they may have acquired, is left in undigested lumps; it will never assimilate and flow into the channels of ordinary discourse. It needs the force and prompting of a direct question to bring it out. If all our pupils could be made (as they ought) to *extract the ideas* from their text-books, and then narrate them in the recitation room, topic by topic, in an easy and conversational way, the difference in point of knowledge and discipline would be exceedingly great, and the gain in the power of expression would be by no means inconsiderable.

Let no one say that this is impossible; it is difficult—with pupils who have been falsely trained, exceedingly so; but perseverance will overcome the difficulty, and the fruits are glorious. You will often be surprised to see how the child will evade you and give you sound for sense, and repeat as nearly as possible the words of the book or verbal explanation, without at the same time conveying one particle of the living sense, that renders all language valuable. One method of circumventing him—you must allow me to use the expression—is to ask him to name some simple illustration, for instance of a principle in Arithmetic, or a figure in Grammar, and so give a tangible form, an act of incorporation to his ideas. If he abides this test, and it is only a fair test, you may conclude that he understands this point, and what has been learned to-day, will not have to be learned again to-morrow. Other methods may be called thorough teaching; that is not what the rising generation need; it is thorough learning. I know

not how a less rigid course than this can meet the wants of the pupil, and lay the foundation of a substantial discipline. But in so doing you will secure two things; one is a very thorough and abiding knowledge, and the other is that trait of which I speak, a power of expression, which is a most beautiful ornament, and of great service in the school-room, and while other things may be of more intrinsic worth, this will be to the pupil in all future life, what the lustre is to the star, or the transparency and polish are to the diamond.

But this is not all that I intend by Expression. The pupil should be able to *read* with great distinctness and propriety, whatever of prose or poetry lies within his comprehension. This is a most lovely, as well as useful exercise. The most common business often renders it necessary. And should a fondness for good literature call us to it, men of genius have been furnishing us with glowing pages for thousands of years. We are often invited to this exercise as a recreation in the school-room, in the society of friends, in public assemblies; where to say that we perform it well, is to say that we belong to the smallest and best educated class in community. He that reads perfectly, is almost perfectly educated. But every one acknowledges the importance of this; so I may pass this point without farther notice, more than to repeat a noble remark of one of New England's noblest scholars, that he would rather that his daughter would return from school able to read well, than able to play on the piano well. But there is one exercise which I lament to see so unfrequently practised; I

mean the *recitation* of appropriate selections of prose and poetry. I can only say with regard to this, that it seems to me a most efficient way of gaining control over the voice, that great organ of expression, and of refining the taste, and inspiring a fondness for the beautiful in the world of literature.

And as one method of expression, though it may not lie in the department of teaching, I must allude to the habit of *conversing* with ease and propriety, a habit, which, though it may not be acquired, may be greatly improved by practice. To say that a man converses well, is far more than to say that he declaims well. It is to say that he is an entertaining man, that he is for the time being at least, an agreeable friend and pleasant companion, that he has lively and entertaining thoughts, and above all, a lively and entertaining way of expressing those thoughts.

There is yet another method of expression too important to be overlooked: I refer to *composition*. Practice in this is appropriately the business of the school-room, and it betrays no want of candor to say that it receives far less attention than it deserves. The feeling of repugnance to this method of conveying thought seems to be almost universal, and, I suppose, is innate. Hence, many who can speak well, cannot write well. The rules of syntax and prosody appear to them so much more tyrannical in written than in spoken language, that they declare a perfect independence of them, and make it a practice, if not a virtue, to outrage them all. Hence a few pages of hieroglyphics in ink, and a few ungraceful letters, are

frequently all that early education contributes, either to literature or friendship. Hence many a young man enters (shall I say leaves?) college, and multitudes, alas! enter the walks of life, to whom it would be a great burden, and, perhaps, an impossibility, to cover a page with well-written thoughts. This ought not to be; a great amount of pleasure is lost to the individual, and most precious opportunities of exerting influence are thrown away. All who are set as patrons and guides of the young, should look to this, and see that while they learn other things, they also learn this most important thing, and early become able to use the *pen* with elegance, or at least with correctness and ease. It is said of one of the German poets, that he was "powerful with the sword and pen." I know not exactly in what state of society he lived, the warrior and poet; but I do know, that in these places and times, the pen is mightier than the sword. I know the task is a great one; but I verily believe that most of our pupils may attain to some proficiency, and perhaps excellence in the use of that, which has wrought greater revolutions, and battered down more walls of prejudice, ramparts of error, than battleaxes, and swords, and all the engines of war. These are some of the methods of expression; time forbids our mentioning more.

It is plainly our business, then, as teachers, together with the needful discipline, to store the mind with the priceless treasures of knowledge, and lay up the more than wedges of gold and heaps of diamonds for future use. And oh! let us never forget, that it is also a part of our business to fit these treasures, so

far as we can, for the noble commerce and interchange of thought, and make the soul of the pupil, not a chest to hoard his wealth, but a mint to coin it; so that every thought, though it may have been gathered up from newspaper edges and torn leaves, or caught warm from living lips, or quarried out in the blissful agony of study, may go out into the great mart and exchange of undying thought again, with its original fineness of virgin gold, and also with a clear and beautiful "image and superscription" upon it, to show that it has been coined afresh in the treasure-house of the soul.

Another, and the last element of this practical education which I shall mention, is Refined Taste. I doubt not you will wonder at the mention of this trait, and you will be ready to say that your practical education is after all just as *practical* as the dreams of the South Sea, or the theories of a contemplated north-west passage. But I must say that this is necessarily comprehended in my idea of a practical education. What is practical but what is good? What is so really substantial and durable, as the holy and the beautiful, of which, especially of the beautiful, it is the office of taste to take cognizance? What is really serviceable, that does not directly or indirectly exalt and embellish life? What is truly utilitarian that does not make us nobler and happier men here, and more likely to climb the ladder of destiny to a seat in paradise hereafter? Now we presume to say that knowledge and refined taste, to a great extent, is, and does all this. Instead of piles of filth and broken windows, it surrounds the home of the peasant

with the appearance of thrift, with woodbines and beds of flowers. It makes wealth itself doubly rich. When exhibited in the artisan, in the servant, in the *slave* even, it tends to dignify common existence, and throw a charm around the details of this otherwise wearing and petty business of life.

And shall I be accused of heresy, if I say that refined taste, and the cultivation of the heart tends to brighten our hopes for the future? I do not mean to say that there is any thing regenerating in the influence of taste and knowledge; by no means. But their presence tends to soften the asperities of life, and open the heart, so far as earthly means can, for the entrance of that faith that saves. I know that these endowments of the mind are often abused; so discipline is often abused; so wings, that were made to soar in paradise, may be, nay, have been dragged in the slime of the bottomless pit. And on the other hand, there are many who are low in taste and knowledge, and yet high in grace. But I regard these as the exceptions, and not the rule. And I firmly believe that the general diffusion of knowledge, and the cultivation of the graces of life, and the prevalence of correct taste, are favorable to good morals, and the spread of true piety. If any one supposes that piety has any natural affinity to vulgarity, and that ignorance and grace are offspring of the same parentage, then let him adopt and carry out his creed, while I shall ever believe with the poet, that,

> "From *purer manners* to sublimer faith,
> Is nature's unavoidable ascent."

And we believe that at the fireside, and in the school room, one prominent design of early training should be to cultivate these "purer manners," of which the poet speaks, and develope this faculty, the exercise of which softens life, and engenders courtesy of demeanor, and tends to shut out low vice, and give to peasants the manners of princes. Being himself a man of correct taste, the teacher can do much by his example. He can read to his pupils, and with them, from the "treasured volume," and

> 'lend to the rhyme of the poet
> The music of his voice.'

These volumes, the legacy of departed poets, and living ones, are full of the very gems of thought, set in all manner of precious work. The pupil may, and should be encouraged to commit these passages to memory, and recite them to the teacher and the school; and so his taste will be formed on the best models. In a word, by frequently calling the attention of his school to whatsoever is calculated to excite emotions of pleasure in books or in the world without, the living teacher may do much to make himself felt and remembered, like good old Master Pemberton, as a man of correct taste and tender feeling.

And if successful only to a limited extent in developing this trait to which I refer, how unspeakable the benefit he confers upon the pupil! To the man of uncultivated and vulgar associations, this world appears like a mere field of labor, along whose dusty avenues of business the wheels of life roll with slow and wearisome motion; or at most, like a place of low and thoughtless entertainment, where all crea-

tures are to hold the goblet to sense and appetite; to the man of cultivated associations, it seems like a palace, a temple, full of helps to worship, and covered all over, like the walls of the old temple on Mount Zion, with "carved work and figures of cherubim and open flowers."

Now the fact is, that around this beautiful world of ours, wherever the sunshine and rain come down, there upspring the most charming sights, and awake the most delightful sounds; so that in Spring with its blossoms, and Summer with its fruits, and Autumn with its forest fringe-work of purple and gold, the whole earth seems to me more like the place of a millennium, or a district on the Delectable Mountains, in the land of Beulah, of which Bunyan speaks than it does like a mere house of life, a workshop, a field to dig in, and at last be buried in. It is my faith that the sun pours down his golden beams by day, and the moon rolls her tides of melted silver over these sleeping hills by night, and the clouds distil their fragrant drops, and the earth covers herself with blossoms, with wind-flowers and violets and cowslips and roses, and puts on the dress of a happy bride in the Spring, and then of a dying saint in the Autumn, for some great and good purpose; and I suppose that purpose to be simply that we may admire these things, and above all, see in them emblems of that land of heavenly promise, where

. . "everlasting Spring abides,
And never-fading flowers."

And not only in the world without, but in the world of literature, is there much to gratify the most

refined taste. Nature shines and sings without, and calls upon us with her thousand voices to praise Him from whom all blessings flow; but the glorious genius of God's creatures shines forth hardly less illustriously in the creations of the cultivated mind. Much that poets have said and sung, and men of genius have committed to the keeping of faithful posterity, is the source of the most exquisite pleasure to those who can read aright. What these men have said—the poets, and orators, and sages—is but a reflection from the world without; it has been endorsed by time, and bids fair to go down to the very end of human history as almost divine. Now I know not how it may be with others, but I am thankful for the exhibitions of beauty around me; and I am equally thankful for the literature we have in books, that knows no vicissitude of season, or change of interest, no fading or departure at night, no decay in Autumn, but always breathes with the freshness of perpetual Spring.

From all these sources of innocent pleasure shall the young child be excluded? nay, of these fountains of delight shall he be permitted to remain in ignorance? If he is guilty of wrong who defrauds the orphan of his property or right, shall he be considered less guilty of wrong, who keeps the young student from the pleasures of refined taste? No trait is more easily developed; indeed, the exercise of it seems almost spontaneous in the child, and in the unhardened spirit of manhood. It finds its appropriate objects in every science, in every study; abroad, and in the house; in the field of labor, and in the works of art;

in the human form and "face divine," and in the hardest rock; in the mechanism of the smallest animalculæ, and in the machinery of planetary systems. Every child seems a naturalist, and a poet in every thing but utterance, from his very birth; he loves flowers and stars and birds, and manifests an undecaying interest in every change in the great kaleidoscope of nature, which we, wiser men, suffer to pass by unnoticed, because we are used to them. These delicate perceptions are too often blunted by the untoward influences of early education, and the inquisitive and sensitive child grows into a practical, but untasteful and inattentive man. And we carry these acquired habits of inattention and stupidity so far, that I verily believe that most men of our sordid race would stand by their cribs, and furrows, and money drawers, and plod and barter on, while a full burst of music was pealing from the choir of heaven! At least the great multitude *do* walk almost unmoved in the midst of the most surprising exhibitions of wisdom and grace. Summer suns and the gorgeous blazonry of stars and the inspiration of the solemn night, shed over us their shadows and their light, and yet we heed it scarcely more than the dead heed the fragrance of living flowers, that blossom upon their graves: all, as I conceive, for the want of that which I shall make the last element of a practical education, that is, a refined taste.

Other traits I might mention, but time forbids. These are some of the more important ends we should seek to gain in our intellectual training; and if we gain all these perfectly, we shall need no other chroniclers; our works will praise us! I am well aware

that I have pursued a different course in these remarks from what would be naturally suggested by the mention of Practical Education. A more frequent mention of "loss and gain," and legers, and policies, and yards of tape, would have reduced this formula to one containing far less unknown quantities and negative signs. But though I do not forget or despise our dependence upon the gross and material, though I remember that food is as indispensable as knowledge, and that it is quite necessary oftentimes to manage our pecuniary affairs with other men according to the "rule of three where more requires more," though it seems to me far better to understand the details of business than to discourse merely upon high philosophy, and in a word, though we should make our pupils eminently *practical* men, yet I am persuaded that the great business in the school-room and academy and college, is to train up well-disciplined minds, and refined tastes, and endow our pupils with a knowledge of the sciences and the principles of things, and clothe them with the power of elegant and forcible expression, which shall be "for glory and for beauty" around all the possible occupations of future life, rather than to fit them for any special and private emergency of business.

And I believe that this is not only practical but possible. Dr. Rush expresses the idea that "mothers and school teachers sow the seeds of nearly all the evil in the world." If he had added fathers to the list of misdoers, the triangle would have been nearly equilateral. But if parents and teachers are so efficient for evil, as the Doctor supposes, they may also be efficient for good. I am not one of those Utopian

dreamers, that suppose that the potency of the common school system, or any other system can convert a soul, and much less regenerate the world, and bring in the Millennium; but I do suppose that if every member of our profession were thoroughly endowed with the qualifications for his office, and had sound and correct views of education, and would embody those views in his practice; and if parents, who are far more efficient for good or evil than we, would unite with us, and train the child as they ought, and bring him into an atmosphere of refinement and taste, and open his young spirit by proper instruction, and by example draw him up, instead of dragging him down; if they would converse with him on suitable themes, and in a suitable manner, and above all, if he could be subjected from the first to a correct moral and religious training, I believe that God's gracious influence would coöperate with ours, nay, would overrule and employ ours, and we should witness far different and more illustrious results than at present. There might be obstinate cases and dark exceptions as now, that would infuse a skepticism into the strongest faith; but it seems no idle dream of the fancy to suppose, that in that more than Augustan age of correct moral and intellectual training, almost every time that a human spirit flew in at one of the eastern windows of life, these various influences would successfully unite

"To give the world assurance of a Man."

ERRATA.—Page 33, 13th line from bottom, for are, read is.
" 56, 8th " " top, for Clodiases, read Clodiuses.
" 58, 6th " " " for our, read an.

THE

LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

NORTHAMPTON, MASS., AUG. 1850;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

A GENERAL INDEX TO THE VOLUMES THUS FAR PUBLISHED,

AND

A LIST OF MEMBERS, PAST AND PRESENT.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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AMERICAN INSTITUTE OF INSTRUCTION.

TWENTY-FIRST ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

NORTHAMPTON, AUG. 13, 1850.

THE Institute met in the Town Hall, and was called to order by the President, at 10¼ o'clock, A. M.

Prayer was offered by the Rev. Dr. Day, of Northampton.

The Association listened to remarks by the President, which were responded to by Rev. Dr. Allen.

Editors and Reporters were invited to occupy seats at the table.

The Records of the last meeting were read by the Secretary.

Messrs. Wm. D. Swan, of Boston, Leonard Read, of Roxbury, L. Wetherell, of New York, A. A. Gamwell, of Providence, R. I., and Thomas Baker, of Gloucester, were appointed a Committee to report a list of officers for the year ensuing.

An Introductory Address was delivered by the Hon. Henry Barnard, of Connecticut.

Adjourned to 2 o'clock, P. M.

At 2 o'clock, P. M., the Institute met according to adjournment.

The subject of Mr. Barnard's Lecture was discussed by Messrs. Field, of Boston, Greenleaf, of Bradford, S. S. Greene, of Boston, and Northend, of Salem.

The Nominating Committee presented their Report.

On motion of Mr. Northend, of Salem, it was voted that the Report be accepted. It was then ordered to be printed.

At 2½ o'clock, a Lecture was pronounced by Rev. J. P. Cowles, of Ipswich.

Voted, To have a recess of five minutes.

The discussion of the topics contained in the morning's Address was continued by Messrs. S. Graham, of Northampton, and Wells, of Newburyport.

Voted, On motion of Mr. Greenleaf, of Bradford, that the subject of the afternoon's Lecture be taken up and discussed.

Mr. Greenleaf led in the discussion.

Mr. Bulkley, of Albany, moved to resume the discussion of Mr. Barnard's Lecture.

A spirited discussion was carried on for some time, in which Messrs. Bulkley, of Albany, McElligott, Cutter, Thompson, and Partridge, of New York, Kingsbury, of Providence, Burleigh, of Maryland, Wetherell, of N. Y., and Baker, of Gloucester, took part.

The Institute then adjourned to meet at 7 o'clock.

The President called the Institute to order at the time appointed, and the discussion of Mr. Barnard's Lecture was resumed. Able and appropriate remarks were made by Messrs. McElligott, Thompson and Reed.

Mr. Thompson, of New York, presented the following resolution, which was adopted.

Resolved, That the thanks of this Association be presented to the Hon. Henry Barnard, for his able and useful Lecture, delivered by him to-day, and that it be printed

for gratuitous distribution, if the funds of the Institute admit of it.

At 7½ o'clock, the Institute listened to a Lecture delivered by Rev, Mr. Whiting, of Lawrence.

Voted, That when we adjourn, it be to 8 o'clock to-morrow morning.

Voted, To adjourn.

Wednesday Morning, August 14th, 8½ o'clock, the Institute assembled according to adjournment.

Prayer was offered by Rev. Mr. Ellis.

The resolutions offered by Hon. H. Barnard were briefly discussed, and then laid on the table to make way for a Lecture. At 9 o'clock, A. M., a lecture was given by Mr. Barnum Field, of Boston.

Voted, To reconsider the vote whereby this hour was assigned for the choice of officers.

On motion of Mr. D. Swan, it was voted to take a recess of fifteen minutes.

At 11 o'clock, a Lecture was delivered by Mr. C. C. Chase, of Lowell. Subject, "*God's Plan for Educating Man.*"

The following resolution was presented by Mr. J. N. McElligott, and was adopted.

Resolved, That the thanks of this body are most justly due to C. C. Chase, Esq., for the sound and educational views with which he has made his Lecture to abound, and for his manly and eloquent expression of them.

Voted, That the Institute adjourn to 2 o'clock, P. M.

At 2 o'clock, the Institute met according to adjournment.

Voted, To proceed to the election of officers.

Messrs. Philbrick, Anthony, and Baker were appointed a committee to collect and count the votes.

The balloting for officers for the ensuing year resulted in the election of the following list, viz: —

PRESIDENT.

Gideon F. Thayer, of Boston, Mass.

VICE PRESIDENTS.

Thomas Sherwin, Boston, Mass.
John Kingsbury, Providence, R. I.
Barnum Field, Boston, Mass.
Samuel Pettes, Roxbury, "
Barnas Sears, Newton, "
Horace Mann, " "
Benjamin Greenleaf, Bradford, Mass.
Daniel Kimball, Needham, "
William Russell, Merrimac, N. H,
Solomon Adams, Boston, Mass.
Henry Barnard, Hartford, Conn.
Wm. B. Fowle, Boston, Mass.
Wm. H. Wells, Newburyport, Mass.
Edwin D. Sanborn, Hanover, N. H.
Richard S. Rust, Northfield, "
Alfred Greenleaf, Brooklyn, N. Y.
Nathan Bishop, Providence, R. I.
Wm. D. Swan, Boston, Mass.
Charles Northend, Salem, Mass.
Samuel S. Greene, Boston, "
Roger S. Howard, Thetford, Vt.
Benj. Labaree, Middlebury, "
Edward Wyman, St. Louis, Mo.
Thomas Cushing, Jr., Boston, Mass.
Rufus Putnam, Salem, Mass.
Ariel Parish, Springfield, "
Leander Wetherell, Rochester, N. Y.

RECORDING SECRETARY.

John Batchelder, Lynn, Mass.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston, Mass.
George Allen, Jr. " "

TREASURER.

Wm. D. Ticknor, Boston, Mass.

CURATORS.

Nathan Metcalf, Boston, Mass.
Wm. O. Ayers, " "
Samuel Swan, " "

CENSORS.

Wm. J. Adams, Boston, Mass.
Joseph Hale, " "
John D. Philbrick, " "

COUNSELLORS.

Amos Perry, Providence, R. I.
Daniel Mansfield, Cambridge, Mass.
Samuel W. King, Lynn, Mass.
Jacob Batchelder, Jr., Lynn, Mass.
Daniel P. Galloup, Salem, "
Albert A. Gamwell, Providence, R. I.
Elbridge Smith, Cambridge, Mass.
Solomon Jenner, New York.
Thomas Baker, Gloucester, Mass.
J. B. Thompson, New York.
F. N. Blake, Barnstable, Mass.
Charles Hutchins, Rockport, Mass.

On motion of J. W. Bulkley, of Albany, N. Y.

Resolved, That the thanks of this Institute are hereby presented to Rev. J. P. Cowles, Rev. L. Whiting, and Mr. Barnum Field, for their able lectures, and that copies be requested for publication.

The Secretary being absent, Leander Wetherell, of Rochester, N. Y., was chosen Secretary *pro tem.*

At 2½ o'clock, a Lecture was given by Mr. J. D. Philbrick, of Boston, on the "*Characteristics of the True Teacher.*"

On motion of Mr. Swan, of Boston, it was voted to take a recess of five minutes.

Mr. Richards, Instructer of the Institution for Idiots at South Boston, being called on, made some interesting remarks on the mode of teaching this class of unfortunate children.

Mr. H. Hirzel, Director of the Asylum for the Blind at Lausanne, Switzerland, was also called on and spoke on the subject of education in general, and the course pursued at the Institution of which he is Principal.

Remarks were made by Dr. Graham, J. W. Bulkley, and O. B. Peirce.

Voted, That the thanks of the Institute be presented to Mr. H. Hirzel, for his appropriate remarks on the Educational interests of Switzerland.

Adjourned to meet at 7½ o'clock.

Wednesday Evening, 7½ o'clock, met as by adjournment.

A Lecture was delivered by Mr. Edward Wyman. Subject, "*The Influence of the Social Relations in the West upon Professional Usefulness and Success.*

An Essay, "*On Instruction in History,*" presented by a lady, was referred to a committee composed of the following gentlemen, viz: — Messrs. Mack, of Watertown,

Kingsbury, of Providence, R. I., and J. W. Bulkley, of Albany.

N. P. Banks, Jr., Esq., Assistant to the Secretary of the Massachusetts Board of Education, being called on, made some able and interesting remarks on the subject of Popular Education.

Voted, To adjourn to to-morrow morning at 8½ o'clock.

Thursday, August 15th, 8½ o'clock, A. M., the Institute assembled.

Prayer was offered by the Rev. Mr. Swift, of Northampton.

At 9 o'clock, a Lecture was pronounced by Mr. Solomon Jenner, of New York, on the "*Importance of Early Training.*"

On motion of Mr. Wetherell, of Rochester,

Resolved, That the thanks of this Association are due to Mr. Wyman, for his excellent and truthful Lecture, and that he be requested to furnish a copy for publication.

Voted, To take a recess of ten minutes.

The subject of Rev. Mr. Whiting's Lecture was discussed by Mr. Bunker, of Nantucket.

At 11 o'clock, a Lecture was delivered by Hon. Amasa Walker, of North Brookfield, on "*Political Economy as a Study for Common Schools..*"

The Institute then adjourned.

At 2 o'clock, P. M., met according to adjournment.

An Essay on "*Instruction in History,*" by Miss Elizabeth P. Peabody, of Boston, was read by Mr. Mack.

On motion of Mr. Adams, of Boston, it was voted to publish the Essay presented by Miss Peabody.

On motion of Mr. Peirce, the following Resolution was adopted. —

Resolved, That the thanks of the Institute are due, and

are hereby tendered to Miss Elizabeth P. Peabody, for the Essay on History read before us, and that we hope this Essay is but a precursor of many other literary and scientific productions from our friends, the ladies.

On motion of Mr. Rainy, of Ohio,

Resolved, That in view of the benefits which New-England has received from her Free Schools during the last two hundred years, this Association, mainly composed of New-England teachers and educationists, earnestly recommend to each of the other States of this nation, the provision of schools, in which tuition shall be entirely free to all of her children.

The Resolution was discussed by Messrs. Rainy, of Ohio; Anthony, Philbrick, Swan, Greenleaf; Lee, of Buffalo, McElligott, of New York; Graham, Banks; and McKeen, of New York city. After which it was adopted.

Voted, To adjourn to 7½ o'clock.

At 7½ o'clock, met according to adjournment.

On motion of Mr. Greene, of Boston, it was

Voted, To refer the following resolution by Mr. Barnard to the Government of the Institute.

Resolved, That the Board of Directors are hereby authorized to make application to the Legislature of each of the New-England States for a pecuniary grant in aid of the objects of the Institute, viz: —

a. The appointment of an agent or secretary who shall devote his whole time to advancing the objects of the Institute.

b. The enlarging of the Library or Depository of the Association. This might be done in connection with the Board of Education of Massachusetts. There should be one large Library of Educational Documents in New-England, with an Index.

c. The publication of

1. A New-England Journal of Education, under the joint coöperation of the State Teachers' Association, and the State Educational authority of each State.
2. A series of Tracts, or Essays — each devoted to a discussion of a particular subject, and offered for circulation at the cost of production. The Series to make an annual volume.
3. An Annual Report of the Condition of the Common Schools in each of the New-England States — and if practicable, a Sketch of the Progress of Education in other States.
4. Contributions to the Newspapers by Correspondents.

d. The holding of at least one session in each of the New-England States — for such local attendance as can be secured.

e. An occasional Festival — a meeting not for work — but for recreation — for conversation.

On motion of Mr. Wells, of Northampton,

Resolved, That the Censors be requested to prepare a Catalogue of the Members of the Institute, and publish the same in the Proceedings of this Meeting. Adopted.

At 8 o'clock, a Lecture was delivered by Rev. E. S. Gannett, D. D., of Boston.

Mr. Greene, of Boston, made some appropriate remarks on the subject of the Lecture.

On motion of Mr. Swan, of Boston,

Resolved, That the thanks of the American Institute of Instruction be tendered to the citizens of Northampton for their generous hospitality in opening their houses for the entertainment of the ladies who have honored the Institute by their presence on this occasion, and for their many acts of kindness during our visit to this place.

Resolved, That we tender our thanks to the gentlemen

who have lectured before us, and that they be requested to furnish the Censors with copies for publication.

Resolved, That our thanks be tendered to the Directors and Superintendents of the several Railroad Companies for the facilities they have furnished us for attending this meeting.

Mr. Rainy, of Ohio, moved that the next meeting of the Institute be held in Ohio.

Resolved, On motion of Mr. Bulkley, of New York, that the thanks of the Institute be presented to the President for his courteous, energetic, and faithful discharge of duty.

The President read some appropriate lines sent in by a lady.

The evening of the third day of the Convention being well nigh spent, and the business of one of the most interesting meetings of the Institute completed, the twenty-first annual session of the Association closed with some happily suggested and very appropriate remarks by the President, and the singing of Old Hundred by the multitude in attendance.

Adjourned *sine die.*

JOHN BATCHELDER, *Rec. Sec.*

ANNUAL REPORT.

The Directors of the American Institute of Instruction, in presenting their Report of the present condition of the Association, have much satisfaction in stating that, as far as the interest and activity of its members in the objects for which it was established are concerned, it is highly flourishing and thrifty.

At its Annual Session, held at Montpelier, in 1849, it added seventy-one new members to its roll; among whom were several of the most distinguished citizens of Vermont.

Its lectures and debates were of a high and useful character, and the attendance of teachers and other friends of education, large, and increasing to the closing day. The hospitalities of the citizens were tendered to persons from abroad, and Resolutions complimentary to the Institute were passed by the people, after the adjournment.

The volume for that year, containing eight lectures, has been published, and adds another valuable book to the educator's library.

The Secretary of the Board of Education has kindly invited the Institute to make use of his room at the State House, as a depository for its library, papers, &c., and for the meetings of the Government; which offer will be gratefully accepted, and the books, &c., be removed thither at an early day.

The renewal of the Legislative grant of three hundred dollars a year, which was petitioned for, at the last session of the General Court, was refused — through an accidental circumstance, as is supposed, — but the Directors have a well-founded assurance of success, at the ensuing session.

At any rate, believing, as they do, in the still existing capacity for usefulness, — in the momentous concerns of the general education of the people, — of the American Institute of Instruction, they devoutly resolve to sustain it by all proper means and efforts.

If it has "rendered the State some service," more remains to be performed, which it will be their purpose, as it is their pleasure, to see accomplished.

The Treasurer reports the funds in his hands to be sufficient to meet the claims of the Lecturers for the present year; and for other unavoidable expenses, they confidently trust that means will be furnished according to the need.

For the Directors,

GIDEON F. THAYER,
JOHN KINGSBURY, } *Committee.*
WILLIAM D. SWAN,

BOSTON, AUGUST, 1850.

LECTURE I.

GOD'S PLAN FOR EDUCATING MAN.

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There is a great law pervading the infinite universe, which to know is wisdom, to love is piety, and to obey is holiness. It is the perpetual revelation of the divine will, the ceaseless manifestation of the Deity to man. By it the heavens revolve, declaring, as they pass, the glory of God. By it all nature lives and moves in delightful harmony. It bids the busy ant provide her meat in the summer, and the bird of passage to fly from the winter storm. It tells the confiding sparrow to build her nest upon the altar, and the young ravens to cry and seek their food from God. Such beautiful harmony has this great law introduced into all things which fill the boundless space, that the ancient philosopher, enraptured as he gazed, declared that he could *hear* the music of the spheres.

Alas! that a single discord should mingle with music so divine. Man alone has disturbed the harmony. Man

alone has wandered from the path of his own better nature; and it is the burden of revelation, of the atonement, and of all true religious instruction, to bring him back again. The beseeching voice, "*return, return,*" was never uttered to the birds of the air, or to the beasts of the field, but to the children of men. The Savior does not point us for perfect faith to Abraham, or for perfect glory to Solomon; but to the fowls which receive their food from heaven, and the lilies by the wayside, which refresh their beauty in the morning dew.

How fondly man clings to the creations of his own fancy, how slowly he returns to the path of his own better nature, and how reluctantly he submits to the great plan of infinite wisdom, appears in many a tale even of simple life.

A cheerful submission to God's great plan for educating man, is, perhaps, the last lesson which the friends of education shall learn. The humblest mortal in the darkest hour, must try all his own theories before he can adopt the plan of infinite wisdom.

In yonder humble dwelling, behold a poor widow with her little son, the only sharer of the silence and the solitude with which death has shrouded her once happy home. The blush that mantled her bridal cheek has fled; the hopes that gilded her bridal morn have faded away; the face whose smile had sweetened all her toil, is mouldering back to dust; and nothing is left her but a dark future, and a life of lonely labor and consuming care. As she turns to her little son, a new pang visits the widow's heart. How many an evening hour had these fond parents whiled away, in forming plans

for the future education of their beloved child. How cheerfully had they pledged themselves to devote the earnings of their daily toil, and the income of their little farm, to the education of a boy who was to be the ornament of their lives and the honor of their name. But "the dear deceit had passed away;" and the gloom which death alone can leave, had shrouded her humble home, and buried all her hopes. "*I* could bear it," she exclaims, "yes, *I* could bear it all, but my orphan boy, what shall I do for him? These poor, feeble hands of mine cannot sustain us both, and must he, too, toil by his mother's side? Shall his playmates be clad in rich apparel, and live and sport in leisure, while my dear boy mnst be clothed in rags, and bow down his neck to the yoke! Shall the children of pride pass him by with a glance of scorn, while he shall raise his form, bowed down with poverty and toil, and return only the sad, submissive look of a slave? I *cannot* bear it. My God, what have I done that I should be thus afflicted? Why dost thou dash my hopes, my plans, all to the earth?"

But a better spirit speaks to the widow's heart. It is a heavenly warning — it is a father's reproof. It whispers: — "This is *God's plan* for the education of thy son, and thou must submit. It is *God's plan*, and the toil and the affliction are but a part of the plan, and thou must submit."

It was, indeed, a voice of heavenly wisdom. It was light to her darkened mind — it was balm to her torn and wounded spirit. The future now grew bright. That widow and her son toiled cheerfully on. Labor and weariness, disappointment and sadness, often check-

ered their humble career; but the heavenly voice, "*it is God's plan*," as often whispered comfort to the widow's heart. She lived to see many a child of the rich and the proud, whose lot she had envied in that dark hour of her affliction, descend to a fool's or a drunkard's grave, while she, upon her death-bed, was permitted to rest her eye upon a man who, through all her declining years, had been her comfort and her pride, and whom she left behind, an ornament to a beloved father's name, an honor to himself and to his race.

The secret of that poor woman's success in the instruction of her son, is shortly told. She brought him up according to *God's plan*, and not her own.

Such has been the education of the noblest minds the world has ever seen. Through toil, and struggling, and disappointment, and affliction, they have reached the summit of their glory.

The simple picture which fancy has already drawn, has foreshadowed the subject of my address this morning: —

GOD'S PLAN FOR EDUCATING MAN.

I ask, then —

I. — *What is God's plan for educating man?*

II. — *What will be the result of all attempts to improve upon this plan?*

III. — *How can the study and contemplation of this plan, aid us, as teachers, in the practical instruction and government of our schools.*

1. *What is God's plan for educating man?*

Let us first look to *Revelation* for an answer. I do not speak of man, as he once was, a pure, innocent

being, whom the loveliness of virtue and the beauty of truth, were motives sufficiently powerful to restrain from every sinful thought and every unhallowed deed, but of man after he had sold his birthright and resigned his crown. I come not here as a theologian, but I see, in letters of light, almost upon the first leaf of the Bible, the clear declaration of *God's plan for educating man.* His destiny is thus recorded: — "*Cursed is the ground for thy sake. In sorrow shalt thou eat of it, all the days of thy life. Thorns, also, and thistles, shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground.*

Sad destiny, but yet *the* destiny of fallen man — a destiny which he must not, cannot escape — laws which he must and shall obey. Hereafter all human happiness consisted in a cheerful conformity to these laws. When God says, "in the sweat of thy face shalt thou eat bread," he means that man's happiness, his interest, demanded that he should earn his bread by the sweat of his brow. This, henceforth, was to be a part of his discipline; and the sorrow and the toil, the thistle and the thorn, were to be essential elements in subduing his passions, in chastening his pride, and in developing his mind. Without these, man could be neither happy, great, or wise. And could our first parents have scaled the walls of Paradise, or passed by the flaming sword and the Cherubim that kept the guard, no bowers of Eden would restore the joys of innocence, or gentle zephyr waft its wonted delight. They would feel that Paradise itself was not their home, and once more,

> —— "with wandering steps and slow,
> Through Eden take their solitary way,"

and once more, as their only source of real happiness, resign themselves cheerfully to their new destiny, in which it is God's mysterious will that they shall toil on in sorrow and sadness, and eat their bread in the sweat of their brow.

Sad destiny, indeed, were it not for one bright star of hope, which glimmered from afar: — "*the seed of the woman shall bruise the serpent's head.*" This star of promise shines brighter and brighter, as the years of revelation roll on. It reveals, in the distant future, the great Atonement for sin, and the rewards of heaven. Its light is the solace of man's weary pilgrimage, the final rest from his suffering and his toil.

And here I may remark, that it is this light which constitutes the difference between God's government and human bondage. The one is a discipline of toil and sorrow, cheered up by visions of hope and of future glory; the other is a discipline of toil and sorrow, darkened by the gloom of despair.

But to return to our subject — let us trace down the pages of Revelation, and everywhere the same lesson is taught us. The sufferings of the cross do not change the destiny or the discipline, but only confirm the promise and secure the reward; and even the great apostle, whose intellect equalled his zeal, confesses that God's plan for educating man had not changed, and thanks his God for his stripes and his bonds, as a part of a wise and wholesome discipline, and calls them but a "light affliction, which is but for a moment," and which shall

work out and educate him for "a far more exceeding and eternal weight of glory."

Such is the teaching of the Word of God. Throughout its sacred pages, earth is a wilderness, man is a pilgrim, and life is but a shadow.

What does *History,* the great interpreter of revelation, teach us to be God's plan for educating man?

What nations and what men have attained the highest summit of glory? What races now rule in the empires of the earth? Did they come from the mild and gentle South, or pour forth from the cold and barren North? Were they bred in the lap of luxury or nurtured by the hand of toil? If it is now true that

> "Westward the star of empire takes its way,"

has it not been always true that the tide of power has moved from the ruder to the fairer clime? And has it not been equally true, that this emigration has tended to undermine and destroy the physical and intellectual strength of the races of men? Indeed, I fear not to venture the assertion, that if, in some yet unknown land, there could be discovered a second garden like that of Eden, alluring man to enter in and dwell, there is no race of fallen beings, who could inhabit it, and still retain their physical, or moral, or intellectual power. The serpent again would tempt the woman; the flaming sword of pestilence again would guard the gate. God has doomed man to a ruder destiny, and his interest and his happiness demand that he should submit.

Hence it is that the most renowned nations are those which, by their own laws or the laws of nature, have been forced to pass through the ordeal of hardship and

toil. Greece, the land of intellect and of beauty, possesses but a rude and mountain soil. What wonderful vigor did the stern laws of Lycurgus give to the Spartan mind! The sinews of Rome were hardened by perpetual war; but, when the strife was over, how soon did the hardy sons of the stormy North, come down to desolate her beauty and trample on her pride. A dynasty of Northern Tartars have long sat on China's ancient throne; and the South of Asia is but a dependency of British power. Look, too, at the South of Europe, the loveliest portion of the earth; how are its power and its beauty passing away! Compare Spain with England; the Ottoman Empire with Russia; Sicily with Scotland, and Italy with Germany; and see how the ruder soil and clime hold the preponderance of power.

Look also at the new world, and compare the type of colonization of the Spaniard who chose the fairest portions of America, with that of the Englishman who built his cabin beneath a stormy sky. And even in our own native land, Virginia was colonized by a proud aristocracy of wealth and fashion, Massachusetts by an exiled band; Virginia boasts of natural advantages of soil and clime and mineral wealth, equal to almost any spot on the face of the earth, while the son of Massachusetts must toil upon a comparatively barren soil, and beneath a cold and stormy sky. And yet Massachusetts is more than five times as densely peopled as Virginia, and possesses a moral, and physical, and, I will add, an intellectual wealth, immeasurably above her.

Compare the whole North with the whole South. Even the little county of Essex can boast of a wealth

greater, by a million of dollars, than all the great and chivalrous, and terrible state of South Carolina; if her property in slaves be excluded from the estimate. And why all this difference? It is because the son of New England has cheerfully submitted to his destiny of toil, and has eaten his bread in the sweat of his brow; while the son of the sunny South has wrung out his livelihood from the sinews of the slave.

If we turn from the history of nations to that of men, the same great truth will be revealed, that toil, and disappointment, and suffering, are essential elements in God's plan for developing the faculties of the human mind. How beautifully is this principle illustrated in the life of the good old patriarch who was called the friend of God, the noblest title mortal ever bore. Exiled from his native home, driven from the land of promise, at the peril of his life, called upon to raise the bloody knife over the innocent bosom of the son of his love, he came forth from all his trials, the noblest of men. And while the selfish Lot was driven with terror from the city of the fertile plain, he, as he gained a scantier livelihood by feeding his flocks on the hills of Canaan, enjoyed the presence of God and the visits and converse of angels. Moses and David, Isaiah and Daniel and Paul, men of the sublimest intellect the world has ever seen, all passed through the furnace of affliction, and wore a crown of thorns before they received a diadem of glory. "Out of the *depths*," says the king of Israel, in the hour of his sorrow, "out of the *depths* have I cried unto thee, O Lord!" And was not such the history of all the saints; and even the Son of God, in assuming the nature, assumed also

the discipline of a fallen man, and he, too, the great "Captain of our salvation, was made perfect through suffering."

Profane history tells us the same story. The noblest benefactors of man have lived in the caves of the earth. The most brilliant genius has shone forth from amidst the gloom of suffering and toil. Homer, and Milton, and Ossian, were blind. Shakspeare was but an humble boy. Cowper's sweetest songs were the product of a sad and gloomy mind; and many of the beautiful poems of Montgomery, and the Pilgrim's Progress of the immortal Bunyan, issued from a prison's walls. I need not speak of the trials and sufferings of the great reformers in religion and science; of Luther, of Galileo, of Knox, and of Baxter. You know their history too well.

Even our own native land will afford illustrations of the subject before us. Washington, the father of his country, was a widow's son. Patrick Henry, that remarkable exception to almost all other rules, was forced to pass through the school of disappointment and mortification, ere his talents blazed forth in their full effulgence. Jefferson, whose talents, at least, we all admire, when fourteen years of age, was an orphan boy. Jay and Hamilton, of illustrious memory, through what a storm of slander and abuse, did they fight their way to fame. Jackson, the man of an iron will, was in early infancy, a widow's son. That noble man, for whom America is clad in sackcloth, had borne the burden of the day in the untented field; and of the two greatest living statesmen of whom she can boast, the one was bred among New England's rudest hills, and the other, an

orphan child, was once known as the "mill boy of the slashes."

What does the experience of every day teach us to be God's plan for educating man?

What is there that does not teach us that this is a world of discipline — a life of suffering and toil? Else why is our life like a vapor which appeareth for a little time, and then vanisheth away? Why are our darlings torn from our hearts, and "why go we mourning all the day long?" Why does the blush of beauty so early fade away, and the pride of manhood bow down, with the burden of age? Why are love and friendship such precarious treasures, and why does the wounded heart so often recall the memory of those "dear, happy hours that can return no more?" Why, Oh God, dost thou bring man into existence with anguish and with pain, and, after this mere flash of life, why dost thou "change his countenance and send him away?" What mean the drought of summer and the winter storm? What mean the blighted blossom and the fruit untimely fallen? Why is the future always brighter than the past; to-morrow always more abundant than to-day? Surely this *is* a world of discipline — this *is* a life of sorrow and of toil! But it is God's plan, and we must submit.

I close this part of my subject, by asserting what I think has been clearly proved, that Revelation, History, and Experience, indicate that God's plan for educating fallen man, is to subject him to a severe discipline of trial and of labor, in order to subdue his passions, and chasten his pride — at the same time setting before him the rewards of virtue, and the hope of future happiness.

We come now to the second part of our subject, and ask, *What will be the results of all efforts to improve upon God's plan for educating man!*

To a reflecting mind such a question scarcely deserves a reply. Shall the potter be instructed by the clay, and shall we presume to point out to infinite wisdom a more excellent way?

All experience tells us that the true sphere of human happiness is found in cheerfully submitting to God's righteous discipline, and in patiently enduring our full share of the trials and labors of life — and that all attempts to escape this discipline, or to transfer our portion of life's toils to another, are ruinous to the true interests and happiness of man. God clearly indicates his plan by rewarding toil with happiness, and sloth with misery and pain.

Look about you and behold, in every face you meet, the proof of what I say. Who wears the brightest smile, the man of thrift and industry, or the idler who watches for the going down of the sun? Who enjoys the most refreshing sleep? Who eats the sweetest food? "Toil," says an old proverb, "is the poor man's sauce." The father who accumulates an estate, enjoys it far more, in the acquisition, than the son who has the task of squandering it away. The sluggard is the most miserable of men. It is not *rest* that he enjoys; it is *torpor*. *Rest* implies sensation of relief from toil; and rest that is not *felt* is not rest. There is a vast difference between paralysis and rest — between palsy and repose. Such, too, is the repose of the mind — it implies previous exertion, thought, action. And this sweet

repose of body and of mind, is the reward which God bestows upon us for our obedience to the laws of our being.

And who would be without the pleasures of repose, which follow the labors of the body, and the struggles and sorrows of the mind!

> "Who that would ask a heart to dulness wed,
> The waveless calm, the slumber of the dead?
> No, the wild bliss of nature needs alloy,
> And fear and sorrow fan the fire of joy."

Indeed, the very constitution of the human mind is such, that we have within ourselves the most powerful stimulus to exertion; for it is beyond the power, even of the sluggard, to put his *mind* to rest. While the body steals its guilty slumbers, the mind wanders to the ends of the earth. It builds a mansion of delight, but a thought dashes it to pieces. It roams in the fields of forbidden pleasure, but the thunderings of conscience frighten it away. It finds no peace without, it turns within upon itself, and finds a pandemonium there. Remorse goads; anger raves; envy torments; disappointment embitters; and memory rebukes. Every thing within and without, demands of the sluggard to wake from his guilty slumbers, and to seek relief in the performance of those duties which his own conscience tells him, are but his just share of the labors and toils of life.

After all the artificial means which wealth and ingenuity may employ, the great source of human happiness is found in conquering the difficulties, and outriding the storms of life. *Success,* — *success* is the goal that ends

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the race. *Success* is the reward for the strife, and the laurel for the victor's brow. And the joy which swells the conqueror's breast, when the battle is over, and the pæan is sung, is not more full than that which fills the heart of the simple maid who lightly sings because her task is done.

It is curious to observe that all our luxuries must be obtained at the expense of labor, and many disappointments of our hopes. It is thus that our joy is enhanced when we meet with success. It is thus that nature requires us to toil. The pearl is buried in the ocean depths; the diamond hides coyly from the miner's eye; and the sweetest flower hangs down from the mountain cliff. It has been well remarked by a British philosopher, that "one part of nature's education is, that, by the course of things, children must often exert all their muscular force and employ all their ingenuity in order to gratify their curiosity and satisfy their little appetites. What they desire is only obtained at the expense of labor, and patience, and many disappointments." And was it not so in the days of *our* boyhood? Did not the nut and the cherry hang upon the utmost spray; and the strange wild bird whose voice we loved to hear, beguile our weary footsteps into the darkest forest, and far away from our childhood's home?

It is thus that nature teaches man to labor. Our sweetest sleep, our most delicious food, our richest enjoyments, are purchased by the sweat of the brow. And even love itself, whose very exercise is the most refined and exalted pleasure, is to be induced as the result of personal labor; for who can love a person, an object, or a cause, which has cost himself no toil. In social

life, that is the happiest family on earth, in which intelligent enterprise meets with its just reward. To such a family, life is earnest — blessings are precious, because their value is known ; and by its fireside, the toils and successes of the past, and the bright hopes that cluster about the future, are themes of perpetual delight. Well did the wise man say : "Go to the ant, thou sluggard, consider her ways, and be wise." He might have added, "and be happy too ;" for labor is the sphere of happiness.

But we will dwell no longer upon this part of our subject ; for I think it sufficiently clear, that God's plan for educating man, is to subject him to a severe discipline of trial and labor, and that the true sphere of human happiness is found in cheerfully submitting to the terms of this discipline, and in patiently enduring our full share of the disappointments and labors that fall to our lot.

Thirdly and lastly, we ask, *How can the study and contemplation of God's plan for educating the human mind, aid us, as teachers, in the practical instruction and government of our schools?*

Because God educates man by subjecting him to a discipline of suffering and toil, I do not mean to infer that it is a teacher's duty, for the sake of developing the powers of his pupil, to demand of him a task which he cannot perform, to strike a blow which he does not deserve, or to arouse his passions in order to humble his pride. I am no friend of monkish penance, or self-inflicted torture. Let the superstitious devotee starve himself on Fridays, put gravel in his sandals, sleep on

the ground, and crawl on his knees; I believe that the human heart needs no foreign stimulus, no artificial provocation, no cruel racks, or inquisitorial torture, to force it to reveal its depravity. Let the teacher place before his pupils the just requirements of *law*, and let him faithfully and honestly maintain the integrity of that law, and I have no fears that he will not find enough proud hearts to humble, enough stubborn wills to subdue. It is your easy teacher, who either has no laws, or has no respect for the laws which he does have, who never sees the violation of law on the part of his pupils. A pattern of obedience, indeed, is the school in which no laws exist to be disobeyed! A very saint is the man whose neighbors have no property for him to steal!

But yet we are told there is no need of all this struggle to sustain the law — that there is so much natural goodness in the heart of the child, that, if the stern law, and the cruel rod, and the proverbs of Solomon, and other "relics of barbarism," were out of sight,

> "He would not stir, nor wince, nor speak a word,
> But he would sit as quiet as a lamb."

This delightful theory has been falling on our ears, like "a very lovely song of one that hath a pleasant voice, and can play well upon an instrument." It has bewitched the brains of verdancy; it has touched the fond and doting mother's tender heart. It has given to the visionary a telescopic eye, till he could see, far off, a Utopian land from which the errors of the barbarous past and of the half-civilized present, are all excluded, and where the child of nature, innocent and free, may develop the inborn goodness of his heart, untrammeled

by the sternness of the law. But you and I, my friends, must "die without the sight;" or if our visionary friend should so far succeed in improving his telescopic sight, as clearly to descry the true nature of man, even in his own Utopia, I fear that we should hear him sigh,

> "Oh, star-eyed Science! hast thou wandered there,
> To waft us home the message of despair!"

Such blessed visions have never visited me. I have used the rod, and felt it too. I believe that Solomon spoke the truth, when he said: "He that spareth his rod, hateth his son;" and that the Savior treated the money changers as they deserved, when he made a scourge of cords and drove them from the temple. I believe that the rod of correction is a part of God's righteous discipline, and that, though grievous to be borne, it meets the moral wants, and secures the real happiness, of fallen man; and I believe that the parent and the teacher are not only allowed, but commanded by God, as He speaks in History, Providence, and Revelation, to employ those means, in educating the child, which infinite wisdom has made congenial to the true interests and happiness, though not to the passions, of man.

I know that this is a dark picture, and a hard doctrine. I am fully aware that I may remind some of my friends of the cant of the roundheads, aud the twang of conventicles. I am fully aware that I may be charged with entertaining low and degrading views of the dignity of man; but I fear not to bring my principles to the test of truth. Walk with me, my friend, who doubts me, amidst the ruins of Athens, and, in an

illustration suggested by another, I will tell you what I mean. In yonder spot lie the ruins of the Parthenon. *You* exclaim, it is a noble temple, and it needs but to be sheltered from the storm, and to stand in all its pride and beauty. But *I* say, it is but a heap of rubbish, and to restore it to its first beauty in the days of Pericles, demands severe and patient labor and a master's hand. And which of us, I ask, has the most exalted notion of the architecture of Athens in the days of her glory? So, too, of man; who most exalts his dignity, he who believes that this poor groveling creature is man almost divine, or he who believes him but a wreck of what he once was, and what, if rightly trained, he is once more destined to be.

Again, my friend, let us leave the ruins of that ancient city, and walk together into the school-room of this modern day. There sits a bright-eyed boy, ready to receive our instruction, and to submit himself to be moulded by our plastic hands. *You* say: My dear boy, I know how good you are; I know how good you will he. The beauty of truth, and the loveliness of virtue, will allure you by their charms, and the rod you shall never feel — you shall never see. Your inborn love of knowledge, and your lively curiosity, will make you study all your health will bear, and I shall leave your tasks entirely to you. I will advise you, and counsel you, and love you, but I will never wound your heart. When you deviate from the truth, I will tell you that your conduct is not beautiful; when you swear, I will tell you it is not comely; and when you pout, I will assure you that your face is not divine. Thus will I make you a beautiful being, with a heart

unwounded by a single pang, with a pride unstripped of a single plume, and with a *will* all unconquered, untrammeled, and free.

But *I* must tell that boy a far different story: My dear boy, though I am your master, I shall be your kind and faithful friend, and watch you with a father's eye. You are in a world of temptation, and you have a heart, too, which is prone to lead astray. God has made your life, a life of discipline, and I shall not attempt to improve upon his plan. When you toil, I will encourage you; when you succeed, I may praise you; when you are amiable, I will love you; — but if you are idle, you must be compelled to labor; if you err, you shall meet my kind, but stern reproof; and if you are stubborn and disobedient, you must feel the rod. Thus will I teach you to curb your pride, to restrain your will, to obey and reverence the law, and to prize the precious moments of a fleeting life. Thus will I prepare you to buffet the storms of a tempestuous world, to submit with a cheerful heart to the sorrows which may fall to your lot, and, finally, when this brief struggle is over, to enjoy the eternal rest of heaven.

I am fully aware that mine is the darker picture, and will be far less welcome to the eye of the ardent boy; but it is sufficient for me to believe that it is *true*. There are many truths unwelcome to the human heart. I firmly believe that such a discipline, as I have described, is the only discipline which is adapted to the nature of man, or is parallel, or consistent, with God's moral government on earth.

I do not refer alone to the use of the rod; for I believe it should be used only to secure submission and

respect, and effectually and thoroughly used, and then laid upon the shelf. I abhor these frequent "love-pats" for trifling offences, which excite the pupil's contempt without humbling his pride, and arouse his passions without subduing his will. But I advocate a general, firm, though kind and faithful discipline — a discipline, which will not allow the guilty to escape, or the idle to slumber, the self-conceited to pass on without knowing their ignorance, or the deserving to go without their reward.

I do not say that the teacher who pursues this plan, will be always the most beloved; for if the God of infinite wisdom and goodness, is cursed and hated by the subjects of his law, how can erring man, though just and kind, expect to live in a world of smiles? Nor do I say that the opposite plan may not produce, especially in a small school of females, a good degree of quiet and order, but I do say that, when we consider that education consists in training *the intellect*, *the affections*, and *the will*, it does not meet the wants of man. I believe that it flatters, and, therefore, injures, the intellect; that it enthrones self-love and pride in the heart, and, therefore, pollutes the affections; and that it entirely fails to educate and train the will.

There are two kinds of school government, both equally worthy of our contempt. The one is a government of "mutual admiration," in which there seems to be a sort of general understanding that each party shall make the other as little labor and trouble as possible; and its tendency is to rear up a brood of moral and intellectual weaklings, with a sickly development of character, and a negative view of the stern realities

of life. The other is a government of passion, in which a despicable petty tyranny meets every offence with the lash, in which the rod takes the place of every higher motive, and even of the master himself; and the tendency of such a discipline is to create a positive hatred to law, and a sullen contempt for our noble institutions for educating the intellect and heart of man. The true discipline is the golden mean between the two, in which kindness tempers severity, religion chastens the passions, and discretion holds the rod. But the pupil must know and feel that he is the subject of law ; a law which will not wink at his idleness or flatter his pride ; a law which makes no compromise with his passions, and which says to his will, thus far and no farther shalt thou go ; a law which will meet his errors with a firm reproof, and recompense his merits with a just reward. Hard or easy, welcome or unwelcome, such a discipline I believe I have proved in my preceding remarks, to be a part of God's moral government on earth, adapted to the nature, and promotive of the happiness of man, and, therefore, *the* discipline which the teacher is bound to adopt.

In sustaining such a discipline, the faithful teacher has much with which to contend. First, with his own heart; and he must guard it with a watchful eye, lest its kindness should become a weakly leniency, and its firmness degenerate into passion.

Next, the influence of the wishes of his pupils, which always tend to make the teacher less and less uncompromising and firm in his government.

And then the opinion which the parent has formed,

respecting the child, is almost always more flattering than that of the teacher, and hence it is that the judicious teacher is not fond of speaking unnecessarily to the parent, respecting the child; for if he flatters, he violates his conscience, and if he tells the truth, he wounds the parent's heart.

What kind and gentle names does the parent attach to the vices of the child. How often has the teacher heard, from the parent's lips, nearly the following description of an idle, ungoverned boy: — "My son, Mr. ——, is peculiar. Ever since he was a babe, he has been different from other children. He is a boy of a great deal of observation, and of very sensitive feelings; but he complains so much of poor health, that we do not feel disposed to send him to school every day, or to confine him too closely to his books. We have always favored him somewhat in these respects. I understand you have had a little difficulty with him. Now I do not wish to blame you, but my son does think you have a little prejudice against him, and he was always a boy of such an independent spirit that he would never yield when he thought he was right. I have thought proper to acquaint you with these peculiarities, that you might know just how to treat him, and I trust there will be no further trouble."

Miserable delusion! misguided man! The sickness of your son is a base "coverslut" for his laziness; his independence is but the stubbornness of an ungoverned will; and his charge of prejudice is but a proof that the teacher knows how corrupt he is. But, with your co-operation and approval, if not already too late, the

rod, if faithfully applied, will subdue his stubbornness, make him respect his teacher, and perform his tasks, and restore him to perfect health.

The child, too, is almost always deluded to believe that his wilfulness is true independence of character; that his leaden sullenness is the temper of the true Damascus steel. Dear, precious, independence of character! Of how many hearts art thou the glory and the pride. Admirable, elastic principle, which forbids a man to confess a fault, yet allows him to commit a crime; which forbids him to submit to the claims of law, yet allows him to be a slave to passion; which forbids him to sign a pledge, yet allows him to lie in the gutter; which forbids him to associate with an honest laborer, yet allows him to cheat him of the just rewards of his toil. Pride, sycophancy, profanity, passion, anger, envy, and even meanness itself, all sail under the flag of independence of character.

With such perplexing difficulties, with such idle delusions, must the faithful and conscientious teacher always contend.

But, my fellow teachers, though many trials beset our way, let us faithfully struggle on, in our great work of educating the human mind; reflecting that *we* are the subjects of our great Master in heaven, and that the trials of our lot are but a part of a plan by which he fits *us* for glory. Let us maintain the integrity of that plan which, and which alone, a God of infinite wisdom has contrived to meet the moral and intellectual wants of fallen man; and be assured that the consciousness of having taught one mind the ways of life, will be of ten thousand times more value than all the flattery of fond

and doting parents, or the loathsome fawnings of the vicious child.

Let me, in conclusion, say to you all, who have so patiently heard me this morning, that I must be pardoned for bringing before you what, to many, is so unwelcome a theme; but I have only to say that I believe it to be God's plan for educating the human mind, and, therefore, best adapted to secure the present and eternal welfare and happiness of man.

Hard, indeed, I know it is, for the fond parent to wound the tender flesh of a beloved child, but that child, if left to himself, will bring down his father's "gray hairs with sorrow to the grave." Sad task for the young mother, returning from the grave of her only boy, to enter once more the lonely dwelling which had so lately rung with his happy voice, to gather up the little garments which had so lately covered his beautiful limbs, to lay aside the toys which had so lately felt the pressure of his playful hand; but it is God's plan to wean her heart from earth, and allure her soul to heaven. Hard, indeed, for the old man to bow down and weep, over the manly, but stricken form, of the son of his hopes, and the staff of his age; but God is wisely telling him that earth is not his home. And, Oh God! when it shall be our lot to close our probation here, may we not only thank thee for the blessings which have strewn our paths, but for thy chastening rod which has corrected our wanderings and guided our way.

LECTURE II.

POLITICAL ECONOMY, AS A STUDY FOR COMMON SCHOOLS.

BY AMASA WALKER.

Mr. President, and Gentlemen:—

The laws of Massachusetts, as they have for many years existed, require that orthography, reading, writing, English grammar, geography, arithmetic, and good behavior, shall be taught in all the schools in the State; and at the last session of the Legislature, physiology and hygiene were added to the list of studies, that may be required by the school committees.

All laws are presumed to be founded on some principle of propriety and right. On what principle then, let us ask, are the studies we have enumerated, prescribed for the schools of Massachusetts?

Obviously, we think, on the principle that it is the duty of the government to provide for the instruction of the people, in all those branches of education, which are essential to the proper discharge of their duty as citizens.

By a recurrence to the studies just referred to, we shall find them, if I mistake not, of the character demanded by this principle.

Reading, for instance, is required, for the reason that no man can be expected to possess that intelligence necessary to the discharge of his duties as an elector, as one having the right of suffrage, unless he have access to those sources of information, which the press affords, or would be able even to determine, for himself, the character of his own ballot.

Writing and arithmetic, too, are required, because they are indispensable to the prosecution of business, in the usual intercourse of life, and to the proper discharge of the ordinary responsibilities of a citizen.

English grammar is specified, because a competent knowledge of the language is regarded as an essential part of the education of all children, in a country where every person may rise according to his merits, where farmers and mechanics are often called to offices of power and trust, and where a hatter may chance, in the course of his life, to find himself the governor of a commonwealth, or the president of the republic.

Geography is also required for the same reasons, since some general knowledge of the form of the earth, of the localities of different states, of the soil and productions of the different countries, is justly regarded as requisite to give the citizen that general information which he ought to possess, under a government like ours.

The increased light which the investigations of the present age have thrown upon the science of Physiology and the laws of health, induced the legislature, at

its last session, to add these to its list of prescribed studies; obviously on the ground, that a knowledge of the different functions of the body, and the several offices they perform, was a necessary pre-requisite to their full and perfect development and preservation in vigorous and healthful action, and of course essential to the happiness and welfare of the people.

We observe then that all these studies are demanded by their utility, by the benefits they confer on the individual and the state. Astronomy, botany, and other similar studies, are not required; for however desirable as a means of expanding and improving the mind, they are not to be classed with those demanded by the laws of the state.

This list of studies is not, it would seem, to be regarded as unalterably fixed. The addition recently made shows, that there is no definite limit to the studies that may be required; on the contrary, as the advance of science, and the increasing wants of society, demand new branches of education, the state will be ready, in its parental relation to the people, to provide for their introduction into the schools.

This being the fact, we propose on this occasion to inquire whether there are not other studies that might with propriety be added to the list of those pursued under the authority of the Commonwealth.

To entitle any study or pursuit to a place in this list, it must, as we have said, be essential to the welfare and happiness of the individual, and to the proper discharge of his duties, as a member of the body politic.

There may be more than one such, there probably are, but it will be my endeavor, at this time, to show

that *Political Economy* is a study entitled to a place in all our seminaries of learning, public or private.

The term Political Economy does not convey to the popular mind a true idea of what the science teaches. It is the science of Wealth, but from its name is generally understood to be the science of Politics, or government. In the general absence of knowledge on this subject, among the masses of the people, this misapprehension of what it teaches, misleads the public mind, and engenders prejudice.

Wealth is subject to laws as determinate and immutable as the laws of motion, or mind. It is the province of Political Economy to show what the laws are, and how they affect the production, distribution, and consumption of wealth, how public and private prosperity may be advanced by obedience to those laws on the one hand, or retarded by a violation of them, on the other.

This science is innocent of all intermeddling with politics, only that since the greater part of all the legislation of society, at the present day, is upon wealth in some of its relations, it necessarily follows, that there is an intimate connection between the teachings of political economy, and the action of governments.

To illustrate this point. The science of hydraulics teaches the laws of fluids in motion, but does not teach us whether those fluids may be best employed to turn a grist mill or a factory. It teaches the laws, it is for the individual or community to determine what use can be made of them. So of Political Economy; it teaches the laws of wealth, it is for the individual or government to determine how those laws can be used most advantageously for the public good.

To show that this science is entitled to a place in the second list of youthful studies, I am bound to prove,

1. That a general knowledge of it is essential to the well being of the individual, and the state.

2. That the study is adapted to common schools, as well as all higher seminaries of learning.

I need not stop to prove that wealth is a good. It is only necessary to define the term.

Wealth consists of all those objects upon which men place a value.

To give value to any article, it must cost labor, and be an object of desire. With these two conditions united, *and not without*, can any article possess value.

This definition of the term wealth, will make it include, as it truly does, every thing that we call property, houses and lands, books and furniture, ships and merchandise, every thing thing man eats, drinks, wears, or uses in any way whatever, all, in fact, that contributes to his happiness and well being, so far as the possession and use of objects of value can do it.

Wealth is an essential element of civilization. Society can make no progress without it.

The continued improvement of the race depends upon the constant and gradual increase of wealth. Each succeeding generation ought to be, and, in a normal state of society, will be, richer than the preceding. It is one of the laws of the science, that capital, that part of wealth devoted to reproduction, must increase with the increase of labor, or a great part of the latter will be lost. It is one of the demonstrations of Political Economy, that the capital of a country must increase with the increase of its population, or else the people

must be constantly deteriorating in their scale of living, and eventually starve; a result strikingly exhibited in the present condition of Ireland, a country in which the capital has never been allowed to accumulate; all the surplus products being annually carried out of the country as rent.

But I need not enlarge here, since all must see that wealth is not only a desideratum, but a necessity, if man would improve and be happy.

I am to show, then, first, that a general knowledge of this science is essential to the well being of the individual and the state.

In a government like ours, all laws proceed directly from the people, and are enacted for their good. Probably seven-eighths of all the laws of each state, and of the United States, relate to wealth. Look at the laws and resolves on our statute-books, and you will find abundant evidence of this fact.

Now if wealth be such a constant object of legislation, and if legislation is wholly in the hands of the representatives of the people, chosen from every calling and profession, a great majority of whom, have only a common school education, how plain is it, that if there be any well established principles on which such legislation should be founded, in order to be productive of the greatest good to the greatest number, it is of the first importance that the people should well understand those principles. That they do not now, cannot be denied; that their representatives, as a general fact, are without this knowledge, is equally manifest, and that a great deal of imperfect or vicious legislation, must be the consequence, is too obvious to need any proof.

As an illustration, however, of this ignorance on the part of those to whom the business of making laws, and regulating public affairs, is entrusted, I beg leave to state the following facts that came to my personal knowledge.

A young man who took a great interest in this subject, and had read several of its authors, called one day upon a distinguished member of Congress, at his own house, and told him that he came as a learner, to ask his opinion upon some disputed points in Political Economy. The gentleman received him with much courtesy, and promised to render him what assistance he could. What think you of Mr. Ricardo's theory of Rent? asked the young man. The gentlemen hesitated, and after some circumlocution, frankly said, he had never read Mr. Ricardo. What is your opinion, inquired the young man farther, of Mr. Malthus' theory of population? Here, again, the gentleman faltered, and finally acknowledged he had never seen the work of Mr. Malthus; in fact, said he, "to tell you the truth, I have read nothing of the sort lately; when in college we had a text-book on Political Economy, and I recited with my class, but I have forgotten all I ever learned on the subject." Perhaps, said the young inquirer, you may have some work in your library on Political Economy, that you would loan me. With great pleasure, said the gentleman, going to his bookcase, and handing him down Mr. Sullivan's *political class-book*. The young man, after looking at it, remarked, that it did not treat of Political Economy. Finding himself driven to the last extremity, with the greatest good humor, the gentleman said he did not

think he had a volume on the subject, nor did he profess to have any information in regard to it; and in this respect, he believed himself on a level with most of his colleagues in Congress! Yet this man was, and still is, a leading and influential member of that body, and is intrusted with great and important interests.

Again, the people should have a proper understanding of this subject, or the most unwise and wasteful use may be made of the public funds, without any suspicion, on their part, of the injury that is done to themselves, and to the body politic.

It is a very common opinion that it matters not in what manner the public funds are expended, nor to what extent, since the money is all paid out to the people, who thereby get employment and good wages.

This false idea prevails to a greater or less extent in all countries. A striking instance of this kind, which came under my notice some years since, I beg leave to relate, as a case in point.

Passing out one day, at the gate of Windsor Castle, that opens upon the splendid avenue that leads off in the direction of London, I noticed a new tower built in the antique Gothic style. The architecture was that of an age anterior to the invention of gunpowder, and it had no adaptation to any present use; yet the tower had evidently been but just completed.

Observing a well-dressed Englishman, I asked him the object of this new building. "Oh," said he, "if you just look behind it, you will observe a dwelling-house of quite ordinary appearance. Now that house was an offensive object to his majesty, George the Fourth, when he came here to reside, so he tried to

purchase it, in order to pull it down. The owner, however, was rather uncourteous to the king, and the latter determined to get rid of the nuisance, and at the same time punish his crusty neighbor. He therefore ordered the building of this tower, which has entirely shut it out from view."

"What," said I, like a true Yankee, "did it *cost?*" "One hundred thousand pounds." "Aye," said I, "but was not that a sad waste of money?" "Oh, no, far from it," said the man, "it was an excellent thing. It made business much brisker in the neighborhood, all the time it was building, gave employment to laborers, and all we tradesmen felt the good effects of it." "But," said I, "where did the king get the money to build the tower with?" "Why, from the taxes, I suppose." "And who paid the taxes?" "Why, all of us, to be sure." "Ah, then," said I, "it is like this. Suppose you, sir, are a tailor here in Windsor, and his Majesty should write you, some day, and say to you, give me twenty pounds, because I am king, and you, like a good subject, should give him the money. Suppose, farther, that the next day he should send to your shop, and purchase a coat, and pay you the identical twenty pounds you gave him the day before, then you would be just as well off as you were at first, would you not, since you have got your money again?" The Englishman paused, thought a moment, and replied "why — yes — I should have my money again, but — I should have *lost the coat!*" "Truly," says I, "and that is just the operation of the system of taxing the people for works like the one before us."

Now this case is a common one, in all countries; and

interested individuals are often found promulgating, in some specious form, this pernicious fallacy.

Now any tolerable knowledge of the science of which we speak would prevent all mistake and imposture like this.

Again, on the general subject of taxation, in some countries a question of tremendous import, and in all one of great moment, how vague and undefined are the current opinions of the people!

If one were to put the question to every citizen in the United States, whether the system of taxation, by which all revenues are collected through custom-houses, by the way of duties on goods, was a wise and just system, probably nine-tenths of them would answer yes; and if asked to give a reason, would reply, that it was less expensive, and bore more equally on all, since all must pay duties who consumed foreign products.

Is not this the general sentiment of the country? And yet what can be a greater mistake?

In the first place it costs at least ten times as much to collect these indirect, as it would to collect direct, taxes; and in the second place, it is the most palpably unjust and unequal of all modes of raising a revenue; and the moment the subject is examined in the light of facts and science, all this is made apparent, even to the feeblest comprehension.

Were you to ask the man that has decided so flippantly in favor of custom-house duties, as the most expedient and just, whether men ought to be taxed in proportion to their consumption, or in proportion to their property, and he will answer, without hesitation, in proportion to their property. Is it a right principle to tax

a poor man, who has nothing but his labor, as much on every pound of sugar, as a rich man with his income of thousands? Is it right to tax females, who have no voice in legislation, and who live by their daily toil, on scanty wages, as much, or more per centum, on all the foreign goods they may purchase, as the wife of the rich merchant? To all these questions he will answer, no; for no reasonable man can make any other reply. And yet, through a want of knowledge and reflection, a system may be sustained which taxes a man in proportion to the mouths he has to feed, and the backs he has to clothe; so that the poor man who rears a large family for the benefit of the state, is taxed double, sometimes perhaps quintuple, as much as the man who has no family at all.

Thus, when looked at in the light of any sound principle, even the most illiterate and uninformed will perceive and acknowledge the impropriety of such a system.

Again, on the subject of the currency. How many know, or pretend to know, anything about the nature and functions of money? Not one person in a thousand; and yet there is not one in a thousand who is not deeply interested in the subject. The dollar of our currency is a measure, as truly as a bushel, a pound weight, or a yard-stick; yet how many know this? How many are aware of the sacred nature of the standard of value? How many know that any legislation, which changes the value of the dollar, vitiates every pecuniary contract in the nation? How many are aware that any legislation which expands the currency, robs one class of the community, for the benefit of another?

Or, that as a matter of necessary consequence, all expansions and contractions of the currency, occasioned by legal enactments, are continually transferring the wealth of the country, from the pockets of the many, to the coffers of the few?

How many understand the simple philosophy on which this result is produced? And yet the people are called upon, through their representatives, to act on all these questions, at every session of every legislature of every state in the Union.

Of all questions of Political Economy, this is the one in which the mass of the people have the most at stake, in a financial, and, I will add, in a moral point of view. It strikes more deeply at the vital interests of society, than any other; is, in fact, when presented in its true light, the most easily comprehended, and yet, for the want of a proper understanding of the matter, is generally regarded as one of the most unfathomable mysteries.

Again, the teachings of this science are calculated to give just and elevated views of the dignity of labor, and the relative positions which the several employments and professions should occupy in the scale of utility and responsibility. Who are productive laborers? Who are unproductive? Who may be considered as laborers subsidiary to production? Who as producing that which is better than wealth? and who, as producing that which is worse than nothing?

These are questions which the investigations of the last fifty years have thrown much light upon.

A writer of the last century says, that in the class of our productive laborers must be reckoned "some of the

greatest and most important, and some of the most frivolous professions; churchmen, lawyers, physicians, men of letters of all kinds; players, buffoons, opera singers, opera dancers, &c."

We need not say that this classification does not present a just view of the subject. According to this, a teacher would be reckoned an unproductive laborer, than whom, *as subsidiary to production,* no one is more productive. True science throws no stigma on any useful profession, or tolerates any one that confers no benefits on mankind.

Again, the subject of trade, foreign and domestic, coastwise and carrying trade. What effect has trade upon production! Does trade enrich a country, if so, how? What is the balance of trade? How is it ascertained? What are the effects of legislation on the commercial intercourse of nations? Can all these and similar questions be intelligently answered by the masses? And yet they are questions which the people ought to understand for themselves. It is not enough that they be told what is true, they should know by their own investigations, and then they will be in no danger of being deceived.

Wages is another topic which ought to be studied carefully, and with the aid of all the light that science can throw upon it. What regulates the price of wages? Why the difference in wages in different employments? Why is female labor so much lower than that of the other sex?

This last question is one of great interest to benevolent minds. Much is written, said and done on the subject, but do any intelligent and philosophical views

in regard to it prevail? We think not. The nature of the evil complained of, is not analyzed, not comprehended, is not looked at in the light of science, and, of course, no beneficial results can be expected.

The whole subject of wages in general, is exciting attention in this country and in Europe. Working for *wages* is denounced by many as "wages slavery," as something that is *malum in se*, that ought not to exist. Is it so? Agitation is going on, and the most mistaken opinions are propagated, in many cases, doubtless, inadvertently, and without any evil intentions. But the subject, in all its bearings, should be understood by the people.

I might go further in presenting proofs that Political Economy is deserving a place in every seminary of learning, by farther showing how numerous and important are the subjects on which it treats; but time will not permit; and I only add, that above all others that have ever preceded it, in the annals of our race, the present is *the age of Wealth.* For universal production no one has ever equalled it. At different periods of the world, some favored nation has been rapidly accumulating wealth, by the superior energy and activity of its people.

Commerce has, at different times, raised up large cities with great rapidity, as Venice, Genoa, Pisa, &c. Successful wars, in distant and barbarous ages, have often enriched one nation by the plunder of many. Of this class was ancient Rome, which, by a series of extensive, successful, and long continued robberies, gathered within its walls the greatest part of all the wealth of the then known world, to be scattered again to the

four quarters of the globe, by the same agencies by which it had been wrongfully gathered together.

The present age is not one of robbery, and no one people are making themselves rich by the exclusive commerce of the world ; but the great advancement of the arts, and the general diffusion of intelligence amongst all civilized nations, and the prevalence of almost universal peace, have made the present, as compared with any former age, one of greatly increased production.

It is not an age, indeed, for the building of pyramids, and cathedrals, and castles, and palaces, but for the construction of canals, and railroads, and steamships. It is a utilitarian age, and the absorbing idea is WEALTH. How important that economic science should throw her light on such an age, and especially on a country like our own, not to increase the thirst for gold, for wealth, and the power that wealth confers, for that is already too great, but to show the people the nature and proper use of wealth, the relation in which capital stands to labor, and the respective share which each ought to have in the values, which, by their united action, they have produced. What questions can be more important than this? All wealth is the production of labor. Capital is merely accumulated labor ; it is the labor of the *past*, realized in some permanent form. It must be joined with the labor of the *present*, or it will remain unproductive. Labor and capital, then, are in their nature, and ought to be in their relations to each other, joint copartners. The question between them is, what share of the united product shall each have? What one has, the other cannot have. They must therefore, *in the division of the profits*, be competitors,

and they are severe competitors. Who shall determine the rights of each? Is there any common umpire, any disinterested arbiter, who shall award to each, its due and proper share? There is such an umpire, such an arbiter, one to whom both should refer, and by whose decisions both should abide. That arbiter is found in the well established principles of Political Economy.

What is the great social problem of the age? What has disturbed France, and almost every country in Europe, and what excites great interest in this country? Undoubtedly, the question at issue, between capital and labor. Shall labor be free? Political Economy answers, yes; and by her awards, slavery, and serfdom, and every form and degree, of oppression, would disappear from the face of the earth. Shall capital be free? Political Economy answers, yes; and all war upon capital, all attempts at any compulsory regulation of the value of money, or the rate of interest, would cease. Shall both be placed on an equal footing, and no legal advantages given to one over the other? Shall combinations of labor against capital, or of capital against labor, be forbidden? All these questions it answers in the affirmative.

As society is now organized, as institutions now exist, labor is down-trodden and oppressed, by her great copartner and competitor. Through the agency of false legislation, creating vast aggregations, and allowing exclusive advantages to capital, (which our science condemns) she can and does overreach on the rights of labor. Hence, the universal dissatisfaction, which in France amounts to a frenzy, in regard to the relations between capital and labor. What gives rise to the

fanaticism of communism? Oppression and ignorance. The people know they are robbed and wronged; they do not comprehend by what means. They feel the pain, they do not understand the disease. Hence the wild and fanciful theories by which their minds are inflamed, and their passions excited. The people of France are doubtless greatly oppressed; but by what, by whom, how? What would relieve them of their burdens? what would give to labor its just reward? To all these questions, the masses of the people are wholly unable to return an answer.

There is a curious and instructive analogy between the first revolution, and the last. In the first, the oppression of the church and priesthood, was felt to be one of the greatest of the nation's grievances; and what was the attempted remedy? Why, to abolish both, by a decree "that there was no God, and death an eternal sleep." And this was done. But the decree, although it might dethrone God, could not change the religious nature of man — and the decree was revoked.

In the last convulsion, the oppressions of capital were felt to be one of the greatest evils. The government of Louis Philippe had been a government of wealth, of bribery, and corruption. The leaders of the movement, disgusted with society as it was organized, and with government as it existed, resolved on the overturn of both, and the introduction of a new system, founded on a new theory. To this theory Political Economy gave no more sanction, than Christianity did to the excesses of the first revolution. What was the natural consequence? Why, that the teachers of that science should become objects of dislike to those who were advancing

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the new ideas. Such was the fact, and the professorship of Political Economy, in the University of Paris, was abolished, by an act of the provisional government. But, as in the other case, the abolition of the professorship did not abolish those immutable laws which the God of nature has established in relation to the production, distribution and consumption of wealth; it could not destroy the science, so the professorship was subsequently restored.

Christianity was misunderstood by both parties in the first revolution. Of the fraternal and benevolent spirit of the Gospel, the Rousseaus, the Voltaires, and the Diderots, had no conception. They saw Christianity only as a corrupt and despotic hierarchy, and toward such, they were more than justified in levelling the shafts of their ridicule, and the thunders of their denunciation. Ignorance of Christianity in the one case, and ignorance of the science of wealth on the other, gave rise to not a few of the bloody transactions by which both the great revolutions in France have been characterised.

And if we look at home we shall scarcely fail to observe that most of the questions of the day are questions of Political Economy. We shall see that almost all these questions arise between capital and labor. Whatever the outside appearance, the real matters in dispute, are the relative rights and duties of these two great competitors for the profits of industry; and what is not a little remarkable with us, is the fact, that both the contending parties, those who are calling for a new organization of labor, and those who are for having things remain as they are, are equally hostile to Political

Economy. Why is this? Evidently, we think, because those who are for reconstructing society upon an artificial basis, and abolishing all interest on capital, which is essentially the abolition of all individual property, find no encouragement whatever for their new theories, in any of the teachings of this science; while, on the other hand, those who would hold on to the institutions of the past, who wish to continue exclusive legislation in favor of wealth, by which it is every year brought more and more into larger aggregations, or combinations, and by monopolies and undue advantages, made more and more able to oppress and overreach labor, find themselves equally at war with all its principles.

Thus one denounces, and the other sneers at the science; while the masses of the people, ignorant of its teachings, are easily made the dupes of both.

There is no remedy for all this, but in the general diffusion of knowledge on this subject among the people, and this can only be done through our invaluable common school system of education.

The great questions, now started, are never, we trust and believe, to be settled, until the enormous evils now complained of, are removed; the sooner, therefore, the laws of wealth become a subject of universal study, the sooner will these agitations cease.

The second proposition with which I commenced my discourse, I will now consider briefly; namely, that Political Economy is adapted to common schools.

The formulas of this science are all plain and comprehensible, and when presented and illustrated, as they may be, easily understood by any one who is suffi-

ciently advanced to study English grammar to advantage.

The science has already been much simplified. The work of Mr. Say was an improvement on the voluminous treatise of Adam Smith, and that of President Wayland is a great improvement, so far as a systematic and simple arrangement is concerned, upon that of Mr. Say. If we mistake not, there is room for still further advances in this direction, and especially by the introduction of a more consistent and philosophical system of currency, than any that has ever yet been presented in any work on the science hitherto published.

Again, this study is one that excites an interest in youthful minds. The scholar sees at once that it will be of use to him, that it treats of topics which all men regard as important, that it explains to him many things hitherto incomprehensible, and enables him to understand most of the great questions of the day. There are some studies, in our higher seminaries of learning, the utility of which it sometimes puzzles the scholar, and perhaps even the teacher, to understand. They are pursued, because they are required, and required for some supposed indirect or incidental advantage; but not so with Political Economy. There is not a proposition, the bearings of which on human interests, are not seen, as soon as the terms of it are understood. It therefore interests the student at once, and deeply. No study would be pursued in our common schools with more eagerness or pleasure.

Again, the moral bearings of this science make it admirably adapted to those schools in which the young receive their earliest and strongest impressions. Its

teachings are eminently pacific, and in harmony with the benevolent spirit of Christianity. The Rev. Dr. Bethune, in an address delivered before the literary societies of Yale College, in 1845, speaks of it as "*that philosophical science which, next to the Gospel, whose legitimate child it is, will do more than anything else, for the elevation and fraternization of our race.*"

It has been called "a sacred science," and if the elevation of the degraded and oppressed, if the diffusion of noble and lofty sentiments among men, if the establishment of justice and right, if the promotion of permanent and universal peace, and a practical recognition of the brotherhood of man, be a sacred theme, then is Political Economy a sacred science.

I am aware that there are those who sneer at this science. There are those, too, who sneer at Christianity, and, for the same reason; namely, they do not mean to conform their lives to its teachings, and, of course, to keep themselves in countenance, must deny its authenticity. One of the objections which this class of men bring forward is, that great differences of opinion have existed among the different teachers of Political Economy, and, therefore, its doctrines are unworthy of being received. Now this objection has no more relevancy or force, in regard to this, than every other science. In moral philosophy, for instance, how great have been, and still are, the differences among its distinguished professors, yet who denies that it is a science?

It is true, indeed, that Adam Smith rejects the theory of Quesnoy, as Bucer rejected the fallacies of Aristotle, and as Mr. McCulloch, one of the most distinguished writers on the science, very properly observes, "the

discrepancies among the theories successively put forth, by the ablest physicians, chemists, natural philosophers, and moralists, are quite as great as any that have existed among those advanced by the ablest economists. But who would therefore conclude that medicine, chemistry, natural philosophy, and morals, rest on no solid foundation, or that they are incapable of presenting a system of well established and consentaneous truths? We do not refuse our assent to the demonstrations of Newton and La Place, because they are subversive of the theories of Ptolemy, Tycho Brahé, and Descartes; why should we refuse our assent to the demonstrations of Smith and Ricardo, because they have subverted the false theories that had previously been advanced, respecting the sources and distribution of wealth? Political Economy has not been exempt from the fate common to all sciences. None has been simultaneously carried to perfection, but more or less error has insinuated itself into the speculations of its earlier cultivators."

It must be admitted that writers, both in this country and in Europe, have too often allowed themselves to be obstructed in their inquiries by existing institutions, and their opinions to be swayed by the prejudices of the times; and instead of a fearless and faithful induction of principles, from well established facts, have in too many instances accommodated their reasonings and conclusions to the current opinions of the day, and moulded their economic philosophy to their political creed; and this, too, often, doubtless, without being conscious of the influences by which they were swayed.

In conclusion, I will only remark, that I can antici-

pate but one serious objection to the proposal to introduce this new study into our common schools, and that is, that we already have as many as there is time for, that our scholars are now superficial in their attainments, in consequence of having too many objects of pursuit. I deny this. I deny that there is not time for this study, and other studies, if need be. By a recurrence to the last annual report of the Massachusetts Board of Education, I find that the average length of the schools in the state, the last year, was only seven months and twenty-four days. Now our schools ought to be kept at least nine or ten months in the year, and one of the most effective means for lengthening the schools, will be to increase the number of studies, especially, those of an elevated character. And it would not only tend to the lengthening of the schools, but to the retention of scholars to a later period of life, and this is felt to be a very desirable matter.

By a reference to the report just mentioned, it appears that *there is not one scholar in twenty in all our schools over sixteen years of age*. Why is this? Because before that period, the youth has received all the education he needs? No, but because, as a general fact, it is regarded as beneath his dignity to attend after that age. Now if higher and more attractive studies were required, the case would soon be altered, and young persons would remain in school, as they should, to a more advanced age.

High as our standard of education in Massachusetts is thought to be, and it is doubtless high compared with other communities, still our schools are too limited, in time, and too low, in attainments. We greatly need a

higher standard, and higher aspirations on the part of the people in regard to common school education. We therefore look with much satisfaction, upon the law of the last session of our legislature, by which an appropriation was made for the purpose of employing agents to visit the different towns, and, so far as practicable, the different districts, for the express purpose of lecturing on subjects connected with education, and thereby awakening an interest in regard to it. This is what is wanted. We must have more interest in common school education among the people, and then we shall have longer schools, more and higher studies, and last, but not least, abler and better paid teachers; yes, I will say *better paid teachers,* because we can never hope for teachers of ability and high qualifications, unless their services are acknowledged by commensurate wages. How is it now? Official documents show that the average wages of common school male teachers is less than one dollar per day! Less, in fact, than the average wages of carpenters, shoe-makers, and blacksmiths. If there be one point, more than another, on which public sentiment needs to be radically changed, it is in regard to the value of the services of those who are engaged in the business of instruction in all its departments, high or low. If good wages cannot be afforded, good teachers, permanent and well qualified, cannot be had; it is a *sine-qua-non*, for human nature has not yet advanced to that degree of perfection, when men will engage in the severest labors and most responsible duties, for less compensation than they can obtain in the ordinary pursuits of life.

I trust I shall be pardoned for this digression. I find

it difficult ever to speak of education without alluding to what I have long regarded as a great obstacle to improvement, the inadequate compensation granted to teachers.

Mr. President, and Gentlemen of the American Institute of Instruction: —

The important services you have rendered to the cause of education, during the twenty years of your associated existence, give me confidence that the topic I have at this time presented, will receive, at your hands, a respectful consideration. It is not, indeed, your province to legislate for the Commonwealth of Massachusetts, or any other state in the American Union; that duty is reserved for other bodies. Yours is a higher mission. To form that public sentiment, which is anterior and superior to all legislative action, is your object and aim. The State of Massachusetts has already been greatly indebted to you, for the assistance you have afforded to the cause of education. She has given an expression of her approbation of your course, and appreciation of your services, by an annual appropriation towards the expenditures of your Association.

May that appropriation be continued so long as you, gentlemen, shall continue your philanthropic and valuable services.

In looking over "an enlarged and revised edition of the Tenth Annual Report of the first Secretary of the Massachusetts Board of Education," a document published by the authority of the Legislature of 1849, I find a brief history of the American Institute of Instruction, concluding with the following paragraph: —

"This Institute may justly be considered as the source of all the improvements in education, which have been made [since its organization] in New England, and other Northern States; and its influence is slowly diffusing itself through the uncongenial regions of the South."

Can you wish for a higher compliment, from a higher source? Can you aspire to a better fame, than that of having led the way in *all the improvements* that have been made in education in our country, since you have been a society? Is not such an acknowledgment some reward for your sacrifices and efforts? Will you not feel new encouragement to exertion, and be inspired with new zeal and determination in the great work you have so nobly begun?

We cannot doubt your response. The heroism and self-devotion that animated your Association in the early and trying days of existence, will lead you forward to new and higher achievements, to wider and more comprehensive efforts.

It must, I am confident, be a source of high gratification to those of you, who have, from the first, been members of this Institute, to contemplate the various steps of your progress thus far, and the eminent success which has crowned your exertions.

You have done much to awaken a proper *esprit du corps*, in the teacher's profession. No profession will be respected that does not place itself in a position to command respect. It must have identity. It must have an associated existence, and associated action. It must make its appearance before the public, as a distinct body, who have rights, duties, responsibilities, and

claims. Without this, we cannot expect that any profession will stand out in its true position before the public mind, and secure the respect to which it is entitled.

The exertions of this Institute, the leading members of which are gentlemen connected with our most prominent seminaries of learning, have already, to a wide extent, attracted the attention of the public, and drawn to themselves the sympathies and the co-operation of the friends of education, throughout the country, and they have laid the foundations of an edifice, which we trust will continue to rise in importance and interest, long after its public-spirited founders shall be sleeping in the dust.

Gentlemen : — You have done much, we expect you will do still more. You belong to a profession that is just beginning to take its proper place in public estimation, and assume the rank which belongs to it. If we mistake not, society itself is entering upon a new and higher career of existence, and that the "good time coming" is near at hand, the time when

"Ideas shall conquer swords,"

the time when men and institutions shall be valued and applauded, not for the mischiefs they have inflicted, but the benefits they have conferred upon mankind.

LECTURE III.

ON THE IMPORTANCE OF EARLY TRAINING.

BY SOLOMON JENNER,
OF NEW YORK.

Mr. President, Ladies and Gentlemen: —

In appearing before you, in obedience to the call of the Executive Board, justice to myself requires a word of explanation.

The time which I had positively appropriated to the preparation of an Address, I have been obliged to devote to a beloved brother, whom I have just laid in the grave. I shall, therefore, present only a few thoughts, which I have hastily thrown together.

It is with feelings of no ordinary character that I stand among you, assembled as we are to promote the great cause of popular education.

Deprived of that early training so essential to the full development of all our faculties, I shall not detain you with a recital of my hopes and fears, excited by an ardent desire to benefit the race, and the consciousness of my own inability to perform the duty which your kindness has enjoined upon me.

I rely confidently on your indulgence, in passing by any deficiency in diction, or elegance of style, but for any lack of correctness of expression, and purity of sentiment, for the sake of the cause, deal out your criticisms in strict justice, with an unsparing hand.

Without further preface, allow me to commence at once the examination of my subject: — The importance of training the whole man, physically, intellectually, and morally. By training, I include both the theory and the practice.

It is not my intention to enumerate all the causes, which may combine to waste man's energies and shorten his days; nor is it any part of my design to name the various diseases which affect mankind, and point out a specific remedy for each; but it is more particularly to call the attention of an intelligent community to those laws of nature, which, if strictly observed, from the morning of our existence, would lead to vigorous youth, energetic manhood, and a comfortable and happy old age.

The three most important elements which tend to invigorate the body, and continue a sound and healthy state, are, pure air, active exercise and wholesome food. Every body knows this — but what if they do? Do they pay any attention to it?

If we judge by the effects, we must conclude that they regard it only in theory, and bid defiance to all prescribed rules. How many live, or rather drag out, a painful existence in damp, unventilated rooms, breathing the same air over and over again, thereby contracting disease, which terminates only in death. We all know this fact, and yet the practice is continued from genera-

tion to generation, entailing evils upon our race, too numerous to mention. It is not an uncommon thing to crowd many children into one room for instruction, and confine them for hours, while the means of ventilation could not supply pure air for one fourth of their number. As the inevitable result of this, we often find them restless, peevish, and extremely uncomfortable.

Nor are we less in fault in regard to exercise. The weak and emaciated frames of our children bear ample testimony to their inactivity. Pale-faced and sallow, for want of pure air, their muscles have just power enough to give them the appearance of moving skeletons. Instead of robust, well-formed limbs, able to perform the active duties of life, and endure the hardships inseparable from our very existence, they draw their feeble extremities, in solemn mockery of the octogenarian.

And as to their food, one might well suppose they were trying the experiment, to ascertain whether their stomachs could not digest all sorts of substances, or even resist the most deadly poisons. Witness the daily consumption of alcoholic drinks, and the vast quantities of that most filthy weed, tobacco.

My friends, we have not convened for the purpose of instructing physicians, whose profound knowledge of allopathy, homeopathy, hydropathy, and all other pathys, will render their names illustrious through all coming time; but it is to induce the people to learn and practise such things as experience has demonstrated to be good for them. To instruct them so to arrange their dwellings, their school-rooms, and their public edifices, that they may breathe the pure air of heaven. To

induce them to adopt such modes of life, as will insure sufficient exercise of their muscular powers, to give vigor and activity to every part of the human system. To direct them in the choice of their food, so that they will eat such only as will nourish each member of the body, without producing the cause of disease and premature death.

It is not too much to assert that if all this could be done, the nation would save more than the expense of the general government, and we should soon be tending to patriarchal longevity. Can we believe for a moment that it is in accordance with the wisdom and goodness of our all-wise Creator, that more than one half of the human family should die before they had lived one short year. Would infinite power create so many millions, seemingly for no other purpose than to die. Let us not rashly arraign that just and holy Being, whose wisdom shines through all his works ; but let us choose rather to inquire what ignorance, what mismanagement on our part is the procuring cause of all the physical evils to which erring mortals are now subjected.

Having said thus much, let us pass to the second part of our subject, namely, the intellectual.

We do not propose to enter into a metaphysical discussion of the various faculties of the mind, but by confining our remarks within certain limits, point out a plain path, leading directly to that field, in which lie hid all the treasures of knowledge.

The field indeed is ample, but we cannot expect to interest those who have explored every hidden recess, and satiated themselves from its immense storehouse ; but to the hungry soul, every bitter thing is sweet. To

such we say, fair science beckons you, invites you to her universal feast. The book of nature wide open stands, and bids you read.

"All ideas," says Locke, "are derived from sensation;" here then we have the real starting point. The first idea a child has of number, is of a single unit, then two, then three, and so on. Knowing this fact well, why do teachers depart from the simple mode which nature has clearly indicated? There is a point in every science, adapted precisely to the human capacity; otherwise man can never understand that science. Why do they not commence at that point, and advance just so fast, (and no faster,) as the mind can clearly comprehend.

What would be thought of the nurse, who should attempt to fill the stomach of an infant a month old, with half a pound of beef-steak! Would not her stupid ignorance be manifest to all? And yet is that more absurd than to cram into the mind of a child such a quantity, as to overload it entirely, and thus greatly weaken, if not completely destroy its powers? This subject requires much more attention than it receives.

What I have said of numbers, holds true in regard to space, quantity and size. All that we know, says Watts, is by comparison. The ingenious teacher, availing himself of all the suitable materials within his reach, will soon prove the truth of this doctrine, and perceive the happy effect it has, by calling into action all the reflecting powers of the mind. Then commences the expanding process, which affords the strongest stimulants that it can receive. The fear of punishment and the promise of reward sink into utter insigni-

ficance, when compared with the pleasure derived from the acquisition of truth. The ancient philosopher felt not more real joy, when he had discovered the solution of his favorite problem, than does the tyro, when some new truth breaks in upon his mind. Once accustomed to the natural mode, no other will satisfy the ever curious investigator, and at every step of his progress, fuel is added to the fire of his zeal, until at length no obstacle seems insurmountable.

Thus is furnished an explanation to those otherwise incomprehensible phenomena — men spending their whole lives, to bring to light, without fee or reward, for the benefit of mankind, some hidden truth, of which they had some vague notion — just enough to fan the flame. These, the greatest benefactors of our race, can only be rewarded by posterity, and in that world where true merit is estimated by unerring Wisdom.

How pleasing is it to trace the youthful mind, expanding, extending, and finally becoming that beautiful, harmonious whole. How we love to review nature's admirable museum, the memory; every thing arranged in perfect order, ready for future use.

The sober judgment, weighing everything in its true balance, decides according to the evidence given by all the faculties of the mind. Limited as we are in our sphere of observation, and as this alone furnishes the aliment of thought or reflection, it is manifest that the quality of the mind must partake of the ideas so obtained, and hence the necessity to present to the minds of our children such objects only as will excite those of purity and pleasure.

Thoughts may be transmitted from one to another,

and thus the original thoughts of a thousand men may be possessed by each. This furnishes the reason why none should be left to follow contaminating influences, because evil thoughts are no less imperishable than pure ones, and, when once impressed upon the mind, the effect can never be entirely removed.

If all this be true, and who can deny it, what a weight of responsibility rests upon those, who are the natural guardians of youth, and those who assume the holy office of teacher. In view of these truths, who would not exclaim, who is sufficient for these things? Which of us does not put up the heartfelt prayer — Oh! my God, strengthen me for this work; guide me by thy counsel, and aid me by thy spirit!

The next in order, is the expression or language to convey our ideas to another, either by sounds or signs. This can be acquired only by strict and rigid training. If a child is not taught the correct organic formation of every sound at an early age, he must learn it, if he learn it at all, at a later period, under many disadvantages. If errors have been committed, they will prove detrimental to all future progress. The great importance of this point requires that we should enlarge upon it, but the limits of the Address positively forbid it, and we must let it pass, not without a hope, however, that this remark may arrest the attention of teachers.

In written language, we regard accuracy as of the first importance, and we also know the difficulty of acquiring the ability to transmit our thoughts through this medium. How many have lamented that they neglected that study which qualifies a man, more than any other, to maintain an easy intercourse with the world.

It must be apparent that if this course of guarding and directing the thoughts, and the habit of expressing them clearly, were commenced at a proper time, and continued without interruption, mankind would make far greater advancements, than have been witnessed in any former period. Numerous as are the advantages enjoyed by the present generation, we confidently hope and believe that they will be vastly increased by the discovery of more useful and important agencies in human life.

May the smiles of a kind Providence, showered upon us, lead us to lay aside all strife, jealousies, and animosities, and with universal consent, cultivate the arts and sciences, and thus hasten the day when knowledge shall fill the earth as the waters cover the sea.

We come now to speak of that part of our nature, which gives increased value to the whole — namely, our moral nature.

In approaching this we feel an exalted and sublime pleasure in believing that whatever attainments we may make, time cannot diminish nor eternity destroy. Let us carefully examine the true place of beginning, in the moral training.

The first disposition that we discover in a child, is the exercise of the will, commonly called temper. To subdue this requires much time and great skill. Obedience is the first duty of the child — of the youth — of the man. For the want of this, the world has often been deluged in blood; society is agitated with the most heart-rending cruelties; families have been divided, and have become the most inveterate enemies; schools are disorganized, and the teachers dismissed disgraced.

There is no one truth more clearly set forth in the sacred volume than this, nor is there any which long experience has demonstrated to be more productive of good to the human family. In pursuing this branch of our subject, we would gladly combine all the strength of language and all the power of eloquence to convince the whole world that to obey is better than sacrifice, and that self-denial is the only way to eternal gain. Children, obey your parents in the Lord, for this is right — servants, be obedient to your masters — put them in mind to obey magistrates — wives, be obedient to your own husbands, as it is fit in the Lord — finally, be ye all subject one unto another, and the very God of peace shall be with you.

We might fill a volume with like quotations — "but a word to the wise is sufficient." This doctrine of obedience is not new, nor is it of less importance because it is old. Neither clime nor nation can change its nature, nor can families, societies or governments exist without its benign influence. How does the fond and intelligent mother urge upon her darling son to obey his father, that he may meet his approving smile. How carefully does she direct him from day to day to regard the kind admonitions of his friendly instructor, lest he should grow up in ignorance, his manhood be blasted, and old age become contemptible. With what zeal does she counsel him to yield willing and cheerful obedience to the laws of his country, that he may be esteemed and honored by his fellow-citizens. With what fervor does she exhort him to obey the ordinances of God, that he may enjoy peace and consolation in this world, and in the world to come life everlasting. Who

can estimate the value of a virtuous woman, for her price is far above rubies. It is she that watches over the first dawnings in intellect, and directs its course. It is she that forms the youthful mind, and guides the wayward passions, and curbs their impetuosity by her gentle, yet no less powerful influence. She fulfils the high command, correct thy son while there is hope.

To these ladies, who are now present, allow me to say, we rejoice that you are here to encourage us by your presence. Where men assemble to form plans for improvement, there should woman be, in all her purity and loveliness, to cheer them no less by her smiles than by her prudent counsels.

If my friends will indulge me in a small digression, I will relate a brief account of Daniel T. Wilful. He was the only son of a wealthy merchant, in one of our Western cities, and his mother was one of those kind souls that always wish to do exactly right.

When Daniel was about two years old, he was one of the nicest, prettiest boys you ever saw, and his uncles and aunts thought there never was such a boy before. When Daniel cried for anything, his mother always told the servant to give it to him, for she was afraid of spoiling his disposition by crossing him, and in this way she got along very well ; at least, she always told the father so. When he was five or six years old, he would sometimes tease his little sister, by pulling her hair, or pinching her, but his mother said, " Don't mind that ; he will learn better as he grows older" — and so it passed along. When Daniel was sent to school, he was one of the mildest and best boys in the world — so his father said — and his kicking and striking the other boys

was no proof to the contrary, because they teased him. Sometimes, to be sure, when he was sent to school, he went to his aunt's, because she wanted to see him, and then it was too late, and he was particularly careful not to interrupt the school in that way. Too long confinement in school is not good for boys, so that when he was prevented from learning his lessons at home, which was not oftener than two or three times a week, he would bring a note from his mother to go out early. In this manner Daniel grew up to the age of thirteen or fourteen, when he was as able to judge what was right for himself, as any one else could for him. It sometimes happened that Daniel thought a little different from his teacher, or rather his teacher thought different from him, and obeying the rules of school was one thing that Daniel fully understood was not meant for good men's sons — at any rate, not for him, and if the teacher did not understand his duty, he must be instructed.

One day Daniel wished to leave the room, and as it seemed rather ceremonious to ask permission, he concluded to take his own way, and openly violate a well-known rule. When he returned in the course of an hour, and the teacher mildly expostulated with him, he said that his father told him to do as he pleased, whenever it suited his own convenience. Argument was of no avail — Daniel's education was now complete, as he could no longer be retained in school.

Joseph Lockwood was a boy of delicate constitution, and could not attend school until he was in his ninth year; but his mother said he must not be peevish, if he was sick, and so she had taught him to obey, and be

patient and quiet. When he came to school, he entered with the utmost ease and grace, and said to the teacher, "my mother has sent me to learn — what shall I study, sir?" Pleased with his respectful address, the teacher answered, we shall see. As soon as he was examined and seated, he commenced his studies with that ardor which always secures success. In all his intercourse with his fellow-students, he was polite and affectionate. He was careful to inquire the wishes of his teacher, that he might strictly attend to them. He delighted to promote good order by observing the rules of the school, and setting a good example. Thus he continued his course, until he had advanced to the highest class in the school, esteemed and beloved by all.

About thirty miles north-west of Saratoga, the Sogendog river empties into the Hudson. Ten miles from its mouth is a beautiful valley, in which Ichabod Goodman had settled, and raised a respectable family, after the manner of the genuine New Englander. Their eldest son, who was named after his father, had just entered his twenty-first year. Trained up by a discreet and pious mother, remote from all fashionable circles of polished society, his manners were such as some might mistake for rudeness, yet he was by no means unacquainted with all the true principles of genuine politeness. Possessed of strong natural powers of mind, and blessed with a good constitution, he felt inclined to see something more of the world, than could be found in his rural valley. Full of pleasing hopes, and excited by curiosity, he turned his thoughts toward that celebrated watering place. As he entered, the sun was setting in all its radiant splendor, and the magnificent

carriages just returning from the surrounding country first caught his wondering eye. Next came the elegant mansions, crowded with the beaux and belles from every land. Parlors filled with the ornaments and beauty of creation — saloons buzzing with the hum of fashionable gents from every clime. Amazement seized the unsophisticated man. He knew not what to make of all this busy idleness, and fancied himself transported to some fairy land, or believed his senses had, for the first time, refused their office.

Poor Ichabod, while he stood thus innocently gazing upon the multitude, his attention was attracted by a strange noise, and turning himself suddenly around, he beheld a miss, of a delicate form, just behind him, entertaining her companions with all the exquisite impertinence with which her pride, her rank, and her fortune had conspired to delude her frivolous mind. *He* had been taught to believe, "an honest man is the noblest work of God," and never once dreamed that it could be a fault, not to be dressed à-la-mode. *She* had been taught to estimate all men by their dress, nor once thought of measuring a man by his soul. A kind friend, seeing the embarrassment of our young hero, whispered in his ear, she is a belle. Looking with increased earnestness, he exclaimed — "What! is that a belle? In our happy valley we have no such belles."

Wishing to avoid giving offence, as every real gentleman certainly would, he quietly turned away, not without a deep impression, that,

> "Of all the causes which conspire to blind
> Man's erring judgment, and misguide the mind,
> What the weak head with strongest bias rules,
> Is Pride, the never-failing vice of fools."

The world has suffered much in consequence of the misapplication of those talents bestowed for the improvement of mankind. He could not fail to contrast the feeble frame of this votary of fashion with that of his own sister Prudence, whose pleasing and healthful appearance gave ample testimony to the invigorating breeze of early morn, united with all the duties of the domestic circle — and still further, to compare the qualities of her mind, improved by reading such books as enlarge the understanding, ripen the judgment, strengthen the memory, and containing only those moral sentiments which point out the path of duty, and strew it with intellectual flowers.

He could hardly persuade himself that those young men, whom he saw totally absorbed in sensual gratifications, possessed the same intellectual powers by which he controlled his own appetites and passions — much less could he conceive that they were endowed with immortal souls, created for the same noble purpose as his own, destined for a higher state of enjoyment beyond this probationary scene. Nor could he view the giddy round of vain and trifling amusements of these fanciful creatures, intended to be the fairest portion of the creation, but with emotions of heart-felt gratitude to the Author of his being, that he had vouchsafed to him and his sister that early training which enabled them to answer life's great end, by serving mankind in some useful employment or occupation, deriving at the same time their sweetest pleasure and highest enjoyment in the strict observance of the commands of their holy Redeemer.

The various grades and classes in society may be

compared to the stories of a building. Now it is manifest that if we raise the lower story, we must of necessity elevate all the others.

The physical condition of mankind would be much improved, if we could so train them as to give stronger constitutions — we should have less sickness, fewer blind, fewer deaf, fewer deformed and helpless, to be maintained.

If we can instruct the most ignorant, we shall thereby give an upward movement to the whole, and each class will be advanced in the same ratio. The highest, or most intellectual grade, must rise or occupy a sphere, which would not only require higher schools, but even higher colleges. And thus should we not only equal other nations, of the old world, in science, but we should soon leave them to gaze after us with wonder and admiration.

But the importance of the physical and intellectual, compared with the moral, seems to diminish, and to bear the same relation that time does to eternity. The idea seems too vast for human conception, and yet we cannot escape from the convictions of truth or our own minds; nor can we fly from the silent admonitions of conscience. Alas! that man should be so slow to seek after his highest interest — that he should neglect to implant in the minds of his children that seed which would blossom in time, and bring forth fruit in eternity. In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell whether this or that shall prosper, or whether they shall both be alike blessed.

Fellow Teachers: I may have trespassed on your

patience, but should I leave this subject here, I should carry away a burthen which I have long borne, but which I desire now to leave with you. I do not wish to be understood even to insinuate anything like censure, but to recommend a great improvement in the distribution of our daily labor. Why is it that we spend so much time to instruct our pupils in the various branches of science, and pay so little regard to the one most important of all — I mean the science of living well. Why do we devote six hours a day to fill the head with knowledge, and not one to improve the heart? Why do we exert so much skill to make a boy demonstrate a mathematical problem, and never require him to investigate the relative duties of parents and children, teachers and scholars, public and private citizens? Do we not correct his faults in reading, writing and arithmetic, while we pay little or no attention to direct his modes of thinking, and allow him to grow up in the spirit of pride, anger, hatred, revenge, and all the dark catalogue of vices, which debase the soul, and destroy the peace and order of society? These ought ye to have done, and not to have left the other undone. Are we not sensible that much remains for us to do in this holy work, while the faithful pastor performs well his duties? How small is the opportunity, how short the time allotted, compared with ours; and when it shall be demanded of each of us, what hast thou done with those lambs committed to thy charge, what shall we answer!

A few more words, and I have done. Brethren, mind your calling. And what is that calling? It is no less than a commission from on high — Go ye into all the world, and teach all nations their duty to them-

selves, to each other, and to their God. While oppression reigns in the land, we must not cease to recommend Christian forbearance and brotherly love. While war and bloodshed desolate the nations, we must not disregard the cries of the widow and the orphan, but we must stay the hand of violence, and hold up to admiration the blessings of universal peace and harmony. When riot and disorder are rife, we must maintain the supremacy of the law. When robbery and murder are perpetrated in open day, we may not refrain from teaching self-control, the government of the temper, and the curbing of the fierce passions. While iniquity abounds, we must constantly urge the necessity of Christian humility, and a strict obedience to all the laws of God.

All these evils must be nipped in the bud. Purify the fountains, and the springs will send forth the streams of life for the healing of the nations. Regulate every thought, and every action, in perfect accordance with the Divine law; and mankind will then be prepared to join the angelic song —

"Glory to God in the highest, on earth peace, and good will to man!"

LECTURE IV.

CHARACTERISTICS OF THE TRUE TEACHER.

BY JOHN D. PHILBRICK.
OF BOSTON.

The principal thing in a school is the Teacher. He is its vital principle, its heart and soul, the fountain of its life and spirit. Other educational means and agents, I would not undervalue. School houses, apparatus, books, examinations, and superintending officers, are doubtless important in their places, and they have their effect, in a greater or less degree, upon the character of schools.

But without the Teacher these subsidiaries are inert and powerless. The Teacher's influence goes farther towards determining the character of his school, than all other influences combined. The Teacher is indeed the architect of his school, and he has but to look around him to see his monument.

The maxim, " As is the teacher so is the school," may seem to some more pointed and epigrammatic than true. But it is worthy of note, that the wisest educa-

tors have always most strongly insisted upon its substantial truth. They have, therefore, centred their efforts for the promotion of the interests of education, mainly upon the teacher. We find them penetrated with the conviction, that the object of their wishes and labors can be accomplished only by bringing *true teachers* to the work of instruction. This is the weighty matter to which they bend their energies, leaving the mint and cummin to take care of themselves. Their great work, their paramount object, is to furnish every school with a *true teacher*. *Hic labor, hoc opus est.*

Let this be accomplished, let this consummation be reached, and education is safe. And it *will* be done when the people demand it. When they call in good earnest for competent teachers, they will not call in vain. The demand will be supplied. But it is to be regretted, that the call for teachers of high merit has not been sufficiently general nor sufficiently loud, either for the interest of education, or for the interest of our profession. Not but that the people are, in most cases, ready to accept the purchase, but they are not always equally ready to pay the price, and fulfil all the conditions necessary for the secure possession of such a treasure.

While this is the state of things, what does it behoove us as teachers to do? Shall we fold our arms, and wait, in dignified composure, for the good time to come? Is there nothing that we can or ought to do or say? The members of this association will agree with me, I am sure, that there is much for teachers both to do and to say, in relation to this matter — especially *to do*. You will agree with me that it is incumbent upon us to

exert ourselves to create a demand for accomplished teachers where it is wanting, and to increase it where it already exists.

And I think it will be conceded that there is no one means by which, as teachers, we can more effectually further this design, than by showing what glorious results the true teacher is capable of achieving.

In accordance with these sentiments, I have thought it might not be altogether unprofitable to make a few observations upon some of the CHARACTERISTICS OF THE TRUE TEACHER.

And I beg leave to premise, that I would not be thought so presumptuous, as to attempt a complete and finished portraiture of the perfect teacher. To draw a rough sketch of some of the most prominent and comprehensive traits is all that I propose to do.

The first characteristic I shall notice is; *Devotion to the Profession.*

Every one, says Lord Bacon, owes a debt to his profession. This debt the true teacher is ready to acknowledge, and to discharge according to the measure of his ability.

To be a teacher in the highest and best sense of the word, is to stand in the highest and best place that God has ordained for man. To form a human soul to virtue, and enrich it with knowledge, is an office inferior only to the creating power. In this view, education is the noblest work of man. But the world does not so estimate it. While by the one half it is looked upon as a pitiful mill-horse drudgery, by the other it is regarded as an inglorious sinecure, a refuge for the idle and

indolent. Now one great thing to be done for education is, to rescue the profession of teaching from this degrading estimation which the world puts upon it, and to place it upon the eminence where it belongs. There is evidently no reason in the nature of things, why it should stand in the social scale below what are styled the learned professions. Humanity is progressing. Different professions and pursuits of men have, in turn, at different periods, challenged the homage of mankind, and then retired for others to come forward in their room. Chivalry has had its day, but the age of Chivalry is gone. Military heroism has in all past ages attracted the admiration of the world, but the glory of the conqueror is growing dim before the brighter halo that encircles the brow of the champion of peace. The day of education has dawned. In the language of Lord Brougham, "the schoolmaster is abroad." It is important that he should be recognized, and the sooner the better. To become an accomplished instructor should be considered an honorable achievement, and one worthy of any man's ambition. And so it will be esteemed when it is well understood what a rare combination of virtues and talents such an undertaking demands, a combination of qualities as rare perhaps as that required for a respectable chief magistrate of this Commonwealth.

Now the true teacher holds himself ready for every word and work which tends to bring his profession into esteem, and to place it in its true light before the world. He magnifies his office and honors it, and so makes it honorable. Diogenes made Alexander confess that if he were not Alexander he should wish to be Diogenes.

So you will find the true teacher playing the part of Diogenes to those whom business or curiosity may draw to the scene of his labors. I do not mean, in the display of cynical asperity, for that is a mark of the false teacher, but in the exhibition of those noble qualities which the noble-minded man admires and covets.

He will not hang his head and repine, because those in other walks of life outshine him in equipage and show. He will rather elevate his brow, and say to himself, with manly firmness, if I have not those things, it is because I have not desired or sought them. I have what is better. Mine is the high privilege to acquire and to impart knowledge — *to educate.* I have chosen my lot, I am content and satisfied. A man of such a temper is always respectable and respected, and cannot fail to draw respect upon his calling.

"I am a man," said old Terence, "and I am indifferent to nothing which relates to humanity." So the true teacher regards with indifference nothing which relates to his chosen profession. He makes it a point to keep himself informed in relation to its state and improvements, both at home and abroad, and when solicited to pay a dollar for a publication devoted to its interests, he does not turn away his head with cold indifference, as from a contribution box, and enter the plea of poverty, whilst he expends almost as much daily on his pride and sensual appetites. Nor does he disdain to meet his brethren in the teachers' convention, as if he were perfect, and needed no more light and no more zeal. He feels that teachers owe it to their profession, to assemble themselves together often, to take sweet counsel, and that they owe it to themselves

also. Is it not obvious, indeed, that the odious characteristics of pedagoguism are apt to mark those who neglect it? Are they not, as a general rule, apt to grow churlish, and opinionated, and conceited, and pedantic? Are they not likely to fall behind the times, and when it is too late to correct their error, find themselves far in the rear of their more social and public-spirited brethren?

The true teacher, having dedicated himself to his profession wholly, and without reservation, never dreams of questioning its worthiness to receive his best efforts. No matter how his entrance upon the business commenced; he may have been drawn into it by circumstances over which he had no control. It makes no difference as to his fidelity and zeal in promoting its interests, and in widening and elevating the sphere of its usefulness. He feels that it would be dishonorable to remain in it without a heart for it. He would sooner dig, or beg, or starve, than degrade himself and disgrace the profession, with the unwilling service of a *mere hireling*. He considers the interests of education too sacred and momentous to be committed to such hands.

It is not to be supposed, of course, that all teachers, upon crossing the threshold of the school-room, shall bid adieu to all other pursuits and occupations, and that all other avenues to usefulness are to be closed to them forever. This remark is particularly applicable to the female portion of teachers, the majority of whom, I apprehend, look forward to the time when they shall be called to move in another sphere, and to transfer their affections, if they have not already done so, to other objects. It is, indeed, every one's duty to quit his

present field of labor, when a wider and better one is opened to receive him. But to whatever enterprise or pursuit the man of the right metal pledges himself, his heart is as

> "True to it as the dial to the sun,
> Though not shone upon."

Nor does the true teacher deem those only worthy of respect and consideration who are occupied with the higher departments of instruction. Great talents and high attainments may not want scope for their exercise, even in training the opening mind of childhood. The importance of wise *early* training, both moral and intellectual, cannot well be over-estimated. The excellence of the fruits of higher institutions is materially affected by those below, from which they draw their materials. The high standard in classical attainments for which the time-honored University of this Commonwealth has long been distinguished, has been sustained mainly by one preparatory institution.* High schools are compelled to accommodate their standard of scholarship to that of the subordinate grade; hence the very equivocal import of the term high school, which may mean an institution scarcely inferior to a college, or it may signify one scarcely superior to a good primary school.

Let us, then, away with all castes in the profession of teaching, except the castes of the true and the false. Let us feel that we are one great fraternity of crusaders against ignorance; that it is not the grade of studies, but the quality of instruction, that is the true measure

* Boston Latin School.

of the teacher's claim to respectability and consideration; that it is not the situation that confers honor, but the manner of discharging its duties, and the character and talents brought to the work.

> "Act *well* your part, there all the honor lies."
> "Pigmies are pigmies still, though perched on Alps,
> And Pyramids are Pyramids in vales."

That great luminary of science,* whose name sheds so much lustre upon one of the highest institutions of learning in the country, has set an example worthy of imitation, in coming down from the lofty eminence of his station, to extend the fraternizing hand to teachers of all grades and ranks. It was done in the spirit of the true teacher. We need more of the same liberal spirit.

In a word, we need to have the clouds and darkness dispelled from the base of the hill of science, so that the sunshine of popular favor may rest *there*, as well as "settle on its head;" that children, in their "tenderest and most docile age, may be put into the path of a virtuous and noble education," — such as beamed upon the vision of Milton, "laborious indeed at its first ascent, but else so smooth, so green, so full of goodly prospect and melodious sound, on every side, that the harp of Orpheus were not more charming."

The second characteristic I shall mention is, the *Spirit of Progress or Improvement.*

This spirit seems at first to be at war with that content which is so often the theme of poetic eulogy. But

* Professor Louis Agassiz.

in reality, it is in perfect harmony with the true, philosophical content, — the content to *be* and to *do*, just which, in the economy of Providence, we were designed to be and to do, and no more. It is antagonistic only to the base content which is born of sloth and indolence; the content which satisfies one with present attainments, when others are within reach, — *the very poorest of all philosophy*. The modest and unambitious mortal who expects to steer clear of disappointments, by limiting his aspirations to his present possessions, is destined to find by sad experience, that safety lies not in that direction.

The desire to remain as we are, low and humble though it be, is one which cannot be gratified, for where there is neither disposition nor effort to advance, a retrograde motion is inevitable. As soon as growth ceases, decay begins.

On the contrary, the *spirit of progress*, always pressing upwards and onwards, is the parent of all greatness, and of all great achievements. Those who have attained the highest eminence in the various spheres of human effort, have been most noted for this progressive spirit. It is eminently the spirit of Christianity, and its essence is concentrated in that solemn and comprehensive injunction of the Great Teacher: "Be ye perfect, even as your Father which is in heaven, is perfect." And we are exhorted to "*press forward* to the mark of the prize of *our* high calling."

The lives of all the great and good have been lives of progress, of improvement. One of the most remarkable examples which occur to my mind at this time, of the power of this spirit to conquer difficulties,

and overcome obstacles, is found in Julius Cæsar. In versatility of talents, in variety and extent of attainments, and in all points of cultivation, he is, perhaps, unsurpassed. Not even the sleepless Brougham has rivalled him. He was not only a great general, but a statesman, a lawgiver, a jurist, an orator, a poet, an historian, a scholar, a mathematician, and an architect. In view of the wonderful diversity of his powers, he has been styled a universal genius. But the poet Lucan, in a single line, discloses the secret of his genius and his greatness. He says of him —

"*Nil actum reputans, si quid superesset agendum.*"

"Regarding nothing as done while anything remains to be done." This was undoubtedly that spirit in which Sulla saw twenty Mariuses wrapped up. It does not usually hold twenty great men wrapped up in it, within one breast, but it does at least *one*.

This spirit, if desirable anywhere, is peculiarly so in the teacher, for it is the vital principle of education. It is the fountain from which all good education must flow. It is one of the most important duties of the teacher to excite and develope this spirit in his pupils, for, when that is accomplished, half the work of educating them is done. But how shall he kindle the flame in the breasts of others, when it glows not in his own. Precept upon precept, piled to the skies, will not do it, unless backed up by example upon example. Precept without example is like faith without works, — *dead* — *dead*. It is the lifeless carcass, without the animating soul. We must not be *preceptors*, we must be *exemplars*. If we would take more pains *to be*, we should have to

fret ourselves less *to say.* *Verba movent, exempla trahant.*

While we show others the steep and thorny way, let us see to it that we "reck our own rede." The teacher who is inspired with this spirit, is all the while unconsciously inculcating it upon those around him, who have less of it. It beams forth in every look, and speaks in every word he utters. He is like the Leyden Jar, always charged, not negatively, but positively, and you cannot come in contact with him without receiving a shock, unless you are a hopeless *non-conductor.* Where this spirit is, all is activity and life, where it is wanting, all is stagnation and death. It has no affinity with that baneful Epicurean philosophy which says, "soul, thou hast much goods laid up for many years, eat, drink and take thine ease." Its language is, "Let us work while the day lasts, for the night of death will soon overtake us, and then there will be time enough to rest." Or in that glorious stanza —

> Let us then be up and doing,
> With a heart for any fate —
> Still achieving, still pursuing,
> Learn to labor and to wait.

The true teacher, largely imbued with this spirit, has high aims, and forms large and comprehensive plans of improvement. They embrace the culture of his faculties, the attainment of high scholarship, and eminent skill in his profession. These three branches of improvement are intimately connected, one with another, and the cultivation of each tends to advancement in the others. Imagine to yourselves a teacher thoroughly bent

on this grand trinity of labors. Rising early, and imploring Heaven's blessing on his efforts, he applies himself with cheerfulness to the task, during all the hours and minutes of the day which a strict economy of time affords him. He has constantly some business in hand which tends to one, or all of these ends, at the same time. Every day's departing sun leaves him a wiser and better man than it found him in the morning. Every day sees him stand before his classes, an abler and more accomplished teacher than the preceding. If he should fail in this a single day, he would, like Titus, exclaim with regret, "My friends, I have *lost* a day." Suppose such a course followed for years in succession, or for life. What glorious results would be produced! What a pure and noble satisfaction such a life is capable of affording! and how fortunate the youth blessed with an instructer who passes such a life! Will such a teacher be likely to be enrolled in the catalogue of Ignoramus? Will he become antiquated? Will he fall behind his times, in any thing but in ignorance and presumption? Or will he fail to secure the respect of the community in which he lives?

This spirit of progress or improvement is the grand panacea for old age. It is the only rejuvenating remedy ever invented. It keeps the flame bright and burning down to the verge of the grave. Witness Milton, bright and calm to the last, giving to the world such a masterpiece as the Samson Agonistes; Dryden, whose greatest work was his last, the Ode on St. Cecilia's day; Chatham, whose genius was only ripened and chastened, not impaired by age; John Quincy Adams, a prodigious progressive, whose mind like a mighty

stream, continued to increase in might and energy, till he saw the last of earth. But it is sometimes asserted, that the business of teaching is such as to unfit one for study and growth. Presumptuous assertion! Miserable apology for a more miserable ignorance! If the assertion be true, then *is* the profession of teaching inevitably doomed to degradation, and I would fly from it as I would from the yellow fever. When we commence the culture and improvement of *others*, must our *own* from that moment cease? Can we infuse health into others only by robbing our own veins of their life-blood? The thought is too absurd and monstrous to be for a moment entertained. Teaching is a business in which no species of knowledge is useless. If knowledge is any where power, it is so in the teacher. The more hours the teacher spends in preparation for the school-room, the less need of his spending many hours *there*. It is the unskilful workman that comes tardy off with his task. If in any particular instance, teaching is found to unfit one for study and reflection, by its wear and tear of the nervous system, it is not unreasonable to look for the cause, in want of prudence or want of skill. When the iron is dull, of course greater drafts have to be made upon the strength than when it has a keen edge. Wisdom, instead of recommending perseverance in the use of a blunt instrument, points to the grindstone. Or, in other words, she exhorts the teacher to omit no opportunity for the cultivation of his faculties, or the acquisition of knowledge, especially such as is calculated to throw light on his profession. If such a course is adopted, every day will witness higher results with a less expenditure of strength. It is not

work alone that wears out a man; it is anxiety and vexation, and these the really skillful teacher knows little of except by hearsay. The teacher who is laying out largely in general culture and study as well as in particular preparation for the ordinary business before him, is making a profitable investment, one that will yield strength and comfort and eminence in after years. The mind of the teacher needs winding up by study or reflection as often as his watch, or it will be likely to run down and cease to tick. It is not too much to affirm that without this spirit there can be no rational hope of a good teacher. And with it, it takes time to grow one. The most perfect organic productions are the longest in reaching maturity. Consider the oak and the century plant. The good teacher

> "Is not the hasty product of a day,
> But the well ripened fruit of sage delay."

To become an accomplished teacher, is not an end to be compassed by an extemporaneous effort, off-hand, by observing this or that set of rules. That gourd which came up in a day withered away in a day.

The third Characteristic to which I shall allude, is the *Philosophical Spirit.*

Washington Allston, in sketching the character of his illustrious brother artist, Gilbert Charles Stuart, said that he was a "*philosopher* in his art, that he understood its *principles*;" —a noble eulogy, especially, coming from an artist so eminently philosophical himself. To this element in his character, is due in no small degree, that eminence in his art which made West pro-

nounce him the best portrait painter in the *world*, and Allston declare that in his opinion, not a Rembrandt, Rubens, Vandyke and Titian, could equal a certain one of his productions.

Without this philosophical element, he would never have left, as a rich legacy to his country, that portrait of its Hero and Father, into which were transfused the features, the form, and the very soul of Washington, in all the simplicity of nature, — a portrait, said to be unsurpassed by any artist whose works have come down to us. And I think it is not hazarding too much to say, that no one has ever attained great eminence in any art or profession without understanding its *principles*. Without this the inspiration of genius will little avail. But if a knowledge of the principles of his art is necessary to the artist, to enable him so to dispose the tints upon the canvas as to bring out a faithful copy of the external form, how much more to fit the teacher to mould the internal soul into harmonious symmetry and beauty! Where a knowledge of *one* principle is necessary to the artist, who is employed upon the marble or the canvas, a knowledge of *many* is requisite to the teacher, who is employed upon the exquisite texture of the human mind. Indeed, to master any *art*, it is absolutely necessary to approach it from the higher ground of science and principles. While Washington lay with his troops upon the plains of Cambridge, the British were safe in Boston, but no sooner did his breast-works rise on Dorchester Heights than he was their master.

He who works at random, or by rules taken upon trust, not knowing the reasons upon which they are

based, is a mere artisan, a simple mechanic, while the philosophical artist comprehends the grounds and principles of his rules. The mariner, whose knowledge of the art of navigation is not based upon a scientific foundation, is doomed to the servitude of the rules he finds laid down in his Navigator, and, in case of an emergency not contemplated by them, he is at once abandoned to the mercy of the winds and the waves. Such a mariner cannot be called a *master* of his art; he is but an *apprentice*, *a slave* to it. *He* only is the true *master* of it, who is acquainted with the mathematical and astronomical principles which underlie it, as well as the practical application of the ordinary rules to the guidance of the ship.

Such a navigator is capable of constructing his own rules, and of adapting them to circumstances. Such a master of his art is the true teacher, or at least, to such a mastery he is pushing his way. This knowledge of principles comes from the philosophical spirit, or curiosity to know the whys and the wherefores of things. The mind of a philosophical turn, is fond of experiments and investigations. It prompts the child to break open the viol to see where the sound comes from, to wonder what makes the fire hot, the ice cold, and the sun give light; what makes the thunder, and what makes the magnet draw. Working in mature minds, it sets a Franklin upon interrogating the clouds through his aërial messenger; a Newton, the falling apple, and compelling it to disclose the sublime law which binds together the universe of worlds, and holds the circling planets in their spheres; a Le Verrier upon the study of the perturbations of Uranus, and a new planet is added

to the catalogue. The philosophic mind analyzes, compares, and classifies the objects which pass before it. It traces events and phenomena up to their causes, and then follows out those causes in their general consequences. It thereby attains to a knowledge of the relations of things, the most valuable of all knowledge.

The Roman poet says, with profound truth, "Happy is he who is able to know the causes of things." Very unhappy and unsuccessful must the teacher be, who has not the inclination or ability to look into the causes of things, to distinguish essentials from non-essentials, and to winnow the wheat from the chaff. Without it, he must also want that faculty of discrimination so essential to the management of a school. The results of the teacher's labors depend not more upon his mode of discipline and instruction, than upon their judicious adaptation to the different characters of which his school is composed. The absence of this discrimination and adaptation is one of the most common defects of teaching, and it is to be remedied effectually, only by the cultivation, on the part of teachers, of this Philosophical Spirit.

The school is a harp of many strings, and each requires a peculiar touch to bring out its latent harmony. But the clumsy performer knows no difference in them, and bangs away upon all alike, and then berates the abused instrument for not discoursing sweet, celestial music, instead of rewarding his *pains* with harsh, grating discord. The wiser and more skillful a teacher grows, the more he individualizes. Like the judicious physician, he first gives his patient a thorough

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diagnostic examination, and then he is prepared to prescribe with some reasonable hope of success.

The true teacher is no imitator of the method of Dr. Sangrado with his one invariable prescription for the cure of all distempers that flesh is heir to, — to evacuate the veins by frequent bleeding, and deluge the stomach with unremitted aqueous draughts. He gives milk to the babes, and meat to the strong men. He appeals to the conscience and reason when he can, and to the skin and nerves when he must. He is all things to all persons, in the true apostolic sense. Master, friend, adviser, guide, sympathiser, father, mother, sister, brother, companion, playmate, spur, curb, or crib, if, by any means, he may save some from ignorance and vice. Knowing the law of mental growth, and the nature of studies, those are assigned first, which require memory and the faculties which arrive at maturity earliest, and afterwards those which task the reasoning powers, and those faculties which develop later. He dives into every pupil's mind, and finds out every "strand and impediment there, so that, by appropriate exercises, they may be wrought out."

When he has to deal with faults, and errors, and vices, he traces them to their causes, and there does his work. He does not lop off a branch here and a branch there, but aims the axe of extirpation at the root of the tree. He does not go out in guerrilla warfare, to cut off a straggling foe now and then, but marches his concentrated forces up to the stronghold, and brings his batteries to bear upon the very citadel of the enemy.

So in instruction, he does not waste time in isolated

particulars, when the mind can grapple with general truths. He does not load down the memories of his pupils with useless lumber, but stores them with the "precious jewels of knowledge, comprehending great value in little room." Nor does he dole out stinted draughts of learning, but opens up living springs. The greatest instructers have ever been the most philosophical.

The Fourth and last Characteristic, I shall consider at this time, is *Enthusiasm.*

The characteristics already considered are accompanied, in the really true teacher, by another, without which they would be *comparatively* useless. I mean that "ardor and earnestness of mind which precludes indifference and inactivity, and which we sometimes denominate enthusiasm." It is this which inspires confidence and hopes of success. It warms the heart, and prepares it for the operation of the various motives which actuate human conduct. It puts the faculties in motion, and renders them available. If it is not power in itself, it is, like fire in the steam engine, the great *generator of power.* It puts the whole train in motion. It is the great wonderworker of the world. It works wonders in the school-room. Indeed, when we see wonders there at all, we see there also an *enthusiastic* teacher.

We ought to carry into the work of our profession, learning, and self culture, something of that enthusiasm which has achieved great things in other spheres of life. Let us never forget the example of Columbus, in whom this element of character exhibited such

power to conquer difficulties. In him we see one of the most perfect types of this trait, any where to be found. We see it, in his character, carried to its utmost limit, and stopping only this side fanaticism. His cotemporaries, indeed, stigmatized him as a visionary, but posterity has reversed the verdict, and if they call him a visionary, they mean it in the literal signification, a keen-sighted, prophetic man.

Opposition, ridicule, and cold neglect, so far from damping the ardor of his soul, only made it glow with a steadier, and intenser heat, and to this fact was due his final success. For, though possessed of courage equal to any danger, and fortitude as firm as adamant, without this crowning trait, it would not have been for him to open the path to the new world. From the moment he conceived the idea of reaching land by sailing westward, the ardent activity of his temperament put him at once upon the realization of that idea, — to crown the thought with acts, — and that object soon became the one thing for which he lived, and for which he was ready to die.

During those eighteen years of hope deferred, consumed in vain appeals to the ambition, the piety, and the cupidity of princes, in behalf of his sublime enterprise, from the day his grand conception dawned upon his own mind, till it received the smile of the great Castilian queen, amidst the treachery of enemies and the misgivings of friends, that great man was as true to his mission, and as undeviating from his course, as the sun in the heaven. Who would not emulate such a noble enthusiasm?

And who can read Kepler's announcement of his

celebrated discoveries, which procured for him the proud title of the "Legislator of the Heavens," without feeling the power of enthusiasm? "What I prophesied," says he, "two-and-twenty years ago, as soon as I discovered the five solids among the heavenly orbits, what I firmly believed long before I had seen Ptolemy's 'Harmonics,' — what I had promised my friends, in the title of this book, which I named before I was sure of my discovery, — what sixteen years ago, I urged as a thing to be sought, — that for which I joined Tycho Brahe, for which I settled at Prague, for which I have devoted the best part of my life to astronomical contemplations, at length I have brought to light, and have recognized its truth beyond my most sanguine expectations. Great as is the absolute nature of Harmonics, with all its details, as set forth in my third book, it is all found among the celestial motions, not indeed in the manner which I imagined, (that is not the least part of my delight) but in another very different, and yet most perfect and excellent. It is now eighteen months since I got the first glimpse of light, three months since the dawn, very few days since the unveiled sun, most admirable to gaze on, burst out upon me. Nothing holds me; I will indulge in my sacred fury; I will triumph over mankind by the honest confession, that I have stolen the golden vases of the Egyptians, to build up a tabernacle for my God far away from the confines of Egypt. If you forgive me, I rejoice; if you are angry, I can bear it; the die is cast, the book is written; to be read either now or by posterity, I care not which. It may

well wait a century for a reader, as God has waited six thousand years for an observer."

Surely the literal meaning of enthusiasm (God within us) has a deep significance. Surely *it is the divinity within man*, which stirs him to God-like deeds. In our own profession, this trait is well illustrated in the character of the celebrated Dr. Arnold, as well as the others I have considered as characteristic of the true teacher, together with common sense, the spirit of a gentleman, and the spirit of a Christian, which time fails me to notice. And they were suggested to me as topics, by his letter of inquiry for a master.

"What I want," he says, "is a man who is a Christian and a gentleman, an active man, and one who has common sense, and understands boys. I do not care much about scholarship, as he will have immediately under him the lowest forms in the school; and yet on second thoughts I do care about it, very much, because his pupils may be in the highest forms; and besides, I think even the elements may be best taught by a man who has a thorough knowledge of the matter.* * I deem it essential to the due performance of a master's duties here, that a man enter his business, not as a secondary matter, but as a substantive and most important duty, that he should devote himself to it * *, that he should enter heartily into the *interest*, honor, and general respectability of the society which he has joined, and he should have sufficient vigor of mind and thirst for knowledge to persist in adding to his own stores without neglecting the full improvement of those whom he is teaching."

These are weighty words, and worthy to be pondered

by all who aspire to the noble character of a true teacher, the object to which all of us who teach should strive. To this end let us prefer a large library to a large wardrobe, and, like Erasmus "buy first books and then clothes;" and, believing with Shakspeare, that "it is the mind that makes the body sigh," abhor an empty head more than an empty purse; and think more of the flavor of our conversation than of the flavor of our meat and drink, "knowing that conversation is the food of the soul," which is higher than the body; and covet a well furnished and elegant mind, before a well furnished and elegant house, for "wisdom is above rubies."

LECTURE V.

THE INFLUENCE OF THE SOCIAL RELATIONS IN THE WEST UPON PROFESSIONAL USEFULNESS AND SUCCESS.

BY EDWARD WYMAN,
OF ST. LOUIS MISSOURI.

MR. PRESIDENT, LADIES AND GENTLEMEN: —

To those of you, if such there are, who, after many years of absence and a laborious and prolific experience in distant communities, have again visited the scenes of youthful ardor and early discipline, have again felt the rejuvenating glow of blissful recollections, and called up a thousand images of the past for melancholy yet joyous contemplation; to those of you who have loved to tread the hearth-stone of home, though you have to turn to the tomb-stone for all that remains of those who gave it its charm; to those who can commune with nature, can look upon those inanimate, but familiar forms of hers that have left an enduring impress upon the mind, and see reflected from them the faces of those who once sat by your side, and with you drank in their sweet influences; to those of you, who, in retrospective reverie, love to revive and re-people

the past, to such I need offer no apology for the nature of my introduction. To the most of you I am a stranger, but not in a strange land; for beyond the limits of this audience I am surrounded with the friends, inanimate though they be, of bygone years; and in my return to this spot, I feel that I must yield to the dictates of a former love, and though it be at the risk of discourtesy to you and irrelevancy to the occasion, must greet those first, who were first known and cherished. This must I do, though there be none here for my recognition, but the mountain and the valley, the forest, the river, and beyond it the classic halls and groves of her whom I delight to call my Alma Mater. All these were once my intimate associates, each with a distinctive character, aspect and language; and now, as after so long a separation, I contemplate them again, I am transported back by their identity, through nearly a score of years, to the time when our friendship began; when commenced those eventful years of college life, which, though gliding away with the rapidity of juvenile rapture, give direction and character to subsequent manhood.

Standing thus as I do amid so many alternating scenes of study and recreation, scenes that were once the realities, but have since become the romance of life, you can, I doubt not, comprehend the conflict of emotions which they are calculated to produce in my mind. There may be those who will not understand me. But you whom I have the honor to address, you whose profession calls you to move daily in that atmosphere of love, which rises warm from the life of the buoyant and the artless, you whose ears are ever filled with the

cheerful notes of juvenile ardor and sincerity, whose eyes are ever gazing upon the spring-time of life, and you, especially, who close not the portals of your own soul to these genial influences, but allow their vernal freshness to be so reflected upon your own advancing age, as to efface the autumnal hue that would otherwise prematurely steal over you, you, who permit the spirit of youth to enter your own breast, and quicken into youthful action the current of your own veins, *you*, I am sure, have hearts which will respond to these emotions, and in this momentary expression of them, will grant me indulgence even before it be asked.

This is to me a moment both of joy and of sadness. When I find that memory is faithful to her trust, and that her unfading picture of yon beautiful Mount* is still a faithful delineation of the unchanged outline of the original, then do I rejoice. But when I ask for the friends who were wont to ascend its acclivities with me, and especially for one, who, through the midnight hours, sat with me on its summit, to watch the descending moon and the rising sun, none fill the place that memory gives them on the scene, and I am sad. I descend the mountain, and stand upon the margin of the beautiful stream† which washes its base, and which lives in the eulogies of a thousand tongues now silent, and thousands of hearts now beating; and I am glad. Again do I see my own image reflected from its peaceful surface; but when I invoke the presence of others whose forms were once pictured there, and especially of him, who with me so oft with outstretched arms em-

* Mount Holyoke. † Connecticut River.

braced its waters, and from shore to shore did "buffet it with lusty sinews, throwing it aside and stemming it with hearts of controversy," no shadows appear, and again I am sad. These I know are but the triumphs of Nature over what some may call the weakness of Nature; and again I turn to the triumphs of human wisdom and goodness — "Art's trophied dwelling, Learning's green retreat,"* and it is there, on that memorable spot more than all others, that I have felt that intensity of emotion which distends the soul, suffuses the eye, and chokes the utterance; that emotion which a long absent son feels, when he approaches the paternal precincts, and finds them still lighted up with paternal smiles. To know that, notwithstanding this absence, we are still remembered; to see that, though changed, we yet are recognized; although the recollection and recognition may be suggestive of nothing so much as youthful indiscretion, misspent time, and wasted opportunities, is grateful to the soul, and has stimulated and strengthened in mine, that which has ever been a profound feeling of sincere filial regard. For never, I venture to say, can any true son of a New England institution become so estranged in his attachments, so recreant to the sentiment of gratitude inwrought by her teaching into the very constitution of his nature, as to withhold aught of the honor, respect and affection she so justly claims of her children.

I need not remind this audience of what it is that constitutes the glory of New England; from what source she has derived, and by what means kept untar-

* Amherst College.

nished the lustre of her name. You have at least a speculative belief on this subject, that can receive no confirmation from me; and it is far more becoming in me to defer in this matter, to the unvarying, impartial testimony of those who claim neither birth nor education in these borders — more becoming in me as well as you, to keep silent, rather than speak, as, with unerring certainty and earnest assurance, they point to the elements of her greatness — elements as discernible to the mental, as are her seats of learning to the natural eye. All this, I repeat, I need not tell you. You already know it. But, as one having an experience somewhat different from your own, I must beg your forbearance, when I make the assertion that but few of you, comparatively, can or do feel it. There are things whose loss we must know, ere we can appreciate their value. And there are scenes in life, as well as in nature, which make not their deepest impression upon the heart, until habitual nearness gives place to the "distance which lends enchantment to the view." Withdraw yourselves, then, from the happy, genial influences which surround you, and from which, indeed, while here, to your praise be it spoken, you cannot escape, — transport yourselves to where the experience of your fathers in this land, may become your own in another, — betake yourselves from where so many monuments commemorative of greatness, and reared by greatness, have so long been erected, to where they are but just beginning to rise, — descend, in your work of intellectual and moral improvement, from the mount of privilege, from which you are accustomed to contemplate a patrimony enlarged and enriched by the accretions of many toiling

generations — descend from the almost re-creative character of your superstructural labor, dig at the foundation, toil at the base, and tug at the corner-stone of the temple, and you will then not only admit, but *feel* also, as I trust I do, the justice of every eulogium pronounced upon the Institutions of New-England. But I must cease from these remarks, or you will declare my subject a panegyric upon the East. This is not my intention. I could not have said less, without subjecting my feelings to a restraint they have not known elsewhere, and certainly need not know here; and, in this connection will only add, that wherever this day a son of New-England is found, (and where is he not?) I will venture to assert, that of all the proud recollections he may entertain for this favored spot of his nativity, there are none on which he dwells with more enthusiastic delight, than upon those which carry him back to the educational incentives, and restraints, which determined his moral and intellectual character. This has been the personal testimony of thousands abroad, and the remark, I am certain, will be considered neither superfluous nor ill-timed here, should it serve, in the least degree, to encourage and stimulate the profession I address, or induce in them a stronger realization of the magnitude and importance of the great work, which society has confided to their hands.

Invited, as I have been, from so distant a part of our Union, (*thank God, we can still say a Union,*) I have reasonably inferred, that something of a *local* rather than a *general* character would be expected from me. In determining what that should be, I have deemed it inexpedient to make any rehearsal of statistics, which

would, I fear, be uninteresting and profitless, and have preferred to present a few considerations, designed to be of practical utility to any who may be called experimentally to ascertain *the influence of the social relations in the West upon professional usefulness and success.* Should I in this betray a Western dialect, or discover to you an inclination to exalt in your estimation the home of my adoption, I shall make no apologies for so doing, nor ask any consideration at your hands, save full credit for honest conviction. When I make, as I do, full acknowledgment to Western feeling, partiality and sympathy, you will, I know, have the generosity to allow me to speak accordingly.

In travelling through the Western States, one is surprised to see how largely New England, particularly the States of New Hampshire, Massachusetts and Connecticut, are represented in their population; and to none of the industrial and professional pursuits, has she contributed more largely than to your own. It is impossible to compute the amount of salutary influence which these teachers have exerted, in the various spheres in which they have chosen to move. But, great as it is, the instances are not a few in which the resulting aggregate of good might have been greatly increased by a more perfect comprehension of the peculiar features of Western society. You will agree with me, I know, in the opinion, that in no calling of life, are the confidence and co-operative good will of the community more essential to complete success, than in that of a teacher. He may possess extraordinary bestowments of genius and learning; may exhibit, in his character and person, all the refining influences of a

high civilization; may have tact and skill, perseverance and energy; may have even conscious rectitude of motive and disinterested philanthropic impulses to action; may know the avenues through which he can reach and command the affections of youth; may, in short, have all the nobler requisites for his office, and yet, without a tender of the social sympathies and cordialities of life from the circle which surrounds him, his efforts will be neutralized, and will end only in discouragement, despondence and defeat. This remark is applicable to all places, particularly the West. How important, then, is it, for one who has consecrated himself to the work of human improvement, and who must accomplish it through the channel of the human affections, that his first study upon the field of his labor, be the character of the soil he has to cultivate; the benign influences he can summon to his aid; the adverse ones he must conciliate. How important, also, that he look into the garden of his own soul, and see that there be not ripening there a noxious and unproductive growth, from which, in the maturity of the harvest, nothing can be gathered into the garner of his after joys and consolations. How unfortunate for him, and how disastrous to his cause, if there be there a pride of opinion, which, though invalidated, will not bow; a force of habit, which, though obnoxious, will never yield; and, above all, if there be there a supercilious and querulous disgust for that, which, after all, may be hideous only in proportion to the obliquity of his vision.

So accustomed are we, from our earliest years, to an established condition of social life, that we are slow to apprehend how much of unqualified independence, the

very constitution of society, as such, has compelled us to surrender; and there is nothing that will so carry us back to the first principles of the social compact, will so liberalize our feelings and enlarge our charities, as an exchange of localities. By it, we soon discover, that at the basis of all society lies the principle of mutual concession, in which we surrender a part of our rights, for the greater security and enjoyment of the remainder. We see almost the impersonation of its authority, issuing its mandates, and imposing upon its subjects a code of laws, which though they may be neither written nor proclaimed, are nevertheless laws of sentiment and practice, an habitual violation of which will bring upon the offender a retribution of public opinion, which must forever embitter his delight in society. We soon learn that birthrights at home are not always birthrights abroad; and that an exercise of privilege unobtrusive in one place, may assume a different aspect and character in another.

Here, in the older and more populous parts of the Union, the lapse of time has impressed upon society a seal of given character. It is not thus in the new and recently settled portions of our country, and this may, with more or less of truth, be said of the whole West. There, but a small part of the adult population, comparatively, are native inhabitants. It is composed of emigrants from all other quarters of the Union — representatives from the older and newer States, and many of transatlantic nativity. As a consequence, society cannot be perfectly unique; and there is to be found there a complexity of all those local peculiarities, which are the distinguishing marks of widely separated communities.

Now we know that the influences which surround us during our pupilage, greatly affect the formation of our character in maturer years. Indeed they are the formation itself. As the language, complexion, and costume of different nations are very dissimilar, so in remote portions of the same country there will be a contrariety of some striking particulars. Our sectional prejudices, our habits of thought, our taste, our public and domestic usages, and even our religious notions, are greatly modified by the place, time and manner of our early education. Long established customs, the principles and practices of our revered progenitors, create in our minds almost a sanctity of respect, which, however expedient, we find it difficult to eradicate. It is not to be supposed that all these hereditary singularities are buried in the last ashes the emigrant rakes up on the hearth of his former home. They will cling to him as he journeys among strangers, across mountain and valley, and along the great rivers, lakes and prairies of the West; and, wherever he may stop, he will, through all subsequent time, still feel the adherence. The principle from which this feeling originates, must be considered right and honorable. It is a love of home and country. It is a natural regard for whatever pertains to those, towards whom we cherish a ripened affection; and, if we reflect upon it, we shall find that it augurs well for general character, and gives promise of a good citizen; for how can he love the home of his adoption, who does not love the home of his birth and education?

> "Such is the patriot's boast where'er we roam —
> His first, best country ever is at home."

The man who can efface from his mind the associations of youth, of parental guidance — who can speak indifferently of the scenes of his boyish pastimes, absolutely lacks a virtue ; and is to be mistrusted in every operation with his fellow-men. Now this noble feeling, neither the interest nor the authority of Western society commands its members to surrender. Yet some such have I known in new communities, who, with no self-respect, and, with mistaken policy, have sacrificed it to an inordinate thirst for lucre, office or influence — I shall not call into question their patriotism. The compliment of the poet is rightfully theirs —

> " True patriots they, for be it understood,
> They left their country for their country's good."

To return ; when we consider the force of habit, and our predilection for that to which we have long been accustomed, we need not be surprised, that, in new communities, there will not for awhile be that harmony of feeling, and that accommodating pliancy of action, which marks the intercourse of those who have been nurtured side by side on the same soil. Yet, let it be remembered, that the usefulness of any citizen is greatly determined by the facility with which he can adapt himself to unavoidable circumstances around him ; and this it is, which both the interest and the sentiment of Western Society demand of all, and especially of its professional members. For want of it, many, on their very entrance into her communities, have committed errors of judgment, the effects of which have followed them for years. It is a mandate of Western society, that we tolerate the hereditary cus-

toms of others as we would be tolerated in our own; that if we have local attachments, sectional views, or party feelings, we must expect that others will have the same. It is a mandate of Western society that we cement the bonds of social union, by a liberality of sentiment and action as expansive as may be without compromising our fixed principles of right. In our scrutiny of the inoffensive practices, of others, where no positive wrong is committed and no evil engendered, it forbids that hypercritical severity, which wounds the feeling, or disturbs the equanimity; and it construes, I will not say whether justly or unjustly, into hereditary pride and sectional prejudice, an obstinate unyielding hold upon remote provincial usage, when arrayed against the conventional usage of her own boundaries.

Here I would be understood, as alluding not to that cringing, menial obeisance to a capricious public, which fetters the very soul of man, and debases the image which God made after his own likeness. There are undoubtedly occasions when society usurps authority, becomes tyrannical, and throws around a member a cord of restraint, which the mandates of a higher power may bid him sunder. I am only contending for the maintenance of this important principle, — that, in new communities, there cannot, in the nature of things, be a safe, happy, and well constituted state of society, without a tax upon the personal sacrifice and forbearance of all its members, for the maintenance and well being of the body politic. For, without this, and it has been a matter of frequent observation with us all, society wears nothing but the aspect of a game, where each is play-

ing for the mastery, coveting some ignoble advantage over his competitors, and grasping at that which there would be no moral honesty in possessing. Without this, we are doomed to be a part of the humiliating spectacle where those, who are allied by common ties of social and political interest, who acknowledge the same moral and religious accountability, who have sprung from the same originating power, and hope for one and the same final destiny, jeopardize all their happiness in a strife for ascendancy. Without this, the elements of society are so heterogeneous, as to engender nothing but storms of civil, local, and oftentimes domestic faction ; the mechanism of the social system is so imperfect, that there will ever be a crossing of orbits and a collision of spheres. These remarks must not be considered as militating against the law of social progress, for they will, upon reflection, be found consistent with the absolute requirements of that law. Nor would I be understood as deprecating, in the slightest degree, the exhibition of a moral courage, equal to any combat in which the cause of truth should constrain us to enlist.

So far am I from this, that I deem it important to make this my next topic of remark ; and to observe, that, of all the sterling attributes of character, and especially of all the requisites for professional success in the West, no one is more important than this high quality of moral courage. It is one which is sure to command personal respect, and, in the end, personal influence, even though there be no acquiescence in the views it presents, or respect for the objects for which it contends. And yet, it is a fact of a thousand corrobora-

tions, that many emigrate from old to new settlements, carrying with them an abundant stock of good principles, but no moral courage to give them a disseminating vitality. How often are communities agitated by some question, involving principles of great moral and social interest, on which it is the imperative duty of every individual to take an independent, conscientious stand. And is not he to be pitied, who, in such a case, must wait to see how the balance of influence turns before he can make a flourish of his courage by leaping into the heaviest scale? Alas! that word *influence* has in the West been the *ignis fatuus* of many a deluded follower. Like wealth, it has too often been coveted as a good, rather than as a means of good; and, when so regarded and obtained, has been either avariciously hoarded, or misapplied in its use. Too many have been found, who would lend their influence to no great cause for fear of losing all they had; too many, too, who have made a merchandize of influence, bartering to one, and selling to another, with due precaution that the terms should be such, as to cause no diminution of the capital. If there were the moral courage always to act upon subjects according to their merits, and according to the dictates of honest conviction, influences would take care of themselves; and no zealous guardianship of influence, would obstruct, as now, the progress of light and truth. Too many there are, who are valorous champions for truth, where truth has become venerable for her triumphs, but who, transferred to the battle ground where her cause is the stake, betray a moral cowardice which leads them into a surrender of their arms, even before any formal demand

of them is made. This will they do, though they have enlisted under a banner on which is inscribed the motto, "*magna est veritas et prevalebit.*" You will see such men, if an opportunity present, slip from the field of contest, stand upon neutral ground, and boast of their conservative principles. Such neutrality is greatly to be mistrusted; and reminds me forcibly of the neutrality of a class, who, in Revolutionary times, figured somewhere in these parts. They were the cowboys of the Revolution, who, you will remember, while professing neutrality, were in fact the enemies of all parties. Intent upon booty, they cared not whether they seized their prey from under the paw of the British lion, or the talons of the American eagle. Such men are both unhappy in themselves, and useless to society; unhappy, because of the malcontent their abjection induces; and worse than useless, because they are the effervescing ingredients of society, causing it to waste itself in foam and smoke, and neutralizing all their intrinsic virtues.

I know that there is sometimes a spirit of intolerance among mankind, which would crush all freedom of speech on subjects that strike deep to the roots of human passion and prejudice; an arrogant spirit, that usurps the sovereignty and disposal of more reason than it carries in its own mind, more conscience than it bears in its own breast. But to stand in unresisting fear of such a spirit, is to encourage the monster to stride, torch in hand, over the tottering monuments of expiring liberty. Let such as yield to this fear remember, that they sacrifice an inalienable right, one in the exercise of which, the illustrious spirits of the Revolu-

tion sent a fire of patriotism through the hearts of the people, that cooled not till it had scorched to ashes the galling yoke of the mother country. Let them remember, that it was moral courage that inspired them with a freedom of utterance, and gave it an emphasis and a tone that rang the knell of tyranny; and more than this, it was moral courage that fought, on the part of our fathers, every battle of the Revolution, and gave them victory over superior numbers. If, then, wherever in our Republic we may be placed, we would not palsy the arm by which our liberties were achieved and have since been defended; if we would not aim a suicidal blow at the heart of the Republic; if we would not trammel the mind in its restless endeavors for truth, nor choke the utterance which speaks forth its deliberate convictions; if we would not send as beggars among mankind every scheme of philanthropy, humanity, and even charity, that boon of Christianity, we must kindle in our souls the fire of moral courage, and away with that fear of man which bringeth a snare. We must suffer no fear of opposing difficulties to benumb the moral sense, or shake the self-reliance that conscious rectitude imparts. The real worth of many a man is never known, till he has passed through the severest ordeal of a bitter hostility. There may slumber within him a genuine excellence, but, like true steel, its fire comes not out, only by brisk contact with the rugged flint. It is pleasing to see how, under the rapid wheel of the lapidary, the rough agate reveals its beautiful and variegated hues; so, too, is it sometimes good to contemplate the finer shades of a character a grinding opposition has had a hand in forming. Men of this stamp

find a subsequent reward of their trial in the increased confidence which a discriminating public repose in them; for when the emergencies of society become at all extraordinary, these are the men who are most in demand. We look not to the frail and tender shrub of the nursery, either for serviceable strength or for grandeur of appearance. We fix our eye upon the hard oak of the forest, that has been nursed by exposure, racked in the fury of storm and tempest, and whose roots, with every blast, have taken a firmer, and deeper hold. In concluding this part of my subject, I will only observe, that, all other things being equal, I know of no better earnest of professional eminence and success in the West, than he gives who seeks to characterize his social relations by a combination of the two qualities I have endeavored to elucidate, — *a liberal view of society, and a moral courage that will meet its real exigencies.*

In the remarks I have made upon these, I wish to be understood as implying an applicability no more special here than in any other quarter of the Union; and I shall ask your further indulgence, as I comment briefly upon a very erroneous opinion, entertained by many who emigrate from the older to the newer States, and enter there upon a professional career.

It is my serious conviction, that, with a vast majority of our friends, North, South and East, the Western mind and Western character are both greatly underrated. Young professional aspirants, who emigrate, are far more liable to the error than others; and, once falling into it, find themselves in a social attitude always unfortunate, sometimes irretrievably so. Even

here, the student when he first emerges from academic or collegiate life, although with mind well disciplined, and stored with scholastic acquirements, finds, on what may be called his debut into the world, that, in his preparation for it, one branch of study has been neglected for lack of opportunity, and on which he must bestow immediate attention. It is a knowledge of human nature, — the emotions and pulsations of the great heart of the living, moving mass about him. If he undervalue this, he must, in the race of life, expect neither aid nor encouragement from his fellows; and if, in scholastic conceit, he despise it, he must look, not for neglect only, but for derision and contempt also. This mistake, I say, is frequently made here; and all can bear witness to the disappointment that has ensued, when, involved in such error, some professional graduate has stepped forth from the platform within doors, where he has received the honors of a diploma, upon the great platform without, which he must tread in common with the mass, and where he must encounter human nature *as it is*, and not *as he may have fancied it.* Not unlike this, is the fortune of many who have canvassed our Western communities, expecting to find there a quality of mind, that can be captivated by an ostentatious bearing, and that will pay homage to presumption as readily as to worth. It cannot be found there. The Western mind, I undertake to say, is no less infallible, as a touchstone of personal character or professional merit, than any other. I do not claim for it all those embellishments of learning, those intellectual accomplishments, and that methodical precision of movement, which, in this section, are imparted by the

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thorough mental discipline of the institutions in which mind is here trained. But I do claim for it qualities, without which, all these adornings do but little subserve the great interests of society, — qualities, which, when candidly examined and impartially judged, command admiration. Our social existence being as yet in comparative infancy, it would be unjust not to acknowledge a great, and, in many places, a deplorable deficiency of the bestowments of education; it would be quite as unjust, to acknowledge any deficiency in the bestowments of nature. Any who have had opportunities for extended observation in the West, will not, I am confident, dissent from this opinion; and for those who have not, there are reasons, easily assignable, which will commend it to their favor.

In the first place, I think it will be admitted, that the class of people who are disposed to emigrate, and who do emigrate from the older, denser settlements, will, to say the least, suffer nothing as a class, in comparison with those who remain at home. True, they are not the wealthier class; for, to him who is surrounded by the comforts and luxuries of life incident to a place like this, who has enough in store for himself and dependants, and no ambition beyond, to such a one, a new country, however promising, offers but few attractions. But they are a class, who, deprived of such affluence at home, and impelled by the love of distinction or the hope of gain, feel a conscious possession of that inventive genius and energetic determination, which can open and develop the resources of these, in a new country, — a class, who, in the prosecution of their ends, can be intimidated by no dangers, deterred by no

prospects of self-denial, discouraged by no hardships,— a self-reliant class, who, in their achievements, resolve to put into requisition all their own innate powers, before they call on any moneyed Hercules for help. Such I believe to be the great majority of those who emigrate. The principal exceptions are those infirm ones who travel for health, and those inconsiderate ones, who, ambitious of professional renown, and with a capital too small for competition with their neighbors, vainly imagine they can give it a high supposititious value among strangers. At all events, the class I have before described are those who constitute the body of society, and determine its prevailing order of mind. What that must be, can, I think, be readily inferred; and it is certainly not unreasonable to suppose, that it must be marked by a higher manifestation, of at least *some* sterling attributes, than appertains to communities differently constituted. Of the thousands who this day, are wending their toilsome way over arid plains or trackless mountains, towards the El Dorado of the Pacific, I venture to say, there is among them a spirit of enterprise, a decision of character, a power of endurance and a productive energy, equivalent to that possessed by double their numbers promiscuously taken from any section, North, South, East or West. They have qualities, which, in an incredibly short space of time, would develop the agricultural, mineral, and commercial resources of any section they might resolve to redeem from barbarism, and stamp with the impress of civilization.

But, again. He who resolves to emigrate, when once he has commenced the execution of his resolve

and bidden adieu to his native land, will, ever after, find himself in circumstances that will quicken his own faculties, and enable him with more facility, and correctness, to estimate those of others. He commences a new life with whatever of advantageous experience he may have had in a former. He emerges from a narrow, into a wider field of observation, and his power of thought and reflection seeks to expand itself to a corresponding range. He sees life under many new aspects, and feels that he has but just commenced an acquaintance with the universal mind. Matters of local importance lose much of their significance. He soon learns to judge more correctly of relative magnitudes, and, with the discriminating and practised eye of a cosmopolite, he applies a more accurate scale to the measurement of all greatness, intellectual and moral. Curiosity is excited, inquiry arises, investigation begins. The distinctive excellencies and blemishes of all character, begin to assume in his eye a more just proportion; and he is admonished, both by the virtues and frailties of others, to turn from the world without, to the world within him. The asperities in the conformation of the one, remind him of those in the other; and he is forced, by process of attrition, to surrender his own repugnant points. His whole self, as he views it in the mirror of mind about him, presents new phases; and he will perhaps find, that in none has he been more mistaken than in himself. Gradually his prejudices give way; and, untrammelled by the shackles of habit and old associations, he yields to the conviction that there is both a dark side to his own sphere, and a sunny side to that of others. Precedent loses much of its

authority. Usage is no longer so imperative a law, and he becomes more of a law unto himself. Thus, at every stage of his progress towards his distant destination, he will open the budget of notions so carefully wrapped up for transportation, and superscribed, *right side up with care*, and, at every opening, cast one or more away as a useless incumbrance.

Once located in the West, necessity compels the settler to be a careful and acute observer of men and things about him; and, through constant exercise, he soon acquires a quickness of perception, which never after forsakes him. His daily intercourse is no longer with those, in whom familiarity from childhood has induced an assimilation of taste and habit. He is among strangers; and, in his valuation of them as fellow-citizens, he is compelled to rely mainly on a ready, extempore discrimination of their qualities. He is thus judged himself, when he enters the confines of a new community, and, in his turn, thus judges others who enter after him, and present their claims upon his consideration. Hence it is, that, to a Western man, no personal recommendation is available, that does not appeal to his common sense; and it is impossible to attain to a place in his affections, except through the avenues of his understanding.

I have made these remarks to show, that from the nature of exterior circumstances alone, there is in the West a peculiar fitness of things to produce a certain strongly marked and serviceable order of intellect; — one, which, it is admitted, possesses more of vigor than of polish; which is better calculated for a useful, than an ornamental purpose. It is one, too, that must be

kuown to be appreciated; for it does not step forth to challenge admiration, but, with something perhaps of reserve, it retires within itself, not for self-complacency, but for self-support. Though it may sometimes affect a disdain for the elegant accomplishments of mind, it seldom runs into the opposite error, of underrating those acquirements which are available in the practical concerns of life. If it sometimes make an ill-natured thrust at scholastic refinement, or meets it with distrust, it is not because it depreciates that which is really such, but because it has too often been solicited to receive and make current the counterfeit. But, let me say, such efforts seldom succeed, for a blind credulity is much more abundant in many other quarters than in the West. The Western *heart*, I know, is warm, and often impulsive; but the Western *mind* is usually cool and calculating; and the lively sensibilities of the one may sometimes impel to an action, which the judgment of the other will condemn. It is perhaps a fault, but certainly not more censurable, than is that apathy of spirit that will not move at the dictation of the judgment. And I feel that I pay no more than a just tribute to the West, when I assert, that, notwithstanding some occasional and unnecessary warmth of feeling, its intellect is always discriminating and self-possessed. It is one ready for emergencies; and, in times of stirring and important events, in great national crises, would exhibit, in her participation in them, as wise and prudent a policy of action as would be displayed by any portion of the Union. Even in these perilous times, when dark clouds, portentous of evil, have arisen in the political horizon, she has felt less of dismay than

some of her neighbors; and, as these clouds have gathered blackness, and seemed ready to burst with impending torrents of civil woes upon all our heads, she has still beheld them with unfaltering gaze. She has stretched out her fraternal arms towards the extremities of the Union, and her voice has been heard, in tones of conciliation, and words of compromise, calling upon the "North to give up, and upon the South to keep not back." Such, I feel warranted in saying, is her dignified position in the now existing crisis. In this war of words, this conflict of opposing passions and prejudices, the only notes she has added to the political clangor, has been one of remonstrance and rebuke to the discordant factions. If you have heard aught else from her, either from the columns of her public press, or from her seats upon the floor of the Nation's Capitol, it has been uttered by some tongue not moved by the heart of the people.

From what I have said, I would not have you infer that Western intellect is either taciturn or phlegmatic. It has, when occasion requires, an utterance which, however much it might outrage the authority of lexicographers, disregard the rules of grammarians, or shock the ear of elocutionists, is nevertheless forcible and persuasive. Devoid, as it may be, of the artistic phrase of the schools, it is not without the grace of nature. It may have little of rhetorical flourish, but much, very much of logical power; and, if conviction be the chief end of oratory, then, too, can it claim much of oratorical excellence. In our political canvassings, in our religious and other assemblages, I have seen many an untutored son of the West mount some

forensic stump, and, with surprising fluency of diction, and a gesticulation unrestrained by scientific lines and angles, or by the capricious taste of a fashionable tailor, make an harangue, whose eloquence would arrest the attention and elicit the applause of any audience whatever. It is not difficult to account for this. It is a common remark, that circumstances have made many great men. Literally construed, I doubt its correctness. But if by it we are to understand that some circumstances favor the development of what, though unknown, may already exist as the germ of greatness, there is no doubting it. In a community where every auditor is a scholar, and every scholar a critic, genius is timid — is cowardly ; and fears to rise, lest it be hissed in its soaring, and lampooned into a fall. It is not so in the West. There, in the agitation of all questions of public interest, local or national, the democratic sentiment of the right to speak, and the right to be heard, not for the *manner* but the *matter* of speech, universally obtain ; and it is under the fostering and sustaining influence of this sentiment, that many have risen even from an obscurity of letters, to an enviable distinction among the leading, controlling minds of the people. How many youths are there in this section of the land, who notwithstanding the prevalence of the republican and popular theory of social equality, yet practically feel themselves born and consigned by circumstance to an immutable grade in society ; and who, if the germ of greatness ever shoot forth from the surface which separates the inner from the outer man, are doomed to see it blighted by the frosty atmosphere which blows from surrounding intellectual icebergs, or left to a dwarfish

growth, because it has sprung up in the shadow of a greatness superior only in its maturity. Many have escaped from this thraldom of untoward cicumstance here, and have sought and found in the West a more propitious relation to outward circumstance. They have risen to an eminence which has excited not only the admiration, but the surprise of those who have afterward evinced a greater eagerness to share in the honor which attaches to the nativity of genius, than they ever evinced to proffer the nutriment on which genius thrives and grows.

In all these remarks, I have mainly had in view the *common* mind of the West; for it is that with which the professional man will have daily intercourse, and which, more than that which has risen to national importance, it is both desirable and profitable for him to know. I have been anxious to show, that it is such, that it cannot be forced into servility to professional arrogance, ensnared by professional stratagem, nor seduced by professional empiricism. For I am well persuaded, that, had this fact been better understood in years past, many of the attempts to supply what have been supposed to be the wants of the West, would have been attended with more of public utility, less of private disappointment. Common observation, will, I believe, justify the opinion, that, in a community where education is popular, and where the erroneous idea too often prevails, that a high respectability attaches to only a professional life, too many, through parental pride and early misguidance, have been made, throughout life, to toil up the wrong acclivity. Many such there are, who have been unwittingly deprived of

the affluence, distinction and happiness in life, which would inevitably have been theirs, had the indications of their mental constitution been properly read and regarded. Such are always to be commiserated — most especially so, if, after having spent the vigor of their manhood in a vain attempt to leave an impress upon society, they indulge the delusion, that the passport, which may have been granted as an act of personal kindness at home, can be claimed as a matter of justice abroad. So, too, are they to be commiserated, who so misconceive the real wants of the West, as to suppose that an inferior order of professional ability can fully meet them; and whose influence is used, instrumentally to send that order to accomplish it. Such, I know, are not to be censoriously, but charitably judged; for they undoubtedly feel charitably moved toward all who are interested.

I have dwelt at some length on this part of my subject, from a serious conviction of its importance, and a sincere belief in the correctness of the views I have presented; and in confirmation of them, must be allowed to add a personal experience of fourteen years in the discipline and instruction of Western mind; and I give it not as a matter of opinion only, but as one of fact, that, in the parallel I have had so abundant an opportunity to draw between the orders of Eastern and Western mind, as developed in all the grades of academic scholarship, nothing can be discovered to the disparagement of the latter. I trust it will not be inferred, from the tenor of my remarks, that I have designed a more special relation in them to the teacher than to any or all the class of professions. I feel assured that,

of all who have left this lovely and highly favored spot for a new home in the West, there are none whose influence there has been productive of greater good, or who more deserve the esteem of the wise and philanthropic, than the class of teachers. Much, very much, has been accomplished by such for the melioration of society and the establishment of those institutions so essential, in all communities, to a healthy tone of public morals. Their labors have been appreciated; and, as field after field has been made to bud, blossom, and bear fruit under their culture, the value of such culture has been acknowledged, and every successful issue has but opened new fields and increased the demand, not for professional *adventurers*, but good, faithful and well qualified professional teachers. For such there may, for awhile, in some localities, be something of trial, of discouragement. But this will soon pass, and then must there be much of satisfaction, much of pleasing reminiscence, of existing happiness and prospective good, crowded into their daily experience. What we desire in the West can never be well accomplished with the present generation of men. Our youths, who are now coming forward into life, can alone be brought into a more homogeneous constitution of society, and it is the teacher, more than all beside, who can the most successfully and happily achieve it. The West is fast coming to a knowledge of this, and is daily becoming more alive to the importance of the great cause of popular instruction. She has by no means adopted the argument of a certain legislator, who declared that he would do nothing for posterity, because posterity had done nothing for him. She has already made an aus-

picious commencement in the cause, and when her characteristic enterprise is brought to bear fully upon its prosecution, her strides will be rapid and the results glorious.

Perhaps the question may be asked, how is it, if what I have said be true, that so many institutions in the West have been left to an impoverished and almost desperate condition, for want of proper support? I must be allowed to claim my birthright as a Yankee, and answer that question, by asking another: Wherein do the struggles and trials encountered by many of our Western institutions, differ materially from those which have been incident to all institutions, in a forming state of society everywhere? How much longer time has elapsed since the existence of the West as a quarter of the Union, than has intervened between the settlement and the educational prosperity of any other quarter? It is not to be expected that the fruits of science will spring up immediately, in the foot-prints of the retreating savage, nor very soon in those of the advancing pioneer; and it is further to be remembered, that the first, and the most absolute demands of new communities, are always those which proceed, not so much from their *mental,* as their *physical* necessities. I am, however, rather of the opinion, that, in some parts of the West, the error has been made of attempting the establishment of colleges, and the higher institutions of learning, without due attention to facilities for thorough instruction in the lower, introductory grades of study. But it is now mostly otherwise; and a proper sense of the importance of common schools, wherein thorough tuition, in the elemetary branches, can be imparted to

all, is rapidly gaining ground ; and the West is looking for examples of excellence to the more experienced portions of the country ; and wherever they are to be found, she is ready to adopt them, and incorporate into her own system of educational policy, all their meritorious features.

My own sex will not, I am sure, consider me invidious, if I allude in terms of special commendation to the very happy influence which the female teacher has exerted in the West. Wherever she has gone, she has been eminently useful. She has infused into her charge that spirit of gentleness, und that refining sobriety of manner, which is both the better imparted *by* woman, and better received *from* woman. True, many who have come to the West, in expectation of long continued service, have in the midst of great usefulness, been suddenly — not cut down — but have been induced greatly to abbreviate their anticipated term of service, and withdraw their sympathies from a large circle of public influence, and concentrate them upon a comparatively small, but very grateful domestic circle. But of this it would be most unreasonable to complain ; since it is only in accordance with our own expectations, however much they may disclaim such themselves. And they do, after all, but follow the majority, leaving us to the high satisfaction of knowing, that, though lost to the profession, they are not lost to society. The West owes a great debt to woman. But it is yet to be greater before the day comes, which, I believe is to come, when the Valley of the Mississippi shall bud and blossom with the fruits of moral and

intellectual culture, as does now the Valley of the Connecticut.

Mr. President, it has, in conclusion, just occurred to me, that I have, after all, been speaking of a place I have never seen. I have, for a number of years, lived in what has been regarded and called the *West.* But it is no longer so, — not that we have left the West, but that the West has left us, and removed to the shore of the Pacific. Should it, on some subsequent anniversary of this Association, be a subject of inquiry, where can be found a most central spot for its meeting, I doubt not it will be shown to be St. Louis. Should that time ever come, it will give us great pleasure to show and illustrate to you some other traits of Western character, — some that the good citizens of Northampton are now illustrating; and we will endeavor to send you home with as pleasing reminiscences of the occasion, as I shall return with to-morrow.

APPENDIX.

INSTRUCTION IN HISTORY.*

To no people is it so important that the history of nations be a part of the furniture of the mind, as to a republican people. Every man, who has a vote to give, needs to understand something of the experiments men have already made in national culture and government. The secret of human prosperity is not yet learnt. The only hope of learning it, is by a careful comparison of all new plans with old experiments, in order to gain an ever increasing approximation to the true solution of the great problem. Hence the paramount importance of teaching the history of the world to American youth.

But there are some circumstances in the position of Americans, which are especially unfavorable to their culture in historical science, or even to their feeling any great interest in it. One obvious one is the absence of anything which addresses the senses calling attention to the Past. In the landscape which addresses the eye of the American child, and which he calls the world, and is apt to think the only reality, there are no monuments telling of remote

* This communication from the lady whose name it bears, was read before the Institute, and is here inserted in accordance with the vote passed during the session. (See Journal of Proceedings.)

ages, of nations, who have flourished and failed; of crimes that have rent asunder, or of virtues that have built up national prosperities. No mind of any political genius, or of any social instinct, but would be induced to reflect upon past civilizations, if monuments or ruins of them were visible to the eye. It was while sitting among the ruins of Rome, that the thought occurred to Gibbon to inquire into and teach mankind the circumstances and causes of the decline and fall of the Roman Empire. Not only does the landscape of the old countries call the inhabitants to the study of history by its chief beauty, the ruins of its works of art — but characteristic costumes and customs lead the mind into historical investigations. They live in the past as well as the present.

But in America all incentives to historical investigation are locked up in books, and the practical question for the American teacher is, how to make books seize upon the attention of youth, and interest them in history.

There are works, which do all this almost without the help of instructers, — such are those of Herodotus, Thucydides, Xenophon, Livy, Plutarch, and in modern times, Commines, Schiller, Arnold. But these authors make a library unattainable for the school-boy, even for the common school teacher. Indeed, there is seldom a town which has such a library, and there is not a college library that can boast of all the historical works it is possible to obtain, or of any complete collection of engravings of the monuments of the old world, which may in a measure supply our want of opportunity to see the monuments themselves. There is but one way of supplying this immense deficiency in the resources of any American for the study of history, and that is to rouse in the generation to come such a prevailing desire to know it, as shall gradually draw into the country the means of learning it.

But are the Compends of History published all the time and scattered through our schools, actually rousing a passion for studying history, a passion strong enough for a majority of pupils, or even an appreciable minority of them, to attain an object which must be sought by an American through so many difficulties? Is it not unquestionable, that the mere outlines of the history of the world, are no more *attained* by the study of these compends and epitomes, than were the outlines of geography in the days of our grand-parents, when the boundaries of countries and their relations to each other, were learnt in words out of Morse's and Parish's old Geography, unaccompanied by any School Atlas? In the case of History now, as of Geography then, do not the means in use deter the mind from study, and, in the majority of instances, quench the desire to know more?

The writer of this communication has taught history almost exclusively, during the last twenty years, and the greatest obstacle to success has been the disgust produced in the minds of students, who had learnt at school the current epitomes. To take away this disgust, the method has been adopted of taking up interesting periods of history and teaching them in detail, with all the illuminating aids it was possible to collect upon the living spirit and forms of life of the period in question. But this method has also its disadvantages, for it almost hopelessly confuses the chronology. She was therefore very much delighted by learning that the experience of another country had shown the possibility of making the senses efficiently minister to the mind in fixing an indelible impression of the outlines of history, as a geograpical map fixes the impression of the boundaries of nations.

Charts for assisting the mind are indeed not a new idea. But the principle of all the charts hitherto made has been to represent time in a stream, and to make a diagram representing the comparative durations, predominances, and synchronistic relations of nations; and those, who have used these charts, have found the assistance they gave of very limited application, and of very small value. The irregular diagrams, formed, were difficult to remember. Indeed, we believe it would be impossible for the best scholar of any school, nay, for any professor of history, to construct from memory one of these charts, even after years of study upon it.

On the other hand, the French experiment proved that a chart could be constructed on such a principle as to be comprehended by the glance of an eye, and impress on the memory easily, the leading events of history, stimulating the mind to fill up these outlines, yet preventing it from unduly proportioning nations in time, or confusing or misplacing events, however much contemporaneous history might enable it to dwell on some nations or periods, or the want of it spread a few facts over long ages.

The rules of this Institute forbid reference to any particular book by name, and the writer of this article is compelled to a statement of the principle of the instrument in question, under some disadvantages; nevertheless she will try to speak of it without being too plain.

The chart itself is very large, and measures and divides time in such a manner, that every year, whether signalized by a known event or not, is represented, and in such manner that its position in the century is obvious at a glance. The centuries also, are so arranged in a large area, as to be comprehended in the same way. It takes a class but a quarter of an hour to be able to name the year of time indicated by a pointer upon the chart. Then

the nature of the event is indicated by its position in the representation of the year, each one being divided into nine parts for nine classes of events. The nation whose event is signalized, is distinguished by the color used to paint the division of the year. The chart, the century, the year, and the division of the year, are all square. No burden is put upon the memory, but all the chronology is a visible frame-work, intelligible at once, into which history is placed, and through which it is seen systematized. There is a plan for each pupil to copy the chart in miniature, as he learns it, and as a means of learning it. A Manual accompanies the Chart, explaining it, and directing the pupil how to reproduce it; and this Manual, in the American reproduction of this work, contains a few sketches of history, as a guide to the instructer in his oral teaching, and the most ample references to all sources of the details of history, which may direct the teacher or pupil in a perfectly thorough study.

A most thorough and ample examination of the claims of this method in comparison with others, was made by a disinterested Board of Commissioners in France, before it was adopted, and then it was adopted, and by decree of the French government, ordered into every school and college in the country, in 1844. Its success has been brilliant, and so far as it has been tried in this country, for rather more than a year, it has rather surpassed than disappointed expectation.

Its advantage is, that it makes children as well as adults, interested to arrange the chronology and synchronisms of the outlines of the histories of all nations in a symbol which fastens itself easily on the memory for life, and in such a captivating way as to stimulate and not deaden historical curiosity.

If only so much is done at school, it is an attainment worthy the energy of instructors to secure to every member of the common school system. Hence this communication is respectfully submitted by

ELIZABETH P. PEABODY.

P. S. The work referred to above is "La Methode Franco-Polonaise," of General Bem. The American reproduction of it is called "The Topography of Time, being a Manual of the Polish American System of teaching Chronology, explaining two Charts." The work is published in Boston, and has been already adopted in several large and important schools in different parts of the United States.

GENERAL INDEX

TO ALL THE VOLUMES, FROM 1830 TO 1850, INCLUSIVE.

NOTE.—These volumes, *twenty-one* in number, embrace nearly two hundred Lectures and Essays, on a great variety of important topics, many of them by some of the ablest scholars and most successful teachers in the country. Besides the Lectures, they contain Records of Proceedings at Annual Sessions of the Institute, held at Boston, Salem, Lowell, Worcester, Springfield, New Bedford, Plymouth, Pittsfield, Northampton, Portland, Bangor, Concord, N. H., Montpelier, Providence, Hartford, and New Haven.

The volumes not having been *numbered*, they are here designated by their respective *dates*.

They may be obtained of TICKNOR & Co., Boston.

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Moral Education, JACOB ABBOTT, 1831; ROBERT C. WATERSTON, 1835; JOSHUA BATES, 1837; GEORGE B. EMERSON, 1842.

Moral Influences of Physical Science, 1832.

Moral Philosophy, ALEXANDER H. EVERETT, 1839.

Music, Vocal, WILLIAM C. WOODBRIDGE, 1830; JOSEPH HARRINGTON, Jr., 1838; A. N. JOHNSON, 1845.

Natural History, CLEMENT DURGIN, 1831; AUGUSTUS A. GOULD, 1834; WALTER CHANNING, 1835; JOHN LEWIS RUSSELL, 1837; ASA GRAY, 1841; CHARLES BROOKS, 1844; WILLIAM O. AYERS, 1849.

Natural Philosophy, best Method of Teaching, BENJAMIN HALE, 1833.

Natural Theology, HENRY A. MILES, 1839.

Parents, Duties of, in regard to Schools, JACOB ABBOTT, 1834.

Parents and Teachers, Mutual Duties of, DAVID P. PAGE, 1838; Co-operation of, JACOB BACHELDER, 1848.

Penmanship, Prize Essay on the Teaching of, B. B. FOSTER, 1832.

Phonography and Phonotypy, STEPHEN P. ANDREWS, 1846.

Physical Education, JOHN C. WARREN, 1830; ABEL L. PIERSON, 1839.

Physical Science, moral influences of, JOHN PIERPONT, 1832.

Physiology, EDWARD REYNOLDS, 1833; WILLIAM A. ALCOTT, 1836; EDWARD JARVIS, 1845; of the Skin, JOHN G. METCALF, 1839.

Political Economy as a Study for Common Schools, AMASA WALKER, 1850.

Practical Education, WILLIAM C. GOLDTHWAIT, 1849.

Primary Education, GARDNER B. PERRY, 1833.

Primary Instruction, Evils of the Present System of, THOMAS H. PALMER, 1837.

Public and Private Schools, Comparative Merits of, THEODORE EDSON, 1837.

Public Instruction, Advancement in the Means and Methods of, DAVID P. PAGE, 1843.

Qualifications of the Teacher, NATHAN MUNROE, 1848.

Reading, WILLIAM RUSSELL, 1837; CYRUS PIERCE, 1843; SAMUEL S. GREENE, 1844.

Religious Authority, Defect of the Principle of in Modern Education, JOHN H. HOPKINS, 1849.

Religious Education, ROSWELL PARK, 1835; CALVIN E. STOWE, 1844.

Results to be aimed at in School Instruction and Discipline, THOMAS CUSHING, Jr., 1840.

Rhetoric, SAMUEL P. NEWMAN, 1830.

School Discipline, HENRY S. MCKEAN, 1835; SAMUEL R. HALL, 1836; JOSEPH HALE, 1844.

School Government, JOHN D. PHILBRICK, 1848.

School-houses, their Construction, Furniture and Apparatus, WILLIAM J. ADAMS, 1830; Prize Essay on, WILLIAM A. ALCOTT, 1831.

School-keeping, a few of the "Hows" of, ROGER S. HOWARD, 1843.

School Reform, or Teachers' Seminaries, CHARLES BROOKS, 1837.

Senses, Education of the, WILLIAM H. BROOKS, 1831.

Self-Education, the School Room as an Aid to, A. B. MUZZEY, 1842.

Simplicity of Character, as affected by the Common Systems of Education, J. S. DWIGHT, 1841.

Skin, Physiology of the, JOHN G. METCALF, 1839.

Social Affections, Importance and Means of Cultivating among Pupils, J. BLANCHARD, 1835.

Spelling, GIDEON F. THAYER, 1830.

Spelling-books, HORACE MANN, 1841.

Studies, to be appropriate to the State of Mental Development, THOMAS P. RODMAN, 1847.

Taste, Importance of Early Cultivation of, ARIEL PARISH, 1846.

Teacher, the Perfect, DENISON OLMSTED, 1845.

Teacher, Characteristics of the True, JOHN D. PHILBRICK, 1850.

Teachers, Literary Responsibilities of, CHARLES WHITE, 1838; Common Complaints against, JACOB ABBOTT, 1840; Claims of our Age and Country upon, DAVID MACK, 1839; Daily Preparation of, —— ——, 1842; Duties of, ALFRED GREENLEAF, 1843; JOHN N. BELLOWS, 1844; Dangers of, DANIEL P. GALLOUP, 1844; Moral Dignity of their

office, J. H AGNEW, 1843; JOEL HAWES, 1845; Education of, SAMUEL R. HALL, 1833; CHARLES BROOKS, 1837; Moral Responsibility of, WILLIAM H. WOOD, 1842; Political Influence of, EMORY WASHBURN, 1835; Qualifications of, NATHAN MUNROE, 1848.
Teachers' Institutes, SALEM TOWN, 1845.
Teaching, Failures in, JOHN KINGSBURY, 1848; Thorough, WILLIAM H. BROOKS, 1836.

Universal Language, SAMUEL G. HOWE, 1832.
University, Relation between Board of Trustees and Faculty of, JASPER ADAMS, 1837.

Visible Illustrations, Utility of, WALTER R. JOHNSON, 1832.
Visiting Schools, Duty of, THOMAS A. GREENE, 1840.
Vocal Music, (See Music.)

Young Children, Proper Employment of, SAMUEL J. MAY, 1846.

CATALOGUE OF MEMBERS

(PAST AND PRESENT)

OF THE

AMERICAN INSTITUTE OF INSTRUCTION.

In accordance with a vote of the Directors, the following List has been compiled by the Censors, from the Records of the Institute. No alterations have been made, except to arrange the names alphabetically, and to indicate *decease*, or *change of residence*, so far as these facts could be easily ascertained.

Besides actual Teachers, the List includes many other friends of Education, of various professions and callings. Female Teachers, also, have from the first been freely admitted to the annual Lectures and Discussions, and have usually constituted a large part of the aasembly.

When not otherwise designated, the *Residence* is understood to be in *Massachusetts*. Names of Members known to be deceased, are marked with an asterisk.

Name.	*Residence.*
*Abbot, Benjamin,	Exeter, N. H.
Abbot, Joseph Hale,	Boston.
*Abbot, William,	Bangor, Me.
Abbott, Gorham D.	New York, N. Y.
Abbott, Jacob,	New York, N. Y.
Adams, Charles E.	Chelmsford.
Adams, Frederic A.	Newark, N. J.
Adams, John,	Andover.
Adams, John M.	Portland, Me.
*Adams, Joseph,	Portland, Me.
Adams, Ripley P.	Boston.
Adams, Solomon,	Boston.
Adams, William J.	Boston.
Adams, Zabdiel B.	Boston.
Agnew, John H.	New York, N. Y.
Aiken, John,	Lowell.

Name.	*Residence.*
Alcott, A. B.	Boston.
Alcott, William A.	Newton.
Aldrich, Jonathan,	Worcester.
Alden, Charles Henry,	Philadelphia.
Allen, C. H.	Walpole, N. H.
Allen, Ethan,	Hanover, N. H.
Allen, George,	Worcester.
Allen, George, Jr.	Boston.
Allen, Ira M.	New York, N. Y.
Allen, Joseph,	Northboro'.
Allen Thaddeus,	Roxbury.
Allen, William,	Northampton.
Anderson, R.	Boston.
Andrews, Abraham,	Boston.
Andrews, Alonzo,	New Salem.
Andrews, Ethan A.	New Britain, Conn.
Angell, Oliver,	Providence, R. I.
Anthony, Charles H.	Albany, N. Y.
Archer, G. H.	Salem.
Armstrong, George W.	Boston.
Atwood, John,	Concord, N. H.
Austin, William, Jr.	Brookline.
Ayers, William O.	Boston.
Bacon, Elbridge,	Portland, Me.
Bascom, William,	Boston.
Badger, B. Jr.	Charlestown.
Bailey, Benjamin,	Boston.
*Bailey, Ebenezer,	Boston.
*Bailey, Joseph,	Boston.
Bailey, S.	Worcester.
Baker, Abijah R.	Lynn.
Baker, Amos,	Boston.
Baker, Amos P.	Medford.
Baker, Thomas,	Gloucester.
Baker, William S.	North Providence, R. I.
Ballou, Eli,	Montpelier, Vt.
Bancroft, Thomas F.	Lynn.
*Bangs, Edward D.	Boston.
Banks, Elias,	Portland, Me.

Name.	*Residence.*
Barber, Jonathan,	New Haven, Conn.
Barbour, Isaac R.	Boston.
Barker, J. M.	Boston.
Barnard, Eliel,	Northampton.
Barnard, Henry,	Hartford, Conn.
Button, A. G.	Peacham, Vt.
Barnum, H. L.	Cincinnati, O.
Barrett, Samuel,	Boston.
Barrus, Horace G.	Boston.
Barry William,	Lowell.
Bartlett, Elisha,	Lowell.
Bartlett, Ellis,	New Bedford.
Bartlett, Ibrahim,	Quincy.
Bartlett, William, Jr.	Bangor, Me.
Barton, F. A.	Andover.
Batchelder, Jacob,	Lynn.
Batchelder, John,	Lynn.
Bates, Joshua,	Dudley.
Bates, Joshua, Jr.	Boston.
Bates, Samuel W.	Boston.
Beaman, Edmund A.	Boston.
Bean, Simeon,	Gilmantown, N. H.
Beecher, Lyman,	Cincinnati, Ohio.
Belcher, J. Henshaw,	Utica, N. Y.
Bellows, John N.	Barnstable.
*Bentley, Rensselaer,	Berlin, N. Y.
Bicknell, Quincy, Jr.	Dorchester.
Bigelow, Abijah,	Worcester.
Bigelow, Samuel,	Cambridge.
Bishop, Nathan,	Providence, R. I.
*Blaisdale, Silas,	Ashfield.
Billings, Nathaniel,	Boston.
Blake, George B.	Boston.
Blake, Freeman N.	Barnstable.
Blake, John L.	———N. Jersey.
Blanchard, J. Jr.,	Rockingham, Vt.
Blanchard, Jonathan,	Andover.
Blanchard, Nathan,	Burlington
Bliss, H. N.	Rehoboth.

Name.	*Residence.*
Blood, Daniel S.	Pepperell.
Bokum, Hermann,	Cambridge.
Bourne, J. W.	Portsmouth, N. H.
Boutwell, Benjamin P.	Lyndeborough, N. H.
Bradford, Claudius,	Bridgewater.
Bradford, Thomas,	Philadelphia.
Bragg, Isaac F.	New York, N. Y.
Brakenridge, W. S.	Ware.
Brewster, J.	Northampton.
Brewster, Loring,	Wolcott, Vt.
Brigham, Josiah,	Quincy.
*Brimmer, Martin,	Boston.
Brinsmade, Peter A.	Augusta, Me.
Brooks, Charles,	Boston.
*Brooks, Franklin H.	St. Clairsville, O.
Brooks, William H.	Boston.
Brown Addison,	Brattleboro', Vt.
Brown, Amos,	Machias, Me.
Brown, John T.	Charlestown.
Brown, Goold,	Lynn.
Brown, Joseph,	Boston.
Brown, James W.	Framingham.
Brown, Linsley K.	Francestown, N. H.
Brown, Nathan,	Bennington, Vt.
Brown, Nathaniel,	Boston.
Brown, Samuel S.	Concord, N. H.
Browne, Daniel I.	Amesbury.
Brownson, O. A.	Chelsea.
*Buckingham, Edwin,	Boston.
Buckingham, Joseph T.	Cambridge.
Buck, John L.	Northfield.
Bugard, B. F.	Providence R. I.
Bulfinch, S. G.	Nashua, N. H.
Bulkley, J. W.	Albany, N. Y.
Bumstead, Josiah F.	Boston.
Bunker, James M.	Nantucket.
Burleigh, Jos. Bartlett,	Baltimore, Md.
*Burnham, William D.	Cold Spring, N. Y
*Burnside, Samuel M.	Worcester.
Burr, La Fayette,	Bristol R. I.

Name.	*Residence.*
Burton, Warren,	Salem.
Busher, James,	Smithfield, R. I.
Butler John S.	Hartford, Conn.
Butterfield, John,	Lowell.
Caldwell, Jacob,	Hampton Falls, N. H.
Calhoun, William B.	Springfield.
Callender, Benjamin,	Boston.
Camp, Abel Jr.	Morrisville, Vt.
Capen, Nahum,	Dorchester.
Carll, M. M.	Philadelphia.
Carlton, Oliver,	Salem.
Carter, Henry, W.	Leominster.
*Carter, James G.	Lancaster.
Carter, Paschal,	South Reading.
Carter, Richard B.	Boston.
Carter, Solon,	Leominster.
Carter, Sumner L.	Leominster.
Casas, F. B.	Boston.
Case, M. P.	Newburyport.
Case, Rufus,	St. Johnsbury, Vt.
Caswell, Alexis,	Providence, R. I.
Chadwick, Thomas,	Portland, Me.
Chamberlin, E. B.	Newburyport.
Chapin, William C.	Rhode Island.
Chapman, R. A.	Springfield.
Chase, Anthony,	Worcester.
Chase, Charles C.	Lowell.
Cheever, Ira,	Boston.
Chickering, Horatio,	Dedham.
Childe, John,	Springfield.
Choate, David,	Essex.
Church, Jefferson,	Springfield.
Chute, Ariel P.	Rochester, N. H.
Chute, John,	Portland, Me.
Clapp, William D.	Northampton.
Clark, Jacob,	Tewksbury.
Clark, John,	Amherst, N. H.
Clark, Lucius F.	Westfield.
Clark, Schuyler,	Foxborough.

Name.	*Residence.*
Clark, Thomas M.	Hartford, Conn.
Clarke, Ashur,	Baltimore, Md.
Clarke, Dorus,	Waltham.
Clarke, N. George,	Montpelier, Vt.
Cleaveland, Nehemiah,	Brooklyn, N. Y.
Cleveland, A. B.	Cambridge.
Cleveland, Edward,	Bath, N. H.
*Cleveland, Henry R.	Boston.
Clowes, Timothy,	Hempstead, N. Y.
Coburn, Alfred,	Boston.
Coburn, Joshua O.	Milton.
Coffin, William,	Nantucket.
Cogswell, Aaron,	Ipswich.
Colby, Stoddard B.	Montpelier, Vt.
Coleman, Lyman,	Amherst.
*Colman, Henry,	Boston.
Conant, Levi,	Boston.
Conant, Peter,	Charlestown.
Congdon, James B.	New Bedford.
Converse, Adolphus B.	Thomaston, Me.
Converse, J. K.	Burlington, Vt.
Cook, Benaiah,	Fitchburg.
Cornell, William M.	Boston.
Cousin, Victor,	Paris, France.
Cowles, John P.	Ipswich.
Crane, Jonathan,	Attleboro'.
Crombie, Franklin,	Milton.
Crooks, James W.	Springfield.
Crosby, William G.	Belfast.
Cross, A. A.	Montpelier, Vt.
Cummings, Asa,	Portland, Me.
Currier, John,	Barre, Vt.
Cushing, C. W.	Newbury, Vt.
Cushing, Daniel,	Providence, R. I.
Cushing, Edmund L.	Charlestown, N. H.
Cushing H. P.	Newbury, Vt.
Cushing, Theophilus,	Hingham.
Cushing, Thomas, Jr.	Boston.
Cushman, B.	Portland, Me.
Cutcheon, L. M	Philadelphia, Pa.

Name.	*Residence.*
Dalton, John C.	Lowell.
Day, Henry,	Kentucky.
Davis, Benjamin,	Brighton.
Davis, Emerson,	Westfield.
*Davis, Hezekiah,	Alton, Ill.
Davis, Seth,	Newton.
Davis, Winslow, Jr.	Boston.
Dale, Hervey, S.	Worcester.
Danforth, George M.	New York.
Dacres, Benjamin,	Montreal.
Dean, Paul,	Framingham.
Delano, L. H.	Hardwick.
De Witt, G. A.	Providence, R. I.
Dewey, Orville,	New York.
Dickinson, Austin,	New York.
Dillaway, Charles K.	Roxbury.
Dimock, Henry,	Roxbury.
Dodge, Allen W.	Hamilton.
Dodge, William B.	———Illinois.
Dole, Samuel P.	Salisbury.
Dorr, Horatio,	Boston.
Dorr, J. A.	Boston.
Douglass Thomas,	New London.
Dow, Neal,	Portland, Me.
Dowe, Joseph,	Boston.
Downes, R. B.	Andover.
Downing, Franklin,	Marlow, N. H.
Dowse, Charles D.	Brighton.
Drake, Cyrus B.	Royalton, Vt.
Draper, Abijah W.	Roxbury.
Duncan, L. C.	New Orleans.
Dunkin, Christopher,	Cambridge.
Dupee, Horace,	Boston.
*Durgin, Clement,	Boston.
*Durivage, Francis S.	Boston.
Dutton, Samuel S.	Bedford.
Dwight, Francis,	Geneva, N. Y.
Dwight, George,	Springfield.
Dwight, John S.	Roxbury.
Dwight, Theodore, Jr.	New York, N. Y.

Name.	*Residence.*
Dyer, Joseph M.	Unity.
Eaton, Horace,	Middlebury, Vt.
Eaton, Cyrus,	Warren, Me.
Eaton, George,	Boston.
Eaton, J. S.	Andover,
Eaton, Lilley,	South Reading.
Eaton, William H.	Abington.
Eaton, Moses F.	Lowell.
Earle, John Milton,	Worcester.
Eastman, Joseph B.	Concord, N. H.
Eastman, F. S.	Roxbury.
Edson, Theodore,	Lowell.
Edwards, Alexander,	Framingham.
Edes, Henry F.	Kingston.
Edwards, Benjamin A.	Framingham.
Edwards, B. B.	Andover.
*Edmands, Horace S.	Cincinnati, Ohio.
Eddy, Henry,	Andover.
Eggleston, Nathaniel H.	Hartford, Conn.
Ely, Justin,	West Springfield.
Ely Joseph M.	Owego, N. Y.
Elliott, John S.	Troy, N. Y.
Eliot, Samuel A.	Boston.
Emerson, Benj. D.	Roxbury.
Emerson, Frederick,	Boston.
Emerson, George B.	Boston.
Emerson, John F.	New Bedford.
*Emerson, Joseph,	Wethersfield, Conn.
Emerson, N. F.	Chester, N. H.
Emerson, Ralph W.	Concord.
Erhardt, John,	Newport, R. I.
*Everett, Otis,	Boston.
Ewer, Charles,	Boston.
Fairbank, Josiah,	Milton.
Farley, Frederick A.	Brooklyn, N. Y.
Farnsworth, James D.	Chelsea.
Farnsworth, Benjamin F.	Providence, R. I.
Fay, Appleton,	Lowell.
Felton, Cornelius C.	Cambridge.

Name.	*Residence.*
Felton, Oliver C.	South Brookfield.
Fernald, B. C.	Portland, Me.
Ferris, P. W.	Providence, R. I.
*Field, Barnum,	Boston.
Fisher, Thomas,	Philadelphia.
*Fisher, John D.	Boston.
Fitch, Austin G.	Charlestown.
Fitz, Asa,	Lynnfield.
Flagg, Josiah F.	Boston.
Fletcher, Levi,	Philadelphia.
Flint, J. Morse	Randolph, Vt.
Flint, Samuel, Jr.	Salem.
*Flint, Timothy,	Cincinnati, Ohio.
Foot, Homer,	Springfield.
Foot, Solomon,	Castleton, Vt.
Forbes, Abner,	Boston.
Forbes, George,	Boston.
Forbes, Darius,	Boston.
Foster, B. Franklin,	London, Eng.
Foster, Aaron, Jr.	Danvers.
Foster, A. E.	Erie, Pa.
Foster, James G.	Danvers.
Foster Alfred D.	Worcester.
Forrest, William,	New York, N. Y.
Fowle, William B.	West Newton.
Fowler, William C.	Amherst.
Fox, Gurdon,	Hartford, Conn.
Fox, Charles,	Boston.
Frelinghuysen, Theodore,	Newark, N. J.
French, Daniel,	Waltham.
Frieze, Henry, S.	Providence, R. I.
Frost, Barzillai,	Concord.
Frost, John,	Philadelphia, Pa.
Fuller, Hiram,	Providence, R. I.
Fuller, Ezra,	Boston.
Fuller, James G.	Newton.
Furbish, James,	Portland, Me.
Gallaudet, Thomas H.	Hartford, Conn.
Galloup, Daniel P.	Salem.

Name.	*Residence.*
Gammell, A. M.	Warren, R. I.
Gammell, William,	Providence, R. I.
Gamwell, Albert A.	Providence, R. I.
Gannett, Ezra S.	Boston.
Gardner, Edward M.	Nantucket.
Gardner, Richard,	Gloucester.
Gates, Amphion,	Boston.
*Gay, Martin,	Boston.
*Gerrish, James L.	Salem.
Giles, John,	Boston.
Guilford, Nathan,	Cincinnati, O.
Gird, H. H.	Jackson, La.
Gleason, Daniel S.	New York, N. Y.
Goddard, Charles,	Andover.
Godfrey, John E.	Bangor, Me.
*Going, Jonathan,	New York, N. Y.
Goldthwait, W. C.	Westfield.
Goodrich, Samuel G.	Paris, France.
Goodwin, John A.	Duxbury.
Gordon, William A.	New Bedford.
Gould, Nathaniel D.	Boston.
Gould, Samuel L.	Boston.
Goward, Isaac,	New York, N. Y.
Graham, Sylvester,	Northampton.
Granger, Calvin,	Cambridge, Vt.
Graves, Jacob,	Lowell.
Graves, John W.	Lowell.
Graves, Wm. E.	South Boston.
Gray, Asahel R.	Coventry, Vt.
*Gray, Harrison,	Boston.
Gray, Francis C.	Boston.
Green, Nathaniel,	Farmington, Me.
Greene, Benjamin,	Boston.
Greene, Chr. A.	Bridgewater.
Greene, George W.	Providence, R. I.
Greene, Samuel S.	Worcester.
Greene, Thomas A.	New Bedford.
Greeley, W. E.	Boston.
Greenleaf, Alfred,	Brooklyn, N. Y.
Greenleaf, Benjamin,	Bradford.

Name.	*Residence.*
Greenough, Byron,	Portland, Me.
Greenough, Jeremiah,	Salem.
Gregg, Alexander,	Medford.
Gregg, Jarvis,	Boston.
Griffen, Henry H.	Andover.
Griggs, George,	Brookline.
*Grimke, Thomas S.	Charleston, S. C.
Griscom, Samuel S.	Philadelphia, Pa.
Griscom, John,	New York, N. Y.
Gross, Harvey, H.	Torringford, Conn.
Grover, Zuinglius,	Providence, R. I.
Grund, Francis J.	Philadelphia, Pa.
Guild, William,	Newport, R. I.
Gulliver, Lemuel,	Charlestown.
Haddock, Charles B.	Hanover, N. H.
*Haines, Reuben,	Philadelphia, Pa.
Hale, Benjamin L.	Geneva, N. Y.
Hale, Joseph,	Boston.
Hall, Edward B.	Providence, R. I.
Hall, Edward Read,	Craftsbury, Vt.
Hall, Frederick,	Baltimore, Md.
Hall, Luther,	Boston.
Hall, Samuel R.	Andover.
Hamilton, Henry, J.	Salem.
Hanson, Asa,	Portland, Me.
Hanson, James H.	Waterville, Me.
Harding, Willard, Jr.	Lynn.
Harrington, Joseph, Jr.	Hartford, Conn.
Harris, George,	Wrentham.
Hart, Edward L.	New Haven, Conn.
Hart, Simeon,	Farmington, Conn.
Hartshorn, Thomas C.	Providence, R. I.
Haslam, John,	Charleston, S. C.
Hawes, Joel,	Hartford, Conn.
Haydn, Otis,	Brookfield.
Hayward, T. B.	Boston.
Haywood, X.	Troy, N. Y.
Hazen, Austin,	Berlin, Vt.
Head, George E.	Boston.

Name.	*Residence.*
Head, Joseph, Jr.	Boston.
Healy, Joseph,	Pawtucket, R. I.
Heard, Nathan,	Worcester.
Hearsey, Mason,	Andover.
Heath, William,	New Hampton, N. H.
Hedge, Frederic H.	Providence, R. I.
Hedges, Nathan,	Newark, N. J.
Hendee, Charles J.	Boston.
Henry, James, Jr.	Little Falls, N. Y.
Henshaw, William,	Cambridge.
Herrick, Henry,	Knoxville, Tenn.
Herrick, Horace,	Groton.
Hervey, Ebenezer,	New Bedford.
Higginson, J. P.	Boston.
Higginson, Henry,	Boston.
Hildreth, A. F.	Derry, N. H.
*Hildreth, Hosea,	Gloucester.
Hill, Alonzo,	Worcester.
Hill, Charles H.	Methuen.
Hill, Horatio,	San Francisco, Cal.
Hills, Reuben,	Lowell.
Hinsdale, Charles J.	Blandford.
Holbrook, John C.	Boston.
Holbrook, Josiah,	New York, N. Y.
Hollis, John,	Braintree.
Holmes, Daniel C.	Plymouth.
Holmes, Sylvester,	New Bedford.
Holmes, Thomas,	Londonderry, N. H.
Holton, David P.	Southwick.
Homer, Benjamin,	Hopkinton.
Hood, Jacob,	Salem.
Hooker, Hermann B.	Falmouth.
Hooker, Josiah,	Springfield.
Hosmer, Cyrus,	Concord.
Hosmer, E.	Newton.
Hotchkin, John,	Lenox.
Hotchkiss, Augustine,	Watertown, Conn.
Howard, Joseph,	Limerick, Me.
Howard, Roger S.	Bangor, Me.
Howe, Samuel G.	Boston.

Name.	*Residence.*
Howland, Henry J.	Worcester.
Howland, John,	New Bedford.
Hoyt, Aaron B.	Sandwich, N. H.
Hubbard, F. M.	Boston.
Hubbard, H.	Pittsfield.
Hubbard, R. B.	East Hampton.
Hulbert, C. B.	East Sheldon, Vt.
Hunt, Eliphalet,	Chelmsford.
Huntingdon, Daniel,	North Bridgewater.
*Huntington, Jonathan,	Boston.
Huntington, S. H.	Hartford, Conn.
*Hurlburt, Martin S.	Philadelphia, Pa.
Hussey, George,	New Bedford.
Hutchins, Charles,	Rockport.
Hutchinson, E. C.	Virginia.
Hyde, George B.	Boston.
Ide, George G.	Nantucket.
Ide, Lemuel N.	Boston.
Ingham, Alexander,	Middlefield.
*Ingraham, Joseph W.	Boston.
Jackson, A.	Hartford, Conn.
*Jackson, Henry,	Portland, Me.
James, Thomas D.	Philadelphia, Pa.
Jameson, John A.	Irasburgh, Vt.
Jenkins, John F.	New York, N. Y.
*Jenks, Francis,	Boston.
Jenks, Joseph William,	Boston.
Jenks, Richard P.	New York, N. Y.
Jenner, Solomon,	New York, N. Y.
Jennings, N. R.	New Orleans, La.
Jennison, William,	Boston.
Jewell, Harvey,	Boston.
Jewett, C. C.	Uxbridge.
Jewett, Jedediah,	Portland, Me.
Jocelyn, Edwin,	Salem.
Johnson, Lorenzo D.	Boston.
Johnson, A. N.	Boston.
Johnson, Osgood,	Andover.

Name.	*Residence.*
Johnson, Walter R.	Philadelphia.
Jones, Samuel,	Columbia, S. C.
Keith, C. S.	Providence, R. I.
Keep, N. C.	Boston.
*Kendall, Joseph G.	Leominster.
Kendall, Pierson T.	Sterling.
Kelley, John S.	Brighton.
Kellogg, E. H.	Pittsfield.
Kellogg, Orson,	New York, N. Y.
Kent, Benjamin,	Roxbury.
Kimball, Charles,	Boston.
Kimball, Charles O.	Cambridge, N. Y.
Kimball, Daniel,	Needham.
Kimball, David T.	Ipswich.
Kimball, Henry C.	Lancaster.
Kimball, John,	Salisbury.
Kinnicutt, Thomas,	Worcester
King, Samuel W.	Lynn.
Kingman, Frederick,	Hingham.
Kingsbury, John,	Providence, R. I.
Kirby, John,	Stonington, Conn.
Kirkland, William,	Geneva, N. Y.
*Knapp, John,	Boston.
Knight, Elbridge,	Westfield, N. Y.
Knowlton, John S.	Worcester.
Labaree, Benjamin,	Middlebury, Vt.
Lamson, Samuel,	Andover.
Latham, C. F.	Charlestown.
Lawrence, Abbott,	Boston.
Lawrence, Edward A.	New Ipswich, N. H.
Lawrence, John,	Andover.
Lawton, Sanford,	Springfield.
Lazell, Warren,	Worcester.
Leach, C. A.	Hartford, Conn.
Leach, Daniel,	Roxbury.
Leach, Josiah	Andover.
Lee, Daniel P.	Buffalo, N. Y.
Leeds, Benjamin,	Boston.

Name.	*Residence.*
Leeds, Daniel,	Dorchester.
Leeds, Henry,	Boston.
Leland, Ira,	Barnstable.
*Leverett, Frederic P.	Boston.
Lewis, James S.	Hingham.
Libbey, Joseph,	Portland, Me.
*Lienow, Henry,	Boston.
*Lincoln, Ensign,	Boston.
Lincoln, Luke P.	Plymouth.
Lincoln, Luther B.	Deerfield.
Lincoln, Solomon,	Hingham.
*Lincoln, William,	Worcester.
Lindsley, Philip,	Nashville, Tenn.
*Littlefield, J. E.	Bangor, Me.
*Longfellow, Stephen,	Portland, Me.
Lord, Melvin,	Boston.
*Loring, Josiah,	Boston.
*Louvrier, P. C.	Salem.
Lowell, Charles,	Boston.
Luther, Calvin,	Boston.
Lyford, M.	Townshend, Vt.
Mack, David,	W. Cambridge.
Mack, Samuel E.	Amherst.
*Mackintosh, Peter,	Boston.
Macomber, J. M.	Uxbridge.
Mackie, Adam,	New Bedford.
Magoun, Nathaniel,	Boston.
Magoun, William,	Wilbraham.
Mandeville, Henry,	New York, N. Y.
Mann, Horace,	West Newton.
Mansfield, Daniel,	Cambridge.
Mariotti, L. de	London, Eng.
Marsh, Christopher,	W. Roxbury.
Marsh, E. J.	Groton.
Marsh, Wolcott,	Brooklyn, N. Y.
Marshall, John J.	Framingham.
Mason, Cyrus,	New York, N. Y.
Mason, Lowell,	Boston.
Mather, J H.	Hartford, Conn.

Name.	*Residence.*
May, Alpha C.	Montpelier, Vt.
May, Samuel J.	Syracuse, N. Y.
Maynard, John,	Billerica.
McElligott, J. N.	New York, N. Y.
McKean, Henry S.	Cambridge.
*McKean, Joseph W.	Boston.
McKeen, Joseph,	New York, N. Y.
McKoon, Merritt G.	Oxford, N. Y.
McLellan, A. L.	Wentworth, N. H.
McNair, John,	Canandaigua, N, Y.
Means, James,	Groton.
Mellish, John,	Oxford.
Melvin, Thomas J.	Dedham.
Meriam, Horatio C.	Tyngsboro'.
Meriam, Joseph G.	Leominster.
Merriam, George,,	Springfield.
Merrill, Nathan,	Charlestown.
*Metcalf, E. W.	Cambridge.
Metcalf, John George,	Mendon.
Metcalf, Nathan,	Boston.
Mighels, J. W.	Portland, Me.
Miles, Henry A.	Lowell.
*Miles, Solomon P.	Boston.
Miller, Rodney A.	Worcester.
Mills, John,	Springfield.
Montague, M. L.	South Hadley.
Moore, Jonathan F.	Hingham.
Moore, W. H.	Manchester, N. H.
Morgridge, Charles,	New Bedford.
Morrill, Amos,	Salisbury.
Morris, Oliver B.	Springfield.
Morrison, Robert,	Portsmouth, N. H.
Morse, Augustus,	Nantucket.
Morse, Hiram A.	Holliston.
Morse, Sylvanus,	Bradford.
Morton, Ichabod,	Plymouth.
Muzzey, Artemas B.	Cambridgeport.
Nash, S. A.	Amherst.
*Nason, Reuben,	Gorham, Me,

Name.	*Residence.*
Neal, John,	Portland Me.
Nelson, Abbott, H.	Carlisle.
Nelson, William F.	Monson.
*Newman, Samuel P.	Andover.
Newton, Benjamin B.	St. Albans, Vt.
Nichol, Walter D.	Berkley.
Nims, F.	Andover.
Norcross, Joel,	Monson.
Northend, Charles,	Salem.
*Noyes, Moses,	Providence, R. I.
O'Barney, James,	Providence, R. I.
Obear, Clark H.	New Ipswich, N. H.
*Oliver, Daniel,	Cambridge.
Oliver, Henry Kemble,	Lawrence.
*Oliver, N. K. G.	Boston.
Olmsted, Denison,	New Haven, Conn.
Orcutt, Hiram,	Thetford, Vt.
Osgood, Henry,	Danvers.
Osgood, James,	Salem.
Otis, Amos, Jr.	Barnstable.
*Page, David P.	Albany, N. Y.
Page, J. H. W.	New Bedford.
Paine, Henry,	Monmouth, Me.
Palfrey, Cazneau,	Belfast, Me.
Palmer, Thomas H.	Pittsford, Vt.
Parish, Ariel,	Springfield.
Park, John,	Worcester.
Park, Roswell,	Philadelphia.
Parker, Benjamin F.	Princeton.
Parker, Carleton,	Hopkinton.
Parker, J. H.	Hartford, Conn.
Parker, John C.	Falmouth.
Parker, Rodolph	Brookline.
Parker, Richard G.	Boston.
Parkhurst, John L.	Gilmanton, N. H.
Parkman, Francis,	Boston.
Parmenter, Phineas G.	Danvers.
Partridge, J. H.	New York, N. Y.

Name.	*Residence.*
Patch, Ephraim B.	Lowell.
Payson. John P.	Portsmouth, N. H.
*Payson, Thomas,	Peterboro', N. H.
Peabody, Nathaniel,	Boston.
*Peabody, William B. O.	Springfield.
Pearl, Cyril,	Bangor, Me.
Peck, Albion P.	Worcester.
Peers, Benjamin O.	Lexington, Ky.
Peirce, Charles,	Charlestown.
Peirce, Cyrus,	Waltham.
Peirce, Oliver B.	New York, N. Y.
Pelletier, James A.	Boston.
Pennell, Calvin S.	Charlestown.
Penniman, B. F.	Cincinnati, O.
Perkins, Hiram,	West Cambridge.
Perry, Amos,	Providence, R. I.
*Perry, Clark,	Newbury, Vt.
Perry, Gardner B.	Bradford.
Pettes, Samuel,	Boston.
Philbrick, John D.	Boston.
Phillips, Stephen C.	Salem.
Pickard, S.	Rowley.
Picot, Charles,	Philadelphia.
*Pickering, John,	Boston.
Pickering, John, Jr.	Boston.
Pierce, George,	Andover.
Pierce, John A.	Detroit, Mich.
Pierce, Otis,	Dorchester.
Pierpont, John,	Medford.
Pike, Alfred W.	Woburn.
Piper, Caleb W.	Troy, Vt.
Plimpton, Jeremiah,	Roxbury.
Pond, G. C.	Milton.
Pool, Franklin,	South Reading.
Porter, William S.	Monson.
Prentiss, Charles G.	Worcester.
Prentiss, John,	Baltimore, Md.
*Presbury, S.	Milton.
Prest, James,	Harrisburg, Penn
Purinton, John,	Portland, Me.

Name.	*Residence.*
Putnam, Rufus,	Salem.
Rainey, Thomas,	Cincinnati, Ohio.
Rand, Asa,	Boston.
Rantoul, Robert, Jr.	Beverly.
Reed, Ezra W.	Fitchburg.
Reed, Jason,	Milton.
Reed, John,	Yarmouth.
Reed, Levi,	Roxbury.
Reid, Jared,	Belchertown.
Rice, Henry,	Boston.
Rice, Marshall S.	Newton.
Rich, Ezekiel.	Troy, N. H.
Richards, James B.	Boston.
Richards, J. D. F.	Thetford, Vt.
Richards, Lawrence,	Braintree.
Richards, Zalmon,	Washington, D. C.
Richardson, Amos,	Fryeburg.
Richardson, Charles E. H.	Boston.
Richardson, Jos.	Hingham.
Richardson, Jesse P.	Boston.
Ripley, George,	New York, N. Y.
Ritchie, James,	Roxbury.
Robbins, Jacob,	Washington, D. C.
Robbins, Thomas,	Rochester.
Robinson, David F.	Hartford, Conn.
Robinson, E. W.	Lisbon, Conn.
Robinson, James,	Boston.
Robinson, John F.	Dorchester.
Robinson, John R.	Newburyport.
Robinson, Luther,	Boston.
Robinson, Septimius,	Morrisville, Vt.
Rockwell, John A.	Norwich, Conn.
Rockwood, Otis,	Boston.
Rodman, Samuel,	New Bedford.
Rodman, Thomas P.	Bridgewater.
Rodriguez, A. M. de	Boston.
Rogerson, Robert,	Boston.
Russell, James S.	Lowell.
Russell, J. B.	Cincinnati, Ohio.

Name.	*Residence.*
Russell, G. R.	West Roxbury.
Russell, William,	Merrimac, N. H.
Rust, Richard S.	Northfield, N. H.
Rutledge, Edward,	Philadelphia.
*Ryder, Thomas P.	Boston.
Salter, John,	Portland, Me.
*Saltonstall, Leverett,	Salem.
Sampson, Guy C.	Burlington, Vt.
Sanborn, Edwin D.	Hanover, N. H.
Sanborn, Dyer H.	Sandbornton, N. H.
Sanborn, Jeremiah,	Lynn.
Sanderson, Pearley P.	Boston.
Savage, William T.	Houlton, Me.
Savery, Benjamin,	Carver.
Scamman, S. F.	Springfield.
Schoomaker, Marius,	Kingston, N. Y.
Scott, E. J.	Montpelier, Vt.
Sears, A. G.	Brattleboro', Vt.
Sears, Barnas;	Newton.
Sedgwick, Charles,	Lenox.
Seton, Samuel W.	New York, N. Y.
Sever, William,	Abington.
Sewall, Kiah B.	Gardiner, Me.
Shailer, William H.	Brookline.
Shaw, Francis Geo.	W. Roxbury.
Shaw, John A.	New Orleans, La.
Shaw, Oliver A.	Richmond, Va.
Shedd, W. G. T.	Burlington, Vt.
Shepard, Isaac F.	Boston.
Shepard, William A.	Boston.
Sherman, David A.	Chittenango, N. Y.
Sherman, J. N.	Charlestown.
*Sherman, Joseph,	North Yarmouth, Me.
Sherman, William,	Waltham.
Sherwin, Thomas,	Boston.
Sherwood, William,	New York, N. Y.
Shimmin, William,	Boston.
Shorey, John L.	Lynn.
Shurtleff, Nath'l B.	Boston.

Name.	*Residence.*
Skinner, J. Warburton,	Hartford, Conn.
Slade, William,	Middlebury, Vt.
Smalley, Daniel S.	Roxbury.
Smith, Charles S.	Craftsbury, Vt.
Smith Joseph,	Providence, R. I.
Smith, Jos. W.	Machias, Me.
Smith, Lewis,	Waltham.
Smith, Oramil H.	Montpelier, Vt.
Smith, Worthington,	Burlington, Vt.
Southworth, Edward,	Charleston, S. C.
Spalding, Horace,	Lynn.
Sparrell, W.	Boston.
Spaulding, Abel,	Montpelier, Vt.
Spaulding, Benj. F.	Hingham.
Spaulding, J. S.	Bakersfield, Vt.
Spear, Wm. H.	Plymouth.
Spencer, Stephen,	Hartford, Conn.
Spooner, A. Crocker,	Plymouth.
Stearns, Charles.	Springfield.
Stearns, Edward J.	Bedford.
Stearns, J. G. D.	Hadley.
Stearns, Josiah A.	Boston.
Stebbins, Calvin,	S. Wilbraham.
Steele, Eben,	Portland, Me.
Stephens, Lemuel,	Plymouth.
Stevens, Henry,	Barnet, Vt.
Stevens L. O.	Johnson, Vt.
*Stevenson, J. Greely,	Boston.
Stimson, Caleb,	Boston.
Stockbridge, John C.	Warren, R. I.
Stoddard, Wm. H.	Northampton.
Stone, Baman,	Roxbury.
Stone, Daniel,	Pittsburg, Pa.
Stone, Edward P.	Montpelier,Vt.
Stone, Levi H.	Glover, Vt.
Stone, T. D. P.	New Britain, Conn.
Storer, D. Humphreys.	Boston.
Stowe, Calvin E.	Brunswick, Me.
Streeter, S. F.	Baltimore, Md.
*Sullivan, William,	Boston.

Name.	*Residence.*
Sumner, Francis C.	Stoughton.
Swan, James,	Dorchester.
Swan, Reuben, Jr.	Boston.
Swan, Samuel,	Boston.
Swan, William D.	Boston.
Sweetser, Paul H.	S. Reading.
Swett, Samuel,	Boston.
Swift, Isaac,	Falmouth.
Taylor, Eli W.	Williamstown, Vt.
Taylor, I. S. D.	Plattsburg, N. H.
Taylor, Wm. H.	New Bedford.
Tenney, L.	Andover.
Tenney, Lionel,	Andover.
Tenny, Nath'l,	Byfield.
Thayer, A. W.	Northampton.
Thayer, Gideon F.	Boston.
Thayer, N.	Dorchester.
*Thayer, Stephen,	Braintree.
Thomas, Benj. F.	Worcester.
Thomas, Isaac B.	St. Louis, Mo.
Thomas, Sidney A.	New Haven, Conn.
Thompson, D. P.	Montpelier, Vt.
Thompson, James,	Barre.
Thomson, James B.	Nantucket.
Thompson, Otis,	Rehoboth.
Thresher, Ebenezer,	South Reading.
Thurston, E. M.	Charleston, Me.
Thurston, James,	Natick.
Thurston, John R.	Cambridge.
Thurston, N.	Lowell.
Ticknor, George,	Boston.
Ticknor, William D.	Boston.
Tillinghast, Nicholas,	Bridgewater.
Tillson, Joseph,	Hingham.
Tinkham, F.	Portland, Me.
Titcomb, George,	Boston.
Tobey, Thomas W.	Colebrook, Conn.
Tolman, James,	Boston.
Tolman Samuel, Jr.	Stoughton.
Torrey, Charles T.	Chelsea.

Name.	*Residence.*
Torrey, Henry W.	New Bedford.
Tower, David B.	Boston.
Town, Salem,	Aurora, N. Y.
Tracy, E. C.	Boston.
Trask, George,	Warren.
Tuck, Jacob,	Manchester.
*Tuckerman, Joseph,	Boston.
Turnbull, Robert,	Hartford, Conn.
Turner, Wm. W.	Hartford, Conn.
Tweed, Benj. F.	South Reading.
Tweed, Harrison,	Taunton.
Tyler, William,	Northampton.
Upham, Wm. D.	North Kingston, R. I.
Vaill, Wm. K.	Salem.
Vale, G.	New York, N. Y.
Valentine, C. E.	Boston.
Valentine, E. F.	Cambridge.
Valentine, Elliot,	Bangor, Me.
Valentine, John W.	Charlestown.
*Vaux, Roberts,	Philadelphia, Pa.
Vose, Robert,	Dorchester.
Walker, Amasa,	N. Brookfield.
Walker, Cornelius,	Boston.
Walker, Moses W.	Charlestown.
Wallis, Andrew,	Beverly.
Ward, Malthus A.	Salem.
Warren, George W.	Boston.
Warren, Ira,	Hingham.
Warren, James L. L. F.	Brighton.
Warren, Joseph,	Bakersfield, Vt.
Warren, Richard,	Boston.
Washburn, Asahel,	Montpelier, Vt.
Washburn, Emory,	Worcester.
Washburn, Ichabod,	Worcester.
Watkinson, David,	Hartford, Conn.
Watts, Alvah B.	Danville, Vt.
Wayland, Francis,	Providence, R. I.

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Name.	*Residence.*
Webster, Alonzo,	Danville, Vt.
Weld, Allen H.	Cumberland, Md.
Weldon, Jonathan,	Providence, R. I.
Wellington, O. H.	Richmond, Va.
Wells, E. M. P.	Boston.
Wells, Samuel,	Northampton.
Wells, William H.	Newburyport.
Weston, G. L.	Boston.
Weston, Edward P.	Gorham, Me.
Wetherell, Leander,	Rochester, N. Y.
Wheeler, Abel,	Boston.
Wheeler, F. B.	Jericho, Vt.
Wheeler, Henry,	Worcester.
Wheeler, Wm. F.	Lincoln.
White, Charles,	Owego, N. Y.
*White, Elipha,	John's Island, S. C.
White, Thomas F.	Hanover.
White, Wm. A.	Watertown.
Whiting, Benj. S.	Hingham.
*Whitman, Bernard,	Waltham.
*Whitman, Jason,	Lexington.
Whitmore, Wm. R.	Newton.
Whitney, Abel,	Boston.
*Whitney, Barnabas,	Boston.
Whittier, James L.	Boston.
Wight, Daniel, Jr.	Natick.
Wight, Otis C.	Washington, D. C.
Wilbur, Hervey,	Newburyport.
Wilcox, H. A.	Providence, R. I.
*Wilder, Jonas,	Brighton.
Wilder, Richard E.	———Kentucky.
Wiley, Frederick S.	South Reading.
Williams, S. P.	Montpelier, Vt.
Wilson, Samuel S.	Charlestown.
Winchell, J. M.	Syracuse, N. Y.
Winslow, Frank,	Portland, Me.
*Wirt, William,	Baltimore, Md.
*Wisner, Benj. B.	Boston.
Witter, John,	Plainfield, Conn.
*Woart, J. Loring,	———Virginia.

Name.	*Residence.*
Woolson, Moses,	Portland, Me.
Wood, James,	Lebanon, N. H.
Wood Reuben H.	Stow, Vt.
Wood, W. H.	Boston.
Woodbridge, Jonathan E.	Worcester.
Woodbridge, Wm.	Boston.
*Woodbridge, Wm. C.	Boston.
Woodbury, Peter P.	Bedford, N. H.
Woods, Alva,	Tuscaloosa, Ala.
Woodward, Eben,	Newton.
Worcester, Joseph E.	Cambridge.
Worcester, David,	Bangor, Me.
Worcester, Taylor G.	Cambridge.
Workman, William,	Worcester.
*Wrifford, Allison,	Boston.
Wright, Henry C.	Philadelphia, Pa.
Wright, Theo. L.	Hartford, Conn.
Wyman, Edward,	St. Louis, Mo.
Yates, Andrew,	Chittenango, N. Y.
Young, Wm.	Hartford, Conn.

ERRATUM.—Page 45, 3d line from bottom, for Bucer, read Bacon.

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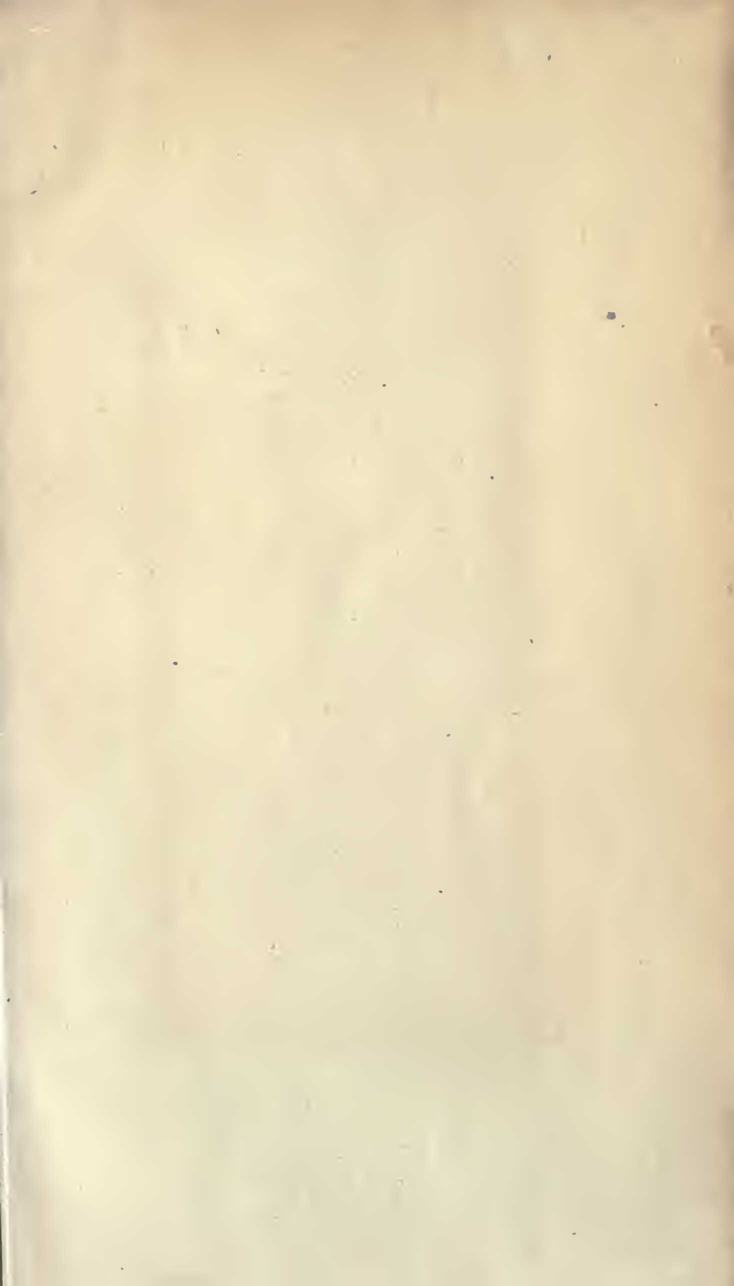

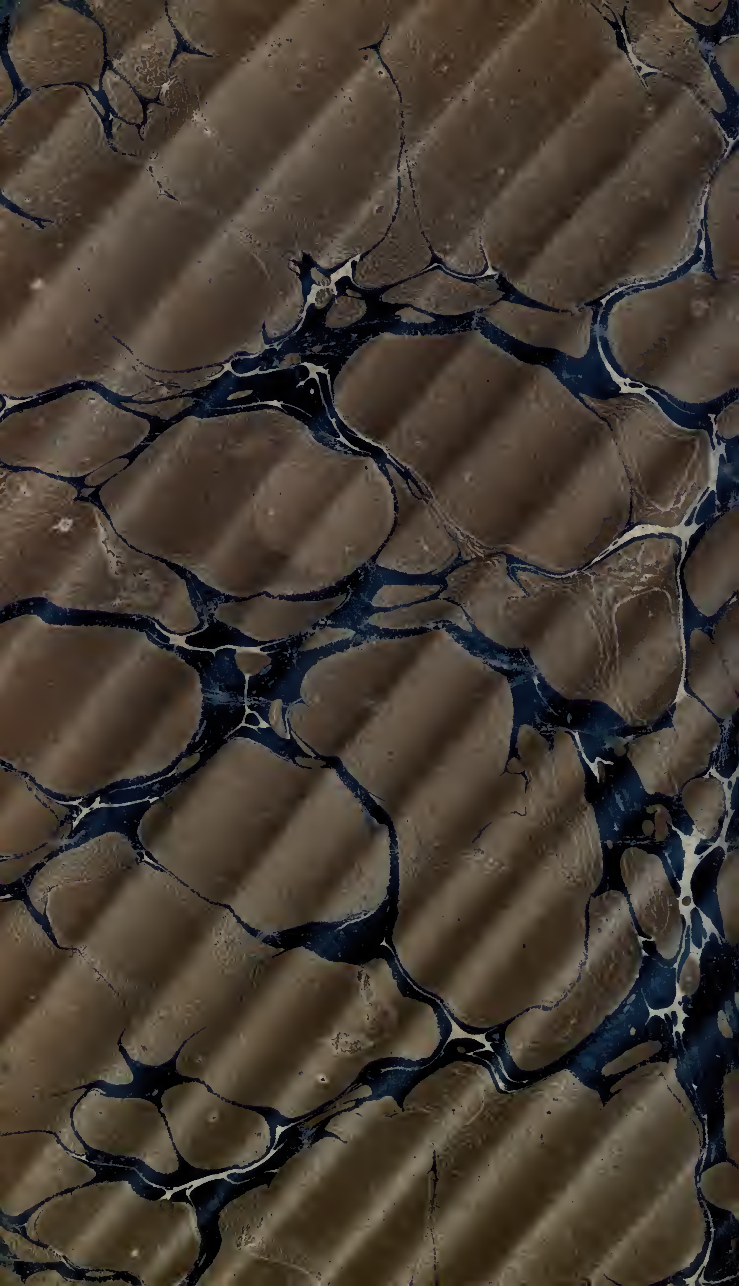

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